

Research Article

Finding Indonesian National Leaders Based On Pancasila'S Character

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ABSTRACT: Pancasila is the ideology of the Indonesian country, but in the periodic process of leadership change at the level of the political elite, news of fraud, bribery and conspiracy often occurs. The occurrence of cheating by Indonesian leaders, indicates a severe moral crisis. This happens due to various reasons, both internal and external. But the most basic cause of various reasons is due to greediness. The spirit to fulfill the desire which seems to be without limit makes someone take any action. Supported by a work environment and or a permissive family environment with fraud, then doing fraudulent acts is considered as a fairness and even a necessity. A work environment that is permissive with bribery becomes unnatural if someone refuses bribes. A family environment that is never satisfied with what is achieved and owned, then someone will always be obsessed with having everything. The possibility of cheating will be more open when the opportunity is created. Pancasila with the precepts contained therein and the formulation of code of conduct as well as the institutionalization of environmental institutions in all levels of leadership is the principal foundation that can be used as a shield rampant fraud that occurred.

Keywords: actualization, pancasila, national leadership, character

Background

Leadership is a crucial issue at this time. Seeing the statement above, to mention that leadership is the cause of the problems faced by the Indonesian people. Major problems with economic, political, cultural, social and environmental themes are a reflection that leadership is indeed a problem that is currently faced by this nation. On the way, this problem continues to grow every day. Indonesia's political condition is entering a critical period that has never happened in history. The Indonesian government at that time was almost paralyzed. The main cause of the paralysis is the leadership that has done a lot of cheating in carrying out its duties. Leadership is clearly a very crucial issue in state life.ⁱ

Pancasila as the basis and ideologyⁱⁱ of the state is a political agreement of the founding fathers when the Indonesian state was established. The long journey of national and state life, Pancasila often experiences various deviations, namely addition, subtraction, and deviation from the meaning that should be in actualizing its values specifically for leaders, both regional leaders and central leaders.

Pancasila as a philosophy systemⁱⁱⁱ is essentially a value and is the source of all the norms, both legal norms, moral norms and other state norms. In the philosophy of Pancasila contained in it a thought that is critical, fundamental, rational, systematic and comprehensive and this system of thought is a value. Therefore a philosophical thought does not directly present norms which are guidelines in an action or practical aspect but a fundamental value.^{iv} As a nation based on Pancasila as a strong state basis, it cannot directly regulate human life as a whole, but if practiced in the life of the nation and state, the Pancasila can be interpreted in its entirety, to regulate the moral life of the Indonesian people. Current conditions, Pancasila deviations are often carried out by leaders to satisfy their ego and self-interests and their parties, where they often override the noble values contained in Pancasila. Various acts of corruption in all aspects that are

carried out in the condition of the nation that is managing development is a tangible form of the Pancasila rebellion. This condition shows that the actualization of the noble values of Pancasila is something that can be said to be impossible. This is in accordance with the results of research conducted by Sulistyanto,^v that the dynamics in actualizing the value of Pancasila as a reflection of leadership in Indonesia into the life of society, nation and state is a necessity, so that Pancasila is always relevant in its function to provide guidance for policy making and problem solving in the life of the nation and state. So that the loyalty of citizens and citizens towards Pancasila remains high.

This condition shows the reality of the Indonesian nation which has reached its lowest moral point. This situation is contrary to the very noble idealism of the nation as formulated in the Pancasila. This nation has just positioned Pancasila as a mere symbol of nationality. By positioning Pancasila as a mere symbol, the absorption of its noble values for everyday life is only symbolic. Even with this then Pancasila was placed in a museum of past history. Pancasila is no longer an ideology of life or the view of life of the nation in living its daily life, and therefore it has died from the heart of this nation. It is still possible that Pancasila was present to inspire this nation to improve itself and rise from its moral slump.

Many political elites often use political parties as instruments for the benefit of personal power or wealth rather than voicing the interests of the people. Pancasila as a state ideology is barely heard in the repertoire of political life. In order to meet the global era, there is a need for a steady generation, both in terms of outer and inner. This has the understanding to filter and implement leadership based on Pancasila, to form a whole human being with Pancasila spirit. Pancasila-minded human beings are mirrored by people who believe and fear God Almighty and live their faith in accordance with their beliefs and religion, as a state within the organization there is a human alliance and living

together and united to build the Indonesian nation. So that formed a communion of living together called the people with the essence is an element of the state and the territory of the government that is sovereign fairly or in other words the word of social justice is essentially the goal of the institution of living together called the state. Based on this background, it is interesting to look for national leaders characterized by Pancasila.

Method

The approach used in this paper is an empirical legal approach that examines the law conceptualized as actual behavior as an unwritten social phenomenon that is experienced by everyone in a community life relationship.^{vi} Empirical legal research with the nature of prescriptive or applied research because it seeks to answer legal issues raised by arguments, theories, or new concepts as prescriptions in resolving the problems faced, by using primary data sources obtained by conducting interviews with members of parliament, the Ideological Development Agency Pancasila, and society. Secondary data was obtained through a study of regulations regarding Pancasila and leadership, books and related journals.

Result and Discussion

Leadership must not only be run, but must be limited by ethics. Pancasila must be the code of conduct^{vii} of national leadership. This Code of Conduct^{viii} must get the moral legitimacy from the political elite at the executive, judicial, legislative level. Including the legislative candidates and political elite candidates there must be a mechanism for awareness of this code of conduct. Pancasila is not just a normative foundation, but also a moral foundation.^{ix} A political policy that is in accordance with the law is not necessarily in accordance with morals. For example, the salaries of officials and members of parliament is in accordance with the law. However, considering the condition of the people who are very suffering is not necessarily moral legitimacy.^x Deviation is any form of behavior that does not conform to the will of the law. In other words, deviations are actions or behaviors that are not in accordance with the norms, values, and laws adopted in the environment, both the community and the state. Deviation occurs when a person or group does not comply with the norms, values and applicable laws.

Deviations from the code of conduct occur in people's lives, including in political activities in a country. Ethical concepts that should coexist with every human behavior begin to be ignored as time goes by. Government officials who should provide services to the community actually acted everything and ruled out professional ethics in terms of politics. Fair and clean politics are difficult to find in every institution.^{xi} The number of acts of corruption, money politics and nepotism colored the face of politics in Indonesia. The occurrence of deviant behavior can be seen from the situation and condition of the existing community. Every individual has a different background in life, so this will lead to the formation of different patterns of behavior. According to the theory of social deviation not all individuals are able to identify themselves with the values and norms that apply in society. This means that the socialization process has failed so that it tends to apply wrong and deviant patterns of behavior.

In the deviation of political code of conduct is almost the same, which is influenced by different patterns of human behavior in understanding the concepts of ethics and politics itself. There are several factors that can influence the occurrence of irregularities in political ethics, namely:

1. Community's inability to understand Pancasila as a concept of political ethics

So far the ideal values of Pancasila have not been fully implemented in reality, especially in state administration activities. Gandhi once said that there was a deadly threat from "seven social sins", namely: politics without principles, wealth without hard work, trade without morality, pleasure without conscience, education without character, science without humanity and sacrifice without sacrifice.^{xii}

This situation seemed to color the Indonesian nation's journey, where every citizen competed to betray the nation with attitudes that were clearly not in accordance with Pancasila as the philosophy of the nation. The public's lack of understanding of the values of Pancasila is a major problem in underlying deviant behaviors in Indonesia. Every citizen is able to mention the meaning of each Pancasila item but is unable to make it happen in daily activities. Lack of awareness of the importance of the application of Pancasila in everyday life and the lack of effort to instill Pancasila values in each individual is the initial cause of the nation's generation of irregularities including irregularities in political ethics. Political ethics that should be based on the points of the Pancasila principle are increasingly ignored and outdone by the wishes and interests of individuals in politics.

1. Moral crisis tin Social community

Moral is the term humans or other people in actions that have positive values.^{xiii} Humans who do not have morals are called immoral, meaning that they are immoral and do not have positive values in other people's eyes. So that morality is an absolute thing that must be possessed by humans. Explicit morals are things that relate to the process of individual socialization, without human moral being unable to carry out the process of Moral socialization that is the nature taught in schools and humans must have morals if they want to be respected by each other. Moral is the absolute value in whole community life.

2. The absence of strict supervision and law

Indonesia is a rule of law,^{xiv} everything that happens in the country has been regulated by law and in accordance with Pancasila. The law functions to regulate and discipline the Disobedience will lead to fraud, including in the election process to find national leaders. Cheating occurs for various reasons, the most fundamental of which is due to greediness. The spirit to fulfill the desire (not the need) which seems to be without limit makes someone take any action. This desire is triggered by a consumerism lifestyle^{xv} that glorifies material satisfaction and also glorifies luxury appearance in certain circles. Supported by a work environment and or a permissive family environment with fraud, then doing fraudulent acts is considered as a fairness and even a necessity. In a leadership environment that is so permissive with bribery, it is not natural for someone to refuse bribes. In a work environment that is so glorifying the appearance that is wrapped in luxury, then someone who is modest in appearance is considered stodgy and ridiculous. In a family environment that glorifies material

wealth as a measure of well-being, then someone who is not rich in material will be considered unsuccessful in living his life. In a family environment that is never satisfied with what is achieved and owned, then someone will always be obsessed with having everything. An environment like this can then press or push someone psychologically to commit fraudulent actions that he might be able to do.

The possibility of cheating will be more open when the opportunity is created. An opportunity is created because the system that develops in an organization is too weak to control the bad behavior of the parties involved in the activities of the organization. In public sector organizations, various tools for controlling the behavior of the parties involved, especially internal parties, have been formed. But because of the inherent assumption of "knowing the same thing" for the deviations that occur and "oranges eating oranges" in the control mechanism, cheating is getting worse. Pancasila must be truly implemented, not lip service. Actualization comes from the actual word which means really exists, happens and actually, the essence. Whereas Pancasila is clearly established in the Indonesian nation as the basis of its country. Actualization of Pancasila is how Pancasila values can truly be reflected in the attitudes and behavior of all citizens ranging from the state apparatus to the ordinary people.

The values of Pancasila derived from the nature of Pancasila are universal, permanent and unchanging. These values can be explained in every aspect of the administration of the State and in the form of norms, both legal norms, statehood, and moral norms that must be carried out and practiced by every Indonesian citizen. Actualization of Pancasila values in community life, nation and state requires conditions and climate that allows all levels of society to reflect Pancasila values and can be seen in behavior. The combination of these characteristics in campus life gives birth to its own lifestyle which is a variation of the style of life that makes the campus as a guideline and hope of the community. In principle, the notion of national leadership itself is not much different from the notion of leadership in general, only the scope and basis and priorities are different. From various leadership literature can be defined as the ability to influence someone by means of communication to achieve the desired goals^{xvi} through a relationship that makes it possible to work together sincerely^{xvii} and occurs in situations that are expected to be able to solve problems in groups.^{xviii}

National leadership can be explained as a group of national leaders in all strata of national life in each *gatra* (*Asta Gatra*) in the field/profession sector both in supra structure, infrastructure and sub-structure, formal and informal which have the ability and authority to direct / mobilize national life (nation and state) in order to achieve national goals based on Pancasila and the 1945 Constitution^{xix} and to observe and understand the development of the strategic environment in order to anticipate various obstacles in exploiting opportunities. National Leadership is defined as the Leadership System in the context of the implementation of the state and nation building, encompassing various institutional elements and structures that develop in the life of the state government and society, which play a role in carrying out the mission of realizing the ideals and goals of the nation in accordance with their respective positions in the Government and society, according to national values and struggles mandated by the state constitution.

Structurally, the National Leadership consists of officials of state government institutions and leaders of institutions that develop in the community, who functionally play a role and are obliged to lead the people and institutions they lead in

efforts to realize the ideals and goals of the state. When referring to the word "leader", then the focus is on individual and not institutional subjects.

The task of the leader in the context of the country is to help the people achieve the ultimate goal of the nation and the state, namely welfare and social justice for the people. In the context of a democratic country, a leader will prioritize the interests of the people above all else. To achieve the ultimate goal, the leader will synergize with the people themselves. Looking at its historical context, in the Old Order era many leaders appeared without being sacrificed, rubbing from below honing their potential step by step to stick to the top. In the new order era experienced a change. In this era the leader figure engineering efforts began to develop because of the government's own authority.

Future leaders are those who are able to see the root of the nation's problems, offer alternative solutions, and have a global, democratic, and respectful diversity by avoiding the choice of radical actions or conflict. Leadership is a crucial problem now. The failure of the government was allegedly also derived from the leadership of this nation which committed a lot of fraud. There are several characteristics of a leader characterized by Pancasila that must be discovered, namely:

1. Godhead as a Spiritual Foundation

Divine values are a source of morality and spirituality^{xx} (which are vertical-transcendental) for leaders who lead the Indonesian Nation. This is already an intrinsic reality in which God has been "present" in the niches of the Indonesian human soul since long ago, although attempts to uproot it have been continuously carried out by colonialists. This shows that the long history of the struggle for achieving and sustaining Indonesian independence was based in part on the spirit of diversity.

For the majority of Indonesian people, belief in God is followed and obtained from the teachings of religion, therefore the existence and identity of religion is also a separate color in the management of the state. Apart from the diversity of recognized religions in Indonesia, all agree that religion demands and leads to the goodness of the lives of its adherents. But what is unfortunate is that our leaders' religious patterns that currently still emphasize formal (ritual) obedience, have not yet reached the essence (spiritual meaning) of various routine rituals performed.

This divine commitment is used as a source of motivation and inspiration in living life. Ihsan can fully make someone as a person who always does good. Thus ihsan also means a situation where a human being devotes goodness and refrains from disturbing others. This good deed is realized, among other things, by the qualities of honesty, humility and sincerity in living their life activities. This will then continue to create an atmosphere of life filled with love for others.

2. Fair and Civilized Humanity

The values of humanity that are derived from the law of God,^{xxi} natural law and human social characteristics (which are horizontal) are important elements forming the foundation of the Indonesian life in building relationships between people and between nations. This is a unique and basic character as later referred to as the trilogy of Indonesian human life which is always associated with the relationship between humans and God, humans and their fellow human beings and nature. More deeply, the view of God as mentioned earlier also has implications for the meaning of the principles of Fair and Civilized Humanity.^{xxii}

The spirit of divinity encourages the growth of awareness to

raise the dignity of Indonesian people who are justified and civilized. Fair towards yourself, others and the natural environment. Such fairness will lead us to become civilized humans.

Humanity values that are based on divinity not only prioritize the fulfillment of individual rights of the community and the state, but the community and the state must also not ignore individual rights. Humanitarian values also require the obligations of individuals for society and the state, as well as the society and the state fulfilling its obligations for individual citizens. Humanity values based on divinity teach love and stay away from things that cause human dignity and harm others. Fraud acts always and surely harm others and must also degrade themselves and others.

The implementation of humanitarian values requires the commitment of Indonesian people to maintain the human character that tends to goodness. In addition, this precept requires the conviction that humans were created by God for the benefit of the universe.

3. Indonesian Unity

Actualization of human values within the framework of Pancasila must be firmly rooted in a strong national vision because of the diversity of Indonesian society. This solid national vision is in the form of a commitment to build togetherness towards the achievement of common goals. Building togetherness carried out in the context of Indonesian Unity does not require the removal of the traditional and historical roots of each tribal, racial and religious community. If the Indonesian Nation is currently facing an outbreak of moral illness in various acts of fraud, then the common goal that must be carried out is to fight the outbreak of fraud. However, various acts of fraud have manifestly threatened national unity. The harmony of the life of the community is undermined by various humanitarian practices by several elements of state administration personnel as well as some people in various fields in living.^{xxiii}

If various fraudulent acts as described above continue to occur without a clear and firm solution, the potential for national disintegration will continue. Why is that because of the various frauds, even distribution of development cannot be carried out so that it reaches all parts of Indonesia, massive damage to nature (which also affects the quality of the environment) is felt by all levels of society, and material and immaterial welfare inequality will occur in various regions of the country. There will be no pride in citizens towards Indonesia, with which they will then easily pawn their nationalism.

The values of Pancasila can be reactualized by directing all the rules of regulation concerning the quarantine of acts of fraud in the context of maintaining Indonesian Unity, the authority of the government and the State, and in the enforcement of the Unitary State of the Republic of Indonesia. This is not an impossibility because we can learn from other countries, such as Costa Rica which makes corruption a crime as an act of social destruction. In the implementation of an emergency situation against the fierce plague of fraud, this requires the simultaneity of all elements of society. Latif expressed his thoughts: *"Indonesian unity in the civic-political nationalism framework requires citizen loyalty to a set of political and institutional ideals that are considered fair and effective. For that national formation in the framework of dealing with common enemies must be transformed into an effort to realize justice and mutual welfare"*^{xxiv} Indonesian unity is represented by *Bhinneka*

Tunggal Ika principle.^{xxv}

4. Population Led by Wisdom in Consultation/Representative Policy

In the current practice of our nation's life, people's sovereignty has been mortgaged by the supremacy of money in its various manifestations. Various cases of fraud as described above show this. Evil agreement has been so naked done at the expense of the interests of the people. The infidelity of the executive, legislative and judicial powers takes place so massively, although in some cases the only visible behavior is among the officials. The necessity of prioritizing the interests of the people in a decision making has been reduced to the interests of certain parties based on the power of money.

Pancasila has taught that people are the highest institution in this country.^{xxvi} This means that policy orientation and decisions must be for the benefit of the people, not self or group interests. Siding with the interests of the people is guided by wisdom through the media of deliberation. This implies that the ethical orientation of a policy or decision-making must be built through a far-sighted vision not only to consider its impact in the world, but also to the afterlife. Likewise policies or decisions taken together must be accountable to God and others. At this point the meaning of leadership within the framework of popular sovereignty can be addressed to the human function of Indonesia as a caliph on this earth by continuing to maintain benefit. This is where the importance of Indonesian people to always hone their emotional and spiritual power as well as their intellectual power.^{xxvii}

5. Social Justice for All

Policy orientation or decision making on the interests of the people guided by policy lessons will have implications for the realization of social justice. The vision of social justice is manifested in the balance between fulfilling inner and outer needs, and the balance between the role of humans as individual beings and the role of humans as social beings.^{xxviii} In the viewpoint of Pancasila, the realization of social justice must at the same time be an actualization of divine values and human values, as well as national ideals that uphold the sovereignty of the people. The direction of upholding justice in Indonesia is to the people as a whole.

Paying attention to various aspects of the fraudulent events described earlier, is very much in line with Suparman (2003)'s exposure, in which capitalism has penetrated into the niches of the Indonesian human soul.^{xxix} Therefore, to fight various acts of fraud that explicitly defame social justice for all Indonesian people, this nation must be more critical and sensitive in accommodating the values of modern life promoted by capitalism-liberalism-materialism-individualism. We need to see the spirit of the predecessors again when they struggle to achieve and maintain the independence of this country. The spirit that is based on the noble ideals of achieving mutual prosperity.

Conclusion

Pancasila with the precepts contained therein and the formulation of a code of ethics and code of conduct as well as the institutionalization of environmental institutions in the post of state enforcers, government organizations, NGOs and enterprises is the principal foundation that can be used as a shield rampant fraud that occurred. The thing to do is loyalty, in which every ideology always demands loyalty and optimal involvement of its supporters to get the optimal degree of acceptance. Besides that, it is the moral commitment of state

leaders or organizers to consistently make Pancasila as their perspective in holding the mandate of the management of this nation and state. The behavior of leaders will be the best role model for society, only the words and actions of leaders are the best and most effective role models for the people. The role of educational institutions as a moral stronghold of the life of the Indonesian people is education. Education is the most effective medium for disseminating ideology to future generations. The curriculum must be adaptive to the spread of the viewpoint of Pancasila so that it effectively shapes the character of Indonesian people as a whole. Not by means of the Pancasila doctrine instilled, but with a pattern that prioritizes students' critical learning so that they understand Pancasila with all its intelligence potential, absorb its values with sincerity, implement it with sincerity, and spread it with confidence.

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