Pancasila: The Indonesian's source of behavior

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ABSTRACT: This paper departs from the need to implement Pancasila in everyday behavior. The author proposes that Pancasila is included in the realm of psychology, as values, hereinafter referred to as national values. This process was not simple, it began from the idea from Soekarno (1958) to the effort from the first Indonesian psychology scientist, Slamet Iman Santoso (1970). The success of psychology researchers in determining the national values brought impact to studies on its relationship with other psychological concepts. The determination of the national value provided aid for researchers and policymakers to determine which behavior will be built and which are in accordance with it. Further empirical studies are needed, however, most of the founding father's issues have been answered.

Keywords: *Soekarno, Pancasila, values, psychology*

1 INTRODUCTION

Studies of Pancasila as an ideology and politics have been studied and developed since the 1990s until 2000 (Moerdiono, 1991; Poespowardojo, 1991; Alfian, 1991; Somantri, 2006; Ongkokham & Achdian, 2006). Studies of Pancasila as the social capital of society and science has also developed. The effort of scholars to explain Pancasila more scientifically started in the 1980s. Several milestones of Pancasila's scientific studies were by Darmaputera (1982) and followed by Yudi Latif (2011, 2020). Other aspects of Pancasila that have been studied are its value in science development (Setyorini, 2017), Pancasila economics (Mubyarto, 1991), education (Wibowo, 2020), law (Attamini, 1991), social life (Soemardjan, 1991), and culture (Wahid, 1991).

The need to get Pancasila closer as a part of people's life becomes very important. At a macro-social level, the view towards Pancasila, which is considered too far from the community, has been seen. Pancasila, which is perceived as far away, occurs when faced with social inequality that seems to be an unfinished social issue and the behavior of public officials that are not in line with Pancasila (Tobing, 2018). The gap between the idea of Pancasila and reality is slowly being questioned and even a group of people have introduced alternatives to Pancasila. Pancasila began to be opposed to religion, which was initially at the level of discourse until it manifested itself in action. This can be seen in the signs of radicalism, terrorism, and acceptance of transnational ideologies (Arif, 2018; Hartanto, 2017).

This article intends to propose the idea that Pancasila is the source of Indonesian people's behavior. This is because Soekarno, as the extractor of Pancasila, claimed that Pancasila was extracted from Indonesian culture (Soekarno, 1958 [2008]). We can see this excavation claim as an idea that has existed for a long time and has become part of the nation. Thus, Soekarno can be considered to have made a special formula for the formation of behavior that is unique to Indonesia.

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2 METHODS

This paper was built by exploring the sources of scientific writings that study Pancasila. Another important study material is psychology. As a science that studies behavior and mentality, it is very helpful for translating Pancasila scientifically. Therefore, the argument is built based on literature studies on Pancasila and psychology.

3 RESULTS AND DISCUSSION

Pancasila as a Value Since the beginning of its formulation, Pancasila was placed as the basis of the state and the state ideology. This to some extent affects the difficulty of studying Pancasila so that it can be used daily by the community. Even the New Order regime positioned Pancasila as a myth (Pabottingi, 1977), even though the translation of Pancasila as behavior is increasingly needed, especially since the emergence of movements in the society that tend to destroy the order of society during this decade. One that has emerged is the clash of religious ideas and Pancasila, and the emergence of a state idea in the form of a caliphate that will replace the form of the Unitary State of the Republic of Indonesia.

In Soekarno's speech at the 1945 BPUPKI meeting, he stated that the word "sila" from Pancasila means value. This value is expected to be the basis for the formation of Indonesian's unique behavior. It is unique because Pancasila is extracted from the culture of the Indonesian nation (Soekarno 1958 [2008]). In psychology, the idea of basic behavior is value. The idea of Pancasila as a value was proposed again by Latif (2020). This is interesting because long before that, Indonesian psychology scientists had thought about the same thing.

Slamet Iman Santoso was the first psychological scientist in Indonesia that started the study of Pancasila as a value (Santoso, 1970; Djaelani, 1970). Furthermore, other scientists such as Sartono Kartodirjo called humans with a Pancasila personality as *homo pancasilaensis* (in Gismar, 2008).

The psychological tradition that tries to study values as part of psychology has been carried out by many scientists (Rokeach, 1973; Scheibe, 1970; Sagiv & Roccas, 2017; Schwartz, 1996). Meinarno and Suwartono have upheld Pancasila as a national value and as a psychological construct (Meinarno & Suwartono, 2010; Meinarno & Suwartono, 2011; Suwartono & Meinarno, 2012). National value is defined as the identification of the acceptance of ideas about what is right, according to expectations and good, along with its opponents (incorrect, not right, not according to expectations and wrong) that is based on Pancasila, which is measured in five dimensions: religious-tolerance, humanity, patriotism-unity, democracy, and social justice. Table 1 presents the definition of each national value (see table 1).

Table 1. The definition of each national value

Pancasila	National Value	Definition
Belief in the one and only God	Religious-tolerance value	Trust in God and carry out His commands according to beliefs and do not impose beliefs on others.
A just and civilized humanity	Humanity value	Recognizing equal rights and obligations, compassion for others, establishing relationships with other nations based on mutual respect.
Unity of Indonesia	Patriotism-unity value	Prioritize the interests of the nation over the self/group, love the homeland and nation, develop a sense of unity for the nation.
Democracy, led by the wisdom of the representatives of the people	Democracy value	Decision making based on deliberation for the common interest by not imposing one's will on others, can be accounted for, and the decisions can be carried out.
Social justice for all Indonesian people	Social justice value	Maintain the balance between social rights-obligations and introspection (in the form of the human's noble quality), and self-development aimed to improve social life.

This result then gave a new identity for Pancasila in the realm of psychology, namely as a national value. Another impact of this effort is the development of the measurement of the five national values, which has rarely been conducted in the development of Pancasila as a scientific study.

3.1 *Value as the basis of behavior*

The enforcement of national values, along with their measurements, helps to explain Pancasila with various other psychological concepts. Several studies include the relationship between national values and citizenship (Meinarno & Mashoedi, 2016), multiculturalism (Meinarno, 2017), patriotism (Putri & Meinarno, 2016) and national identity (Suwartono, et al. 2017).

In other circumstances, national values can also be developed as a basic reference in shaping behavior. The behaviors that are shaped are built with a psychological frame of mind and can be adopted by more parties. This effort can harmonize national values and behavior. The method is to determine which national values will be developed into behavior, then the behavior designer can describe the process and timing of its formation in detail (Meinarno, 2020).

4 CONCLUSIONS

This article responds to the need to realize Pancasila in the form of behavior. This is necessary because of the social situation and conditions that require behavior that supports the progress of the nation. In this case, psychology tries to answer this need by translating Pancasila into national values. This is a breakthrough both scientifically and for practical purposes.

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