

Pancasila Philosophy and Its Contribution to the Development of Golden Indonesia 2045

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Abstract

It deliverables the role that Indonesia's basic philosophy, Pancasila has played in carving out the development path of this country since it got its independence. The analysis would be mainly based on content data from some academic articles that deal with legal, political, and social issues in Indonesia, together with an overview of the implantation of Pancasila values into national development. The result of the study shows that Pancasila is very instrumental in guiding the progress and development of the Indonesian state. However, its actualization still faces various challenges, not least a lack of public understanding, the influence of globalization, and decreased emphasis on education. Optimizing the role of Pancasila towards "Golden Indonesia 2045" would consist of recommendations such as the education of Pancasila values, integration into governance, promotion of religious moderation, involvement of a young generation, and social media optimization. If these challenges are overcome, Pancasila will still be the foundation that underpins Indonesia's progress.

Keywords: Pancasila, National Development, Indonesia, Challenges and Recommendations

Introduction

Pancasila is rich and complex in historical formation, a formation rooted in five basic principles that underpin the Indonesian State, deeply intertwining with the struggle for independence and nation-building in this country. According to Sugito et al. (2021), the formulation of Pancasila can be traced as far back as the formulation period before independence, where the founding fathers, with Sukarno as the frontline figure, conducted long deliberations to come up with a unifying national ideology (Setiawan et al., 2020).

Pancasila was then adopted as the official state ideology on 1 June 1945 in the proceedings of the BPUPKI, the Investigating Committee for the Preparation of Indonesian Independence. These five principles: belief in one supreme God, humanity that is just and civilized, the unity of Indonesia, democracy guided by the

inner wisdom of deliberations among representatives, and social justice for all the people—were believed to have captured the essence of the Indonesian national identity and value system (Ma'unah, 2022; Kawangung, 2019; Setiawan et al., 2020).

Therefore, one might say that the adoption of Pancasila was an extremely critical process in the formation of the Indonesian nation because it provided the framework for the unification that transcended ethnic, religious, and cultural backgrounds. Pancasila was accordingly taken as the preferred ideology for national and social harmony, contrasted against more radical ideologies like nationalism or communism, at worst, hostile to national cohesion.

Even after the Indonesian Independence in 1945, Pancasila remained the guiding principle for the then-newly established Republic of Indonesia. This was stipulated in the preamble of the 1945 constitution, classifying Pancasila as the basis for the state and government of Indonesia (Ma'unah, 2022; Kawangung, 2019).

Throughout the years, Pancasila has faced several challenging political and social upheavals, from the rise of a dictatorial New Order regime to powerful forces of globalization and religious radicalism in the contemporary period. Despite this, Pancasila has always been a central and resilient part of Indonesian identity, acting as a unifying force and bulwark against ideologies that would otherwise create disunity and division. In its process of development, Pancasila has operationally been very dynamic and multidimensional toward the formation of national identity and unity. Literally, "Pancasila" means "Five Principles." It is the ideology born of collective wisdom and reflects the philosophical reflection of the founding fathers of Indonesia in their striving to define an inclusive, unifying ideology representing Indonesia's cultures, religions, and ethnicity (Kawangung, 2019; Setiawan et al., 2020; Maunah, 2022; Sugito et al., 2021).

Ontologically, Pancasila is considered philosophy since it goes to the root of humanity's being, understanding humanity as independent human beings and social beings based on God. The five principles of Pancasila: belief in one supreme God, just and civilized humanity, the unity of Indonesia, democracy guided by the wisdom of deliberation, and social justice for all—are a cohesive and interdependent

framework that thus provided a bedrock for the Indonesian State (Setiawan et al., 2020).

The significance attached to Pancasila lies in the fact that it can bring forth a sense of national unity and identity while taking into account the diversity and pluralism of society. The emphasis by Pancasila on unity and harmony has avoided fragmentation cases that have led to the radicalization of different groups involved, which led to social unrest and erosion of the core values of the nation. Tolerance and pluralism are majorly important to Pancasila, those elements make Indonesia strong in its stable existence and sociable harmony. With the progress of the country, the role of Pancasila evolved to continue performing its roles amidst the new changing social, political, and technological environment (Setiawan et al., 2020; Sugito et al., 2021).

Therefore, the coming of information technology and globalization has either brought opportunities or challenges in the effort to conserve the values of Pancasila, especially within the younger generation. Today, technology helps young people find information and get in touch with each other, but it also makes them vulnerable to foreign influences that can disagree with the ideals of Pancasila. Therefore, education towards and promotion of Pancasila among the youth has become most necessary. The education of the foundational values of the nation to the new generation of Indonesian citizens. The building of Pancasila into a guide for the ideology of the Indonesian State has been complex and dynamic, reflecting the nation's historical, cultural, and philosophical roots. Moving into the contemporary world amidst all its problems, the eternal principles of Pancasila are still an essential framework for the maintenance of the national unity, harmonious social order, and identity of Indonesians (Maunah, 2022; Sugito et al., 2021; Setiawan et al., 2020; Kawangung, 2019).

Pancasila, as the five principle philosophical foundation and ideological cornerstone of the Indonesian State, has remained relevant and significant within its sociopolitical milieu, even when the nation has changed faces substantially in today's modern era. As the collective ideology born out of deep reflection by the founding

fathers of Indonesia, Pancasila evolved to represent the essential values of religious moderation, tolerance, and unity within diversity for the nation.

It has, however, remained resilient to stand against the possible fragmentation and disintegration of the nation while facing ammunition posed by globalization and rapidly developing information technology. These principles of Pancasila flowing from one God, just and civilized humanity, the unity of Indonesia, democracy guided by the inner wisdom of deliberations among representatives, and “social justice for all people of Indonesia” serve as the cementing force across ethnic, cultural, and religious diversities of the land. Just like what was discussed before, religious moderation is reflected in Indonesia; religious life does not only pertain to the individual but extends and encompasses the broader life of the nation and the state. In this respect, Pancasila, therefore, is also a guiding framework in which diverse faiths can coexist harmoniously and make it possible for everyone to achieve aspirations by working within the framework of a just and prosperous nation (Kawangung, 2019).

The importance of Pancasila as the founding ideology of the Indonesian nation-state is also gaining prominence in terms of its role in nationalism and identity formation among the younger generation. Facing turbulent times in globalization, Pancasila works as a touchstone that strengthens tolerance, pluralism, and togetherness values needed in the Indonesian social fiber.

For such a storied history and culture as Indonesia holds, this watchword has always seemed to be that of hope and progress for Southeast Asia. Stepping into a new age, the Indonesian government shows no signs of slowing down, setting a rather ambitious goal for itself: realizing its "Indonesia Emas 2045" or "Golden Indonesia 2045" vision.

Its roots lie in the way the country has undergone economic and social changes during the last two decades (Soewignyo & Soewignyo, 2015). Indonesia's economy showed remarkable development after the terrible currency crisis of 1998-99, followed by rapid growth, qualifying it among the largest middle-income countries globally (Basri et al., 2016). This economic growth has been possible due to factors

such as rising commodity prices, coupled with the maturity of a mix of short and long-term industrial development plans set out to transform Indonesia into an industrialized economy. Indonesia has commenced impressive economic growth over the past four decades, wherein it has emerged as one of the fastest-growing economies in the G20 League of Nations.

This has been accompanied by improved levels of income, consumption, and purchasing power of the people in Indonesia, hence a sign of potential increases in investment activities (Mulyono, 2021). Nonetheless, investment activities by the general public have remained largely concentrated in the traditional kinds of savings products or deposits with banks. The interest rates for most of these types of savings are normally below the rate of inflation, implying that the real value of investments will continue to reduce over time. This will be made possible by the vision of "Indonesia Emas 2045," shifting towards more diversified and sustainable investment practices. Given the government's intention to turn Indonesia into an industrialized economy, that is knowledge-intensive sectors of the financial sector. It has floated to the frontline a highly skilled and talented workforce (Soewignyo & Soewignyo, 2015). It has, therefore, put the focus on the role of education in character and skill building among the nation's youth, who are to be the driving force behind Indonesia's success in the future.

The government has embraced the need for developing and retaining talent in the financial services industry to realize "Indonesia Emas 2045". This is considered a knowledge-intensive industry that has suffered from a lack of appropriate talent for a long time, hence leading to high turnover rates and an ever-growing need for recruitment and salaries.

By doing so, tackling these challenges and making investments in developing a skilled and competent workforce, Indonesia will be well placed to be one of the largest and most competitive emerging economies in the world, with the capacity for global competitiveness and to drive long-term economic development for generations yet to come.

The formulation of the problem raised in this study includes how Pancasila can play a role in the development of “Golden Indonesia 2045”? And what are the challenges faced in integrating Pancasila values into national development? It is hoped that answering these questions can provide insight into how Pancasila contributes to the development of “Golden Indonesia 2045” and can identify strategies for implementing Pancasila values in national development. This study is expected to add to academic studies on Pancasila and national development and provide recommendations for policymakers and stakeholders related to the development of “Golden Indonesia 2045”.

Research methods

It is a qualitative study with a literature review approach. It was chosen because, through the conduct of the literature review, researchers can gain, analyze, and interpret information on several relevant sources as regards the at-hand title: the philosophy of Pancasila and Golden Indonesia 2045 development.

This research contains sources of information from journals related to Pancasila philosophy, the history of Pancasila, and the implementation of Pancasila in public policy. It also includes scientific articles, journals, and theses relevant to the Philosophy of Pancasila and National Development. Comprising regulations, laws, and long-term development plans concerning Golden Indonesia 2045”. In addition, there is the publication of research institutions and think tanks, which is pertinent.

Data will be gathered through a critical examination of several available published literature by the researcher. It will involve identification, followed by the selection of relevant literature and sources, documents, books, and articles about Pancasila's philosophy, including views in this regard toward development in Golden Indonesia 2045. Critical assessment of the selected literature to assure its credibility and relevance.

Data analysis applied content analysis techniques. It is one of the techniques utilized while analyzing meanings and applications of values of Pancasila found in the literature. Steps in conducting content analysis are identifying the central themes and concepts of a philosophy of Pancasila and national development, categorizing

information into data regarding principles of Pancasila and relevance towards Golden Indonesia 2045 development, and systematic compilation of data to see how Pancasila values have been applied in development policies and programs. Moreover, a thematic analysis technique is also applied whereby through it, the identification and analysis of the key themes emerging out of the literature are done. Such thematic analysis will involve the reading and understanding of the literature collected, followed by the identification of recurring patterns and themes related to the contribution of Pancasila towards development, and organizing data into identified themes for facilitating its interpretation and drawing conclusions. This literature review method will, therefore, seek to elicit views from prominent scholars and experts in that particular subject area to make the study as exhaustive as possible in capturing a total picture of how Pancasila philosophy contributes to the development of Golden Indonesia 2045. The literature review also enables one to relate theoretical concepts with the practical execution of state policies and programs on national development.

Results and Discussion

Pancasila Philosophy in National Development

As it is, Pancasila, being the philosophical foundation of the Indonesian State, had a very huge influence on the nation's subsequent developmental trajectory right after its immediate independence. In any way, Pancasila guides the Government and the people of Indonesia with a hallowed philosophy that epitomizes belief in one supreme God, just and civilized humanity, united Indonesia, democracy guided by the wisdom of deliberations, and social justice for all Indonesians (Kawangung, 2019).

Pancasila provided unity and harmony, very instrumental in engendering national identity and cohesion among its divergent people. Equally imperative, given the rising tide of radicalism amongst the young generation, is the fact that such rhetoric seemingly tends towards certain divisive ideologies cut out from the Pancasila creed of inclusiveness and pluralism. Ruslan Abdulgani puts it this way, "Pancasila is a crystallization of Indonesian ideology and was extracted by deep philosophical deliberations of the forefathers of this nation." (Setiawan et al., 2020).

Notonagoro's explication futilely tried to obscure the philosophical depth of Pancasila, which is so much centered on the human being as the fundamental subject for its precepts. Pancasila conceives of a human being as dual: individual and social, and about divinity. Such a holistic understanding of the human condition can provide a firm base for national development that will strike a balance between the individual rights of all citizens and their collective well-being in society (Setiawan et al., 2020).

Beyond the philosophical level, its application as a guideline for the Indonesian government in the achievement of national development is varied. As it is particularly stated in the Preamble of the 1945 Constitution, Pancasila underlines the protection of the Indonesian people, the promotion of general prosperity, and participation in international affairs because of independence, peace, and social justice (Maunah, 2022).

Indonesia is a diversified and pluralistic state where the troubled relationship between religion, ideology, and politics has been debated from time immemorial. It juxtaposes the basic element of "Ketuhanan yang Maha Esa," meaning the belief in the Supremacy of God, enshrined as the first tenet of Pancasila, which is the nation's philosophical foundation (Jones, 1976; Johan, 2020; Sugito et al., 2021).

The significance of this principle extends beyond personal faith, for it also holds deep social implications with which it breathes life into the nation and state (Kawangung, 2019). According to President Suharto, the Pancasila society hopes to achieve a kinship-based society that is respectful of divine or religious values. This

confirms that in the Indonesian setting, the spiritual and sociopolitical are necessarily linked.

Underpinning this relationship is the government's commitment to religious freedom, which has helped desensitize religion as a potential source of conflict within the country (Sugito et al., 2021). This kind of inclusiveness is reflected in the fact that there is official recognition by the Department of Religious Affairs of six major faiths: Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Moreover, the government allocates funding not only for Muslim activities but also for other recognized religions' educational and philanthropic work, further stressing equality in footing and tolerance.

It has been an all-inclusive and pluralistic approach to religion, which has always been the glowing instrument for social harmony and fostering national unity in Indonesia. According to International World Recognition, Indonesia's success stories in creating tolerance and respect among different religious communities serve as a testament to the nation's commitment to the Supremacy of God and its relevance toward the development of the country.

However, globalization and the changing values of the new generation cannot be sidetracked. Against this backdrop, the maintenance of Pancasila, artisan Javanese Supremacy of God, as the national foundation ideology for Indonesian youths remains imperative to the social cohesion and prosperity of the country (Jones, 1976; Kawangung, 2019; Sugito et al., 2021).

Indonesia has, over the years, struggled with how to establish a fair and civilized humanitarianism that can guide its national development. The importance of "Kemanusiaan yang Adil dan Beradab" has been the basic tenet in the philosophical underpinning of the country, its base reaching as far back as the Pancasila, the country's ideology (Yumarma, 2011).

The educational values that are within "Kemanusiaan yang Adil dan Beradab" lead to Indonesian national development. It becomes a primary guide to the realization of the well-being and happiness of Indonesians, both individually and collectively, through holding fast to family and social relations and maintaining

interfaith dialogue and understanding. It is expected that Indonesia will internalize these values and put them into practice to work hand-in-hand in developing a system of character education upholding the living principles of tolerance and pluralism necessary for a diverse, multicultural nation (Sugito et al., 2021).

But it is still a challenge how to effectively put these values into practice in the wake of surging threats to unity—it means social cohesion, especially against the backdrop of ignorance about nationalism and intolerance, which breeds ground for radicalism and terrorism. These remain potent threats to the effective implementation of a just and civilized humanitarianism (Ichwal & Sapriya, 2022). For this reason, both the government and its people need to commit to internalizing values for "Kemanusiaan yang Adil dan Beradab" through various means, either by conducting educational initiatives or encouraging interfaith dialogue and cooperation.

Indonesian national development has to be guided by the principle of "Kemanusiaan yang Adil dan Beradab," which is deeply rooted in the foundational ideology, the Pancasila (Ibrahim, 2021; Sugito et al., 2021; Ichwal & Supriya, 2022; Simaremare et al., 2020). Adopting these and turning the elements of the values into policies and concrete actions will see Indonesia go toward a just, civilized, and prosperous society that corresponds well with the spirit of the national motto: "Unity in Diversity".

The Indonesian journey toward national development has been characterized by long, continued struggles, all founded on unity and further collective advancement. "Persatuan Indonesia" is among the most contemporary ideas that have influenced, steered, and given form to the nation's development trajectory, projecting to society a vision of unity reigning supreme, with everything harmoniously executed or performed in its place and promulgation of equity across all lines.

As explicitly stated here in this 1945 Constitution, the goals of national development are: to guard the nation, promote public welfare, and further develop the intellectual life of the nation (Juanda & Juanda, 2023; Chammearc & Astuty,

2023). As such, these aspirations inherently relate to “Persatuan Indonesia”, depicting a government genuinely concerned with the welfare of the whole people of Indonesia, not minding any individual or group interest (Juanda & Juanda, 2023; Anggoro, 2023).

The constitutional reforms, therefore, of the post-Soeharto era further underlined the centrality of “Persatuan Indonesia” in the national development process. The drift toward an increased presidential system located power within the presidency and confirmed the desirability of a unitary, centralized approach to government, in which the interests of the state would always be paramount over those of either individuals or regions (Anggoro, 2023).

As sources describe, the shift has been occasioned by the possibility of a more coherent and focused direction toward the implementation of national development policy, securing the benefits of progress to be fairly distributed among that country's diverse regions and populations (Anggoro, 2023).

The more important aspect is the fact that “Persatuan Indonesia” transcends government and politics and encompasses the social, cultural, and economic tapestry of the Indonesian Nation as a whole. This can relate to the vision from the sources, which aims at evoking a sense of belonging and harmony among the people of Indonesia, especially to constitute an atmosphere of understanding, cooperation, and shared progress (Kawangung, 2019; Anggoro, 2023; Chammearc & Astuty, 2023).

The implementation of economic development initiatives, as mentioned in the sources, is an excellent example of how “Persatuan Indonesia” can contribute to the general progress of the nation. If the potential is aligned and focused with economic policies and investment toward balanced distribution, along with sustainable growth in terms of its principles, the Indonesian government will then be able to make sure that the fruits of development are relished amongst all sections of society and not just restricted to the privileged few (Chammearc & Astuty, 2023).

In a nutshell, “Persatuan Indonesia” reflects the unity of Indonesia, defining the milestone in its development process as that great nation. Embracing unity, harmony, and collective progress, it does prophesize that Indonesia shall be strong in

her fundamentals and move on to tackle the challenges of the 21st century with renewed vigor concerning purpose and identity (Arifin et al., 2020; Anggoro, 2023).

The guiding principle of "Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam "Permusyawaratan/Perwakilan" is very strongly rooted in the philosophical foundations of Indonesia. This, therefore, collapses into the principle of populism led by wisdom in consultation or representation, and such a philosophy speaks much regarding national development efforts for this country.

The principle of "Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan" is quite intimately connected with the conception of democracy and the rule of law within Indonesia (Muhlashin, 2021; Notowidigdo, 1958). In greater detail, it has been spelled out that the Indonesian constitution protects popular sovereignty, in which the people are considered to be the final source of authority and power. This is evident through the periodic holding of free and fair elections that elect people's representatives to govern on their behalf (Madril, 2020). In that regard, the institutional mechanisms of the rule of law ought to be in a position to protect the rights of citizens from injustice while upholding the principles of humanity and mutual respect for the survival of existing laws. The relevance of this principle in the process of national development in Indonesia is multifaceted. First, the principle of collective deliberation and representation ensures that diverse voices and perspectives are heard in policy decision-making processes for more inclusive and responsive development. This was in line with the constitutionally guaranteed popular sovereignty and the imperative to strive for social justice for all Indonesians (Suparman, 2020).

Emphasis on wisdom and prudence in decision-making places evidence-based policymaking at the fore, whereby strategies for development are informed by rigorous analysis and a deep understanding of unique socio-cultural contexts defining the country (Muhlashin, 2021). This approach will ensure that interventions for development are attuned to the needs and aspirations of the people and, hence, are more effective and sustainable.

This suggests that "Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan" is certainly a very inspiring form of democracy in showing a balanced and harmonic approach toward national development, in which the interests of the people are carefully weighed against the need for economic growth and environmental protection (Jundiani, 2018).

This is evident in the constitutional amendment that calls for the synergy of national development with the preservation of the environment, moving away from the anthropocentric model of development to a more holistic and sustainable approach (Jundiani, 2018). Overall, "Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan" is an important principle that functions as one of the fundamentals of Indonesia's striving for national development (Wahid & Mahsun, 2021; Muhlashin, 2021). Emphasizing popular sovereignty, common deliberation, and decision-making guided by wisdom, such a principle forms the basis on which the country's development trajectory should become inclusive, responsive, and sustainable so that it shall achieve what is rightful and prosperous for all Indonesians (Suparman, 2020; Jundiani, 2018; Latifiani, 2020; Muhlashin, 2021).

The desire for justice for all Indonesians, too, has been essentially present in the establishment of the Indonesian state. In routing the growth of the Indonesian legal system, therefore, it is oriented by the ideal goals set up by the Pancasila, the state philosophy of Indonesia, to build a characteristic legal system and not just simply an imitation of another country. The establishment of Indonesia as a republic was primarily aimed at trying to improve the welfare of all its people without exception. National development, therefore, is ultimately aimed at the fulfillment of several basic social and economic needs of every citizen to achieve at least a minimum standard of living (Harahap et al., 2020). This is reflected strongly in the development of Indonesian law, with a major emphasis on social justice and the welfare of the people.

One famous example is the partial codification implemented in the renewal of national contract law, which has always remained open to the requirements of the

development of society and the increasing level of legal awareness of the population (Latifiani, 2020). The impact of the Omnibus Law/Job Creation Act in Indonesia also shows the government's endeavor to accelerate the process of socio-economic decolonization and reconstruction of traditions so that the Indonesian rule of law has a basis of a welfare state and can be rooted in the legal tradition of the Indonesian nation (Latifiani, 2020; Harahap et al., 2020; Sinaga, 2022; Suparman, 2020). In Indonesia, the development of the legal sector was influenced by the thoughts of legal scholars like Lawrence M. Friedman, who insisted that legal reform should accord with the philosophical foundation upon which a nation was built.

Fair and democratic concepts will have to be addressed within the framework of the 1945 Constitution of the Republic of Indonesia and the Pancasila philosophy. For that matter, Indonesia's legal development would not be merely local or national but also international in dimension: struggling to achieve global competitiveness loyal to the values and principles fundamental to it (Suparman, 2020; Latifiani, 2020). The last, and not the least, in the Indonesian legal development process, is the implementation of those regulatory policies within the government apparatus itself.

All these efforts consist of strategic actions toward improving the performance of legal formulation, as far as setting up the legal materials and development of the legal structure with law enforcement officers, through the establishment of a society that is highly aware and cultured in the law. This means that it should have the final objective to establish a constant national legal system under Pancasila and the 1945 Constitution, to foster the achievement of social justice and national development for all Indonesians. Pancasila functions as the founding ideology of Indonesia. It, therefore, leads the nation in formulating its development policies and programs in the concept of the ideology consolidated by the Indonesian people. In this regard, Pancasila has the authority to guide the government in tasks that relate to creating national unity, furthering social well-being, and protecting democratic life ordered in the country.

This principle, "Belief in one and only God," is also the first tenet of Pancasila, which echoes Indonesia's commitment to religious tolerance and protection of the

freedom of religion (Sugito et al., 2021). He guarantees any citizen freedom of worship—that is, nobody will be discriminated against or persecuted by any authority for professing a given religious belief. This principle is further emphasized by financial support from the government in activities of the various acknowledged religious communities, such as the construction of places of worship and the provision of educational and charitable services.

The second principle of Pancasila is "Just and Civilized Humanity," which is reflected in efforts taken by the government pertaining to human rights through the protection of the weak, advancement of human values, and promotion of social harmony (Johan, 2020). Indonesia has ratified several international human rights treaties and provided some bodies, including the National Commission on Human Rights, to offer checks and controls on violations of human rights. In addition, it has rolled out aid programs involving cash transfer schemes, subsidized health, and educational assistance in aid of sharing development gains among its population.

The third principle of Pancasila, "The Unity of Indonesia," is well reflected in the initiatives instituted by the government toward strengthening national unity and integrating diverse ethnic, cultural, and religious groups. For instance, the National Resilience Institute hosts programs designed to inculcate a sense of national identity and increase understanding among the different cultures present in the country's citizenry (Kawangung, 2019).

The fourth principle, "Democracy Guided by the Inner Wisdom of Deliberations Among Representatives," is manifested in Indonesia's commitment to democratic governance. More frequent elections have been held at both the national and local levels in the country, while the government decentralizes decision-making, allowing more participation by the citizens in making policy decisions (Johan, 2020; Kawangung, 2019).

The fifth principle of Pancasila is "Social Justice for All," which manifests in poverty alleviation measures and the improvement of health and educational facilities, achieving sustainable development. It has social welfare programs, better infrastructural facilities, low-cost housing schemes, and orientation in small and

medium enterprise problems, which are oriented to ensure that benefits out of growth are equitably distributed among the population (Wibowo, 2020; Sugito et al., 2021).

The values of Pancasila are indeed well reflected in Indonesia's development policies and programs as the guiding framework towards efforts geared towards enhancing the welfare of citizens, fostering national unity, and democratization (Maunah, 2022).

Within the domain of national development, the philosophic basis of Pancasila, the State Ideology of Indonesia, has usually been taken as a vital guiding principle. In essence, as the comprehensive ethical and moral framework, Pancasila represents the essential values that need to be instilled into the process of progress for the nation so that development occurs in a manner that is commensurate with the intrinsic character and aspirations of the Indonesian people.

At the heart of Pancasila lies faith in the supremacy of Almighty God, which serves as an ontological anchorage underpinning any definition of what is correct and proper, as penciled out by Wijaya & Halim (2020). This spiritual axis imbues an orientation that invests individual and social praxis with a moral bearing to undertake development efforts with a sense of divine purpose and accountability. Furthermore, this principle finds meaning in what just and civilized humanity must represent in terms of the upliftment of human dignity, enhancing social justice, and fostering good relations among all individuals of a society. The third principle of Pancasila has something to do with the unity of Indonesia. This is very relevant to the development discourse since it recognizes the diversity of the nation and the need to foster a shared sense of identity with a common purpose. It protects the unity required for sustainable and inclusive development from the divisive forces of radicalism and extremism (Maunah, 2022).

Indeed, concerning the role of Pancasila as a moral and ethical foundation toward development, it remains relevant by way of balancing individual and collective interests with the intrinsic value of the Indonesian nation as a whole.

By embracing the principles of Pancasila, the Indonesian development effort can be instilled with substance and meaning, guaranteeing that progress will not merely be about material fulfillment alone but will also convey the eternal values and ideals of the nation (Sugito et al., 2021; Setiawan et al., 2020; Maunah, 2022; Wijaya & Halim, 2020).

Analysis of Factors that Hinder the Implementation of Pancasila

Pancasila, as the country's foundational ideology, has been cast for years as an embodiment of the nation's central values and principles. For the country to continue its development trajectory, the need to be able to effectively integrate its founding principles into the development process is very important. However, such integration is not free from challenges, amidst the complexities of modern society, globalization, and shifting sociopolitical dynamics.

The main difficulty will lie in how the values of Pancasila—unity, diversity, and social justice—are manifested in every aspect of development (Solin & Hasugian, 2021; Sugito et al., 2021). The advent of information technology and globalization could see the diminishing or even the removal of these values in younger generations. It is noted that "Globalization is capable of diverting Pancasila values, which may lead to the disintegration of the nation, and of course will trigger conflict in society, especially in the younger generation." Therefore, strengthening digital literacy while synergizing it with Pancasila values is very urgent so that the people "remain comfortable using technology" while maintaining the nation's core principles (Hidayah et al., 2022).

Moreover, formal and informal education should never underestimate its role as it has the task of instilling the values enshrined in Pancasila. The decline in the emphasis on Pancasila education in the era of reform has been identified as a significant challenge, for it is perceived that the "introduction and teaching of the values of Pancasila through the education sector is not as good as in the previous time" (Tirza & Cendana, 2023). Reinvigorating the incorporation of the principles brought about by Pancasila into the educational curriculum and greater social discourse is important for creating a sense of national unity and identity, particularly

within the younger generation (Na'im, 2017). Another important agenda is the visualization and concretization of the values of Pancasila within the ethical concept of digital space and communication in the post-pandemic era. As the digital terrain becomes pervasive, ensuring that tolerance, pluralism, and social harmony—the core elements of Pancasila—succeed in this new frontier will be one giant step toward how the nation articulates its cohesion and identity.

The infusion of Pancasila's values into Indonesia's developmental process is faced with various challenges, such as the impact of globalization and technology on society and the requirement for refocusing education based on Pancasila and an ethical engrafting of those principles within a newly cybernetic environment. In that respect, such a task requires pluridimensional engagement among the stakeholders of the government, education, and civil society so that this perpetual legacy and relevance of Pancasila may be at the forefront of national progress.

As stated by Setiawan et al. (2020), the correct implementation of Pancasila faced one primary major barrier: the general public's low understanding and internalization of its core values. Thus, the susceptibility of the young generation to radical ideologies that most often deviate from the inclusive and tolerant spirit of Pancasila creates a problem for its wide acceptance and application in general. This propensity of radicalism toward merely prioritizing the interests of certain groups at the cost of collective well-being is in derogation of the unifying spirits of Pancasila.

Moreover, globalization and the rapid development of information technology are most likely to influence the values of Pancasila, which would help result in the weakening of national unity and cohesion. The more the world becomes continuous, the diversity and pluralism that characterize Pancasila are often threatened to disintegrate without any deliberate effort to boost the sense of nationalism amid the commitment toward the founding principles of the nation (Sugito et al., 2021; Na'im, 2017).

The decline of Pancasila education in the post-Reformasi era has gradually eroded its prominence in the national consciousness. Teaching through the education system on the values of Pancasila played a very pivotal role in

indoctrinating the sense of patriotism and unity amongst people in Indonesia. Much focus has been lost on this of late, and that is hampering internalization at the grassroots level.

It indeed calls for collective efforts toward renewing the appreciation and understanding of Pancasila ideals among society members and, more so, among the youth. It is argued that comprehensive socialization and education programs can be effectively carried out by stressing Pancasila's relevance and applicability in contemporary contexts to galvanize renewed commitment to the founding principles of the nation (Na'im, 2017). Equally, enhancing the role of history education and instilling a spirit of strong nationalism will also protect Pancasila as the country's basis for development.

Recommended Strategies to Optimize the Role of Pancasila in the Development of Golden Indonesia 2045

For that reason, “the 2045 Golden Era” will have the authentic method based on Pancasila—the nation's philosophical and ideological foundation. Therefore, with its five pillars, Pancasila shall stand for the belief in one supreme God, just and civilized humanity, unity of Indonesia, democracy guided by the wisdom of deliberations, and social justice for all Indonesians that shall underpin national development and unity (Kawangung, 2019).

Those would be some strategic recommendations to optimize the role of Pancasila in this regard. First of all, the values and importance of Pancasila should be instilled in every Indonesian, particularly the young generation. To that end, complete socialization and internalization of Pancasila principles into the schooling system and throughout society will foster a deeper understanding and appreciation of the founding ideology of the nation. This would create a solid national identity and unity in the face of globalization, which has pitted and threatened to further splinter nations (Sugito et al., 2021).

The accommodation of Pancasila's principles should, therefore, be integrated into the Indonesian lawmaking and governance structures. In this respect, with the alignment of State policy, laws, and administrative structures through the ideology of Pancasila, the country shall ensure development is fully guided by ideology founded in the nation for the interest of the state and the wellbeing of Indonesians as a whole in curing a spirit of unity and social justice over and above distinct or group interests. Yard religious moderation and an appreciation for Indonesia's rich cultural diversity will moderate the strengthening of Pancasila's role. Indonesia, being a pluralistic nation, conveys that the strength of the nation lies in its ability to embrace and celebrate its diversity. That is, the country would be in a good position to strengthen its unity against any kind of forces that might appear and break this one unified entity by building a culture that brings tolerance, common understanding, and respect toward other religious and ethnic backgrounds. The fourth requirement in implementing Pancasila is active participation from the young generation.

The young generation is the future of Indonesia, and the leaders are to be equipped to internalize Pancasila values and become active contributors to national development. This could be done through multifaceted educational, cultural, and civic activities that activate the young generation into involvement with Pancasila principles to drive forth the vision for the nation. Fifthly, social media and digital technologies can become a very powerful vehicle for disseminating Pancasila itself to the young generation.

By utilizing social media, the government and civil society can now propagate information, have dialogues, and build identity and unity in the tech-savvy youth. Implementing these strategic recommendations enables Pancasila to play the best possible role in the construction of Indonesia's Golden Era 2045. This shall put the nation straight on the right path of development once again, by regaining confidence and trust in its insurgent foundation founded on unity, social justice, and a deep commitment to universal welfare among Indonesian players (Maunah, 2022; Sugito et al., 2021; Na'im, 2017; Tirza & Cendana, 2023).

Conclusion

From the outcome of the research, it can be noted that Pancasila had a very significant role in guiding the development of the Indonesian nation since its independence. Some of the values brought about by Pancasila include unity, democracy, and social justice, thus contributing to national identity and unity. Nevertheless, the practice of living Pancasila values still faces several challenges, such as a less knowledgeable public, the influence of globalization, and less emphasis on education.

To maximize the role of Pancasila in the vision of the "Golden Indonesia of 2045," strategic steps must be taken regarding education related to the values of Pancasila, integrating them into governance, encouraging religious moderation, involving the younger generation, and utilizing social media. It shall overcome these

by making Pancasila remain a tough base through which Indonesia is moving ahead into progress in history.

The Indonesian government and people should, therefore, not give up on continuing to strengthen the application of Pancasila values in all fields of life. If it turns out that amid life, understanding and practice of Pancasila values are further enriched. Then, of course, Indonesia will grow into a sovereign nation that is fair and prosperous. In this respect, cooperation from the government, society, and private parties must be apparent to attain national development targets that are inclusive and sustainable.

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