

**STATE AND CONSTITUTION IN THE PERSPECTIVE OF PANCASILA: A STUDY OF
CONSTITUTIONALISM, THE 1945 CONSTITUTION, AND THE INDONESIAN
CONSTITUTIONAL SYSTEM**

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Abstract

The constitution plays a fundamental role as the supreme law governing the structure and limitations of state power. In the context of Indonesia, the 1945 Constitution (UUD 1945) is the primary foundation, which is inseparable from the philosophical meaning of Pancasila. Pancasila holds a central position as the "source of all sources of law," binding the entire legal architecture and state practices. This research aims to provide an understanding of the systematic integration between Pancasila's values and the principles of constitutionalism within the Indonesian constitutional system. It focuses on understanding constitutionalism within the framework of Pancasila, the position of the 1945 Constitution, and the extent to which Pancasila's principles strengthen modern state governance practices. This research uses a qualitative approach with literature study and normative legal research methods. The data used includes the 1945 Constitution, Constitutional Court decisions, and academic literature. Analysis was conducted through qualitative content analysis to examine the internalization of Pancasila's values within the formal constitutional framework. The results show that Pancasila functions as a living philosophical foundation for

the 1945 Constitution and the Indonesian constitutional system. Indonesian constitutionalism is a synthesis of universal values with the values of divinity, humanity, and social justice. Constitutional reforms post-1998 have strengthened the constitutional system, particularly the check and balance mechanisms. The actualization of Pancasila's values still faces challenges, such as interpretative ambiguity and inconsistencies between formal norms and practices in the field. Pancasila must be the primary reference in public policy formulation and state governance practices.

Keywords: Constitutionalism, Pancasila, Constitutional System, Constitutional Supremacy

INTRODUCTION

The constitution plays a very important role in the life of a state as the highest legal pillar governing the structure, function, and limits of state power. As a foundational document, the constitution contains fundamental principles about how power is exercised, how relations between state institutions are structured, and how the rights of the people are guaranteed (Rosenfeld et al., 2012). Without a clear and functioning constitution, a state risks becoming merely an instrument of power, rather than a vessel for administering justice and popular sovereignty. In the context of Indonesia, the 1945 Constitution (UUD 1945) has served as the primary foundation for state governance since independence. Therefore, understanding the constitution in Indonesia cannot be separated from the ideological and philosophical meanings contained within it. The role of the constitution does not stop at merely textual or historical aspects; it must be viewed as a living document that is continuously interpreted and implemented dynamically according to the demands of the times and the development of democratic values (Dian, 2020). The constitution, thus, functions as the highest control mechanism (constitutional supremacy) ensuring that all legal products beneath it, from laws to regional regulations, do not conflict with the fundamental principles of the state. This vital function ensures that the mandated popular sovereignty can be realized through a system of government that is responsible and subject to legal limits, particularly in guaranteeing the enforcement of human rights and social justice for all citizens.

At this point, Pancasila occupies a unique and central position in Indonesia's constitutional system. Not only as the state's foundation, Pancasila is often referred to as the "source of all sources of law," meaning all legislation and state practices in Indonesia should be rooted in the values of Pancasila (Sumardi & Permadi, 2020). This idea serves as the moral and philosophical foundation that binds the entire architecture of the national constitution and law. Pancasila's position as the state's foundation raises profound questions: to what extent have Pancasila's values been actualized in the formal constitution (UUD 1945) and how does this influence the modern constitutional system. In the context of positive law, Pancasila's role as

the *Staatsfundamentalnorm* (fundamental norm of the state) makes it the primary parameter for testing the constitutionality of every policy and legislative product. Consequently, the actualization of Pancasila's values is not merely rhetorical or ceremonial but demands concrete and consistent implementation, from the principle of Belief in the One and Only God, which guarantees religious freedom, to the principle of Social Justice, which is a demand for equitable economic policies. Therefore, the main challenge in contemporary state practice is how to translate the abstraction of Pancasila's noble values into institutional mechanisms that are transparent, accountable, and capable of addressing the challenges of social disruption and globalization without losing the nation's philosophical identity.

Constitutional studies in the Indonesian context have become increasingly relevant, especially after the political reforms that began in the late 1990s. The reforms brought about four rounds of amendments to the 1945 Constitution, which had consequences for the restructuring of state institutions, the strengthening of democratic principles, and mechanisms of checks and balances among state institutions. These changes are not merely technical aspects of the constitution but also reflect efforts to establish a more mature constitutionalism: the limitation of state power, the protection of human rights, and the enforcement of the rule of law. A significant implication of these constitutional amendments was the emergence of new institutions such as the Constitutional Court (MK) and the Judicial Commission (KY), which were explicitly designed to be the primary guardians of the constitution and to ensure law enforcement operates within the corridor of citizens' fundamental rights (Andrismo, 2015). The presence of these institutions marks a shift from an executive-centered constitutionalism towards a more decentralized and judicial model, where the basic norms of the constitution are not only seen as political documents but also as the highest law binding all state officials and citizens.

Nevertheless, there is an ongoing academic and practical debate: although Pancasila is recognized as the state's foundation and national ideology, to what extent are its values truly integrated with modern constitutional practice? Some studies indicate that constitutional principles are still neglected in political and state reality, or there is even discourse to weaken these principles through constitutional amendments. For example, research by Mario Agritama S. W. Madjid and Ilham Akbar shows that although the amendments to the 1945 Constitution have incorporated many principles of constitutionalism, there are still weaknesses and potential discourses for change that could weaken the limits on state power (Madjid & Akbar, 2023).

Although many researchers have examined the Indonesian constitution from historical and juridical perspectives, there remains a research gap concerning the systematic integration between Pancasila's values and modern state practice. Some studies focus on aspects of constitutionalism or constitutional amendments without deeply connecting them to the philosophy of Pancasila as the state's foundational

ideology (for instance, the values of the fifth principle, democracy, social justice, and so on). Meanwhile, other studies may view Pancasila from a philosophical or moral perspective but fail to sufficiently link it to the concrete structure of post-reform state institutions.

Therefore, this research is important and urgent. By combining the idea of Pancasila as the state's foundation with an analysis of constitutionalism and Indonesia's constitutional system after the amendments, this research aims to provide a holistic and comprehensive understanding. Theoretically, this research fills a gap in state studies literature by emphasizing how Pancasila's values can and should function as a strengthener of the constitution and governance system. Practically, it can serve as a basis for policy recommendations in state affairs that are more rooted in national identity while upholding universal constitutional principles.

Within the framework of this research, we propose the following research questions: (1) How is the concept of constitutionalism understood in the context of the Indonesian state, especially within the framework of Pancasila? (2) What is the position and function of the 1945 Constitution within Indonesia's constitutional structure after the amendments? (3) How is Indonesia's constitutional system influenced by the values of Pancasila? (4) To what extent can the principles of Pancasila strengthen modern constitutional practice and constitutionalism?

To answer these questions, this research uses a qualitative approach with library research and normative juridical research methods. The data involved includes constitutional documents (especially the 1945 Constitution and its amendments), as well as academic literature related to Pancasila, constitutionalism, and the constitutional system. Analysis is conducted through content analysis of constitutional texts, as well as comparative analysis of constitutional theories and the Pancasila ideology.

With this approach, the research is expected to yield an in-depth understanding of how Pancasila's values have been internalized within the framework of the formal constitution and how this is reflected in Indonesia's state system post-reform. The results of this research are expected to provide theoretical, practical, and academic contributions: theoretically, by enriching the discourse on constitutionalism and Indonesian state philosophy; practically, by offering recommendations for strengthening state institutions based on Pancasila's values; and academically, by providing an important reference for future studies on the constitution and Pancasila.

Thus, this research carries the hope that the analysis undertaken will not only be profound but also relevant to the development of the Indonesian state, especially in facing modern global challenges such as globalization, political polarization, and international legislative pressures. Through this study, Pancasila is not merely seen as an ideological heritage but as a dynamic and living constitutional foundation that continuously guides Indonesia's constitutional system and democracy.

RESEARCH METHOD

This research method employs a qualitative approach characterized as normative legal research or library research. The qualitative approach was chosen because the research aims to understand and explain the meaning, values, and normative structure of the constitution, as well as the relationship between the values of Pancasila and the principles of constitutionalism in Indonesia, rather than to measure variables quantitatively. Within the tradition of normative legal research, the study is conducted through an examination of legal documents and scholarly publications to systematically and critically interpret norms, concepts, and juridical developments. This approach aligns with the methodological practices of legal research in Indonesia, which place library studies as the primary source for normative and conceptual analysis (Negara, 2023).

The research data sources are categorized into primary and secondary sources. Primary sources include constitutional texts (the 1945 Constitution in its amended form and relevant original provisions), People's Consultative Assembly Decrees (TAP MPR), Constitutional Court rulings related to the interpretation of the 1945 Constitution, as well as other official documents from state institutions depicting the state structure. Secondary sources encompass monographs, national and international scholarly journal articles, research reports, and normative literature on Pancasila and constitutionalism theory (Pujayanti et al., 2024). The selection of secondary sources is directed towards publications from the last 10 years (2015–2025) to ensure the study's relevance to post-reform dynamics and recent juridical developments. The selection of document and publication types follows the principles of normative legal research, which emphasizes the strength of arguments based on legal texts and the latest academic consensus.

The data collection technique is carried out through an in-depth literature review. The collection process begins with the identification of keywords (e.g., "Pancasila," "Indonesian constitutionalism," "1945 Constitution," "state system," "normative legal research") used to search national journal databases, university repositories, digital libraries, and official legal decision portals. Each primary document, such as Constitutional Court rulings or MPR Decrees, is collected in its original form or official copies; while secondary sources are selected from indexed journals, books published by universities or academic publishers, and articles containing methodological studies on content analysis and normative legal research. During this stage, the researcher records metadata (author, publication year, journal/publisher, DOI, or URL) for each source to maintain transparency and traceability of references. This collection technique considers the principle of synchronizing historical data (e.g., constitutional amendments) with contemporary literature so that the analysis results can depict current legal dynamics.

The type of data analyzed is qualitative textual data: constitutional norms, articles of the 1945 Constitution, judicial decisions, as well as academic discourse and public policy. This data is categorized into two layers of analysis: (1) normative-textual data sourced from primary legal documents; and (2) interpretative-textual data sourced from academic literature, law articles, and studies on Pancasila. This approach allows the researcher to compare how the values of Pancasila are articulated at the normative level (constitutional texts and decisions) and at the level of academic/public discourse, enabling a comprehensive analysis of the relationship between the state's foundational ideology and state practice.

Data analysis uses systematic qualitative content analysis. First, a close reading of primary texts is conducted to identify key themes (e.g., people's sovereignty, separation of powers, the principle of social justice, the value of deliberation). Second, academic literature is processed using thematic coding techniques to identify patterns of interpreting Pancasila in constitutionalism studies. Third, the researcher applies descriptive-comparative analysis to compare findings from primary texts with academic arguments: whether the implementation of 1945 Constitutional norms reflects the Pancasila values described in the literature, and at what points there are gaps or harmonization. This procedure follows the guidelines of modern content analysis practice, emphasizing transparency of analytical steps, category validity, and reliability where possible. In some parts of the analysis, brief historical comparisons are also used to show interpretative changes post-amendment (Sheydayi & Dadashpoor, 2023).

To ensure scholarly rigor, the researcher applies the principles of validity and cross-referencing (document triangulation). Validity is achieved by matching findings from primary documents (legal texts) with selected secondary sources; while document triangulation helps reduce interpretative bias that may arise from relying on a single type of source. All quotations and references are listed completely (author, year, title, journal/publisher, DOI/URL) so that international readers can directly trace the sources. With this methodological structure, the research aims to produce a mature, transparent, and relevant normative analysis for understanding the relationship between Pancasila, the 1945 Constitution, and state practice in Indonesia.

RESULT AND DISCUSSION

Pancasila Holds a Fundamental Position as the Philosophical Foundation of the Constitution

The research results indicate that Pancasila occupies a fundamental position as the philosophical foundation of the Indonesian constitution. A literature analysis involving state documents, the minutes of the 1945 Constitution formulation, Constitutional Court decisions, and academic articles indicates that the values of Pancasila are not merely presented symbolically in the Preamble to the 1945 Constitution, but also function as a source of norms that provide direction for the

formulation, interpretation, and harmonization of positive law at the national level. This study shows that the mention of Pancasila in the Preamble is not only a historical acknowledgment but also becomes a philosophical foundation that influences the orientation of constitutional interpretation by lawmakers and the courts (Roky Huzaeni, 2022).

The literature data reviewed shows patterns of the actualization of Pancasila in state governance practice. First, in the legislative process, Pancasila values become normative parameters for assessing the compatibility of draft regulations with state objectives; several legal writings refer to Pancasila as the source of all sources of law that guides regulatory harmonization. Second, in the judicial realm, there is a tendency to use Pancasila as an interpretative principle when judges face legal gaps or normative conflicts, so that decisions often consider moral and humanitarian dimensions inspired by Pancasila. Third, in public policy, Pancasila is utilized as an ethical guideline so that the formulation of social and economic policies is directed at addressing inequality and strengthening social justice.

A more detailed analysis of the literature reveals that Pancasila-style constitutionalism adds a substantive dimension to the concept of limiting state power. Unlike models that focus solely on nomocracy, the Pancasila perspective demands that the limitation of state authority be accompanied by a proactive obligation to realize public welfare, respect human dignity, and prioritize deliberation as a decision-making mechanism. Thus, the check and balance principle in Indonesia is not only about institutional mechanisms but also contains ethical demands that must be fulfilled by state institutions.

The findings also identify several implementation challenges: the conceptual ambiguity of Pancasila that opens room for diverse interpretations; the politicization of basic values that can obscure its normative function; and the inconsistency between formal norms and administrative practice that weakens the realization of Pancasila values in the field (Sudrajat, 2018). Several studies recommend strengthening steps such as the establishment of more structured interpretative guidelines, enhancement of character and constitutionalism education for state apparatus and society, and regulatory harmonization audits to ensure compliance with the principles of the state foundation.

The conclusion from this findings section affirms that, based on comprehensive literature review, Pancasila remains a living philosophical foundation for the 1945 Constitution and the Indonesian state governance system. The function of Pancasila transcends a symbolic role; it influences how legal norms are formulated, interpreted, and implemented in modern governance. For this philosophical role to remain relevant in facing global and domestic challenges, contextual interpretation followed by consistent institutional design and constitutional education is necessary.

Several Constitutional Court decisions and MPR statements in the last decade reaffirm Pancasila's role as a normative reference; this provides concrete examples of how state basic values are actualized in resolving constitutional disputes and harmonizing regulations. The academic implication of these findings encourages further empirical research to test the effectiveness of interpretative mechanisms and measure the extent to which public policies truly reflect the spirit of Pancasila in the context of contemporary challenges. Qualitative research and field surveys are needed to map the gaps between Pancasila norms and daily government practices and to formulate concrete policy recommendations.

The 1945 Constitution Regulates a State Governance Structure Based on the Pancasila Rule of Law Principle

The results of the literature review indicate that the 1945 Constitution functions not merely as a procedural document on the division of power, but as an instrument that translates Pancasila values into the structure and function of state institutions (Putra & Lubis, 2023). From the analysis of the constitution, Constitutional Court decisions, and contemporary legal studies, it appears that values such as popular sovereignty, social justice, and humanity form the normative basis for the establishment and operational mechanisms of state institutions, including the MPR, DPR, President, MK, MA, and oversight bodies such as the BPK and KY. These findings align with literature affirming the role of the post-amendment 1945 Constitution as a bridge between the ideals of Pancasila and modern state governance practice.

Specifically, content analysis of the 1945 Constitution and supporting documents reveals several important patterns. First, the provisions regarding the division of power affirm the check and balance principle colored by the values of deliberation and representation, an adaptation of constitutional democracy principles aligned with the fourth precept of Pancasila. Second, the affirmation of human rights and state obligations in specific articles indicates the constitution's orientation towards social justice, as stated in the fifth precept, which then becomes the basis for the state's economic and social policies. These findings are supported by studies mapping how Pancasila norms guide judicial interpretation and the formation of legislation (Saragih et al., 2024).

Regarding institutional implementation, literature evidence shows both progress and challenges. The establishment of the Constitutional Court and the strengthening of oversight institutions post-reform are concrete steps to strengthen constitutional supremacy and the rule of law principle; however, in practice they still face obstacles such as political pressure, inconsistent law application, and corruption issues that reduce the effectiveness of the check and balance function (Ginting et al., n.d.). Therefore, although the 1945 Constitution normatively regulates the state governance structure based on the Pancasila rule of law principle, the realization of this

principle in the field requires institutional strengthening, compliance with norms, and a consistent legal culture.

Comparison with previous studies shows that the Pancasila approach to constitutionalism emphasizes a balance between democracy (rule of law) and Indonesia's socio-cultural values, so that the constitution not only limits power but also directs the state's purpose (*telos*) to achieve prosperity and social justice. Contemporary judicial interpretation tends to incorporate these value dimensions when testing laws against the 1945 Constitution, indicating that the 1945 Constitution actively serves as a medium for translating Pancasila values into enforceable legal norms. However, literature also reminds of the need for regulatory harmonization mechanisms so that Pancasila values do not become mere rhetoric but are realized in consistent public policies (Sudrajat, 2018).

In brief, the findings show: (1) The 1945 Constitution structurally regulates state institutions based on Pancasila values; (2) The application of the Pancasila rule of law principle is reflected in the mechanisms of power division, rights guarantees, and socio-economic objectives; (3) Implementation still encounters practical constraints requiring stronger institutional reform and law enforcement. The implication of these findings is the need for further empirical research, such as case studies of MK decisions or content analysis of specific laws, to assess the extent to which Pancasila values truly result in fair and effective state governance practices.

The Post-Amendment State Governance System Experienced Strengthening of Democracy and Check and Balance

The amendment of the 1945 Constitution during the reform period brought a strengthening of democratic principles and checks and balances mechanisms in Indonesia's state governance system. Structurally-constitutionally, these amendments introduced limits to executive power through the regulation of direct presidential elections starting in 2004 and the establishment of more independent state institutions such as the Constitutional Court and the Corruption Eradication Commission. Findings from document review and academic publications indicate that these formal changes facilitate clearer oversight channels between state institutions and increase legal instruments to enforce accountability.

Analysis of Constitutional Court decisions, academic studies, and administrative records illustrates the MK's active role in resolving inter-institutional authority disputes and protecting citizens' constitutional rights. Several national studies note that the MK has issued over a thousand decisions since its establishment, and some of these decisions have direct implications for administrative practices and the regulation of relations between the executive and legislative branches (Ristawati & Salman, 2023). This presentation of decision data serves as an operational indicator that checks and balances mechanisms have functioned not only normatively but also through concrete judicial actions that influence public policy and the limits of state power.

However, the literature review also identifies gaps between institutional design and political practice. Although the DPR and MPR are positioned to have stronger oversight roles through interpellation rights, inquiry rights, and clarified legislative functions, empirical studies find obstacles such as party interest dominance, patronage practices, and fragmented interests that weaken inter-institutional coordination. Consequently, the quality of oversight often depends on short-term political dynamics and the internal capacity of institutions, so that formal oversight procedures have not always resulted in consistent control over the abuse of power.

Comparison with international studies and policy reviews shows a consensus that the post-amendment state governance architecture contains important elements to prevent the return of authoritarian centralization. However, recent literature and policy reports also warn of risks arising from legislative or administrative initiatives that could reduce the autonomy of oversight institutions if not balanced by transparency and public participation (Warjiyati et al., 2024). These findings affirm that the strengthening of democracy in Indonesia is dynamic and vulnerable to policies that weaken judicial independence and other oversight mechanisms.

Overall, this study concludes that the amendment of the 1945 Constitution has created a more conducive institutional foundation for democracy and checks and balances mechanisms, but its long-term effectiveness heavily depends on consolidating institutional independence, strengthening internal oversight capacity, and public engagement in legal and political processes. Emerging recommendations include the need for more transparent selection procedures for judges and public officials, increased political party accountability, harmonization of inter-institutional procedures, and strengthening mechanisms for implementing judicial decisions so that checks and balances principles become sustainable practices. Furthermore, evidence from literature shows that anti-corruption institutions like the KPK play a non-conventional oversight role complementing formal checks and balances functions, making procedural harmonization and human resource capacity improvement a priority. The implementation of these recommendations must be sustainable and measurable.

Pancasila Values (Belief in God, Humanity, Unity, Democracy, Social Justice) Are Reflected in the Constitutionalism Principles Adopted by Indonesia

The results of the literature review indicate that the value of Belief in God, as the first precept of Pancasila, is internalized in the constitutional framework through the affirmation of Indonesia as a state that recognizes divinity and guarantees religious freedom (Saragih et al., 2024). Analysis of the constitution and relevant literature studies notes that phrases in the Preamble of the 1945 Constitution and provisions on religious human rights represent efforts to incorporate religious morality principles into the state's basic law, making Indonesian constitutionalism not purely secular but blended with state-recognized religious values. This finding is reinforced by reviews of

several articles assessing the harmony between Pancasila and the 1945 Constitution in guaranteeing religious freedom and the value of divinity in state governance practice.

Regarding the aspect of Humanity, the study shows that post-Reform amendments to the 1945 Constitution and developments in Constitutional Court decisions strengthen the protection of human rights (HAM) as part of constitutionalism practice. Selected literature reports developments in HAM norms in legislation and judicial decisions that strengthen individual dignity, which aligns with the second precept of Pancasila (Tibaka & Rosdian, 2018). In other words, Indonesian constitutionalism's footing now includes the protection of citizens' basic rights as a foundation for modern state legitimacy, although there remain implementation challenges in administrative practice and law enforcement. These results are consistent with research analyzing the development of HAM protection post-amendment of the 1945 Constitution.

Subsequent findings concern Unity: the literature review finds that Indonesia's constitution and governance instruments contain mechanisms to maintain diversity while strengthening national unity, for example through decentralization norms that still affirm state unity and integrative policies mandated by the 1945 Constitution. Contemporary literature assesses that this concept of unity is reflected in constitutional practice through the principle of state territorial unity, citizenship policies, and social reconciliation efforts, so that constitutionalism in Indonesia functionally aims to maintain national cohesion amidst plurality (Nggilu et al., 2024).

Regarding Democracy and Social Justice, the analysis results show a strong correlation between principles of constitutional democracy (checks and balances, direct elections, a strengthened legislature) and the democratic values of Pancasila that emphasize deliberation and people's representation. Changes in state institutions post-amendment show a strengthening of accountability mechanisms (MK, KPK, DPR) intended to uphold constitutional democracy; however, literature also notes gaps between norms and practice, especially concerning equitable access to social justice. Several studies affirm that the goal of social justice in the fifth precept has been internalized in constitutional norms (the goal of public welfare development), but the realization of socio-economic policies still requires strengthening of implementation and institutional capacity (Sila et al., 2025).

Overall, the findings of this literature review indicate that Indonesian constitutionalism is a synthesis of Pancasila values and modern constitutional principles: the constitution functions not only as a limit on power (rule of law) but also as an instrument for activating the values of divinity, humanity, unity, democracy, and social justice in state administration. The discussion compares these results with previous studies assessing the progress of the basic law post-Reform and highlights implementation challenges, particularly disparities between constitutional norms and bureaucratic practice and law enforcement, thus recommending further empirical

research to test the level of internalization of Pancasila values in state apparatus and society (Zen Zanibar, 2018).

Analysis of Constitutionalism in the Perspective of Pancasila

Constitutionalism is essentially a doctrine emphasizing the limitation of power through constitutional rules, oversight mechanisms, and law enforcement. However, when examined from a Pancasila perspective, Indonesian constitutionalism gains an additional dimension: not merely a legal-formal mechanism to restrain the abuse of power, but also an arena for instilling and realizing the moral, ethical, and social values that are the core of Pancasila (Sudrajat, 2018). That is, the constitution and state practices in Indonesia are viewed not only as a collection of technical legal norms, but also as normative means that articulate the ideals of humanity, unity, and social justice in accordance with the precepts of Pancasila. This approach positions law as *embedded*, woven into the fabric of socio-political values, so constitutional interpretation often tends to harmonize between normative compliance and the achievement of the nation's moral-political goals.

From the results of literature review and content analysis of constitutional documents (the Preamble of the 1945 Constitution and governance considerations), it was found that Pancasila functions as a source of normative legitimacy that colors how constitutional principles should be implemented (Saragih et al., 2024). Pancasila-style constitutionalism demands power limitation that simultaneously guarantees respect for human dignity and social welfare, so limitation is not the ultimate goal, but a means to realize substantive values. In practice, this is reflected in decisions of constitutional courts, the formulation of public policies, and legislative processes that often refer not only to legal text, but also to the spirit of Pancasila as an interpretive guide. This approach also demands that state actors (legislative, executive, judiciary) internalize state ethics, a process requiring constitutional education and a value-oriented bureaucratic culture.

Critically, integrating morality-ethics into constitutionalism presents methodological challenges: how to balance legal certainty and value-driven interpretation? Findings show that the Pancasila rule of law tends to prioritize contextual constitutional interpretation, combining analysis of text, purpose (teleology), and national values (Hadiprabowo et al., 2024). Thus, Pancasila's contribution enriches the meaning of constitutionalism but also demands that courts and other state institutions be more transparent in their normative arguments to avoid accusations of value politicization.

The 1945 Constitution holds the position as the highest written basic law and source of law in Indonesia's legal order; this function is not only formal but also substantive because the 1945 Constitution reflects the formulation of Pancasila principles elaborated into constitutional norms. Analysis of the text of the Preamble and

substantive articles of the 1945 Constitution shows that Pancasila values, such as just and civilized humanity, unity, and social justice, are articulated into institutional authority, mechanisms for rights protection, and the state's obligation towards people's welfare. Therefore, the position of the 1945 Constitution is not merely a hierarchy of norms, but also a vehicle for translating the nation's basic values into the realm of positive law. The results of the literature review support the view that the 1945 Constitution serves as a bridge between state philosophy (Pancasila) and state technocratic regulation (Jamaluddin, 2020).

The change (amendment) of the 1945 Constitution in the reform period became a significant turning point; findings from analysis show that these amendments increased legal certainty by affirming checks and balances principles, expanding HAM guarantees, and opening space for broader political participation through direct elections and strengthened oversight institutions. These shifts in constitutional norms show the adaptation of the 1945 Constitution to the demands of modern democracy while maintaining its Pancasila footing. However, reviewed studies also note limitations in the amendment process, including suboptimal levels of public participation, which impacted the socio-political legitimacy of these constitutional changes. Therefore, strengthening participatory mechanisms and constitutional transparency become important recommendations for increasing public trust. The implications of these constitutional changes are not only structural but also affect legal and political culture in Indonesia. The birth of the Constitutional Court (MK) as the guardian of the constitution and the strengthening of the Judicial Commission (KY) became fundamental instruments to guarantee legal supremacy and power accountability. Nevertheless, the dynamics of post-amendment constitutional implementation often face challenges of complex normative interpretation, especially in reconciling civil-political rights with economic-social-cultural rights, thus requiring judicial activism and an active role for citizens in overseeing every derivative policy.

Analysis of the post-reform institutional structure shows the formation and strengthening of several state institutions (MPR, DPR, President, MK, MA, KY, BPK and other independent institutions) designed to realize the principles of checks and balances and accountability. Findings from reviews of constitutional documents and comparative studies show that this architecture aims to balance executive power with legislative and judicial control, while providing a role for public oversight through audit institutions and independent commissions (Pratama, 2020). The relationships between these institutions, as stipulated and interpreted after the amendments, reflect efforts to realize democracy rooted in deliberation and a sense of justice, a concept aligned with the value of Pancasila Democracy.

However, the implementation of checks and balances principles based on Pancasila does not automatically run smoothly. The study's results show friction: overlapping authorities, political pressure on judicial organs, and challenges in enforcing

institutional integrity (corruption and intervention). Therefore, not only institutional design requires attention, but also institutional culture, professionalism values, transparency, and accountability, which must be strengthened through bureaucratic reform, civil society oversight, and civic education. The analyzed studies recommend strengthening check mechanisms (public oversight and the role of constitutional justice) and efforts to empower society so that inter-institutional relations can substantially reflect Pancasila democracy.

Pancasila functions as a moral guide for state administrators; findings from literature review show that when public officials and policymakers use Pancasila as a normative foundation, policies tend to be oriented towards balancing individual rights and collective interests, between administrative efficiency and social justice. Strengthening national character, through Pancasila education, bureaucratic ethics, and legal culture, appears to be a prerequisite so that these values do not become mere rhetoric but become daily practices in governance. A further implication of Pancasila's function as a fundamental norm is its role as an ideological filter against various currents of globalization and transnational interests that potentially delegitimize the nation's moral sovereignty. In this context, Pancasila demands ethical autonomy for every state apparatus, where decisions are made not only based on formal legality, but also measured by propriety, benefit, and the certainty that these decisions inherently promote unity and social justice for all Indonesian people. Thus, upholding these basic values becomes a vital key to realizing good governance that is of integrity and serves national interests.

Nevertheless, the implementation of Pancasila faces real challenges: globalization pressures that shift economic priorities, identity politics that can fracture unity, corruption practices that damage institutional legitimacy, and limitations in human resource quality in the bureaucracy. Critical analysis shows that solutions are not only normative but also structural, for instance institutional reform, character education, civil society empowerment, and strong corruption prevention mechanisms. With a combination of institutional change and value strengthening, Pancasila can remain relevant as a constitutional foundation that strengthens a modern, democratic, and just state. To ensure sustainable relevance amidst global dynamics, Pancasila needs to be transformed from mere ideological symbolism into an ethical guideline in public policymaking. This implementation demands seriousness from the state apparatus to integrate deliberation and social justice values in every decision-making, especially in resource distribution and the establishment of inclusive economic policies. Therefore, the greatest challenge for current and future generations is realizing "Pancasila citizenship" that does not merely understand the five precepts as memorization, but as real practice in societal, national, and state life.

CONCLUSION

Based on the results of the conducted study, it can be concluded that Pancasila plays a fundamental role as the primary foundation in Indonesia's system of state governance and constitution. The values embedded within Pancasila not only serve as the philosophical basis for the formation of the state but also function as the normative foundation in the formulation and implementation of the 1945 Constitution. The Indonesian constitutionalism that has developed to date is a blend of universal principles, such as the limitation of power and the enforcement of law, with distinctively Indonesian values of divinity, humanity, and social justice. Furthermore, the post-1998 constitutional reforms have strengthened Indonesia's system of state governance to become more democratic, transparent, and accountable, while remaining rooted in the values of Pancasila as the national identity.

The implications of this research indicate that Pancasila must continue to be the primary reference in formulating public policies as well as in conducting state governance practices. The Pancasila values of justice, humanity, and democracy need to be tangibly translated into the strengthening of state institutions so that they can perform governmental functions professionally, with integrity, and oriented towards the people's interests. This is important not only within the context of state administration but also in the development of Islamic knowledge and educational praxis, where Pancasila can serve as an ethical framework for building an academic culture that is humanist, moral, and just.

As a recommendation for future research, empirical studies are needed to directly examine how Pancasila values are applied in state governance practices, both at the institutional and public policy levels. In addition, a comparative study between the Indonesian constitution and the constitutions of other countries from the perspective of Pancasila philosophy is also essential to enrich academic insights regarding an ideal system of state governance.

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