

# The Praxis of Sustainability Development in the Ideology of Pancasila: Ecological Insights from Indonesia

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Pancasila, the basic philosophy of the Indonesian state, regulates the implementation of emerging ecological dimensions. The emergence of environmental crises and social conflicts is closely connected to land management and the opening of new business areas. These are inseparable from environmental problems. However, the five precepts of Pancasila do not explicitly designate terms concerning nature, the environment, and the ecology. This paper aims to find an epistemic foundation for ecological perspectives within Pancasila, as it relates to current environmental problems in Indonesia. In essence, Pancasila is not a dead and closed ideology, but more dynamic and open to constructive interpretation regarding a new epistemic horizon that enriches the discourse around the environment. This interpretation opens the direction of Pancasila ideology in the context of the ecological environment, showcasing an innovative alternative to solving environmental issues. The theoretical framework in this paper uses Pancasila-related theories, ecological notions, and other relevant ecological perspectives that seek to support the Pancasila ideology within the context of moving towards sustainable development, based on the paradigm shift of ecological values.

**Key words:** *Ecological perspective, environmental issues, Pancasila, ideology*

**Subject classification codes:** *Humanities, social sciences, environment and sustainability.*

## Introduction

Indonesia, like the rest of the world, is being affected by emerging global environmental issues. Reviewing Pancasila documents has led to the proposition that "there is still something missing or lacking" in the studies of Pancasila, especially studies that highlight ecological perspectives. As it is the basis of the state's political ideology, the formulation of Pancasila is final, and no further questions are worth asking about its existence. However, Pancasila is flexible, as it is open to new reflections and creative ways to become more relevant in current contexts [hit et Nunc], including actual problems in the field of the nation's environments. The contextual interpretation of Pancasila as an ontological entity needs continual but dynamic development in terms of creative and innovative ways to open up epistemic understandings of new axiological-applicative values towards a better future for the Indonesian nation.

Refreshing understandings and updating interpretations of Pancasila become urgent and relevant considerations. The new platform of agendas is not merely a matter of how Indonesian people can memorize Pancasila principles properly and correctly, but more importantly, genuine efforts should be made to enhance an operational ideological doctrine that solves the problem of nationality and statehood (Ali & Bisri, 2010: 5). The crisis of nationality in Indonesia is not just a political problem, but also an ecologically emerged sentiment in that environmental issues are mainly concerned with socio-political euphoria without real solutions towards the national problems.

The five precepts of Pancasila exclude the terminology of nature, environment, and ecology, resulting in a lack of powerful principles and perspectives on the ecological environment, as well as a lack of positive influence on agriculture extension (Pokmontree, Prasitdamrong & Jermstittiparsert, 2019). The first precept talks about the essence of Godhead, the second precept outlines aspects of humanism, the third precept examines the principle of integrity, the fourth precept advocates democracy based on deliberation or representation, and the fifth precept emphasises social justice. Questions arise about whether or not the ecological environment is likely to prioritise, and to what extent a Pancasila-related ecological perspective supports sustainable Indonesia. This paper intends to explore these issues systematically.

The complexity of Pancasila makes it a challenge to incorporate into operational terms that address the nation's problems, particularly in the context of three important factors related to the environment. These are: 1) Pancasila dragged for diverse political interests is susceptible to the abusive power of a regime, 2) norms in Pancasila are not easily translated into real policies, i.e., the relationship between religion and the state and the concept of "Indonesian economy" has been debated throughout the history of Indonesia, and 3) a new understanding of Pancasila challenges Indonesian people to ward off the global demand that Indonesia should be regulated, organised and reconstructed (Ali & Bisri, 2010: 5).

Several studies that look at Pancasila from the perspective of environmental issues are interesting to discuss. Rianto (2006) points out that the principles of environmental management directly connect to policies, regulations, maintenance, recovery, and control align with faith in God (the first precept of Pancasila). On revitalising the Pancasila ideology in enforcing forest fire laws shows the authenticity of Indonesian law based on local wisdom recommended to overcome forest fires in Indonesia. Local legal culture derived from ingrained values of Pancasila must be accommodated through laws that prevent Indonesia's forest fires. Notwithstanding the dilemma of natural resource management has become a global concern. Suteki (2016) makes the criticism that the phenomenon of managing Indonesia's natural resources is practically irrelevant to Pancasila and the 1945 Constitution. In contrast, Nugroho's research (2017) strengthens the ecological citizenship through the application of Pancasila education and community-based reinforcement in Sukoharjo Regency, Central Java Province, Indonesia. The ecology development program, commonly called "The City without Slum Programs" (KOTAKU), is used as the object of the research.

The scientific work resulting from this research reflects on how the issue of citizenship, specifically the problem of apathy in the society, deals with various environmental development activities that accommodate the rights and responsibilities of citizens without discrimination (Sofjan, 2018). Indonesia has legitimised Pancasila as an internationally well-established practice in global constitutionalism and post-Suharto Indonesia involving electoral public life (Iskandar, 2016), but the social movement lacks focus on environmental protection and preservation. In the past, Indonesia's Pancasila nationalist philosophy became the strong protector of Christianity and other minority faiths (Jones, 2005). All sectors of economic enterprise were expected to operate on harmonious, family principles and not on conflicting personal interests (McCawley, 1982).

Feriandi (2018) discusses environmental protection efforts from the perspective of the constitution and citizenship education. He mentions the environmental protection in the Indonesian constitution, article 28 H paragraph 1, and article 33 paragraph 4 of the 1945 Constitution. Hakim & Kee (2018) point out that the home garden of the local community in Pancasila Village is intended to preserve biodiversity and ecotourism sites in Tambora Geopark, Sumbawa Island, Indonesia. Hakim and Kee found that the geographical concept of the home garden of Pancasila village is a means of nature conservation and a starting point for the development of ecological tourism. Pancasila is also the most powerful ideology for the mental protection of all Indonesians (Wahyudin, Siswomiharjo & Kaelan, 2019) through the nationalist government recognising potential in sport, the development of coherent policies (Adams, 2002), ideological developments, and democratic norms during the post-Suharto period (Bourchier, 2019; Iskandar, 2016).

The basic weaknesses and perspectives that have not been discussed in previous studies are unlikely to position the Pancasila philosophy within the epistemology of nature, nor the ecological environment. The environmental study has not been sufficiently precise to showcase ecological environmental dimensions in the Pancasila precepts. The environment and ecology are not mentioned in the formulation of the existing Pancasila. Most researchers claim that the application of Pancasila to an environmental context without valid epistemic data. Thus, interpretation is open to a new perspective in the context of the ecological environment. By so doing, this paper seeks to complement the weaknesses of previous studies with a new epistemic basis for constructing the current Pancasila ecology to better preserve Indonesia's nature in the future.

### **Method**

This paper uses philosophical methods commonly called dialectical-critical hermeneutics and contextual reflection. A philosophical method emphasises an understanding to find the true meaning of an object of reflection. A hermeneutic-critical approach is a way to interpret and understand the object under study as an integral part of self-discovery. Hermeneutics is a theory that operates on understandings concerning interpretations of texts. This article is mainly concerned with the Gadamerian hermeneutics that seeks the contextual meaning constructed and reconstructed by the interpreter so that the meaning of the text is dynamic. It changes depending on how, when, and who the reader is, and on the horizon of historical meaning and assumptions, and is combined with the horizon of the work location (*locus*). The hermeneutics sees history as a living dialogue between the past, present, and future. Meanwhile, contextual reflection is a way of looking at the actual context or *locus* as time information to apply the critical hermeneutics relevant to present life and history.

### **Results and Discussion**

Pancasila is the ideological basis for the Indonesian state. This is final and there is no debate in the context of rationality oriented to the purpose of sustaining its existence in Indonesia. It is the *das sollen* [supposed] to be a philosophical faith of Indonesian citizens if they are still willing to cooperate and exist together as a nation-state. The juridical basis of this statement is listed in four main regulations, namely:

- a) The Indonesian Independence Preparatory Committee Meeting (PPKI) on August 18, 1945, ratified the 1945 Constitution as a valid constitution and the constitutional foundation of the Republic of Indonesia, whereas in the Opening of the 1945 Constitution, the fourth paragraph emphasises the formation of the government of the Indonesian state based on Pancasila.

- b) The Presidential Decree on July 5, 1959, reaffirmed the re-enactment of the 1945 Constitution, meaning that Pancasila was established as a basis of the state and state ideology.
- c) The Presidential Instruction No. 12/1968 emphasises the formulation of the true and legitimate Pancasila, meaning that the Pancasila was affirmed as a basis and ideology of the state.
- d) People's Consultative Assembly No. XVIII/MPR/1998 on the repeal of RI Decree No. II / MPR /1978 generates the guidelines for living up to and practising Pancasila [*Eka Prasetya Pancakarsa*]. Regarding Pancasila as a basis of the state is reaffirmed in the Preamble of the 1945 Constitution. The state foundation of the unitary state of the Republic of Indonesia must be carried out purely and consequently in the life of the nation and state.

Besides, the juridical basis on national figures has talked about the finality of Pancasila as the ideology of Indonesia. Several figures engaging in public discourse in the mass media include the deputy speaker of the People's Consultative Assembly (MPR) of the Republic of Indonesia Evert Ernest Mangindaan, Megawati Soekarnoputri, B.J. Habibe, Soesilo Bambang Yudhoyono, President Joko Widodo, National Police Chief Tito Karnavian, Coordinating Ministry for Political, Legal and Security Affairs (Menkopolhukham) Wiranto, Prabowo and other related figures.

Indonesian people have been independent since 1945. They prove that Pancasila is an ideology in the 21<sup>st</sup> century that strengthens the shared social cohesiveness in Indonesia. Amidst horizontal conflicts on the primordialism of ethnicity, religion, and race between groups (SARA), latent dangers of disharmony might worsen the unity of Indonesia. However, Indonesia is peaceful in the context of Pancasila's ideology that unites all citizens and their diverse backgrounds.

In terms of ecology, Pancasila does not explicitly mention the nature, environment or ecology in its precepts. Its precepts are: 1) belief in the one and only God, 2) just and civilized humanity, 3) Indonesian unity, 4) the people who are led by wisdom in consultation/representation, and 5) social justice for all the people of Indonesia. In summary, Pancasila spans theological (precept 1), humanistic (precept 2), integrity (precept 3), democratic (precept 4), and judicial (precept 5) issues.

On March 22, 1978 People's Consultative Assembly No. II/1978 concerned guidelines on the life and practice of Pancasila [*Ekaprasetya Pancakarsa*]. It is easy to find less articulated aspects of the ecological environment in this interpretation of Pancasila. The first precept has four points on Pancasila values that discuss the relationship between humans and God and the relationship among humans as subjects of faith and religion. The second precept contains

articles about relations among humans or Indonesian people and others of different nationalities. The fourth precept speaks of human-human relations in the process of making joint decisions based on the principle of deliberation-consensus. Two precepts implicitly talk about the dimensions of human relations with the environment. They do not explicitly mention the word ecological environment, making the ecology of Pancasila subtle. The crystallisation is crystallised in the items of the third and fifth precepts of the Pancasila. The three precepts points C and D read: “Love the motherland and the nation, and proud of being an Indonesian nation and Indonesian homeland”. The five precepts of G and H reads: “No wasteful and luxurious lifestyle”.

It seems clear that the ecological perspective of Pancasila can be found in the third and fifth precepts of Pancasila, but it is anthropocentric, i.e. focusing on the human dimension. This means that the union of Indonesia and social justice applies to a person. The environmental perspective has not animated Pancasila. In other words, Pancasila is creatively actualised in the context of the ecological environment, though the perspective is still far from realisation. Environmental and ecological concerns are still insufficiently accommodated in Pancasila. Efforts are needed to include the epistemic foundation of the environment to achieve an ecological formula within Pancasila that will be useful and applicable in preserving the natural environment of Indonesia and the world.

As a result of past joint consensus, the formulation of Pancasila precepts is to blame and criticise because it is already ideal and good for the communicative ratio of the nation's leaders in the past. All that remains is how the Pancasila opens up space for an open-minded vision in line with the context of time. Pancasila needs to include more different ideas that enrich the diversity and harmony of Indonesia. In this sense, the perspective of openness towards Pancasila is of paramount importance. Pancasila is genuinely a philosophical life principle [*weltanschauung*]. From the outset, Sukarno claimed that the five principles he offered were the nation's *weltanschauung*, or worldview. There is an opportunity for Pancasila not to be a closed ideology but an open one. Pancasila became a closed ideology when it was interpreted a single way by the authorities. This happened in the New Order, and one of the problems that made Pancasila a closed ideology and that it had a single interpretation during the New Order was that Pancasila was placed as the fundamental and most powerful norm [*staatsfundamentalnorn*]. Pancasila was not open to interpretation by others, resulting in rigid and closed interpretations. In that framework, Pancasila became a truth with almost no proof, whereas the formulation of the values within Pancasila were very abstract and needed to be interpreted within the relevant context of present and future life.

The ontological basis for environmental issues can be found in the third and fifth precepts of Pancasila. Pancasila principles must have been more dynamic and ingrained. Thus, the

precepts of "Indonesian unity" and the "social justice for all Indonesian people" are closely related to aspects of the ecological environment.

The term "Indonesia" in Pancasila contains ecological meaning. Ecological thinking is a way of thinking that looks at the nature and the behavior of organisms (including humans) that determine overall patterns in nature. Ecology examines the interactions or mutual relations between organisms and the natural environment. The word Indonesia includes contexts related to nature.

Indonesia is the unity of all entities within it. Indonesia is called the Republic of Indonesia (NKRI), which has geographical unity. As one of the countries in Southeast Asia, Indonesia crosses the equator. It is situated between the continents of Asia and Australia, between the Pacific Ocean and the Indian Ocean. Being on the land and surrounded by water, it becomes the largest archipelago country in the world, consisting of 17,504 islands. An alternative name commonly used for Indonesia is 'the archipelago'. While the word "archipelago" is a combination of the word *nusa* that means island and between. The term *nusa* in Sanskrit means *pulai*, and in Latin, it is derived from the word *nesos* that means a peninsula, or even a nation, and a similar word becomes a nation in English. Since 2018, Indonesia's population has grown exponentially, reaching 270,054,853 inhabitants, and making it the fourth most populous country in the world. Therefore, the term "Indonesia" is clearly understood conceptually as something ecological as well as human. During the Investigating Committee for Preparatory Work for Independence (BPUPKI) session, Sukarno stated that the basis of the state that he proposed was the nationality, i.e. a basic principle that had been accepted by consensus by both nationalists and Muslims. Indonesia's independence, in the end, is an all-nation for all, namely the nation-state of Indonesia.

The word Indonesia is a description of the place, locus, zone, region, area, environment, and ecology. As Indonesia is ecologically natural, its nature is a unity of all elements in it, whether land, water, air, climate, weather, sunlight, animals, plants, and humans. Everything exists, lives, and develops together in the context of Indonesia's ecology, perpetuated through civic education and its strategic position to revitalise the character building of the nation (Dewantara, Suhendar, Rosyid & Atmaja (2019).

The inheritance of Pancasila ideology is not without any emerging threats. Gunawan & Ratmono (2018) note that potential threats could destabilise the local government. For example, global capitalism's influence, global religious movements, and expansions of radicalism intended to threaten Pancasila as the Indonesian state ideology, resulting in so-called anti-*Pancasila* forces. Ismail (2018) disagrees with Gunawan and Ratmono, and asserts that Indonesian Muslims accept Pancasila as the national ideology in the Republic of Indonesia, because the ideas of the Religiously Neutral Nationalists strongly influence

Muslim Nationalists who advocate for Islam in the Indonesian state, along with monotheism as the essence of Islamic values and teachings (Pohan & Vinata, 2019).

Ecology is closely related to interactions within the community, systems, and the overall networks of an ecosystem that take place under ethical conditions. Ecology has important relevance to modern moral philosophy. Ecology professor, Ehrenfeld (1970), asserted that the main problem of ecology lies in the arrogance of humans towards others. If Indonesia is assumed to be hit by an ecological environmental crisis, how does Pancasila solve it? Of course, an epistemic framework of ecology is not merely stated in the third and fifth precepts of Pancasila.

The principle of ecological insights is presented in the third and fifth precepts of Pancasila. What about the first, the second, and the fourth principles? The epistemic foundation must be explored further. Even though the first, second, and fourth precepts of Pancasila do not clearly articulate an ecological environment, the emerging ecological issues at hand are worth solving. The first, second, and fourth precepts are replete with an eco-contextual interpretation and perspective. At the end of this description, a comprehensive construction of ecology adequately covers the five precepts of Pancasila.

The first precept contains a principle that Indonesian people believe in God. Godhead in the Indonesian context should be placed within the framework of giving a new path and moral guidance to the growth of Pancasila as a unified whole: human relations with God, humans with others, and humans with nature. This understanding coincides with the concept of eco-theology as an intrinsic unity between nature, God, and humans, which emerges in the context of Indonesian nationality. Eco-theology is theology about the world of the universe, containing intrinsic meaning that there is a unity of everything in nature between human and non-human worlds, the unity between human and non-human worlds that radiate the divine dimension starting from stones, trees, air, water, oil and minerals, animals, humans in Indonesia. The Indonesian people believe that God is the creator of everything, including Indonesia. This means that practice of the first principle of Pancasila must also be realised in the efforts of Indonesian people to love the natural environment. One way to love God is realised by loving other humans and by loving the natural environment. Loving fellow humans and the nature of Indonesia is an embodiment of gratitude and protection towards fellow creatures of God Almighty. Here the Pancasila ecological perspective is built up in the first principle.

In the second precept, of fair and civilised humanity, Sukarno first proposed the basis of internationalism – a concept that presupposes the existence of universal noble values that unite and are accepted by the nations in the world. Internationalism is closely related to nationalism, meaning that nationalism cannot ignore universal values. The precept of fair and



civilised humanity shows that humans must treat one another fairly, and in a civilised way. There is ethical meaning in the pattern of relations among people. Indonesian people respect each other and care for one another. They are not only respectful of humans but also of nationalism; they must respect the human community and the ecological community as well. This means that the space of human life not only pays attention to relations among humans but also relations with the ecological order. They strive for just and civilised living spaces by first building up a social community that is humane, while caring for those who are marginal; living space includes the environment of ecological life in which humans are an integral part. Humans should pay attention to relations with humans and relations with the natural environment in which humans live. This framework fits the framework of Henryk Skolimowski's ecological humanism that shows the ethical dimension of human relations with the natural environment, and in which humans have an inseparable unity with nature and are responsible for maintaining its evolution.

Indonesian unity is a reality of diversity in which ethnicity, beliefs, religion, language, the human race, and geography are basic elements. This principle implies that the basic elements of the Indonesian nation are not only humans but also the nature or environment as the locus of Indonesian human life. Indonesian people must maintain unity and integrity with all elements within the Indonesian state. What forms Indonesia is not only humans but also nature as a place for Indonesian people to live and be with all the other elements in nature. Therefore, the ecological meaning of the third precept of Pancasila (Indonesian Unity) is compatible with the eco-centrism paradigm in which there is a unity to everything in Indonesian nature: humans, animals, plants, and all elements of infrahumans in Indonesian nature. The eco-centric Indonesian unity presupposes that everything within the Indonesian nation has the same structure of existence and needs to be maintained and cared for in an intrinsic unity to perpetuate Indonesia.

The democracy is led by wisdom in consultation or representation. This principle implies that all political processes and decision-making mechanisms must take heed of the principle of deliberation to reach consensus concerning democratic principles. Pancasila democracy has principles commonly called from the people, by the people, and for the people. How is the ecology of Pancasila in the fourth precept to be understood? If democracy is a wise decision for Indonesia, then a wise decision is not only for the people but also for the betterment of nature. This perspective is intended to make decisions by nurturing the nature of ecological reality. An ecological democratic perspective deals with the concept of eco-crazy, democratising ecology into political decisions based on deliberations for the consensus. Decisions are made to strengthen the Pancasila democracy and the Indonesian people for the goodness of Indonesia's natural ecology.

Social justice for all Indonesian people puts forward a principle that a country without poverty should be manifested in the struggle for independence. The Indonesian democracy is a process that results in prosperity for the people as the sovereign owner of democracy, where social justice, in the fifth precept, emphasises welfare for all in the Republic of Indonesia. The justice for individuals and groups throughout Indonesia is to prioritise. The fifth precept symbolised by rice and cotton is an ecological symbol of nature. This means that Indonesian people need to process nature and natural products fairly to create prosperity for all. In processing natural products, there are environmental ethics that need to be considered so that all Indonesian people can enjoy them. The natural processing should pay attention to the principle of justice over nature. This mindset connects to the concept of eco-justice in an effort to ensure the prosperity of the Indonesian people fully and completely. Social justice also includes economic justice. That is, open and fair access to economic resources. Ecological justice refers to the preservation and sustainable management of resources for future generations. Efforts are made to prosper the economic community for all Indonesian people in the natural environment around it.

## **Conclusion**

Pancasila is a *weltanschauung*, or worldview, that views Indonesia as a single entity: God, humans, animals, nature and plants. An ecology of Pancasila is possible, and this paper has given insights into a new interpretation of the likelihood of an ecological perspective in Pancasila. There is an adequate ontological and epistemological foundation in the formulation (precepts) of Pancasila to actualise the ecological environment. This paper has offered a new interpretation of the ecological perspective to broaden the relevance of Pancasila in the realm of the ecological environment. There is room for further development of an ecology of Pancasila as an alternative to overcoming Indonesia's natural environmental crises. From the ecological perspective, Pancasila is an ideology that is more dynamic, open, and inspiring for Indonesian people. This ecological perspective can also be used as a reference for studies, policies, and other fields of sustainable development in Indonesia.



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