



THE HISTORICAL DEVELOPMENT OF PANCASILA IN INDONESIAN NATIONAL LIFE

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ABSTRACT

Pancasila is the philosophical foundation and ideological identity of the Indonesian nation that originated from the historical, cultural, religious, and social values of Indonesian society. This study aims to analyze the historical development of Pancasila, including the values that existed before Indonesian independence, the process of its formulation and ratification as the foundation of the state, and its development from the Old Order period to the Reform era. This research employed a qualitative method using a library research approach. Data were collected through documentation studies from books, scientific journals, official documents, and other relevant academic sources discussing the history and development of Pancasila. The collected data were analyzed using descriptive qualitative analysis to provide a systematic understanding of the role and implementation of Pancasila throughout Indonesian history. The results of the study indicate that the values of Pancasila had existed long before independence through traditions such as mutual cooperation, deliberation, tolerance, and social justice within Indonesian society. The formulation of Pancasila was carried out through discussions, debates, and compromises among Indonesian national leaders before being officially established as the ideological foundation of the state. Furthermore, the implementation of Pancasila has experienced various political and social dynamics across different governmental periods. The novelty of this study lies in its comprehensive discussion of the historical development, political transformation, and contemporary challenges of Pancasila in the era of globalization and digital transformation.

Keywords: Pancasila, Indonesian history, state ideology, globalization, nationalism, civic education, national identity

1. INTRODUCTION

The process of formulating Pancasila was carried out through sessions of the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI) and the Preparatory Committee for Indonesian Independence (PPKI) (Octavionica et al., 2023). Several national figures, such as Sukarno, Mohammad Hatta, Mohammad Yamin, and Supomo, provided ideas and thoughts on the foundation of the Indonesian state. Through a process of national deliberation and compromise, Pancasila was finally ratified in the Preamble to the 1945 Constitution and became the ideological foundation of the Indonesian state.

Over time, the implementation of Pancasila has undergone dynamics across various government periods, including the Old Order, New Order, and Reformation. During the Old Order, Pancasila was linked to the concept of Guided Democracy (Pakaya & Dali, 2021). During the New Order era, Pancasila was made the sole principle through the Guidelines for Understanding and Practicing Pancasila (P4) program. Meanwhile, in the Reformation era, the openness of democracy and the flow of globalization presented new challenges to the practice of Pancasila values in society.

In the modern era, which is characterized by the development of digital tools, the flow of world change, and rapid social change, the challenges in implementing the main teachings of Pancasila are increasingly complex (Awal Ramadhan et al., 2025). The development of globalization, advances in information technology, and the influx of foreign cultures have caused some people, particularly the younger generation, to experience a decline in awareness of the values of nationalism, mutual cooperation, and tolerance. Furthermore, the rise of individualism and materialism also has the potential to displace the noble values of Pancasila in everyday life. This situation indicates that public understanding of the history and meaning of Pancasila still needs to be strengthened so that Pancasila remains relevant as a guideline for the Indonesian people.

Based on this background, this article aims to examine the development of Pancasila in the course of Indonesian history, from its pre-independence values, through its formulation and establishment as the foundation of the state, to its development during the early years of independence, the Old Order, the New Order, and the Reformation. Furthermore, this article discusses the challenges of Pancasila in the era of globalization and the importance of strengthening Pancasila education in maintaining Indonesian national identity.

2. METHOD

This research employed a qualitative method with a library research approach. Qualitative methods were used to understand and describe various information regarding the history of Pancasila in depth, based on data obtained from various written sources. This research focused on examining the process of formulating Pancasila, its establishment as the foundation of the state, and its development throughout various periods of Indonesian history.

Data collection was conducted through documentation studies using various sources, such as books, scientific journals, articles, official documents, and other references relevant to the research topic. These sources were selected based on their relevance to the discussion on the history and development of Pancasila.

The data analysis technique used was descriptive qualitative analysis. The data obtained were then collected, sorted, and analyzed systematically to produce a clear understanding of the development of Pancasila values within the flow of Indonesian history. The results of the analysis were then presented in descriptive form, making them easy to understand and aligned with the research objectives.

3. RESULT AND DISCUSSION

The Historical Foundations Of Pancasila Before Indonesian Independence

The values of Pancasila had existed and developed within Indonesian society long before independence was proclaimed in 1945. Pancasila did not emerge suddenly, but rather originated from the noble values that had long been practiced in the daily lives of the Indonesian people. Values such as religiosity, mutual cooperation, deliberation, unity, and social justice had become integral parts of social life throughout the archipelago from the era of kingdoms until the struggle for independence (Putri et al., 2023). These values later became the philosophical foundation in the formulation of Pancasila as the state ideology. The historical experience of the Indonesian people in resisting colonialism also strengthened the spirit of nationalism and unity. Colonial oppression created collective awareness among Indonesians regarding the importance of independence, equality, and

national solidarity. According to BPIP (2024), Pancasila originates from the cultural values, historical experiences, and worldview of the Indonesian people themselves. Therefore, Pancasila has a strong connection with the identity and personality of the Indonesian nation.

Local culture played an important role in shaping the values of Pancasila. Since ancient times, Indonesian society has upheld traditions of mutual cooperation, kinship, tolerance, and deliberation to achieve consensus. These traditions became social norms that guided community life across various regions in Indonesia (Putri, Limbong, Ginting, & Usiono, 2023). The culture of deliberation reflects democratic values that are embodied in the fourth principle of Pancasila, while mutual cooperation represents the values of unity and social justice contained in the third and fifth principles. (BPIP, 2024) explains that these local values served as the primary foundation for the establishment of Pancasila as the ideology of the Indonesian state.

In addition to local culture, Hindu-Buddhist civilization also contributed to the development of Pancasila values. During the era of kingdoms such as Sriwijaya and Majapahit, Indonesian society developed concepts of morality, ethics, tolerance, and social harmony. One important legacy from this period is the phrase “Bhinneka Tunggal Ika” from Mpu Tantular’s Sutasoma, which emphasizes unity in diversity and later became Indonesia’s national motto (Putri, Limbong, Ginting, & Usiono, 2023). The moral teachings of Hinduism and Buddhism also influenced the formation of a tolerant and harmonious society, values that are reflected in the principles of Pancasila.

The spread of Islam in Indonesia further strengthened the moral and social values within society. Islamic teachings introduced values of justice, equality, brotherhood, and mutual assistance through peaceful means such as trade, education, and religious propagation. These values became deeply rooted in Indonesian society and later influenced the formulation of Pancasila, particularly the second and fifth principles concerning humanity and social justice (Putri, Limbong, Ginting, & Usiono, 2023). (Usman, 2024) explains that Islamic values in Indonesia continue to support tolerance and unity within the country’s multicultural society.

Furthermore, the colonial period became an important historical factor in the emergence of Pancasila. During Dutch colonialism, Indonesian society experienced discrimination, oppression, and social inequality. These experiences encouraged the growth of nationalism and the desire to build an independent and united nation (Putri, Limbong, Ginting, & Usiono, 2023).

Colonialism also introduced Western concepts such as democracy, human rights, and the rule of law through modern education systems. Indonesian intellectuals later adapted these concepts to the cultural values of Indonesian society. (BPIP, 2024) states that the historical experience of colonialism strengthened the need for a national ideology capable of uniting Indonesia’s diverse society. As a result, Pancasila emerged as the philosophical foundation and guiding principle for Indonesian national life.

The Formulation And Legal Establishment Of Pancasila As Indonesia's State Ideology

The formulation of Pancasila was a long historical and political process carried out by the founding fathers of Indonesia before independence. Pancasila did not emerge instantly, but rather through debates, discussions, and compromises among national leaders representing various groups and interests. This process reflected the spirit of nationalism, unity, and deliberation that later became the identity of the Indonesian nation.

The initial process of formulating Pancasila began during the Japanese occupation when the Japanese government established the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI) on April 29, 1945. BPUPKI was assigned to prepare matters related to Indonesian independence, including determining the philosophical foundation of the future Indonesian state. During this period, several national figures such as Mohammad Yamin, Supomo, and Soekarno proposed ideas regarding the basis of the state (Kurniana et al., 2023)

The first BPUPKI session was held from May 29 to June 1, 1945, and focused on discussions concerning the philosophical basis of the Indonesian state. Mohammad Yamin proposed five principles emphasizing nationalism and humanitarianism, while Supomo introduced the concept of an integralistic state that emphasized unity and kinship (Rohmah, 2023). However, Soekarno's speech on June 1, 1945, became the most influential proposal because it introduced the term "Pancasila," consisting of nationalism, internationalism or humanitarianism, democracy through deliberation, social welfare, and belief in God. This speech later became an important milestone in Indonesian history and is commemorated as the birth of Pancasila.

Following the first BPUPKI session, a smaller committee known as the Committee of Nine (Panitia Sembilan) was formed to formulate a more concrete draft of the state foundation. One of the most important outcomes of this committee was the Jakarta Charter (Piagam Jakarta), formulated on June 22, 1945. The Jakarta Charter served as the preliminary draft of the Preamble to the 1945 Constitution and contained the principles of the Indonesian state. In its original formulation, the first principle stated: "Belief in God, with the obligation for Muslims to carry out Islamic law" (Al Fajry, 2026).

However, this formulation later generated concerns among representatives from non-Muslim regions, especially Eastern Indonesia, who feared that it could threaten national unity. To preserve unity and accommodate Indonesia's pluralistic society, national leaders agreed to revise the wording of the first principle into "Belief in the One and Only God" during the PPKI session on August 18, 1945. This revision reflected the spirit of tolerance, compromise, and nationalism among the founding fathers. It demonstrated that the establishment of Pancasila was not merely a political process but also a moral commitment to maintaining harmony within Indonesia's multicultural society.

After the proclamation of Indonesian independence on August 17, 1945, the Preparatory Committee for Indonesian Independence (PPKI) convened on August 18, 1945, to finalize the constitutional structure of the newly independent state. One of the most important decisions made during this session was the official ratification of Pancasila as the foundation of the Indonesian state through the Preamble to the 1945 Constitution (Wahyuni et al., 2025). The removal of the "seven words" related to Islamic law represented a major compromise among Indonesian leaders in order to prioritize national unity above group interests. This decision showed the wisdom and statesmanship of the founding fathers in creating an inclusive ideology acceptable to all Indonesians (Kurniana et al., 2023).

The ratification of Pancasila by PPKI marked the culmination of the long process of formulating the Indonesian state ideology. Since then, Pancasila has functioned as the philosophical foundation, national ideology, and guiding principle for the Indonesian people in national and state life.

During the early years of independence and the Old Order era under President Soekarno, Pancasila played a central role in nation-building and political development. Indonesia faced numerous challenges after independence, including military aggression from the Dutch, regional rebellions, political instability, and ideological conflicts. In this situation, Pancasila served as a unifying ideology aimed at maintaining national integrity and stability (fadilah et al., 2026)

In the parliamentary democracy period from 1945 to 1959, ideological debates frequently emerged among political parties with differing visions regarding the role of religion and the state. Nevertheless, Pancasila remained the common foundation accepted by all political groups. In 1959, President Soekarno issued the Presidential Decree of July 5, 1959, which reinstated the 1945 Constitution and reaffirmed Pancasila as the state ideology.

During the Old Order era, Pancasila was increasingly emphasized as a revolutionary ideology supporting the concept of Guided Democracy. Although political interpretations of Pancasila varied during this period, its position as the state foundation remained unchanged. Therefore, the Old Order period became an important phase in strengthening the role of Pancasila in Indonesian political and national life.

1. The Development And Challenges Of Pancasila From The Old Order To The Reform Era

During the shift to the New Order government led by President Soeharto, the state focused primarily on stabilizing the nation by designating Pancasila as the exclusive sole principle (*asas tunggal*) for all civic and political groups. To facilitate this, the administration initiated an extensive, state-backed socialization effort centered around the Guidelines for Pancasila Implementation and Application (P4), officially known as *Ekaprasetya Pancakarsa*. This organized initiative required civil servants, military members, and students to undergo obligatory, repetitive training sessions. Although this strategy effectively created a tightly controlled social system and fostered political predictability needed for economic growth, its strict application later faced significant criticism. During this period, the regime monopolized the interpretation of the state philosophy, using it as an ideological tool to stifle political opposition, discredit dissenters by branding them as "anti-Pancasila," and maintain the current power dynamics. Consequently, the general understanding of Pancasila grew increasingly dogmatic, institutionalized, and disconnected from its true democratic essence, transforming the educational experience into a mechanism for state ideologization rather than genuine personal development (Suprayogi et al., 2024).

The sudden fall of the New Order in 1998 quickly ushered Indonesia into the Reformation era, a pivotal time marked by a strong societal reaction against the practices of the former authoritarian leadership. In an attempt to separate the state from prior injustices, the P4 initiative was officially terminated, and the formal structures overseeing ideological instruction were entirely disbanded. Unfortunately, this swift change led to Pancasila experiencing a kind of "political trauma," making it a sensitive topic rarely mentioned in public discussions or political discourse due to its close ties with the ousted regime. This ideological withdrawal created a significant gap in the organized promotion of civic values. The brief sidelining of Pancasila in the national

educational framework and political discussions raised urgent worries among academics, as it correlated with a noticeable drop in national unity, a resurgence of internal conflicts, and an increase in divisive fundamental sentiments within Indonesia's pluralistic society.

As the nation progressed into the 21st century, the challenges confronting the stability of national ideology evolved from internal political disputes to more intricate global cultural and ideological influences. The increasing tide of globalization, propelled by unrestricted digital interaction and liberal democracy, broke down traditional barriers to accessing information. This unrestricted exposure introduced alternative viewpoints that starkly conflicted with the communal values of the Indonesian populace, resulting in a rise of hyper-individualism, consumerism, hedonism, and radical transnational ideologies (Pertwi et al., 2023). In light of the overwhelming influence of global free markets, the promotion of national values needs to continuously adapt to avoid the total erosion of native social customs (Samekto & Purwanti, n.d.). The current younger generation is increasingly embracing global pop culture while showing a concerning detachment from traditional indigenous values such as collective cooperation (*gotong royong*) and consensus-based discussion (*musyawarah mufakat*), jeopardizing the long-term significance of Pancasila as the country's unifying worldview (*weltanschauung*).

Considering the widespread external influences, modern policymakers and educational bodies have acknowledged the essential need to reintroduce Pancasila through contemporary system frameworks. The main approach is centered on fully updating Pancasila and Civic Education (PPKn) across all educational levels (Putri et al., 2023). Moving away from the outdated, authoritarian indoctrination methods typical of the New Order, today's teaching strategies employ engaging, interactive, and context-sensitive approaches that reflect current socio-technical realities. This educational shift emphasizes genuine value assimilation instead of mere structural indoctrination, leading to a more fulfilling and engaging learning experience for students (Suprayogi et al., 2024). Guided by project-based learning techniques, the creative use of digital learning tools, and the systematic incorporation of the Pancasila Student Profile (*Profil Pelajar Pancasila*), this educational enhancement seeks to provide Generation Z and Generation Alpha with a strong ethical foundation. This forward-looking strategy ensures that young individuals can effectively navigate the competitive global landscape while firmly holding onto their unique national identity.

4. CONCLUSION AND SUGGESTION

In conclusion, this research emphasizes that Pancasila embodies the esteemed principles that have existed and evolved within the essence of the Indonesian people since before independence. Core principles like spirituality, collaboration, discussion, and acceptance are deeply embedded in local traditions, enhanced by Hindu-Buddhist and Islamic cultures, and bolstered by national unity forged through shared challenges during colonial times. These principles were later officially ratified during the meetings of BPUPKI and PPKI, serving as the ideological basis of the nation. Over the years since independence, the adoption of Pancasila has undergone notable political shifts, particularly from the strict and dogmatic institutionalization via the P4 program in the New Order, culminating in the "political trauma" at the start of the

Reform era, which temporarily pushed national values to the sidelines in public life and education. This research indicates that in the 21st century, the main challenge to applying Pancasila has transitioned from local political strife to global ideological and cultural influences. The significant wave of globalization and swift digital advancement has introduced

various foreign values such as extreme individualism, consumerism, hedonism, and international extremism, which could undermine nationalism and identity among the youth. To address the aim of the research concerning the preservation of national identity, reenergizing Pancasila through the enhancement of Pancasila and Civic Education (PPKn) at all educational stages has become an essential and urgent requirement. The current strategy for promoting these values should move away from the one-sided indoctrination techniques of the New Order and shift towards more interactive, relevant, and flexible methods, like the integration of the Pancasila Student Profile and the innovative use of digital tools. By taking these practical measures, Pancasila can effectively serve as a living worldview as well as a strong ethical foundation for Generation Z and Alpha as they navigate the shifting realities of modern life.

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