

Humanism In Pancasila Democracy

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Abstract

This research is based on the importance of strengthening humanist values in the Pancasila Democracy system which has often not been manifested in the practice of national and state life. The purpose of this research is to identify the principles of humanism in Pancasila Democracy, analyze obstacles in its application, and can strengthen human values in the Indonesian democratic system. This research uses a descriptive qualitative approach with literature studies from literature studies, journals and books on philosophy, education, and national thought. The main findings include that Pancasila Democracy contains humanistic principles, such as respect for human dignity, social justice, deliberation, solidarity, and political ethics. However, the application of these values is still hampered by weak character education, discrimination, and lack of space for dialogue. The results of this study show that the value of humanism in Pancasila Democracy has a strong foundation, but it needs to be strengthened through a more contextual implementation strategy. His recommendations include strengthening Pancasila-based character education, bureaucratic reform, and building a space for social dialogue.

Keywords:

Humanism, Pancasila Democracy and Globalization

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**Abstrak**

Penelitian ini dilatar belakangi oleh pentingnya penguatan nilai-nilai humanisme dalam sistem Demokrasi Pancasila yang sering kali belum termanifestasi secara nyata dalam praktik kehidupan berbangsa dan bernegara. Tujuan dari penelitian ini adalah untuk mengidentifikasi prinsip-prinsip humanisme dalam Demokrasi Pancasila, menganalisis hambatan dalam penerapannya, serta dapat memperkuat nilai-nilai kemanusiaan dalam sistem demokrasi Indonesia. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan studi literatur dari melalui studi pustaka, jurnal dan buku-buku filsafat, pendidikan, serta pemikiran kebangsaan. Temuan utama mencakup bahwa Demokrasi Pancasila mengandung prinsip-prinsip humanisme, seperti penghargaan terhadap martabat manusia, keadilan sosial, musyawarah, solidaritas, dan etika politik. Namun, penerapan nilai-nilai ini masih terhambat oleh lemahnya pendidikan karakter, diskriminasi, dan minimnya ruang dialog. Hasil penelitian ini nilai humanisme dalam Demokrasi Pancasila memiliki fondasi yang kuat, namun perlu diperkuat melalui strategi implementasi yang lebih kontekstual. Rekomendasinya antara lain adalah penguatan pendidikan karakter berbasis Pancasila, reformasi birokrasi, dan pembangunan ruang dialog sosial.

Introduction

Pancasila democracy as a typical Indonesian system of government is designed not only to channel the will of the people procedurally, but also to uphold fair and civilized human values. In this context, humanism is the main pillar that distinguishes Pancasila Democracy from liberal and authoritarian democratic models. The second precept of Pancasila, "A just and civilized humanity", emphasizes that every democratic policy and practice must be based on respect for human dignity and social justice. Kaelan (2013), explained that Pancasila as an open ideology has a strong ethical basis to develop democracy rooted in the humanistic values of the Indonesian nation.

Nevertheless, the implementation of humanist values in Pancasila Democracy still faces many challenges. In daily political practice, there are still various forms of violations of human values, such as intolerance, marginalization of minority groups, and political polarization that leads to identity conflicts. This phenomenon shows the distance between the normative principles of Pancasila Democracy and the socio-political reality in Indonesia. Sulisty (2020) stated that the crisis of democracy in Indonesia is not only caused by weak political institutions, but also by the decline of human values in the political culture of society.

The purpose of this study is to identify the principles of humanism in Pancasila Democracy, analyze obstacles in its application, and offer an approach that can strengthen human values in the Indonesian democratic system. Darmaningtyas (2004) reminded that education of political values and culture greatly determines the direction of democratic development, whether it will be an instrument of emancipation or a tool of oppressive power. Therefore, a philosophical and reflective approach to the value of humanism is an important step to revive the substance of Pancasila Democracy in Indonesian public life. Through this study, it is hoped that a clearer understanding of the role of humanism can be found in maintaining a balance between individual freedom and common interests in the Pancasila Democracy system.

Method

In this study, the approach used is a qualitative approach with a descriptive method. This approach aims to explore and understand the concept of humanism in Pancasila Democracy through literature review and analysis of various relevant theories. Data collection is carried out through literature studies, namely by examining various literature sources related to the concept of humanism, the philosophy of humanism education, and the principles of Pancasila Democracy. Sources used include books, scientific journals, and official documents that discuss related topics. Data analysis is carried out by examining and interpreting information obtained from various sources, then connecting it with the values of Pancasila Democracy. This analysis process includes

the identification of the principles of humanism, comparisons with other democratic systems, and evaluation of how humanism values can be integrated in the Pancasila Democracy system. The results of this research are expected to provide a deeper understanding of the role of humanism in Pancasila Democracy and how this concept can be applied in the life of society and the state in Indonesia.

Results and discussion

Humanism

A. Definition of Humanism

Humanism education is an educational process that adheres to the philosophy of humanism where the educational process that places humans as the most important object in education. In more detail, the philosophy of humanism education places humans as the actual object of actors in education itself. This school of humanist philosophy is what Freire aspires to that humans are the main subjects or actors in education (Djatman, 2005).

Humanism is linguistically taken from the word human which is then given the suffix *ism* which indicates a term of flow, understanding or edology. In English, the term human is defined as a human being. From the term human, the term humane was formed which means friendly, loving. Meanwhile, according to the Great Indonesian Dictionary (KBI), humanism is defined as a person who longs for and fights for the realization of a better and humane-based life.

B. The Principles of Humanism

Pancasila Democracy as a system rooted in the noble values of the Indonesian nation contains distinctive and profound humanism principles. One of its main principles is the recognition of human dignity, as reflected in the second precept of Pancasila: "A just and civilized humanity". This principle emphasizes that every individual has the same right to be valued and treated fairly, and should not be used as a tool of political interests or power (Kaelan, 2013). In addition, Pancasila Democracy also upholds the principle of social justice for all people, which means that democracy is not only procedural but also substantive in ensuring equitable distribution of justice and welfare. Darmaningtyas (2004) refers to social justice as a concrete manifestation of respect for human values in the public space. Another equally important principle is deliberation for consensus, which is a collective decision-making mechanism that respects diversity of opinion and upholds the spirit of participation. This deliberation process, according to Wibowo (2019), is a form of humanist democratic praxis because it encourages dialogue and respect for common values. In addition, the spirit of solidarity and mutual cooperation is an important support in the life of a just democracy. Gotong royong reflects the nature of human beings as social creatures who need each other and must work together for mutual welfare (Sulistyo, 2020). Finally, Pancasila Democracy emphasizes the importance of ethics and morals in political practice. Power cannot be exercised freely without the direction of values, but must be based on ethical responsibility towards the people. Thus, democracy

built on Pancasila is not only legally valid, but also morally dignified, rooted in the nation's culture, and prioritizes welfare and humanity.

In Indonesia, the principles of democracy have been formulated in accordance with the values that grow in society, although it must be said that it is only limited to procedural democracy, in the decision-making process it prioritizes voting rather than deliberation for consensus, which is actually the original principle of Indonesian democracy.

There are several elements of democracy put forward by the experts, including:

According to Sargen, Lyman Tower (1987), the elements of democracy include the involvement of the people in making political decisions, the level of equality of human rights, the level of freedom and independence possessed by citizens, the representative system and the majority voting system. According to Afan Gaffar (1999), the elements of democracy include accountability, rotation of power, open political recruitment, general elections, and basic rights. According to Marriam Budiardjo (1977), there are several elements of democracy, namely the need to form democratic institutions to implement democratic values, namely responsible government, the House of Representatives, political organizations, the press and mass media, and a free judiciary. According to Frans Magnis Suseno (1997), there are five groups of essential characteristics of a democratic state. The five democratic groups are the state of law, government under the real control of the community, free elections, the principle of majority and the existence of guarantees of democratic rights.

C. Obstacles and Approaches in the Application of Humanist Values in Pancasila Democracy

One of the main obstacles in the application of humanism in Pancasila Democracy is the low internalization of human values among the community, especially the younger generation. Values such as equality, justice, and respect for others are often overlooked in the practice of daily life. Research conducted by Marwah, et al (2021) revealed that most of the younger generation does not fully understand the importance of humanism values in social life, due to the lack of character development and value education in the school and family environment.

Another obstacle is the ongoing discrimination against minority groups, indigenous peoples, and other vulnerable groups. Although Indonesia has legal instruments to protect human rights, in practice there are still many violations that are not dealt with fairly. Rasidi and Al Farizi (2025) highlight that weak law enforcement and lack of institutional sensitivity to diversity are factors that exacerbate social injustice. This shows that the human values that are at the core of Pancasila Democracy have not fully colored the political and bureaucratic system.

To strengthen humanist values, the first approach that must be taken is to strengthen Pancasila-based character education systematically and sustainably. Education must be able to instill human values as the basis for thinking and acting from an early age. Marwah et al. (2021) emphasized that schools, as formal educational institutions, have a vital role

in shaping a generation that is not only intellectually intelligent, but also has empathy, solidarity, and a sense of social responsibility.

Furthermore, there is a need for reform in political and bureaucratic institutions to ensure that the principles of justice and humanity are truly grounded in decision-making. Law enforcement must be carried out without discrimination, and uphold moral values and social justice. Rasidi and Al Farizi (2025) stated that this improvement can only be achieved if leaders and state officials have integrity and commitment to the values of Pancasila as the basis of state ethics.

The last approach that is no less important is to build a space for dialogue between social groups as a form of strengthening deliberation and tolerance in social life. Prasetya (2021) explained that open and inclusive social dialogue can reduce identity conflicts and foster the spirit of mutual cooperation as a characteristic of a humanist democracy. With the creation of a social space that respects differences, the human values in Pancasila Democracy will be stronger and more relevant to the challenges of the times.

History of Humanism

In general, humanism is often associated with Western thought. History records that humanism has its roots in Classical Greek civilization. However, there is a view that the concept of humanism is also found in classical Eastern philosophy, such as the teachings of Confucianism from China. In Ancient Greece, humanism was still primitive because humans at that time learned directly from nature. Many of their beliefs are based on natural forces and mythology. As time went by, Greek society began to see a conflict between humans and gods, where the gods were seen as forces that limited human freedom and abilities.

Thales, who is considered the father of philosophy, brought about a great change in the way people think. He began to use reason and logic to understand nature. Other thinkers such as Anaximandros, Anaximenes, Herakleitos, and Pythagoras also contributed to philosophical thought that focused on nature and the causes of its existence. Then, Athenian philosophers emerged, such as Socrates, Plato, and Aristotle, who focused more on human beings. Socrates sought pure knowledge by studying humans, while Plato and Aristotle emphasized the concept of a good life in society. Pythagoras also added that philosophy is not only about the cosmos, but also must pay attention to the salvation of man.

In the Middle Ages, the concept of human salvation and freedom shifted to the realm of theology. For nearly 10 centuries, Europe was under the dominance of church thought, which often curtailed freedom of thought. This century is divided into two main periods, namely the Patristic and Scholastic periods. Philosophy loses its autonomy because it focuses more on faith. Thinkers such as Thomas Aquinas and St. Bonaventure sought to align reason with revelation, taking the view that truth gained through revelation was no different from truth gained through reason.

After centuries of theological dominance, the Renaissance era brought about a revival of Ancient Greek thought that had previously been controlled by the church. Pico

della Mirandola, in his Oration on the Dignity of Man, emphasized that man has the freedom to shape himself according to his will. Humanism at this time aims to develop human potential in harmony, without denying the existence of God, but also affirms that human beings are capable of working and understanding themselves without the need for revelation. Entering modern times, the revival of rationality was marked by the emergence of thinkers such as René Descartes, who affirmed that thought is the basis of human existence with his phrase *Cogito, ergo sum* (I think, then I exist). However, his views were opposed by British empirical philosophers such as David Hume, John Locke, and George Berkeley, who emphasized experience as the primary source of knowledge. Thus, the development of humanism continues to undergo changes from the Ancient Greek era, the Middle Ages, to modern times, with a focus that shifts from mythology, theology, to rationality and empiricism.

Pancasila Democracy

A. Definition of Pancasila Democracy

Pancasila democracy is a democracy based on the principles of kinship and mutual cooperation aimed at the welfare of the people, which contains elements of religious awareness, truth, love and noble ethics, Indonesian personality and sustainability. Pancasila democracy is essentially a norm that regulates the implementation of people's sovereignty and the implementation of state government, in political, economic, socio-cultural, and security defense, for every citizen of the Republic of Indonesia, socio-political power organizations, community organizations, and other community institutions as well as state institutions both at the central and regional levels.

Democracy according to Abraham Lincoln is a system of government formed from the people, by the people, and for the people themselves. Democracy according to Charles Costello is a social and political system in which the power of government is limited by laws and also by culture that protects all the individual rights of the citizens themselves. Democracy according to Hans Kelsen is a government that is held and implemented from the people and for the people, and regarding the exercise of state power, the representatives of the people who have been elected by the people after there is a belief in the rules that have been established in relation to the application of state power.

Humanism in Pancasila

According to Hardiman (2012), the value of humanism in the value of Pancasila seems to be two different sides when interpreted in society. In this case, the value of humanism by several parties is used as an introduction to the value of truth and harmony for the life of the nation. However, there are also those who make the value of humanism as an ordinary word and do not interpret the essence of humanism values or human values that exist in society. The value of humanity in Pancasila can be seen from the arrangement of its precepts as a unit.

That there is then a principle that specifically talks about it shows that the founders of the nation saw the value of humanity as a concept that lives in Indonesian society. The value of Pancasila was born from the Indonesian nation itself.

In other words, it is a cultural product that has permeated and taken root in the soul and body of Indonesian society since ancient times. Pancasila as a local genius or what can be called a typical Indonesian thought has a specific meaning that is related to Indonesian cultural identity. The mention of cultural identity refers more to cultural values that continue to live and develop in Indonesian society, rather than as outdated heritage values. Thus, Pancasila does not belong to the state but belongs to the community for the sake of the civility of the nation's life. Humanitarian values have deep roots in the culture of Indonesian people, and are even reflected in their religious life. If the first precept mentions the One Godhead, then the consequence is not merely a ritual affair with the Creator but also related to relationships with fellow human beings.

The precept implicitly contains the value of respect for each other's religions and beliefs, the willingness to respect and cooperate with believers of different religions and beliefs so as to build harmony in life, mutual respect for the freedom to practice worship in accordance with their religion and beliefs, and not imposing a religion and belief on others. Pancasila is the view of life of the Indonesian nation. Because Pancasila is a reflection of the personality of the Indonesian nation. Although at first it was a political consensus made to overcome or bridge various differences and interests among the community, in the end Pancasila became a guideline in the life of society, nation, and state. This is none other than because Pancasila is dug from the cultural roots of the Indonesian nation itself which is thick with human values, which values color all precepts in Pancasila itself.

Conclusion

Humanism in Pancasila Democracy is the core of a state system that places humans as the center of values. However, its implementation still faces obstacles such as weak character education, social discrimination, and low political ethics. To overcome this, it is necessary to strengthen Pancasila-based education, institutional reform, and social dialogue spaces. With this approach, human values can be truly realized in the practice of Indonesian democracy. Humanism and Pancasila Democracy have a close relationship in building community life in Indonesia.

On the other hand, Pancasila Democracy is based on the principle of kinship and mutual cooperation, with the main goal of creating people's welfare. The democratic principles in this system include freedom, equality, people's sovereignty, and open and responsible government. Pancasila democracy is not just procedural but must reflect the values of deliberation and consensus.

Pancasila as the basis of the state not only functions as a guideline in the life of the state but also reflects the human values that have long lived in the culture of Indonesian society. Therefore, humanism in Pancasila Democracy plays a role in creating a harmonious society, upholding humanity, and based on strong morals and ethics.

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