THE ROLE OF PANCASILA IN THE FORMATION OF NATIONAL AND REGIONAL REGULATIONS

Hauposan Siallagan, Otong Syuhada

ABSTRACT

Objective: The formation of a state is an effort to realize the ideals of a nation through an organizational system that is built jointly between the government and the governed (the people).

Method: In its implementation, it is divided into state institutions that have the authority regulated in the constitution. The constitution is formed by mutual agreement between the state and the citizens. Therefore, its existence must reflect the personality traits of the nation itself. The 1945 Constitution is the constitution of the National of Indonesia, which contains Pancasila as the basis of the national.

Results: The norms contained in Pancasila are recognized and believed to be the embodiment of the national character that has been embedded and inherent in every Indonesian citizen. Pancasila shall serve as the state's primary tool for administering government through numerous national and regional legislation.

Conclusions: The hope for the realization of a just, prosperous, and prosperous Indonesian society will be realized if all elements of the nation are consistent and consistently carry out the values contained therein in their entirety. The Indonesian state and nation have agreed to run the administration based on the law (rechstaat) as stated in Article 1 passage (3) of the 1945 Composition.

Keywords: pancasila, regulation, national, regional, constitution.

O PAPEL DA PANCASILA NA FORMAÇÃO DE REGULAMENTAÇÕES NACIONAIS E REGIONAIS

Resumo

Objetivo: A formação de um Estado é um esforço para realizar os ideais de uma nação através de um sistema organizacional que é construído conjuntamente entre o governo e os governados (o povo).

Palavras-chave: pancasila, regulamentação, nacional, regional, constituição.

Received: 24/04/2023
Accepted: 21/07/2023
DOI: https://doi.org/10.55908/sdgs.v11i3.711
Método: Em sua implementação, é dividido em instituições estatais que têm a autoridade regulada na constituição. A constituição é formada por acordo mútuo entre o Estado e os cidadãos. Portanto, sua existência deve refletir os traços de personalidade da própria nação. A Constituição de 1945 é a Constituição da República da Indonésia, que contém Pancasila como a base da Constituição nacional.

Resultados: As normas contidas em Pancasila são reconhecidas e acreditadas como a personificação do caráter nacional que foi incorporado e inerente a cada cidadão indonésio. Pancasila servirá como o principal instrumento do estado para administrar o governo através de numerosas legislações nacionais e regionais.

Conclusões: A esperança para a realização de uma sociedade indonésia justa, próspera e próspera será realizada se todos os elementos da nação forem consistentes e levarem a cabo de forma consistente os valores nela contidos em sua totalidade. O Estado e a nação indonésios concordaram em administrar a administração com base na lei (rechstaat), conforme estabelecido no artigo 1, passagem (3) da Composição de 1945.

Palavras-chave: pancasila, regulamento, nacional, regional, constituição.

1 INTRODUCTION

The idea of the law of rule is one that is universal. The concept of the rule of law has a varied pattern in its execution. In order to operationalize and represent pancasila law concepts in governmental and legal developments without flexible adat law, public-public thoughts, or practical legal growth values, pancasila law concepts were established as the main source of the national legal system (Yusa et.al., 2022). It is essential to develop the Pancasila ideology for all state apparatus in a thorough, transparent, planned, systemic, and integrated manner in order to preserve the standards limited in Pancasila, which can be applied in the life of the state and state. Its goal is to promote Pancasila ideals among state officials and Indonesian residents so that they take on the form of the nation's and state's way of life and behavior (Hastangk, 2019; M. Ilham F. and Putuhen, 2013). In accordance with Pancasila ideology, strategic policies and laws should be developed, coordinated, synchronized, monitored, evaluated, and recommended (Hastangk, 2019). The concept of a state of law that Indonesia has adopted is one that is founded on Pancasila's values and standards. As a result, Pancasila is the source of all positive national law sources in Indonesia, and Pancasila as the foundation and source in constructing and governing the legal state (Hastangk, 2019). Pancasila is the major encouragement and guiding star, as well as the leitmotive and leistar. State power will stray without this leitmotive and leistar Pancasila. As a result, by prioritizing Pancasila as the philosophical and moral foundation, all forms of abuse must be avoided.
Pancasila values already exist in taxes, nation, and belief that have established in the life of the Indonesian nation since the days of the early empire. For example, the precepts of God have existed in ancient times, although in various worship practices, the greeting of the being of God has been familiar. In the Encyclopaedia of attitudes, it is stated that several elements exist in belief, such as belief in supernatural powers, the change among the sacred and the profane, ritual actions on sacred objects, prayer or prayer as a form of statement to God, amazement as a distinctive religious sensation, moral guidance is believed to From God, the concept of life in the world is related with God, social groups of the same religion, and faith. Practically talking, Pancasila can be reduced to the three concepts of patriotism, democracy, and divinity, or Tri Sila (Sudrajat, Tedi 2018). The first Pancasila principle, "belief in the One and Only God," which has a monotheistic mood and tends to neglect other types of religion, is meant to quarter the heterogeneous faith of Indonesians but simultaneously sparks controversy (Hastangka, 2019). The language used in the book directly represent these values. The virtue of "believing in God's supremacy," for instance, is represented in the words "God," "Almighty God," and so forth (Silalahi Ronald, and Untung Yuwon, 2018).

The value of Pancasila sociologically has also existed in Indonesian society since ancient times until now. You are also required to be able to assess social structures, social processes, such as social transformations, and social problems that should be properly addressed utilizing normative values that refer to the values of Pancasila through the sociological lens (Utami and Lensi Putri, 2021). Although Pancasila has also undergone numerous tests since its inception, it turns out that it possesses a number of sociological, judicial, and cultural strengths that enable it to endure and serve as the foundation and philosophy for the existence of the country, community, and state (Nur Syam and S. Maryam Yusuf, 2020; Nur Syam, 2021). One of the values that can be found in Indonesian society from the past until now is the value of gotong royong. For example, it can be seen that the habit of mutual cooperation in the form of helping each other between neighbors and working together for public purposes in villages is carried out in a spirit of kinship as a reflection of the precepts of social justice. Mutual cooperation is also reflected in the tax system in Indonesia. This is because the community collectively collects contributions through tax payments that are intended for the implementation of development.

However, the reality now is that the Indonesian state, which incidentally has entered the age of 77 years since independence was achieved, is still unable to overcome
various problems that hinder the realization of the ideals and hopes of all the nation's children to become a just, prosperous, and prosperous nation. This is due to the high number of crimes such as corruption, collusion, and nepotism, as well as other crimes. The being of Pancasila, which is recognized as the identity of the Indonesian nation as well as the way of life of the Indonesian nation, has not been realized in the attitudes and behavior of daily life, either by state officials in relation to their main duties and functions or by citizens in general. This is because the existence of Pancasila is only limited to being used as a political propaganda tool by certain elite groups in order to achieve or even perpetuate power. Even so, with the general public, Pancasila is not understood as a guideline in acting and behaving in everyday life, so that the existence of Pancasila is in a marginalized position.

National identity, which comes from the word "national identity," can be interpreted as "national personality" or "national identity." A nation's personality or national identity is the identity of a nation. Every citizen must possess a sense of their nation's identity. Cultural values are expressed through national identity (Ruslan Arief, et al., 2021). It is possible to think about the process by which people investigate, establish, and retain their national identity in addition to the studies on the significance of the particular content of national identity and the motivational origins of national attachment (Spiegler et al., 2022). The development of national identity based on ethnicity and religion, and then its redefinition and reinterpretation when nationhood is established (Ayça Ergun, 2021). Nation, race, ethnic group, and nationalism are all concepts with multiple dimensions that are tied to national identity (Rizki Briandana and Azman Azwan Azmawati, 2021). The personality or identity of the Indonesian nation will be different from the personality or identity of the Americans, British, and others. We adopt our national personality or identity from cultural and religious values that we believe to be true. If someone says that the Indonesian nation is a civilized nation, a cultured nation, or an ethical nation, then that is what we call the personality or national identity of the Indonesian nation. If in everyday life we do not heed moral and ethical values, then we cannot be said to be someone who has a personality or national identity. Courtesy and hospitality are one of the many aspects of our national identity. We must cultivate this kind of national identity and preserve it so that we are still classified by other nations as civilized ethnic groups.
The Indonesian state, which has now been independent for more than 7 (seven) decades, should enjoy the results of the struggle, the potential for natural wealth and human resources it has, as well as a good geographical location. Indonesia is a lucky country because Indonesia has a very strategic geography, so it has many advantages, one of which is a country with very fertile soil. Geographically, Indonesia is located between parts of the Asian continent and the Australian continent (Fedchenko et al., 2023). Besides that, Indonesia is located between the Indian Ocean and the Pacific Ocean. That way, the Indonesian state is in a world crossing, or what is called the World Cross Position, so that the Indonesian state becomes the center of the entire world cross path. This should be utilized for the benefit of the nation and national for the highest wealth of the people. The process of achieving that direction is carried out through the arrangement of various national and regional regulations, and the existence of Pancasila must play a role as a guiding star for the preparation of various laws and regulations for the realization of this ideal of the state, nation, and all Indonesian people without exception.

2 RESEARCH METHODS

This research is legal research. Although legal scholars can take advantage of and rely on the infrastructures and lessons being established in other domains, law has unique difficulties in enhancing study reproducibility (Jason Chin and Kathryn Zeiler, 2021). While there are undoubtedly many parallels between these systems, there are also many distinctions that can present unforeseen challenges for the unwary legal scholar. I know firsthand how challenging it may be to switch between researching the British and American legal systems because I am an American who received her library training and initial law library experience in the United Kingdom (Erin Gow, 2022).

The type of investigate used in this paper is library investigate, namely investigate on secondary data, which in the legal field from the point of view of its binding power can be divided into 3 (three), namely primary legal materials, secondary legal materials, and tertiary legal materials. Prime legal resources are legal materials that bind or make people obey the law, including legal products that are the subject of learning and legal products as a means of criticism. Secondary legal resources include descriptions of primary legal materials in the form of skilled doctrines found in books, journals, and sites. Tertiary legal materials consist of ingredients that provide commands and explanations of primary and secondary legal resources, such as dictionaries and encyclopedias.
3 RESULT AND DISCUSSION
3.1 PANCASILA AS THE SOURCE OF ALL POSITIVE LEGAL SOURCES

Pancasila, as the source of all sources of law, has obtained juridical legitimacy through the MPR Decree Number XX/MPRS/1966 concerning the DPR-GR Memorandum regarding the Orderly Sources of Law of the Republic of Indonesia and the Order of Legislative Regulations of the Republic of Indonesia. After reformation, the existence of Pancasila was reaffirmed in Law Number 10 of 2004, which was later replaced by Law Number 12 of 2011 concerning Legislation (Fais Yonas Bo’a, 2018). Pancasila was constitutionally stipulated on August 18 by PPKI as the basis of the state. Pancasila has an important position in the life order of the Indonesian nation. The supreme importance of the position of Pancasila then gave awareness to the Indonesian people to make it an absolute reference for the order of life both in social, political, religious, and legal terms (Purwanti et al., 2022).

The precepts of the One Godhead have the meaning that Indonesian citizens have always believed in the existence of God as the "Essence" who determines human life and life. The existence of God has an ethical-religious fundamental value as the creator and, at the same time, the determinant of everything in human life, so it must be worshiped and obeyed all orders and prohibitions. As proof of the Indonesian people's acknowledgement of this, the sentence "By the grace of Allah the Almighty" was included in the preamble of the 1945 Constitution.

The precepts of the One Godhead contain the meaning of an order to always carry out the values of goodness and benefit. By interpreting the precepts of the One Godhead, it actually becomes a spirit in every step and deed to build the life of the nation and state according to their respective capacities, directing everyone to shape a lifestyle from secular to being more religious and forcing them to always highlight spiritual values according to their religion and beliefs. By adhering to the concept of divinity, it is expected to strengthen the work ethic because the quality of work is based on the responsibility of “the kholiq”. There is no single religion that teaches and instructs its people to carry out actions or work that causes harm to other parties. Divine values guide humans to always remember that all actions taken will and must be accounted for before God, directing every human being to positive things that will correlate with not disturbing the interests of the nation and state as a whole. As a result, everyone will try to keep...
themselves from doing things that are perceived as bad and obstruct the process of realizing a civil society life.

President Soekarno in his speech stated that: "Not only do the Indonesian people believe in God, but every Indonesian should believe in God." God himself. Christians worship God according to the instructions of Isa al-Masih; Muslims according to the instructions of the Prophet Muhammad s.a.w.; and Buddhists carry out their worship according to the books available to them. But let us all worship God. The State of Indonesia should be a country where everyone can freely worship their God. All people should believe in God culturally, that is, without "religious egotism." And the State of Indonesia should be a "state of God" (Putuhena and M. Ilham F, 2013).

The Precepts of a Just and Civilized Humanity contain the meaning and message that every Indonesian citizen must be treated equally and have their human rights protected, and their dignity and worth must be upheld. In the implementation of social, national, and state life, every Indonesian citizen must receive equal protection regardless of religion, ethnicity, race, language, and customs, whether in the legal, social, political, economic, educational, and health fields, as well as access to welfare. This must be implemented in everyday life as a form of protection of human rights, as mandated by the opening of the 1945 Constitution in the fourth paragraph, that the state protects the entire nation and the entire homeland of Indonesia.

The Precepts of Indonesian Unity contain the meaning and message that every citizen of the state is obliged to maintain the integrity of the nation within the scope of the Unitary State of the Republic of Indonesia, by not taking actions and or actions that can cause disintegration, such as prioritizing the public interest over personal or group interests, fostering a sense of sharing the same fate and sharing, respecting differences of opinion and differences of belief with others, fostering an attitude of tolerance, instilling the value of togetherness, and encouraging people to think that all Indonesian citizens are willing to sacrifice for the nation and state.

The representative system is interpreted as a mandate that must be carried out and carried out by everyone who is trusted to hold an office in accordance with the expectations of the people who vote. In carrying out their duties, they are always aspirational, accommodative, professional, and proportional by upholding the principles of representation and mutual interest.
The Precepts of Social Justice for All Indonesian People offer the concept that every individual Indonesian citizen must always act fairly in attitude and action. This attitude directs humans to always empathize with others, because people who have a social spirit always uphold the norms and moral values that are sourced from community culture and used as a guide in interacting in the life of the nation and state. In someone who has a social spirit, they will radiate behavior that always considers everything based on the public interest, which is more important. Thus, it encourages the creation of a balance between individual goodness and the common good, creates a harmonious life among members of the community, and creates a healthy relationship between the government and the people.

3.2 THE ROLE OF PANCASILA IN THE FORMATION OF REGULATIONS

Pancasila as the basis of the state is the foundation and source for forming and establishing regulations in the state of Indonesia. In essence, Pancasila is a philosophy-based system that represents one of the outcomes of human reason's thinking processes. As a response to the query "problems or secrets of nature universe," philosophy is a product of human reason (Marzuki, H.M Liaca, 2010). Since Pancasila is a fundamental component of its precepts, it must serve as a source of moral principles, philosophical frameworks, and ideals for the advancement of science and technology (Elsa Yulia Fitriyani, et al., 2022). Every piece of legislation, whether to be enforced on a national or regional scale, should refer to the values and norms of Pancasila. Pancasila is believed to be a philosophy as well as a way of life for the Indonesian people. Pancasila can be called a guiding star towards the ideals of a just, prosperous, and peaceful society.

A regulation is a regulation made to help control a group, institution/organization, and society in order to achieve certain goals in living together, in society, and socializing. The purpose of making regulations or rules is to control humans or society with certain limitations (Mayboroda et al., 2023). The regulations that will be drawn up, which will be applied both nationally and regionally, must contain the values and norms of Pancasila, which must be implemented and upheld in order to maintain the upholding of the Unitary State of the Republic of Indonesia.
3.2.1 The Norms of God Almighty


Substantive sharia principles are ingrained in every concept and adhere to the ideal of Indonesian nationhood in Pancasila's worldview (Lufaefi Lufaefi, 2019). To achieve and implement the objectives of the State of Indonesia, the Pancasila values can unify and work in harmony with all the components (Sulistyorini Sulistyorini, 2020). The third principle of Indonesian unity prevents the diversity of Indonesian society from Sabang to Merauke with all differences in ethnicity, religion, language, and culture from becoming a split, and the other four principles are guidelines for people who recognize the unity of God, understand that justice and civilized attitudes are reflections of the human person (Ishak et al., 2022).

Every statutory regulation that will be enforced must contain divine norms and values. God's norms and values offer the concept that every human being must be religious, and every religion essentially commands to uphold virtue and prohibits wrongdoing that will cause harm to others. In the norms and values of God, there is a message that all human behavior and actions during life in the world will be rewarded when they die and return to God. Related to that, people who uphold divine values always try to control themselves so that their actions do not violate God's prohibition, because it would be sinful for him. When someone is involved in the formation of a regulation that is manifested in the form of a legal regulation, then the elements of divine values will always be included as parameters in compiling it. Thus, it is hoped that the creation of good, aspirational, accommodative, and effective legal rules will truly be felt.

3.2.2 Fair and Civilized Humanitarian Norms

The concept of just and civilized human norms and values in the second principle of Pancasila plays a no less important role than the precepts of God Almighty in the preparation and formation of regulations. In this second principle, it leads the thinking of the entire regulatory team and all stakeholders to always prioritize elements of humanity on the basis of justice and civility. The articles that will be drafted and enforced in a regulation actually reflect an attitude of tolerance, empathy, and uphold human dignity as
the noblest creature created by God on the basis of equality before the law and government. Positioning the humanitarian elements in the first and foremost place in planning, drafting, and forming a regulation is a very crucial factor and should not be ignored if you want to issue regulations in the form of good, aspirational, accommodating, and effective legislation. Because in essence, the object to be regulated is human, every human individual has a heart, feelings, mind, and mind that are used as a tool to process everything, which will then be carried out by reflections based on an objective and rational assessment framework.

At a normal level, every human being wants to be treated properly as a human being, who is happy and happy if he gets good treatment, is respected, his interests are protected, and he gets justice in enjoying his rights. In essence, every individual human being wants to always be treated like a human. As the philosophy embraced by Sam Ratulangi as a national hero who was born in Tondano, North Sulawesi, is still very relevant to be applied in Indonesia today, he conveyed a motto known as "Si Tou Timou Tumou Tou," which means that humans can only be called humans if they can humanize humans.

3.2.3 Indonesian Unity Norms

The unification of all elements of the Indonesian nation in building the framework of the life of the nation and state is the main capital in realizing shared ideals and hopes, because without the unity of all Indonesian people, it is impossible to create togetherness in facing various national problems. With togetherness, everything will work out. This can be overcome easily. Quoting from a proverb that the same weight is borne, light is the same as carried. To accomplish the objectives of the state, the nation as a whole engages in national development. By striking a balance between progress and national unity, democratic national development is carried out while adhering to the values of unity, fairness, sustainability, environmental awareness, and independence (Siti Sumartini and Tri Setiady, 2022).

This expression illustrates the importance of doing various jobs together so that they can be completed easily and quickly. Unity and togetherness will be created when all elements of the Indonesian nation feel protected and protected by their rights and interests as citizens based on the constitution. The embodiment of the third precept in the form of regulation, namely the planning process and the preparation of legal rules, must
involve various elements of the community that may be affected by the issuance of the law by encouraging and facilitating public participation so that the community can participate in reviewing and assessing the contents and objectives they want to achieve. This will be achieved by the government through regulations that will be issued.

The process of preparing academic papers is the first and foremost mandatory requirement in the formation of a legal rule that will be enforced so that the regulation can be accepted by all interested parties and be effective. The role of the government through its authority to form regulations must be carried out in accordance with the principles of establishing laws and regulations in order to maintain national unity and integrity under the banner of the Unitary State of the Republic of Indonesia. The principles are:

3.2.4 The Principle of Clarity of Purpose

It is clear that people need to increase their knowledge, abilities, and competences in political education and political culture given the negative effects of politics on society as a whole (Yuldoshevich and Utaev Akram, 2022). The principle of establishing laws and regulations in Indonesia must first be fulfilled, namely the principle of clarity of purpose. The purpose of this principle is that every statutory regulation to be formed must have a clear purpose. This clarity of purpose must be supported by the legal basis for the formation of laws and regulations in Indonesia. When the purpose of establishing the legislation is not clear, the legislation will not be accepted.

3.2.4.1 Institutional Principles or Proper Forming Organs

The second principle that must be met when establishing legislation is the institutional principle, or proper forming organ. The purpose of this principle is that the institution or organ forming legislation must be the institution or organ that has the authority regarding the material to be promulgated. This is one of the tasks of state institutions. When the state institutions or forming organs are not appropriate, the laws and regulations to be made will be transferred to other institutions or organs that are more competent.
3.2.4.2 The Principle of Conformity between Hierarchy, Type, and Content

The principle of the formation of laws and regulations, which must then be fulfilled, is the principle of conformity between hierarchy, type, and content. The purpose of this principle is that in the formation of laws and regulations, each hierarchy, type, and material of content must be considered carefully. There are principles in the hierarchy of laws and regulations that must be fulfilled by laws and regulations. When these hierarchies, types, and content materials do not match, the statutory regulations can be revoked from their application.

3.2.4.3 Principles Can Be Implemented

The fourth principle that must be met in the formation of legislation is the principle that it can be implemented. The meaning of this principle is that a statutory regulation must be realistic or in accordance with reality so that it must be implemented. In order to be implemented, the institution or organ that makes the statutory regulations must take into account the effectiveness of the statutory regulations in the community, both juridically, sociologically, and physiologically.

3.2.4.4 Principles of Usefulness and Usability

The fifth principle of the formation of legislation is the principle of usability and usability. The purpose of this principle is that every statutory regulation that is to be made must be really needed and also have real benefits for this nation, along with the community and all citizens in this country. The principle of usability and usability is one of the characteristics of the rule of law in general in Indonesia.

3.2.4.5 The Principle of Clarity of Formulas

The formation of laws and regulations in Indonesia must also fulfill one principle, namely the principle of clarity of formulation. What is meant by a formulation is a sentence from a statutory regulation. The purpose of this principle is that every statutory regulation must meet the technical requirements for its preparation, both in the form of systematics, word choice, and legal language, so that it can be understood by anyone. This is to avoid misinterpretation in the middle of its implementation. This country has been a victim of misinterpretations of the 1945 Constitution. There is a multi-interpretation article in it which made President Soeharto serve for thirty-two years. This
can only be stopped when an amendment or amendment is made to the article of the 1945 Constitution.

3.2.4.6 The Principle of Openness

The principle of the formation of laws and regulations in Indonesia, which we last discussed on this occasion, is the principle of openness. The purpose of this principle is that in the formation of laws and regulations, the stages of public policy that are passed must be transparent and open so that they can be easily monitored by anyone. The stages of public policy are planning, formulation or preparation, discussion, public examination, ratification or determination, and enforcement of laws and regulations. In addition to reasons of openness, this will also stimulate the general public to provide valuable criticism and suggestions for the legislation.

3.2.5 Populist Norms, Deliberation, and Representatives

According to the evidence, populism as a political movement tends to undermine democratic norms and institutions by creating the conditions necessary for it to flourish (Harry Pearse, 2022). Populist can be interpreted as everything related to the people, or it can also be said as something related to democracy. In the constitutional concept of a people's system or democracy, it gives full sovereignty to the people through institutions based on statutory regulations. In relation to the formation of a regulation in the form of legal regulations, the planning, drafting, and stipulation process must involve the people as the holder of sovereignty. The mechanism for involving the people as holders of state sovereignty is carried out through representatives in the government, such as the DPR, DPD, and Provincial and City DPRDs, through an agreement process using a deliberation pattern for consensus, or if there is no agreement, then it is carried out through a majority vote process (voting).

What is often a problem is when the people's representatives no longer work for the interests of the people in general, so that the existence of representative institutions cannot be felt by the nation and the state, which results in delays in achieving the ideals of becoming an advanced nation-state parallel to any nation in the world. In the concept of popular norms and values, the main interests of the people are emphasized. The fulfillment of the rights of all Indonesian people through the political work of their representatives in parliament using the pattern of deliberation in a democratic country is
a necessity. The target to be achieved is none other than the realization of the welfare of all Indonesian people, which is obtained through the struggle of the people who are trusted to represent and sit in the parliamentary seats. The deliberation process must be based on good intentions and intentions, using common sense and a clear mind with the aim of achieving common interests.

3.2.6 Social Justice Norms

We contend that a social justice perspective can provide a novel and fruitful way to address discussions on the nature of materialism in impact measurement from a normative viewpoint given the current lack of agreement on impact materiality Lehner et al.,(2022). The concept of social justice emphasizes how to create an orderly, safe, and peaceful atmosphere for community life. Every citizen has the same opportunity to gain access to welfare, equality of social status, stability in the economic, education, and health fields, as well as equal treatment in the fields of law and government, regardless of gender, ethnicity, race, or religion. Social Justice Norms must be a guide in planning and forming a regulation in the form of laws and regulations, because the general functions of law are: (1) the law serves to protect human interests; (2) The law serves as a tool for public order and order; (3) The law functions as a means to realize social justice (outwardly and spiritually); (4) The law functions as a tool for social change (a driver of development); and (5) As a necessary tool or function.

4 CONCLUSION AND SUGGESTION

The role of Pancasila as the source of all positive legal sources in Indonesia has not been able to function and play a role as expected. This is due to the low level of awareness of the Indonesian nation in interpreting the nature embedded in each of the precepts contained in Pancasila, resulting in the norms and values contained in Pancasila. It cannot change attitudes and behaviors that lead to the achievement of the ideals of making the Indonesian state and nation just, prosperous, and peaceful.

Attitudes and behaviors that are contrary to the norms and values of Pancasila are caused by several factors, both internal and external. Internal factors include the low level of obedience to religious values; the low level of discipline in the nation and state (not carrying out obligations as citizens); and there are still many citizens with low education. External factors such as the influence of globalization of information, the very fast
development of science and technology, the influence of foreign cultures, hedonistic lifestyles, consumptive etc.
REFERENCES


Lehner, Othmar Manfred, Alex Nicholls, and Sarah Beatrice Kapplmüller. (2022).


Gagasan Hukum 1.
