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Pancasila in the Context of the History of the Struggle of the Indonesia Nation

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ARTICLE INFO	ABSTRACT
<p>Article history</p> <p>Received : June 2022 Revised : July 2022 Accepted : July 2022 Published : Dember 2022</p> <p>Keywords Pancasila Soekarno BPUPKI History Struggle</p>	<p>This study aims to explore the root of Pancasila as national ideology of Indonesia. Two research questions arised: 1) what kind of cultural root of Pancasila in the life of Indonesian people; 2) what kind of processes of Indonesian leaders in formulating Pancasila. Method used is webinar via zoom meeting . The results show that many parts of Pancasila have to be culture of Indonesian. On the other hand, reconstruction of formulating Pancasila has to be deviated by political power of interest group. Nugroho Notosusanto as the New Order historian wanted to de-Soekarnoization through heroificated Muhammad Yamin as Pancasila discoverer.</p>

INTRODUCTION

Since the early 16th century, Indonesia has been included in the international political arena. Various nations, especially European nations, are competing to instill sole power in Indonesia. This is due to the good looks of the location its strategic geography as well as the beauty and abundant natural wealth. Indonesia is like a string of emeralds that benefit the equator that is attractive to people the interests of mankind, so that it becomes a magnet for those western nations to enter and exercise their power in Indonesia¹

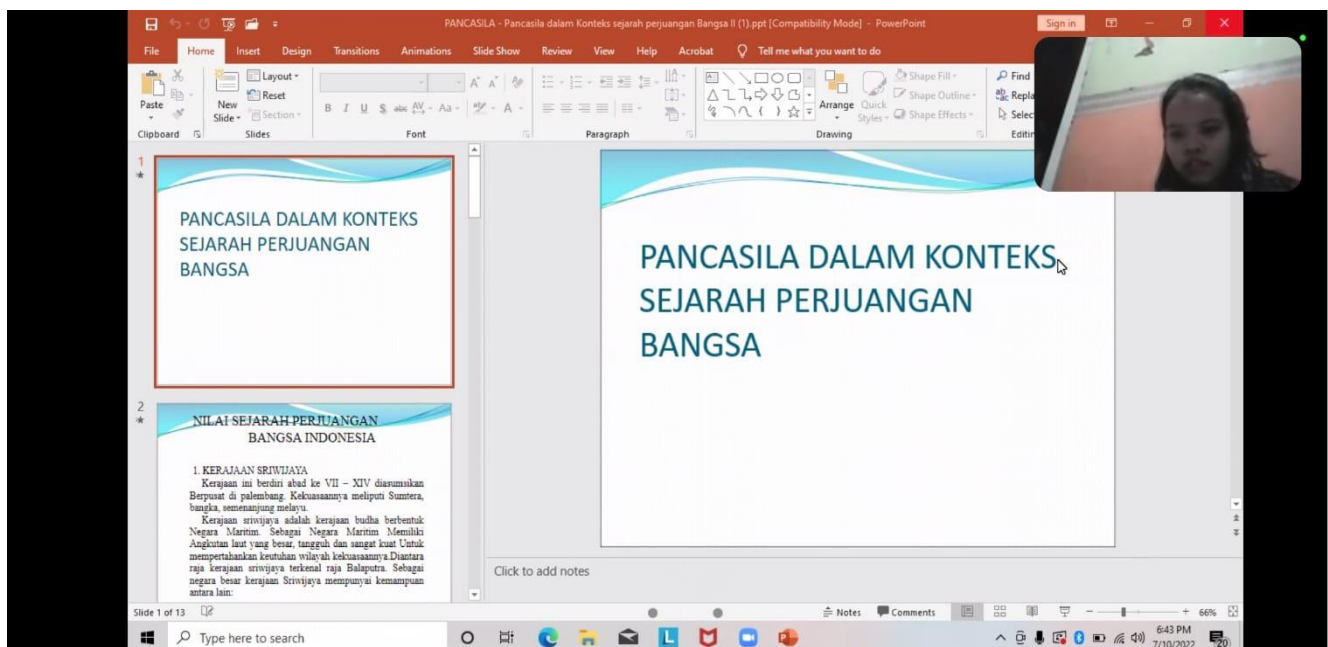
He initial intention of foreign nations to trade to Indonesia, slowly but surely they began to enter the areas of power from the kingdoms to them the common people. For years, Indonesia received colonialism from foreign nations the. It is the Dutch who are best known until now as the number one colonizer famous in

Indonesia because they are said to have occupied our nation the longest by instilling its sole power (hegemony)² by running the system colonialism or imperialism-colonialism. Imperialism-colonialism itself points on a system or a system full of lust for control and suck up nations and people.

METHOD

This community service is carried out using lectures and discussions at zoom media meetings. Amount participants who attended \pm 20 people consisting of students from the College of Human Economics Development

The speakers at this activity were we as members of the group that compiled this report, namely Resti Lestari, Lasniroha Situmorang, Ezra Cynthia, Insi Suci Maharnika, Handayani, Nurmala Sandra and Intan Dwi Putri. Likewise with our citizenship.Education Lecturer Mr. Masduki Asbari who has guided us in completing this report.



Picture 1. Material Presentation



Picture 2. The atmosphere of the presentation activity

RESULTS AND DISCUSSION

The history of the struggle and the founding of the Indonesian nation in achieving its independence has been going on since the beginning of the last century, in various ways and gradually. With that, the history of Indonesia's struggle has a relationship with the history of the birth of Pancasila. Because of the history of the struggle of the Indonesian nation since centuries ago, it is necessary to set not to mention these milestones, namely events that stand out in relation to Pancasila.

So with this discussion through this zoom about the history of the struggle of the Indonesian people, it is hoped that for us as the young generation of the successors of the Indonesian nation, we should maintain the results of this struggle in a way that is in accordance with the field we are in.

As the Indonesian Proclaimer Ir. Soekarno Hatta said that we should never forget history (red coat) because by studying history we can learn valuable lessons to deal with current problems, so that we don't repeat the mistakes of the past

Pancasila Formulation Process

1. Formulation of Pancasila at the BPUPKI session

If we search on the internet with the keyword "Pancasila formulation", then two BPUPKI versions of the Pancasila formulation will appear, the version One Committee 9 and one version of the preamble to the 1945 Constitution. Why are there so many versions? Are they all legal? To understand the phenomenon the emergence of many versions of the formulation of Pancasila, let us trace its historical traces.

Among the two versions of Pancasila, the most controversial are the two formulations BPUPKI trial results. One of the causes of controversy is Nugroho's writing Notosusanto, a military historian, in the textbook National History of Indonesia for high school curriculum 1975 as follows:

At the trial on May 29, 1945 Mr. Muhammad Yamin proposed five "Principles and The basis of the National State of the Republic of Indonesia" namely:

1. National Fairy
2. Fairy of Humanity
3. Fairy Godhead
4. Folk Fairy
5. People's welfare.

Three days later, on June 1, 1945 Ir. Sukarno gave a speech about the basic philosophy of the state of an independent Indonesia which also consists of 5 principle:
namely:

1. Indonesian Nationality
2. Internationalism or the Fairy of Humanity
3. Consensus or democracy
4. Social welfare
5. God Almighty.

Controversy is growing about: who is the real formulator of Pancasila? when we following the writings Nugroho Notosusanto, meaning that Pancasila was not born on the 1st June 1945 with Ir. Soekarno as a figure formulator, but was born on May 29 1945 with Mr. Muhammad Yamin as the formulator. Why are we safe Want to be born Pancasila on June 1?

Nugroho Notosusanto's collaborative writing ignites in the middle Public. For example, there was a political reaction in the form of the "Pancasila Declaration" which issued by the Soekarno-Hatta Institute on August 17, 1981. Declaration Pancasila was signed by 17 people, including Manai Sophian, Usep Ranawidjaja, Jusuf Hasyim, H.M Sanusi, Slamet Branata, Hugeng and HR Dharsono. Statement The statement states that the birthday of Pancasila is June 1, 1945 and Soekarno is the only person who put forward Pancasila as the basis of the state

From the opinions that develop, there can be two, namely Pro Yamin and Pro Soekarno. Pro Yamin group led by Nugroho Notosusanto and supported by the New Order government at the time, based his views on one source book, namely the Preparatory Manuscript of the 1945 Constitution Volume by Muhammad Yamin. The book contains various talks or presentations views that emerged at the BPUPKI session on May 29 - June 1, 1945. On the other hand, the views of Pro Soekarno were voiced by various groups, both academics and living witnesses or historical actors. From academia, The harshest criticisms emerged, among others, from G. Moedjanto (IKIP Sanata Dharma now Sanata Dharma University, Yogyakarta) and Ruben Nalenan (University 17 August 1945 Jakarta). G. Moedjanto, as a historian, among others criticized the text of Muhammad Yamin's speech contained in the Manuscript book the 1945 Constitution and was used as the only source of preparation for the pro-Yamin group. He found an oddity, namely the sentence in the last paragraph of Yamin's speech which said: sounds: "Two days finally Mr. Chairman gave us a chance You can also express your feelings." if the talk is true spoken

Muhammad Yamin dated May 29, 1945, which means the word "The last two days" is 27 May 1945. From this point of view, the document is clearly a fake, because BPUPKI was only inaugurated on May 28, 1945 and began to conduct a trial the next day every day. G. Moedjanto's findings are very important, because they are able to prove very strongly that the manuscript does not speak of Muhammad Yamin on 29 May 1945.

G. Moedjanto's study is in accordance with the statement of committee 5, namely the committee that was formed to explain to the public about the spirit that developed in among members of BPUPKI when the formulation of Pancasila took place. Committee 5 consists of surviving historical figures, namely:

1. Dr. H., Mohammad Hatta
2. Professor H. Ahmad Subardjo Djojoadisurjo
3. Mr. Alex Andries Maramis
4. Professor Sunario
5. Professor Abdul Gafar Pringgogidgo

In the meeting on January 10, 1975 at the house of Muhammad Hatta, one of the the conversation that arose was about the content of Muhammad Yamin's speech on May 29, 1945. Muhammad Hatta between explained:

Not true; Bung Yamin is a bit cunning; actually the speech is what is spoken in a small committee meeting. Bung Karno is the only one who is firm propose a philosophy of grondslag for the country to be formed; that is five the precepts called Pancasila; only the order of God's precepts is below...he formula in the form of his handwriting was once borrowed by Mr. Yamin but never returned again.

2. Formulation of Pancasila as the result of Committee 9

The unanimous acceptance of Soekarno's speech, made BPUPKI succeeded in having the basic draft of the Republic of Indonesia. To discuss moreFurthermore, before the BPUPKI session ended, it was agreed to form a Small Committee consisting of 8 people under the leadership of Soekarno. The task of the Small Committee is collect suggestions and views of BPUPKI members who will be included on the agenda of the second session, July 10-17, 1945. At Soekarno's initiative as the chairman of the Small Committee, Soekarno formed a Committee of 9 consisting of:

1. Ir. Sukarno (chairman)
2. Drs. Mohammad Hatta (vice chairman)
3. Mr. Raden Achmad Soebardjo Djojoadisurjo (member)
4. Mr. Prof. Mohammad Yamin, S.H. (member)
5. Kiai Haji Abdul Wahid Hasjim (member)
6. Abdoel Kahar Moezakir (member)
7. Raden Abikusno Tjokrosoejoso (member)
8. Haji Agus Salim (member)
9. Mr. Alexander Andries Maramis (member)

In addition to exploring basic state issues, Committee 9 is also tasked with compiling text of the proclamation of Indonesian independence. At the meeting on June 22, 1945 Committee 9 agreed on the contents of the draft text of the proclamation as follows:

That in fact freedom is the right of all nations, and because Therefore, colonialism in the world must be abolished, because it is not in accordance with fairies of humanity and fairies of justice. And the struggle for the independence movement Indonesia has come to a happy time, safely and safely deliver the Indonesian people to the gates of the Indonesian state, which independent, united, sovereign, just and prosperous. By the grace of Allah Who Almighty, and driven by a noble desire, to live free nationality, the Indonesian people hereby declare his independence.

Then from that to form a government of the Indonesian state Freedom that protects all Indonesian people and all their bloodshed Indonesia, and to advance the general welfare, educate people's lives nation, and participate in carrying out world order based on independence, eternal peace and social justice, then national independence is drawn up Indonesia is in a state structure of the Republic of Indonesia, which is sovereign the people, based on: God, with the obligation to carry out Islamic law for its adherents, according to the basis of just humanity and civilized, Indonesian unity, and democracy led by wisdom in deliberations and by realizing a social justice for all Indonesian people.

From the second paragraph of the draft text of the proclamation, which is widely known as According to the Jakarta Charter, it can be seen that the state foundation of Pancasila is formulated as follows:

1. Divinity with the obligation to carry out Islamic Shari'a for believers the hugger,
2. Just and civilized humanity,
3. Indonesian Union,
4. Democracy led by wisdom in deliberation representative,
5. Social justice for all Indonesian people.

When compared with Soekarno's speech on June 1, 1945, the formulation Pancasila has undergone various changes and improvements. Change The first is the order of the precepts. The divine precepts placed by Soekarno in the last order changed to the first precepts, while the precepts of nationalism or Unity shifted to third place.

The change that has been controversial until now is about precept Divinity, from a civilized Godhead to a God of obligations implement Islamic Shari'a for its adherents. Debate began to occur in the second BPUPKI session which was held on 10-17 July 1945. There were three characters who express their disapproval of the word "with obligation" implement Islamic Shari'a for its adherents", namely Johannes Latuharhary, Wongsonegoro and Hoesein Djajadiningrat. Latuharhary as representative of the Maluku region stated because the sentence will produce enormous consequences for people of other religions. On the other hand, Hoesein Djajadiningrat views that .That sentence will open up space for fanaticism, because it seems force Muslims to practice Islamic law. Wongsonegoro trying his views on the principle of equality for all citizens without considering their religion. Therefore, he proposed if the sentence it is not changed, it needs to be added with the word "and for followers of other religions" according to their respective religions."

The debate about the word "with the obligation to carry out Islamic Shari'a for" its adherents" does not stop at discussing the opening of the Constitution, but it also appears when an examination is made of the articles and paragraphs of stemsher body. Otto Iskandardinata proposed that article 29 be divided into two paragraphs, contents paragraph 1 is taken from the opening sentence of the Constitution, while the second paragraph is "State guarantee the independence of each resident to embrace any religion and to worship according to their respective religions. Wongsonegoro proposed that added the word 'belief', it becomes 'according to his religion and belief' each'. Both proposals were accepted by Sukarno as chairman of the trial. However, Ki Bagus Hadikoosoemo asked for the abolition of the word "for" its adherents". This view is supported by Abdul Fatah. He proposed so that paragraph 2 of article 29 reads "the state guarantees the independence of every resident who embrace another religion to worship according to their own religion and beliefs each". The reason is so that Muslims do not change their religion. Second This view was rejected, so that until the second BPUPKI session was closed, the word "with the obligation to carry out Islamic Sharia for its adherents" still remained endure.

3. Formulation of Pancasila as the result of PPKI's determination

To continue the work of BPUPKI, on August 7, 1945 it was formed The Preparatory Committee for Indonesian Independence (PPKI) with a membership of 27 person. The role of PPKI in Indonesian history is very important, especially after the proclamation of independence held on August 17, 1945. This body which perfects and certifies various equipment for the establishment of a new country, namely the Republic of Indonesia. One of the finalizations carried out by PPKI is the omission/removal of the word "with the obligation to carry out Islamic Shari'a". for its adherents. The central character in removing 7 words and replacing them with the word "Yang Maha Esa" is Muhammad Hatta who at that time was the leader of PPKI with Soekarno and Radjiman Wedyodiningrat. Early in the morning of August 18, 1945, before the PPKI trial started, Hatta held a meeting with Islamic figures to be willing to accept his proposal in order to maintain national unity. Teuku Mohammad Hasan, Kasman Singodimedjo, and Ki Bagus Hadikusumo finally accepted Hatta's proposal to replace the word "Divinity with the obligation to carry out Shari'a" Islam for its adherents" becomes "God Almighty". As for Another Islamic figure, namely Wachid Hasjim, was unable to attend at Hatta's invitation. The acceptance of the Islamic leaders made the Pancasila formulation reach a more favorable form perfect and ratified at the PPKI session.

Implementation of Pancasila Value in Daily Life

Pancasila which is the basis The Republic of Indonesia has meaning and noble values in every precept please, because every item of Pancasila formulated from existing values since time immemorial in personal life Indonesian nation. As for the meanings and values the value contained in each of the precepts it is as follows:

1. Divinity (Religiosity)

Religious values are values that related to individual relationships with something he thinks has sacred, holy, majestic and noble power. Understanding God as a view life is creating society which is divinity, namely building Indonesian people who have soul as well as the spirit to achieve ridho God in every good deed did. From an ethical point of view religion, state based on God The Almighty is a country that guarantee the independence of every citizen dunya to embrace religion and worship according to religion and belief each. From this basis too, that a must for the community Indonesia is a society that believe in God and society who are religious, whatever religion and their beliefs.

2. Humanity (Morality)

Just and civilized humanity, is the formation of an awareness about order, as a principle life, because every human have the potential to be human perfect, namely civilized human beings. Humans who have advanced civilization of course it's easier to accept the truth with sincere, more likely to follow etiquette ways and patterns of community life that orderly, and recognize universal laws. This awareness is the spirit build community life and universe to achieve happiness with persistent effort, and can implemented in the form of attitude harmonious life full of tolerance and peace (Nurgiansah & Al Muchtar, 2018).

3. Indonesian Unity (Nationality)

Unity is a union that consists of several parts, the presence of Indonesia and its people on this earth not for dispute. Indonesian nation present to manifest love to declare the ethnicity of Sabang to Merauke. The unity of Indonesia, not an attitude or a view dogmatic and narrow, but must be an attempt to see

oneself more objective than the outside world. Country The Unitary Republic of Indonesia was formed in the process of a long history of struggle and consists of various

4. Deliberation and Representatives

As social beings, humans need coexistence with other people, in that interaction usually an agreement occurs, and mutually respect each other on the basis of purpose and common interests. Principles democracy is the main goal to awaken the Indonesian nation,unleash their potential in the world modern, namely the people who are able to self-control, self-control even in turbulence great for creating change and renewal. Wisdom of wisdom is a social condition that displays people think in a higher stage high as a nation, and liberate yourself from the shackles of thinking based on certain narrow groups and streams

5. Social Justice

The value of justice is the value that upholding on non siding right, balance and equality of things.Realizing social justice for all Indonesian people are ideals state and nation. That is all means to create a situation organically unified society,where each member has equal opportunity to grow and develop and learn to live in original ability. All efforts directed at the potential of the people, fostering character and quality improvement people, so that prosperity is achieved evenly (Bahrudin, 2019).

From the description of the values of the five utems In Pancasila, we can see how neat and noble the values it contains are inside it. So it's a pity if the values are just a discourse mere and unrealized as-where it should be in everyday life days due to lack of awareness and attitude animates the lack of Pancasila. Values it may be more pervasive to in the heart and soul of every Indonesian when those values have been embedded in every individual in life in the middle family, going to school, and being in the midst of in the community (Cahyo Pamungkas,2015).

CONCLUSION

From the studies that have been carried out, it can be understood that many Among the precepts of Pancasila were explored with critical reflection by Soekarno. Critical reflection carried out to obtain elements of Indonesian culture that are able to sustain the State of Indonesia forever. For elements that don't exist in life

Indonesian nation, like democracy, Soekarno took it from foreign culture in order to make the Indonesian nation able to develop into a just and fair society

In the part of the Pancasila formulation that occurred at the BPUPKI session which First, there is a deviation in the preparation of its history. Nugroho Notosusant trying to minimize Soekarno's role by characterizing Muhammad Yamin as the person who is placed as the first proposer.

Planting and the application of Pancasila values is very important and necessary in forming the personality of the nation's generation character so that generations can appreciate and live in peace and moral and able to compete in

all fields.It is hoped that all layers society can apply values contained in Pancasila does not just to know but do it in life. And the application of character education must instilled from an early age so that later value

Pancasila will be embedded in the character and the personality of each individual in community so that it is always created peaceful Indonesian people.

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