

Pancasila Economy: Theory and Implementation of Economic Education in Indonesia

Agussalim¹, Hartoyo², dan Wahyuni³

^{1,2,3}Lecturer of Economics Education STKIP Bima

*email: agussalimmpd08@gmail.com

Abstrak

Penelitian ini bertujuan untuk mengkaji Ekonomi Pancasila: Studi tentang Teori dan Penerapan dalam Pembelajaran Ekonomi di Indonesia. Penelitian ini tergolong pada penelitian deskriptif kualitatif dan kuantitatif. Data kualitatif meliputi pendapat ahli ekonomi yang dirujuk dalam Buku Teks dan artikel jurnal dipublikasi secara online. Data kuantitatif hasil kuesioner tentang pemahaman dan penerapan nilai-nilai Pancasila dalam pembelajaran ekonomi. Penelitian ini memberi kesimpulan bahwa sebagian besar atau 76% paham dengan istilah Ekonomi Pancasila dan hanya 24% yang tidak paham. Selain itu, penelitian Ekonomi Pancasila sebagai ilmu ekonomi berparadigma baru lahir dari kondisi keilmuan ekonomi di Indonesia dihegemoni oleh pemikiran barat. Demikian juga penerapan pembelajaran ekonomi didominasi oleh teori-teori ekonomi neoklasik-kapitalis yang tidak relevan ideologi bangsa Indonesia.

Kata Kunci: Teori, Penerapan, Ekonomi Pancasila, dan Pendidikan Ekonomi

Abstract

This study aims to examine Pancasila Economics: Studies on Theory and Application in Economic Learning in Indonesia. This research belongs to the qualitative and quantitative descriptive research. Qualitative data includes the opinions of economists referred to in textbooks and journal articles published online. Quantitative data from questionnaire results regarding the understanding and application of Pancasila values in economic learning. This research concludes that most or 76% understand the term Pancasila Economy and only 24% do not understand. In addition, research on Pancasila Economics as a new paradigm of economics was born from the condition of economics in Indonesia which was hegemony by western thought. Likewise, the application of economic learning is dominated by neoclassical-capitalist economic theories that are irrelevant to the ideology of the Indonesian nation.

Keywords: Theory, Application, Pancasila Economics, and Economic Education

INTRODUCTION

Pancasila as the ideology of the Indonesian nation is a unifying spirit politically, representing and purifying any interests, contains religious pluralism, and guarantees freedom of belief. Pancasila as the ideology of the Indonesian nation should be applicable in various dimensions of social life in this era of modernization so that the values explored in Pancasila become a socio-cultural filter for Indonesian society so that these

Indonesian people do not lose their identity as part of the Indonesian nation whose ideology is Pancasila (Shofiana, 2015). Pancasila as the ideology of the Indonesian nation is the result of conceptualization of the history of the struggle of the Indonesian nation, and it contains noble and noble values (Ridwan, 2017).

Bung Karno and Bung Hatta as the Proclaimers of the Independence of the Republic of Indonesia in 1945 emphasized that

Pancasila was not just a vehicle but as a spirit of unity in the hearts of the nation which must live as the basis for behavior in the nation and state (Swasono, 2015). Pancasila as the ideology or way of life of the nation as a reference for thinking, behaving and acting for all Indonesian people. Pancasila is a characteristic of the Indonesian State as a philosophical system that is inspired and applied in the life of the nation and state (Dewantara et., al. 2019; Jaelani, 2016; Kurniawan, 2018). Concretely, Pancasila as the state's way of life must be reflected in the soul and personality of the Indonesian people, including in the national economic system (Ismail & Santosa 2014; Matroji 2009). Values Pancasila In essence, the national economic system of a nation is strongly influenced by a set of values (*self of values*) adopted by a nation (Deliarnov, 2012).

Mubyarto understands the Indonesian economic system as the Pancasila Economy as a new paradigm of economics born from the condition of economic science in Indonesia which is hegemonized by neoclassical-capitalist thinking (Santoso, 2009). For Mubyarto, the Pancasila economy is based on how to build a national economy based on the nation's ideology, and how to develop alternative economic knowledge and education based on the value system, socio-culture and *real life economy* of the Indonesian people (Hastangka, 2012).

The Pancasila economy as a managed market economic system and its management

controls are Pancasila values that are different from the neoclassical-capitalist economic theory which was built on the basis of liberalism prioritizing individual values and market freedom. The Pancasila economy is not an economic system of a right-wing family and it is also not an economic system of a left-leaning family, but an economic system that goes straight to Pancasila (Swasono, 2015).

The Pancasila precepts are a series of systems (interrelated sequences); the first and second precepts are "Input", the third and fourth precepts are "process" and the fifth precept is "Output" of all Indonesian economic policies (Agussalim et., al 2021) The Pancasila economy is not stimulated to achieve economic goals alone; not only the motive for maximizing profits and economic satisfaction, but also regarding social, cultural and religious motives. The Pancasila economy balances and accommodates shared interests and individual interests while still prioritizing independence in togetherness in order to build, accelerate and strengthen national economic growth. The Pancasila economy teaches that every economic actor always upholds the principles of divinity and humanity as a form of moral perspective for Indonesian economic actors. Then build a business together on the principle of kinship and imbued with the spirit of nationalism, economic democracy in order to achieve social and economic welfare that is just and equitable for all Indonesian people in accordance with the fifth precept of Pancasila and the mandate of Article 33 of the 1945

Constitution (Mubyarto, 2004; Swasono, 2015).

Article 33 of the 1945 Constitution is the constitutional basis of the Pancasila Economy and the position of this article is not only a guideline for the implementation of the economy but also reflects the ideals and beliefs that the Indonesian people must hold firmly and strive for consistently. This constitutional message shows that the Indonesian nation does not adhere to an economic system based on capitalist and socialist-communist ideology but an economic system based on togetherness on the principle of kinship according to the meaning of the Pancasila precepts (Ruslina, 2012).

According to Tjakrawerdaja & Soedarno (2017) it seems as if the Indonesian people have buried their philosophy or ideology of their own nation and state. The result is unrest and social unrest due to the weakening of the values of togetherness, kinship and the fading spirit of nationalism. Indonesia ignores the economy based on cooperation (*cooperation-based economics*), and instead prefers economic power that is *disempowering* each other, and even working together towards forming joint forces (*macht-vorming*) which tend to harm other parties (Jaelani, 2016).

Educational institutions play an important role in strengthening and passing on Pancasila values to the nation's children so that from an early age the generation can recognize Pancasila Economics both theoretically and in practical form. Economic education has a

function not only to transfer knowledge but also to transfer ideological values. According to Ki Hadjar Dewantara, each country has a content of learning objectives in accordance with the country's philosophical system. Education as a means of guiding children to become fully human; not only makes a smart child, but also keeps him away from evil deeds. Education is a medium for instilling values, including in economic learning (Agussalim, 2019; Hendratmoko et al., 2018; Kuswandi, 2005).

Pancasila values in the economy that need to be developed in the personality of the nation's children include social care, kinship, nationalism, economic justice and economic rationality of Pancasila. First, concern related to actions that benefit and avoid things that are detrimental to others (Singer & Snower, 2010). *Second*, kinship (*Brithershood*) implies that all economic actors are believed to be like one family household (Swasono, 2005). *Third*, nationalism as a form of awareness of membership in a nation which potentially or actually achieves and maintains identity and shared prosperity from other nations (Fölster, 2009). *Fourth*, economic justice implies sharing with the principle of equality, the principle of distributive justice, procedures and the principle of contribution justice (O'Boyle, 2004). The implementation of Pancasila values can create a balance between human relations with God, human relations with fellow human beings both in their function as citizens and human relations with the natural surroundings (Supriyono, 2014).

Sixth, economic rationality from the perspective of Pancasila values, namely in determining economic decisions and actions not only for the motive of maximizing profit (*profit*) and satisfaction (*utility*) of the economy alone, but also regarding socio-cultural and religious motives that are accommodative, namely maintaining a balance of shared economic interests and individual interests (Mubyarto, 2004). The simplest implementation in everyday life is to distinguish between economic needs and wants. So far, there has been a misunderstanding that needs and wants are identified as the same (Barlingay, 2014). In contrast to capitalist-style economic rationality which is defined as economic behavior based on logical and profitable and reasonable considerations and becomes the motive of action towards the best and most profitable choice (Case, 2016).

The economic rationality of Pancasila is a differentiator from the capitalist and socialist-communist economies which are based on materialism. Capitalists are oriented to a materialist-secular philosophy, while socialists-communists adhere to a materialist-atheist ideology. Capitalist understanding places more emphasis on market freedom, while socialism-communism places the state as the main actor in the economy (Swasono, 2015). As adherents of materialism, capitalist teachings and now transformed into neoclassical-capitalists, everything is measured by material things, so there is no

term mutual help in the economy, everything is based on economic and competitive motives. Obviously this contradicts the character of the Indonesian nation, the teachings of Pancasila emphasize that economic activities do not only rely on materialism but also on non-material things such as religious values. The role of the individual or the private sector is not limited in the Pancasila Economic teachings, but the branches of production that affect the livelihoods of many people are managed on behalf of the state for the prosperity of the people, and business development is organized based on joint efforts on the principle of kinship for all economic actors in Indonesia. Meanwhile, in the neoclassical-capitalist teachings, the role of the government is limited, while individuals or the private sector are given the widest possible freedom through a perfectly competitive market. (Smith, 1776) emphasized that there would be *an invisible hand* that would bring the economy to a balance point, so let the economy run freely according to the dynamics in it, and this understanding has hegemony over world economic policies, including countries that *incidentally* adherents of socialist-communism.

Based on the study in the introduction above, it is necessary to study "Pancasila Economy: Study Theory and Implementation in Economic Education in Indonesia". The results of this study serve as a form of contribution to the thoughts of researchers in

the re-orientation of economic education in Indonesia, and as material for study and reference for education policy makers, including assisting economic educators in formulating economic lessons that are more realistic with the needs of developing the Pancasila economic character for the nation's generation.

RESEARCH METHODS

This research was mix-method research (qualitative and quantitative). Qualitative data includes references to expert opinions in the fields of education and economics in textbooks and journal articles published online. Quantitative data includes data from questionnaires on the implementation of Pancasila values in economics learning at school. The quantitative data respondent criteria consisted of economics teachers, economics lecturers, and postgraduate students of economics education in Indonesia. Questionnaires were distributed online (google form). Data analysis was performed using qualitative and quantitative descriptive analysis. The results of the data analysis were carried out by forming prepositions about the implementation of Pancasila values in economics learning at school.

RESULTS AND DISCUSSION

The term Pancasila was first introduced during the Majapahit kingdom. The Majapahit Empire experienced its heyday in 39 years when the royal government was held by

Hayam Wuruk in 1350-1389. In terms of Pancasila, it is the basis of the state which is called the philosophy or basis of the state (Kementerian Pendidikan dan Kebudayaan, 2014b). (Kementerian Pendidikan dan Kebudayaan, 2014a). As stated in *Negarakertagama* by Empu Prapanca Pancasila contains the following teachings: "(1) Killing is prohibited, (2) Stealing is prohibited, (3) Jinna is prohibited, (4) Lying is prohibited, (5) Alcohol is prohibited" (Kementerian Pendidikan dan Kebudayaan, 2014a).

In the following centuries, the teachings of Pancasila were still referred to by the Indonesian nation such as the formulation of Pancasila which began on April 29, 1945, when the Japanese Government established an institution which in Japanese was called *Dokuritsu Jumbi Choosakai* 'Investigating Body for the Indonesian Independence Preparatory Agency (Badan Penyelidik Persiapan Kemerdekaan Indonesia, BPUPKI) consisting of 62 people. BPUPKI has the task of making the basic draft of the state and making the constitution and the first session of BPUPKI took place on 29 to 31 May 1945 and 1 June 1945 (Matroji, 2009). The basic reasons for Pancasila being used as the state ideology include: (1) the thoughts of the ancestors of the Indonesian nation; (2) considered in accordance with the personality of the Indonesian nation; (3) considered as the most correct and appropriate norms and values for the Indonesian nation. Then Pancasila has

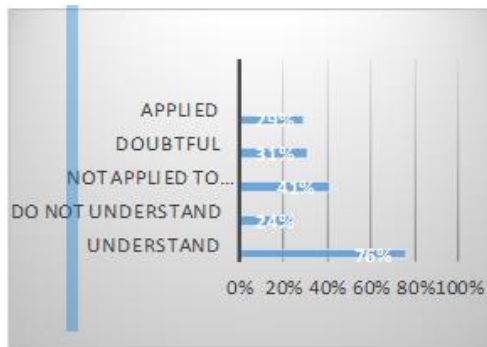
the following functions: (1) the view of the nation's life; (2) The constitution of the Republic of Indonesia; (3) a reflection of the soul and personality of the Indonesian nation (Matroji, 2009).

Pancasila as the ideology or way of life of the nation as a reference for thinking, behaving and acting for all Indonesian people. Pancasila is a characteristic of the Indonesian State as a philosophical system that is inspired and applied in the life of the nation and state (Dewantara et al., 2019; Jaelani, 2016; Kurniawan, 2018). Pancasila as an ideology, Emil Salim calls the national economic system the Pancasila Economy, because in essence the national economic system of a nation is strongly influenced by a set of values shared by a nation (Deliarnov, 2012).

Pancasila economy as an effort to operationalize Bung Hatta's ideas. The term Pancasila Economy was first used by Dr. Emil Salim in 1966, and in 1979 Emil Salim re-discussed what was meant by the Pancasila Economy. Pancasila economy is a concept of economic policy, after experiencing movement like a pendulum clock from left to right, until it reaches a point of balance; to the right follows the free market ideology while to the left means state intervention in the form of centralized planning. Emil Salim's view of the Pancasila Economy places more emphasis on the important boundaries of the role of the private sector and the state so that in the Pancasila Economic system its implementation is not another name for neoclassical or

socialist. Cooperation between economic actors (private and state) is very important. The economy is run on the principle of joint ventures on the principle of kinship and must focus on efforts to achieve fair and equitable prosperity for all Indonesian people (Ismail & Santosa, 2014; Salim, 1966). The Pancasila economy was more popular when it was developed by Prof. Mubyarto, who emphasized the inductive-empirical method, namely research into regions and directly touching the lives of the poor, found economic theories that were more specific to Indonesian conditions. (Dumairy & Nugroho, 2016).

The Pancasila precepts have a system component where the first and second precepts are the (basic) inputs: Religion and humanity. The third and fourth precepts are processes: Unity, deliberation (family, nationalism and democracy). The fifth precept is the output (objective): Just and equitable socio-economic welfare. The Pancasila economy is not stimulated to achieve economic goals alone; The Pancasila economy is not only a motive for maximizing profits and economic utility, but also involves cultural and social motives. Mubyarto (2004) states that the economic teachings of Pancasila are not solely motivated to maximize economic satisfaction; loss does not need to be considered a failure if at the same time get relatives.



Picture.1 Implementation of the Pancasila Economy

Implementation of Economics in Economics Learning in Schools

Based on studies of various literatures, it shows that Pancasila Economics is not taught as a subject in economics subjects because the literature is not very supportive so it is only integrated into economics subjects, as a result it is not very popular among the academic community. Research results (Ilyas & Tahir, 2015; Subroto, 2015; Sujono, 2012) show that economics taught in Indonesia is proven to be inconsistent with Indonesian values, and economics learning materials at all levels of education are dominated by economic theories and practices. neoclassical capitalism and few discuss the economic values of Pancasila as the identity of the Indonesian economy. Apart from that, formal educational institutions are not the main solution in forming an economic character based on Pancasila values. According to (Laibson & List, 2015; Thaler, R, & Sunstein, 2008; Thaler, 1980) economic theories learned in school do not fully occur in real life because there are many systematic errors in determining and predicting one's

economic behavior. Purnamasari et al., (2017) and Rohman (2009) emphasized that education must be based on instilling national values, and therefore the formulation of economic education goals in schools must be in harmony with Pancasila values.

Empirical data from the results of distributing questionnaires online via Google form with respondents teachers and lecturers of economics as well as postgraduate students of economic education in Indonesia found that 76% of respondents knew the term Pancasila Economics, and 24% had never heard of the term Pancasila Economic System. 41% of respondents said that Pancasila Economic values had not been applied in economics learning at school, 31% said they were unsure, and 29% answered that they had been applied in economics learning at school. The following is a graph of understanding and applying or Pancasila values in economic learning in schools.

Hegemony of Neoclassical-Capitalist Economic Thought in Education

American Education as adherents of this understanding in the economic education curriculum designed several competencies or standards of economic material specifically formulated, namely: (1) Scarcity; (2) Economic decisions; (3) Allocation; (4) Incentives; (5) Trade; (6) Specialization; (7) Markets and Prices; (8) The Role of Prices; (9) Competition and Price Structure; (10) Institutions; (12) Money and Inflation; (13) Interest Rates; (14) Income; (15) Entrepreneur;

(16) Economic Growth; (17) Role of Government; (18) Government failure; (19) Economic Fluctuations; and (20) Fiscal and Monetary Policy (National Council for Economic Education, 2010).

The American economic education curriculum clearly shows its identity as a neoclassical-capitalist adherent so that American children are educated about freedom, competition, materialism and private domination in the national economy. Even the existence of the government in economic activities, especially regarding the costs of government policies, sometimes exceeds the benefits, so that the existence of the government in the economy can have an impact on disrupting economic activity and can be detrimental to the general public (National Council for Economic Education, 2010). Standard American Economics Education Materials are fundamentally similar to economics subject matter in Indonesia, and the results of the study differ only in the material for Cooperatives and State-Owned Enterprises. Thus showing the hegemony of neoclassical economics education materials towards economic learning in Indonesia.

Neoclassical economic education hegemony as formulated by the *National Council for Economic Education* (NCEE), 2010 has been proven to occur in various countries in the world such as in Arab, Malaysia and China including Indonesia, as the following research results show: Neal & Finlay (2008) hegemony foreign education

management system (capitalist style) is proven in many countries including Arab countries. Jamil (2015) through his research found that American influence on *Management Education* (ME) practices is quite large in Malaysia where the results of interviews with three American agents determined to be responsible disseminate and maintain hegemony systematically including through reference. Similarly, the research of Schmidtke & Chen (2012) concluded that from a historical perspective educational philosophy in China was dominated by the ideologies of Confucianism and Marxism, but the rapid industrialization has now led to Western philosophy and been adopted into vocational education. se causing China to lose its philosophical foundation in business education. Hanafiah (2016) research found that there was a superiority in the management pattern of the American-style education system in China where this hegemony was in the form of management practices (curriculum) especially in economics and business education.

The hegemony of the neoclassical-capitalist concept can lead to high levels of antisocial behavior by economics students and lecturers because they significantly lack support for egalitarian solutions. Besides being obsolete, capitalist ideas have also proven to be inhumane and rational in the modern economy, and therefore the role of family education is needed in shaping the economic character of children (Adams, 2019; Bauman

& Rose, 2011; Etzioni, 2015; Faravelli, 2007).

CONCLUSION

The results of the research (reference and empirical studies) Pancasila economy is an economic system based on Pancasila values, in its implementation it is not stimulated to achieve economic goals alone but also involves cultural and social motives. Educational institutions as part of nursing institutions and inheritors of ideological values, precisely in the context of economic education the economic material taught is dominated by neoclassical-capitalist economic theories. Neoclassical-capitalist hegemony in economic education and learning does not only occur in Indonesia, it also occurs in other countries such as Saudi Arabia, China and Malaysia.

For the Indonesian people to review economic education and learning so that economic material is identical with the values of Pancasila. In the learning process students are accustomed to proactively studying economic events based on Pancasila ideology as material for discussion in class, so that it is possible to complement and even produce economic theories that are more realistic for Indonesia.

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