



# Weltanschauung Pancasila: Sowing Tolerance and Harmony in a Multicultural Society

Fitria Esfandiari<sup>1\*</sup>, Sumali Sumali<sup>2</sup>

<sup>1,2</sup>Law Faculty, University of Muhammadiyah Malang, Malang, Indonesia

\*Corresponding author. Email: [fitesfan@umm.ac.id](mailto:fitesfan@umm.ac.id)

## ABSTRACT

As the philosophical basis of the Indonesian state, Pancasila encompasses various spiritual, social, and cultural values. Soekarno introduced Pancasila in his speech at the session of the Investigating Committee for Preparatory Work for Independence (BPUPK) on June 1, 1945, with the aim of unifying the vision and basic principles of the Indonesian state. Pancasila, as the state ideology, is stated in the Preamble to the 1945 Constitution and regulates various aspects of life. In this article, science is discussed in the context of Pancasila using the causality, descriptive, normative, and philosophical approaches. Regarding the values of Pancasila, causality is divided into materialist, formalist, efficient, and finalist. The descriptive and normative approaches are used to understand the conditions of society and establish norms. The results of this study are that by integrating Pancasila with science, we can get a deeper way to deal with social, economic, and environmental problems. Pancasila as a Weltanschauung offers a broad perspective on the world, regulates political and social aspects, and provides guidelines for understanding the relationship between humans and the universe. The conclusion and suggestion are that this concept includes cultural, philosophical, spiritual, and moral values that exist in Indonesian society which can be translated into everyday life.

**Keywords:** Pancasila, Weltanschauung, Multicultural Society

## INTRODUCTION

Pancasila, as the philosophical basis of the Indonesia state, has deep and diverse values that include spiritual, social, and cultural aspects. In other literature, it is mentioned that Pancasila as a view of state life means that it has a critical position in implementing state life and is used as norms that regulate economic, social, cultural, legal, educational, and community activities. Pancasila is the soul of the Indonesia nation, which is manifested in behavior and deeds so that it becomes a characteristic of the nation's personality.[1]

Pancasila, the basis of Indonesia's state philosophy, was introduced by Soekarno, on June 1, 1945, in his speech at the session of the Investigative Agency for Preparatory Efforts for Independence (BPUPK) which aimed to unite the vision and principles that would form the basis of the new Indonesia state[2]. This is also the basis for the momentum of the birth of Pancasila[3].

In the speech delivered by Soekarno, Pancasila was introduced as the basis of Indonesia's state philosophy which consists of five main principles that are guidelines for the state of Indonesia in carrying out the life of the nation and state. These principles are:

1. The One Godhead which means Belief in one God Almighty;
2. Fair and civilized humanity that can be interpreted as respecting human dignity
3. Uphold human values, and create social justice;
4. The unity of Indonesia which is interpreted as maintaining the unity and unity of the Indonesia nation;
5. Democracy led by wisdom in deliberation/representation which is interpreted as realizing democracy that comes from wisdom in deliberation and consensus;
6. Social justice for all Indonesia people which is interpreted as ensuring justice for all Indonesia people in the life of society, nation, and state

So that it can be translated that Pancasila is the basis for the state system and government of Indonesia and is recognized as the state ideology listed in the Preamble to the 1945 Constitution. In the view of constitutional experts, Pancasila is referred to as an ideology because it is not just a set of values or principles, but also a view of life and a belief system that is the basis for the formation of the state and government of Indonesia.[4] As a state ideology, Pancasila provides direction and guidance in all aspects of the life of the nation and state, including politics, social, economic, and cultural.

In particular, Pancasila as an ideology has several characteristics that make it different from just a set of values or principles:[5]

1. Become the Ultimate Guide

Pancasila is the main guideline in the formation of state policies, laws, and development programs.

2. Organizing Different Aspects of Life

Pancasila not only regulates the relationship between individuals and the state, but also the relationship between individuals, between citizens, and between countries.

3. Affirmed in the constitution

Pancasila was officially recognized and contained in the Preamble to the 1945 Constitution, which made it the constitutional foundation for the state of Indonesia.

4. Used in Education and Propaganda

Pancasila is taught in schools and used in various educational and propaganda campaigns to strengthen awareness of Pancasila values.

5. Has a Philosophical and Practical Dimension

Pancasila not only has a deep philosophical dimension, but is also implemented in real policies to achieve the goals stated in its principles.

Thus, Pancasila is not just a set of values or principles, but an ideology that is the foundation for the identity and existence of the state of Indonesia.

## **Pancasila as the Ideology and Life View of the Indonesia Nation**

Pancasila as a view of life includes a comprehensive view of life and human interaction with its environment. This includes values, attitudes, and behaviors that are reflected in various aspects of daily life. Here are some examples of how Pancasila as a view of life is reflected in daily life:

1. The One Godhead

As a view of life, this principle is reflected in the respect and recognition of God's existence in every aspect of life. For example, Indonesia people often show gratitude and respect for God through religious ceremonies, worship rituals, and traditional ordinances related to religion.

2. Just and Civilized Humanity

This principle is reflected in the attitude of mutual respect, respect, and help of fellow humans. For example, when natural disasters occur, the people of Indonesia often show solidarity and concern by providing assistance to those in need regardless of religious, ethnic, or cultural differences.

3. Unity of Indonesia

As a view of life, the principle of unity is reflected in the spirit of mutual cooperation and togetherness in maintaining the unity and unity of the nation. For example, in various events such as Independence Day celebrations or national holidays, the people of Indonesia often show the spirit of unity and nationality

4. Democracy Led by Wisdom in Deliberation/Representative

This principle is reflected in the active participation of the community in the process of state development through democratic mechanisms such as general elections and participation in community activities. For example, the people of Indonesia are often involved in general elections to determine the direction of state development.

5. Social Justice for All Indonesia People

This principle is reflected in the government's efforts to create equality and justice in the distribution of resources and access to public services. For example, through social assistance programs, the fulfillment of basic rights such as education and health, as well as policies that support poverty alleviation and social inequality.

## Definition and Origin of the Term *Weltanschauung*

The origin of the word "*Weltanschauung*" comes from the German language. Literally, this word is made up of two words: "*Welt*" which means "world" and "*Anschauung*" which means "view" or "understanding". So, literally, "*Weltanschauung*" can be translated as "worldview" or "way of looking at the world"[6][7].

In the context of social sciences, philosophy, and humanities, the term "*Weltanschauung*" is used to refer to a framework of thought or a comprehensive view of the world, life, values, and human existence. *Weltanschauung* encompasses a wide range of aspects, such as spiritual, philosophical, moral, political, and cultural aspects, that shape the way a person or group understands reality and interacts with its environment.

*Weltanschauung* in the context of the formation of public policy, law, and political structure of a country. *Weltanschauung* can influence the attitudes and actions of individuals, groups, or institutions in the process of political decision-making, law formulation, and public policy implementation. Therefore, an understanding of *Weltanschauung* in a social and political context is important in the analysis of constitutional law.

The concept of *Weltanschauung* was important in Germany's philosophical thought, especially in the 19th and early 20th centuries. Martin Heidegger, a famous Germany philosopher, was one of the figures who developed the idea of *Weltanschauung* in his work "Being and Time" (1927)[8]. According to Heidegger, *Weltanschauung* is a framework of thought that shapes the way we see the world, make decisions, and act in it[9].

In a general understanding, *Weltanschauung* can refer to the systems of values, beliefs, and outlook on life that shape the identity of a person or group. It encompasses religions, philosophies, political ideologies, and cultures that influence the way a person understands and interacts with the world around them.

So, in a nutshell, *Weltanschauung* is a holistic worldview that encompasses the diverse aspects of human life and forms the orientation and understanding of an individual or group towards reality.

The history of *Weltanschauung* in Germany involves the development of philosophical, religious, political, and cultural thought that forms a worldview that is distinctive in Germany culture.

## Pancasila as *Weltanschauung*

Pancasila as *Weltanschauung* refers to the concept that Pancasila is not only a set of values or principles that are the basis of the state, but also a worldview that includes a comprehensive perspective on life, society, the universe, and humans as part of it.[10]

As *Weltanschauung*, Pancasila not only regulates the political and social aspects of life, but also provides guidance for understanding human existence and its relationship with the universe more broadly. It includes the spiritual, philosophical, cultural, and moral aspects that are reflected in the outlook on life of the Indonesian people.

The concept of Pancasila as *Weltanschauung* emphasized that the values contained in it are not only instrumental in shaping the political and social structure, but also permeate the perspective and attitude of Indonesia society as a whole.

In this context, Pancasila is not only the foundation for the formation of the state and government, but also the basis for the formation of national identity and the existence of the culture of the Indonesia nation as a whole. It affects various aspects of daily life, including attitudes toward fellow humans, the environment, social justice, and the achievement of broader life goals.

Pancasila, as the basis of Indonesia's state philosophy, has a profound meaning as *Weltanschauung*, or a worldview that encompasses various aspects of human life. Pancasila not only regulates political and social aspects, but also includes the spiritual, philosophical, cultural, and moral dimensions of the life outlook of the Indonesian people.[11]

In this perspective, Pancasila not only functions as the foundation for the formation of the state and government, but also shapes the national identity and culture of the nation.[12] That Pancasila permeates various aspects of daily life, affecting attitudes towards fellow humans, the environment, social justice, and the achievement of broader life goals.

Thus, in the literature and academic thought, the concept of Pancasila as *Weltanschauung* affirming that the values contained in it are not only instrumental in shaping political and social structures, but also become the basis for understanding human existence and its relationship with the universe more broadly."

Pancasila, as the basis of Indonesia's state philosophy, has a profound meaning as *Weltanschauung*, or a worldview that encompasses various aspects of human life. This means that Pancasila not only regulates political and social aspects, but also includes the spiritual, philosophical, cultural, and moral dimensions of the life outlook of the Indonesian people.

In this perspective, Pancasila not only functions as the foundation for the formation of the state and government, but also shapes the national identity and culture of the nation. Pancasila permeates various aspects of daily life, influencing attitudes towards fellow humans, the environment, social justice, and the achievement of broader life goals[13].

In addition, in relation to the concept of *Weltanschauung*, relevant references are the works of philosophers such as Karl Jaspers, who in his book 'The Origin and Goal of History' (1953) elaborated that *Weltanschauung* includes a view of life that includes the metaphysical, epistemological, and ethical aspects that shape the overall spiritual orientation of man towards the world[14].

This view is also reinforced by Martin Heidegger's thinking in his work entitled 'Being and Time' (1927)[8]:[9], where he highlights the importance of human understanding of existence and meaning in the context of everyday life experiences. Thus, in the literature and academic thought, the concept of Pancasila as *Weltanschauung* affirming that the values contained in it are not only instrumental in shaping political and social structures, but also become the basis for understanding human existence and its relationship with the universe more broadly."

In Indonesia, *Weltanschauung* It can be seen in the context of culture, religion, and ideology that shapes people's worldview and outlook on life. As a country rich in cultural and religious diversity, Indonesia has a variety of *Weltanschauung* which is reflected in various aspects of daily life.

For example, in the context of religion, *Weltanschauung* Indonesian society is reflected in various religious traditions, worship practices, and moral values that shape the perspective of the essence of life, the purpose of life, and the relationship with fellow human beings and with God.

In addition, in the political context, *Weltanschauung* can be reflected in political ideologies in Indonesia, such as nationalism, democracy, and socialism, which affect views on forms of government, social justice, and human rights.

In addition, in the context of culture, *Weltanschauung* Indonesia society is reflected in various art, literary, and customary traditions that depict views of beauty, morality, and national identity

## CONCLUSION

Based on the previous description, the position of Pancasila as *Weltanschauung* can be understood as the complexity of the worldview formed from the interaction between various cultures, religions, and ideologies that exist in Indonesia society. This reflects the diversity and intellectual and spiritual property of the Indonesian people in understanding and living the reality of life.

## References

- [1] F. Esfandiari and A. E. Widiyanto, "Pancasila Legal System: Balancing The Fulfillment Of National Moral Values And Law Enforcement In Indonesia," *Indones. J. Law Econ. Rev.*, vol. 19, no. 1, Jan. 2024, doi: 10.21070/ijler.v19i1.999.
- [2] S. Syarif, M. Japar, M. Maiwan, I. S. B. Hamzah, and D. N. Fadillah, "Analysis of the debate on the concept of the state and citizens in the BPUPK meeting treatise," *J. Civ. Media Study. Citizenship*, vol. 19, no. 1, 2022, doi: 10.21831/jc.v19i1.42705.
- [3] J. Titaley, "Changes in the Meaning of Indonesia's Nationality After Becoming the Unity of Indonesia in Pancasila and Its Impact on the Life of the Indonesian Nation," *Stud. Philos. Theol.*, vol. 22, no. 2, 2022, doi:

- 10.35312/spet.v22i2.453.
- [4] A. Jimly, "Ideology, Pancasila, and the Constitution," *Jar. Inf. Huk.*, 2006.
- [5] Anang Dony Irawan, Lady Nur Adibah, and Dyony Infans Viri Toniek, "Pancasila as a Distinctive Ideology and Identity of the Indonesia Nation," *PACIVIC J. Educator: Pancasila and Citizenship*, vol. 3, no. 1, 2023, doi: 10.36456/p.v3i1.7191.
- [6] A. A. Lvov, "Did the Greeks have a worldview? A comparative study of worldview's genealogy," *Vestn. St. Petersburgskogo Univ. Filos. i Konfliktologiiia*, vol. 38, no. 4, 2022, doi: 10.21638/spbu17.2022.405.
- [7] G. Malan, "Mythology, Weltanschauung, symbolic universe and states of consciousness," *HTS Teol. Stud. / Theol. Stud.*, vol. 72, no. 1, 2016, doi: 10.4102/hts.v72i1.3243.
- [8] F. R. Martín, "From the Critique of Pure Reason to Being and Time. The Influence of Kant's Philosophical Project on Martin Heidegger," *Stud. Heideggeriana*, vol. 12, 2023, doi: 10.46605/sh.vol12.2023.207.
- [9] R. Stevens, "An Existential Foundation for an Ethics of Care in Heidegger's Being and Time," *J. Ethics*, vol. 26, no. 3, 2022, doi: 10.1007/s10892-021-09389-9.
- [10] A. A. Agus, "The Relevance of Pancasila as an Open Ideology in the Reform Era," *J. Thinker: Ilm. and Educator. Adm. Office*, vol. 02, no. 2, 2016.
- [11] P. A. Handayani and D. A. Dewi, "IMPLEMENTATION OF PANCASILA AS THE BASIS OF THE STATE," *J. Citizenship*, vol. 5, no. 1, 2021, doi: 10.31316/jk.v5i1.1439. [12] A. Oktavia Safitri and D. Anggraeni Dewi, "Pancasila as the Basis of the State and Its Implementation in Various Fields," *J. Educ. Couns.*, vol. 3, no. 1, 2020.
- [13] J. Asshiddiqie, *Introduction to Constitutional Law*. Jakarta: Raja Grafindo Persada, 2009.
- [14] K. Jaspers, M. Bullock, and C. Thornhill, *The origin and goal of history*. 2021.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

