

Actualization of Pancasila Values as a *Living Constitution* in Indonesian Constitutional Practice

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Abstract

As the foundation of the state, Pancasila is crucial to national and state life, particularly when it comes to Indonesian legality. Pancasila must be able to be implemented as the foundation of a state with alive, evolving ideals and be the solution to social, political, and legal dynamics in order to be considered as a living constitution. This idea highlights Pancasila's function as the cornerstone of the state, the source of all laws, and the moral and philosophical underpinnings of Indonesian governance.

The purpose of this study is to examine how Pancasila values are implemented in Indonesian constitutional practice, particularly in the creation, enforcement, and judiciary of laws and regulations. The usefulness of Pancasila values in Indonesian constitutional practice is investigated using normative juridical research methodology. The study's findings demonstrate that the fundamental principles of the state are still applicable and can serve as moral compass for navigating the intricate dynamics of both the country and the state.

Keywords : *Pancasila, Living Constitution, Constitutionality*

Introduction

As the cornerstone of the Indonesian state, Pancasila serves as a guide for carrying out the country's whole constitutional framework (Aminullah, 2015; Aryanto, Fais, & Trisiana, 2019; Budiwibowo, 2016).

The Indonesian constitutional system heavily relies on Pancasila as the foundation of the state. In carrying out the Indonesian constitution, it serves as the foundation of the state and the source of all laws, values, and conventions. All relevant laws and rules in Indonesia must originate from Pancasila and not conflict with its ideals. This demonstrates that Pancasila has a significant role in guiding the execution of national and state life.

Pancasila contains values that describe the life of the Indonesian nation, including the values of divinity, humanity, unity, deliberation, and social superiority. The basic values contained in Pancasila are guidelines in the implementation of the life of the nation and state (Setiawati et al, 2021).¹ As a result, the principles found in Pancasila must serve as the foundation for all government policies, social democracy, and law enforcement. In the midst of Indonesian society's multiculturalism, Pancasila also plays a crucial role in preserving the nation's integrity. In order to prevent future conflicts in the society, the Indonesian people's lives must be maintained on a state basis. Therefore, Pancasila plays a strategic role in maintaining a balance between the interests of the state and the rights of citizens.

In the development of constitutional law, a concept called a living constitution emerged where the constitution is seen as a dynamic provision and can adapt to the development of the times. In this case, the constitution is not only seen as a written legal basis but also as a basic value that lives and is practiced in people's lives. The concept of living constitution and Pancasila are interrelated because the nature of both is dynamic and adaptive to the development of the times.² Pancasila has basic values that are universal and can develop in the practice of state administration, both in the interpretation of laws and in the making of public policies that apply in the community. Therefore, Pancasila can be understood as a living constitution, namely the norms in it are not only textual but also manifested in daily life.

However, in reality, there is a challenge in the implementation of Pancasila as a living constitution, namely the gap between the ideal values in Pancasila and the reality on the ground. The various challenges in question are policy inconsistency where the direction of government

¹ <https://bpip.go.id/artikel/begini-tujuan-sifat-persatuan-yang-tertanam-dalam-pancasila?page=2>

² Lutfil Ansori, "State Direction as a Guideline for Basic State Policies in the Indonesian Constitutional System: A Review of State Philosophy," *Justicia Islamica* 16, no. 1 (2019): 79–102, <https://doi.org/10.21154/justicia.v16i1.1613>.

policies changes, weak law enforcement, and the dominance of political interests over the laws that apply in Indonesia. This condition raises questions about the extent to which Pancasila can be applied as a living constitution in Indonesian constitutional practice. In addition, the influence of globalization and technological sophistication creates obstacles in the actualization of Pancasila values³. This is due to the entry of foreign values and ideologies that affect people's mindset towards the basis of the state. This condition requires increasingly massive efforts to ensure that Pancasila continues to exist and be relevant in the midst of the development of the times without eliminating the essence and value contained in it

This background allows for the formulation of the following issues: (1) how the idea of Pancasila as a living constitution is incorporated into the Indonesian constitutional system; (2) how Pancasila values are applied in Indonesian constitutionality; and (3) what are the obstacles and initiatives to strengthen the implementation of Pancasila as a living constitution. This article's goal is to examine how Pancasila values are actualized in Indonesian constitutional life and to determine how they are applied as a living constitution in state administration, both in institutional and public policy-making contexts. Through this scientific study, it is hoped that it can provide a comprehensive understanding of the value of Pancasila in constitutional practice as well as identify challenges in the implementation of Pancasila as a living constitution and efforts to strengthen its implementation.

A. Conceptual Approach of Pancasila as a Living Constitution

1. *The Essence and Position of Pancasila as the National Policy*

Pancasila is interpreted as the basis of the state consisting of five precepts that are rooted in the noble values of the nation's culture, and are listed in the Preamble to the 1945 Constitution ⁴(Maruf et al 2024). Pancasila holds its role as the basis of the state and ideology of the Indonesian nation. Pancasila comes from Sanskrit which consists of 2 words, namely Panca which means five and Sila which

³ H.M Rifqinizamy Karsayuda and Rahmadi Indra Tektona, "Pancasila Ideological Resilience in Facing the Disruption of the Industrial Revolution 4.0," *Journal of National Resilience* 27, no. 1 (2021): 112, <https://doi.org/10.22146/jkn.65002>.

⁴ Ma'ruf and Rahmat, "Pancasila in the Context of the Statehood of the Republic of Indonesia."

means basic⁵ (Sari, 2024). So, Pancasila is literally defined as five basics. On June 22, 1945, Pancasila was officially established as the basis of the state, which at that time was still called the Jakarta Charter. Pancasila as the basis of the state reflects the values as the ideological foundation of the Indonesian nation. The essence of Pancasila as the basis of the state can be seen in its role as the basic values that are the source of all laws and regulations in Indonesia. Pancasila is not only interpreted as a formulation of the 5 precepts theoretically but also as a unit of values that are philosophical and fundamental. Each precept forms a unity of the system and is inseparable because each precept has a deep meaning

From a philosophical perspective, the core of Pancasila characterizes universal principles associated with human existence, including facets of divinity, humanity, unity, deliberation, and social justice. These ideals are useful principles that people may put into practice in their daily lives in addition to being abstract ideas. As a result, Pancasila serves as a moral and ethical code of conduct for the country and state. From a historical standpoint, Pancasila emerged from the protracted struggle of the Indonesian people to establish the foundation of a state that embodies their identity. Its ideals are derived from the customs, culture, and individuality of the Indonesian people. Thus, Pancasila was born from the result of thinking about national identity without being influenced by culture from outside.

Juridically, Pancasila is recognized as the main source of all applicable legal sources in Indonesia (Hasan et al, 2024⁶). This shows that Pancasila is the foundation of legitimacy for the entire national legal system. Thus, all legal norms must be oriented to the values contained in Pancasila in order to create a law that is just in the eyes of society. Pancasila has the highest position in the Indonesian constitutional system as the foundation of the state.

⁵ Adinda Sari, "The Role of Pancasila Ideology in the Development of the Constitution and Legal System in Indonesia," *International Journal of Students Education* 2, no. 2 (2024): 214–17, <https://doi.org/10.62966/ijose.vi.766>.

⁶ Zainudin Hasan et al., "The Application of Pancasila Values in the Formation of Legal Regulations in Indonesia," *Case: Journal of Law and Politics* 2, no. 2 (2024): 138–50, <https://doi.org/10.51903/perkara.v2i2.1863>.

This places Pancasila as a normative foundation where in every policy-making must be sourced from the values contained in Pancasila.

The position of Pancasila as the policy of the state reflects its open and flexible nature. This means that Pancasila is able to adapt to the changing times by maintaining the values contained in it⁷. Pancasila can be considered a living ideology that continues to transform according to the needs of society. Pancasila plays an important role as a stepping stone in creating individuals who have good ethics in the community. This shows that the value of Pancasila is related to the formation of individual character, not only limited to the realm negara. Pancasila is the foundation that directs all aspects of the life of the nation and state to realize national ideals.

2. *The Concept of Living Constitution in the Perspective of Constitutional Law*

The development of the concept of living constitution in Indonesian constitutional law cannot be separated from the role of Pancasila as the source of all legal sources⁸. In the practice of state administration, Pancasila not only plays a role as a philosophical foundation but also as a fundamental norm that underpins all laws and regulations. However, in reality, there are dynamics in the application of Pancasila values in the life of the state. This can be seen from various decisions of the Constitutional Court which often interpret the norms of the Constitution in a relevant context. This phenomenon shows that the constitution is not only understood textually, but also substantially so that Pancasila needs to be understood in a dynamic way

The concept of a living constitution is also inseparable from the development of the modern legal state view which demands to respond to social dynamics dynamically. This is also related to the constitution which is currently no longer seen only in writing but also as an instrument that develops through interpretation. Other factors such as public awareness of constitutional rights also affect judicial institutions to be more responsive to social demands. Thus, the constitution serves not only as a basic norm, but also as a tool of social engineering. Therefore, the living *constitution approach* is

⁷ <https://global-us.mellbaou.com/index.php/global/article/view/137>

⁸ Hendra Wahanu Prabandani, "Discovering the Position of Pancasila as the Basic Norm in Indonesia," *Iblam Law Review* 2, no. 1 (2022): 158–80, <https://doi.org/10.52249/ilr.v2i1.63>.

becoming increasingly relevant in the Indonesian context because it is in line with the view that the law must be able to follow the development of society (Hapsoro & Ismail, 2020).⁹

Theoretically, Hans Kelsen put forward a legal theory of *grundnorm* (basic law), where the legal framework must be based on basic norms as the source of all laws for all norms that exist under it¹⁰. Pancasila plays the role of a basic law that is the foundation for the entire legal system in Indonesia. In contrast to Kelsen's basic legal theory, Pancasila has a philosophical and sociological dimension that has the ability to function dynamically in the application of law. Therefore, Pancasila is not just a rigid basic norm, but also experiences development in tune with the needs of society. Pancasila can be seen as the basis of a living constitution, so that the Indonesian legal system has distinctive characteristics. The Living Constitution does not contradict the fundamental principles of the state, but rather affirms the position of Pancasila in the national legal system.

The relationship between Pancasila and the 1945 Constitution also shows a hierarchical and substantial attachment. Hierarchically, Pancasila is above the 1945 Constitution as a fundamental norm. Meanwhile, the value of Pancasila as reflected in the provisions of the constitution is a form of substantial attachment. This shows that Pancasila is a manifestation of Pancasila so that in practice, the constitution must always refer to the values of Pancasila so that consistency in the legal system is maintained¹¹. Pancasila also functions as a parameter in assessing the quality of a norm so that Pancasila becomes the spirit in the formation and implementation of the constitution. This shows that the Indonesian constitution has a philosophical dimension yang kuat. Oleh karena The Living

⁹ Fakhri Lutfianto Hapsoro and - Ismail, "Interpretation of the Constitution in Testing Constitutionality to Realize The Living Constitution," *Journal of Law & Development* 50, no. 4 (2021): 992, <https://doi.org/10.21143/jhp.vol50.no4.2867>.

¹⁰ Hangabei, Sinung M., Khudzaifah Dimiyati, Absori Absori, and Akhmad Akhmad. "The Ideology Of Law: Embodying The Religiosity Of Pancasila In Indonesia Legal Concepts." *LAW REFORM* 17, no. 1 (2021): 77-94. Accessed March 25, 2026. <https://doi.org/10.14710/lr.v17i1.37554>

¹¹ Lita Tyesta Addy Listya Wardhani, Muhammad Dzikirullah H. Noho, and Aga Natalis, "The Adoption of Various Legal Systems in Indonesia: An Effort to Initiate the Prismatic Mixed Legal Systems," *Cogent Social Sciences* 8, no. 1 (2022), <https://doi.org/10.1080/23311886.2022.2104710>.

Constitution approach must always be based on the values of Pancasila so that the flexibility of the constitution remains within the corridor of state ideology.

In administrative practice, the implementation of the idea of a living constitution is often seen in innovative decisions of the Constitutional Court¹². For example, cases related to human rights often apply a contextual approach in resolving their problems, allowing judges to interpret the constitution in line with the changing times. However, this method has also raised debate from some experts. Some argue that this approach exceeds the limits of the judge's authority. Instead, this approach can be seen as a necessity in today's legal system. Therefore, a balance is needed between legal certainty and flexibility. This is one of the challenges in the implementation of the concept of living constitution, so this study is very important to examine this issue in the context of constitutional law in Indonesia (Bulan et, al 2019)

From a normative point of view, the concept of living constitution requires an interpretation of the constitution that not only focuses on theory, but also on the goals and values contained in it. This can be called a teleological approach in legal interpretation where in the Indonesian context, this approach always refers to the values of Pancasila. Therefore, the interpretation of the constitution must not contradict the basis of the state, because it is crucial to ensure that the integrity of the legal system can be maintained¹³. The concept of a living constitution must be interpreted in the context of state ideology, so that the freedom of the constitution remains focused. Empirically, the application of the idea of a living constitution can be seen from the tendency to improve the function of the Constitutional Court in the government structure. This can be seen from the increasing number of cases of testing laws and the Constitutional Court's diligence in interpreting the constitution. This indicates that the function of judges is increasingly crucial, despite concerns about judicial supremacy. Therefore, an efficient supervision system and power stability are needed (Sinaulan et al., 2024).

¹² https://www.researchgate.net/publication/342332203_Interpretasi_Konstitusi_dalam_Pengujian_Konstitusionalitas_untuk_Mewujudkan_The_Living_Constitution

¹³ Wardhani, Noho, and Natalis, "The Adoption of Various Legal Systems in Indonesia: An Effort to Initiate the Prismatic Mixed Legal Systems."

From a philosophical point of view, the idea of a living constitution shows the relationship between law and society. Where the law not only regulates society, but is also influenced by social dynamics. This shows that the constitution needs to be able to adapt to change. In the Indonesian context, the whole must adhere to the values contained in Pancasila. Thus, both the creation or change in the rule of law must always be related to the values contained in Pancasila. This shows that Pancasila plays a crucial role in the legal system. As a result, Pancasila needs to be interpreted in a dynamic way so that the application of the living constitution concept can be carried out optimally.¹⁴

Through the above studies, it can be interpreted that the concept of living constitution has significant relevance in Indonesian constitutional law because this idea allows the creation of a constitution that adapts to the needs of society, as well as strengthens the function and position of Pancasila as the basis that applies in a country. Nevertheless, the implementation of this concept needs to be done well and carefully, so that the balance between adaptability and legal certainty is maintained. Therefore, the idea of a living constitution can be the answer in facing the dynamics of the state in Indonesia.

3. *The Relationship between Pancasila and Living Constitution*

The phenomenon of legal shifts in Indonesia shows that there is a clear dynamic between constitutional norms and social changes that occur continuously, especially in the era of globalization and modernization of national law. Rapid social transformation, including digitalization, diversity of values, as well as demands to respect human rights, force the constitution to be understood not only in terms of its text, but also in terms of its context and adaptability capacity (Siregar et al. 2023).¹⁵ In its application, the Constitutional Court often faces cases that are not directly listed in the 1945 Constitution, so a more innovative interpretation approach is needed). This shows that there is a tendency in the

¹⁴ <https://kesbangpol.tegalkab.go.id/berita/detail/makna-pancasila-sebagai-ideologi-terbuka--nilainilai-dimensinya>

¹⁵ Elfrida Herawati Siregar, Cahyo Budi Utomo, and Muh Sholeh, "Pancasila in the Context of Indonesian Legal Reform," *Journal of Law and Legal Reform*, 2023, <https://doi.org/10.15294/jllr.v5i4.18923>.

application of the concept of living constitution in the legal framework in Indonesia. Nevertheless, the implementation of this concept cannot be separated from the fundamental values that are the basis of the state, namely Pancasila. There are also fears that too loose a interpretation of the constitution could undermine the country's basic values. Therefore, it is important to analyze how Pancasila functions in shaping the concept of a living constitution in Indonesia. Empirical evidence shows that many decisions of the Constitutional Court often refer to the values of Pancasila as the main consideration in making laws. This shows that Pancasila is not just a symbol, but also has a direct role in the practice of state administration. That way, the relationship between Pancasila and the living constitution is a very important research issue. The need to review this matter is increasingly urgent in line with the complexity of the legal problems faced by Indonesia at this time.

In the theoretical dimension, the idea of a living constitution refers to the belief that the constitution needs to be interpreted in line with the progress of the times and the needs of society (Muttakin et al. 2023). This approach is in contrast to the principle of originalism which emphasizes the historical significance of the constitution. Within the framework of Indonesian law, the use of the living constitution approach began to appear in various innovative decisions of the Constitutional Court. Nevertheless, the implementation of this concept must still be based on the fundamental values of the state. Pancasila as the basic norm of the state occupies the highest position in the structure of legal norms in Indonesia (Malida 2024). Thus, every interpretation of the constitution must be in line with the values of Pancasila. This shows that Pancasila acts as a normative boundary in the implementation of the living constitution. Without these limits, the interpretation of the constitution can be arbitrary. Therefore, the relationship between Pancasila and the living constitution is complementary. Pancasila provides guidance, while the living constitution offers flexibility. The synergy between the two is key in maintaining a balance between stability and legal change.

The core problem in this study is how to ensure that the implementation of the living constitution does not deviate from the principles of Pancasila as the foundation of the state. The inconsistency between flexibility in interpretation and legal certainty can create instability in judicial decisions. In addition, there is a potential for legal relativism if the interpretation of the constitution

is not based on clear norms.¹⁶ This can have a negative effect on the legitimacy of the law in the eyes of the public. On the contrary, an overly rigid approach to the constitution can hinder innovation in the legal field. Therefore, a framework is needed conceptual that can combine Pancasila with the living constitution. This issue is increasingly complicated related to the globalization of law. Indonesia must be able to maintain its legal identity without ruling out international progress. If this issue is not handled properly, then it is likely that there will be a disorientation in the national legal system. Therefore, this study aims to find a balance between the two concepts. The results of this research are expected to contribute both in theory and practice in the development of law in Indonesia.

The results of the research indicate that Pancasila functions as the main foundation in understanding the concept of the living constitution in Indonesia. Pancasila not only plays a role as a source of legislation, but also as a source of principles that function in society (Francisco 2017). In this perspective, Pancasila can be interpreted as a living ideology, which is in harmony with the idea of the constitution that is running. This is strengthened by the opinion that Pancasila as a fundamental norm regulates the entire legal system in the country (Ma'ruf & Rahmat 2023). Therefore, every change or interpretation of the constitution must always be based on the values of Pancasila. In its implementation, the Constitutional Court often uses Pancasila as a reference in deciding cases. This shows that Pancasila has a significant role in the legal system. In addition, Pancasila also functions as an instrument of supervision over the interpretation of the constitution¹⁷. In other words, the idea of a living constitution in Indonesia is not value-neutral. On the contrary, it is closely related to the values of Pancasila. This makes Indonesia have a unique living constitution model.

Pembahasan lebih lanjut menunjukkan bahwa keterkaitan antara Pancasila dan living conceptual that can combine Pancasila

¹⁶ Raynaldo Sembiring, "An Ethical Review of the Phenomenon of Legal Relativism in the Case of Cement Factory in Rembang," *Indonesian Environmental Law Journal* 5, no. 2 (2019): 208–33, <https://doi.org/10.38011/jhli.v5i2.93>.

¹⁷ [https://setkab.go.id/penerapan-nilai-nilai-pancasila-ke-dalam-peraturan-perundang-undangan/#:~:text=Dalam%20Undang%2DUndang%20\(Law\),invitation%2C%20must%20based%20on%20Pancasila](https://setkab.go.id/penerapan-nilai-nilai-pancasila-ke-dalam-peraturan-perundang-undangan/#:~:text=Dalam%20Undang%2DUndang%20(Law),invitation%2C%20must%20based%20on%20Pancasila).

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In a theoretical framework, the idea of a living constitution refers to the belief that the constitution should be interpreted according to the progress of the times and the needs of society (Muttaqin et al. 2023). This view is different from the originalist approach that focuses on the historical interpretation of the constitution. In the Indonesian legal system, the application of the idea of a living constitution began to be seen through a number of progressive decisions of the Constitutional Court. However, the

¹⁸[https://setkab.go.id/penerapan-nilai-nilai-pancasila-ke-dalam-peraturan-perundang-undangan/#:~:text=Dalam%20Undang%2DUndang%20\(Law\),invitation%2C%20must%20based on %20on%20Pancasila.](https://setkab.go.id/penerapan-nilai-nilai-pancasila-ke-dalam-peraturan-perundang-undangan/#:~:text=Dalam%20Undang%2DUndang%20(Law),invitation%2C%20must%20based on %20on%20Pancasila.)

implementation of this concept must still be based on the fundamental values of the state. Pancasila as the basic norm of the state has the highest role in the hierarchy of Indonesian legal norms (Malida 2024). Therefore, every interpretation of the constitution should be in harmony with the values contained in Pancasila. This confirms that Pancasila functions as a normative limit in the application of the constitution of life. Without these limitations, the interpretation of the constitution could be arbitrary. Thus, the relationship between Pancasila and the constitution of life complements each other. Pancasila provides guidance, while the living constitution provides room for flexibility. The combination of the two is a key factor in maintaining a balance between stability and changes in the law.

In general, this study reveals that Pancasila and the constitution of life have a strong and mutually supportive relationship. Pancasila provides a foundation of values, while the living constitution provides room for adaptive interpretation. The synergy between the two results in a legal system that is responsive but still rooted in basic values. This is crucial in facing the challenges of legal globalization. Thus, Indonesia can maintain its legal identity while adapting to the times. Therefore, this research makes a valuable contribution to the development of legal theory in Indonesia. In addition, this research also has practical implications in legal policymaking. Therefore, it is important to continue to analyze and develop the relationship between Pancasila and the living constitution, in order to ensure the sustainability of the legal system in Indonesia.

B. Actualization of Pancasila Values as Living Constitution in Constitutional Practice

1. *Actualization of Pancasila in Formation and Enforcement Law*

The increasingly complex dynamics of law formation and enforcement in Indonesia in the midst of globalization and technological developments have caused the various legal products produced to often be considered not to fully reflect the values of Pancasila as the basis of the state¹⁹. This can be seen from the

¹⁹<https://bpjiid.uma.ac.id/2025/01/14/pengaruh-globalisasi-terhadap-hukum-customs/#:~:text=Impact%20Globalization%20On%20Law%20Customs>

emergence of regulations that have reaped public controversy and are considered not to reflect the sense of justice of the community. On the other hand, law enforcement also often faces the problem of inconsistency, injustice, and weak integrity of law enforcement officials. This condition shows that there is a gap between positive legal norms and the philosophical values of Pancasila. Pancasila should be the source of all sources of law and become the legal ideal (*rechtsidee*) in the national legal system. But in reality, these values have not been fully internalized in legal practice. The absence of clear indicators to measure the extent to which a regulation has reflected the value of Pancasila shows that the actualization of Pancasila still faces conceptual and practical challenges (Arfai et al 2020). Therefore, this research is important to examine in depth how the actualization can be carried out optimally.

Problems in implementing Pancasila values in the process of forming and enforcing the law arise due to the tendency of legal positivism that focuses more on formal elements than on the essence of values. As a result, the law often loses its moral and social justice element. In addition, the lack of understanding of law enforcement members regarding the values of Pancasila is also a barrier. In terms of law formation, it is often found that laws only function as political tools that do not pay attention to their philosophical values. Meanwhile, in the law enforcement process, there are still discriminatory and unfair practices. If this issue is not resolved immediately, this can lead to a crisis of public trust in the law. Another impact is the weakening of the rule of law and increasing social tensions. Therefore, a planned effort is needed to actualize Pancasila in every aspect of the law. Thus, the law will function not only as a tool of social control, but also as a means to achieve substantial justice.

From a theoretical perspective, Pancasila has a position as the philosophical basis of the state and the source of all sources of law. This is emphasized in various studies that every law and regulation must not contradict the values of Pancasila.²⁰ Pancasila is a

[&text=Modernization%20and%20Urbanization%20Modernization%20and, lack%20regeneration%20and%20maintenance%20traditions.](#)

²⁰<https://www.djkn.kemenkeu.go.id/kanwil-banten/baca-artikel/13152/Pancasila-Sebagai-Philosophische-Grondslag-Dan-Kedudukan-Pancasila-Dikaitkan-Dengan-Theorie-Von-Stafenufbau-Der-Rechtsordnung.html#:~:text=Keberadaan%20Pancasila%20sebagai%20sumber%20dari,tubuh%20Undang%2DUndang%20Dasar%201945.>

philosophical basis that must be the foundation in every material on the content of laws and regulations (Liany, 2020). So that as such, Pancasila is not only symbolic, but must be implemented in a real way. This concept places Pancasila as a basic norm (*grundnorm*) in the Indonesian legal system. Therefore, every legislative process must be oriented towards the values of Godliness, Humanity, Unity, People, and Social Justice. The implementation of these values is the main indicator of the success of law formation. In addition, Pancasila also functions as a test tool for the validity of a regulation. Thus, the resulting law has moral and social legitimacy.

In the process of forming laws, the implementation of Pancasila can be realized through legislation activities that are linked to philosophical values. This includes the preparation of academic documents based on the principles of Pancasila. In addition, community involvement is a critical element in the legislation process. By involving citizens, the values that exist in society can be integrated into the law. However, in reality, the legislative process is often elite and lacks broad participation. This has an impact on legal outcomes that do not reflect the needs of the community. Laws and regulations only use Pancasila as a symbol without concrete realization that reflects the incompatibility between theory and practice (Robulan et al 2022). Therefore, there is a need to reform the law-making process to be more responsive to the values of Pancasila so that the resulting law will be more flexible and fair.

In the process of making laws, the application of Pancasila can be carried out through making rules that focus on basic values. This includes making academic documents that refer to the values of Pancasila. In addition, community involvement is also very important in making rules. By involving people, the values that exist in society can be taken into account in the law. However, in reality, the rule-making process is often only done by a certain group of people and does not involve many people. As a result, the laws that were formed were not in accordance with the needs of the community. Many laws only use Pancasila as a symbol without real application, which shows that there is a gap between theory and practice (Robulan et. al 2022). Therefore, it is necessary to make improvements in the law-making process to be more responsive to the values of Pancasila. Thus, the resulting law can be more flexible and fair.

Di samping itu, penyelarasan hukum menjadi langkah penting dalam penerapan Pancasila. Penyelarasan hukum bertujuan untuk

menciptakan keselarasan di antara berbagai peraturan. Penyelarasan hukum adalah usaha untuk memastikan bahwa norma hukum sesuai dengan nilai Pancasila, karena tanpa adanya penyelarasan dapat mengakibatkan tumpang tindih dan pertentangan antar norma hukum (Amarini, 2017). Hal ini bisa mengganggu efektivitas penegakan hukum. Oleh sebab itu, penyelarasan menjadi alat yang penting dalam sistem hukum negara. Selain itu, penyelarasan juga mencerminkan prinsip kesatuan dalam Pancasila. Dengan adanya penyelarasan, sistem hukum menjadi lebih terintegrasi dan konsisten. Hal ini juga bisa meningkatkan kepastian hukum. Oleh karena itu, penyelarasan hukum perlu menjadi prioritas dalam pembuatan peraturan.

In addition, legal adjustments are a crucial step to realize Pancasila. The legal adjustment aims to create harmony among existing regulations. Legal adjustment is an effort to ensure that legal norms are in harmony with the values of Pancasila because if there is no adjustment, it will cause overlap and clash between legal norms (Amarini, 2017). This can hinder efficiency in law enforcement. Therefore, adjustment is an important tool in the legal system in Indonesia. In addition, the adjustment also shows the principle of unity in Pancasila. With adjustments, the legal system becomes more connected and consistent. It can also strengthen legal certainty. Therefore, legal adjustments must be the main focus in making regulations.

In the context of law enforcement, the application of Pancasila can be seen in the judge's decision. Judges as executors of judicial power have an important role in upholding justice. The judge's decision needs to reflect the values of Pancasila as the basis of the state. Pancasila values need to be applied in every judge's decision so that the justice that is upheld is substantial (Amarini, 2019). In addition, judges must pay attention to human values and social justice. However, in practice, sometimes there are decisions that do not reflect these values. Therefore, it is necessary to improve the quality and integrity of judges. Legal education must also emphasize the importance of internalizing Pancasila values. In this way, the law enforcement process can take place in a fair and humane manner.

Furthermore, the role of the government is very vital in implementing Pancasila in law. As a policymaker, the government is responsible for ensuring that all policies are in line with the principles of Pancasila. This includes policymaking that focuses on social justice. In addition, the government also needs to ensure fair

law enforcement without discrimination. However, in its implementation, there are still policies that are debated. This shows the need for an assessment of existing policies. In addition, transparency and accountability also need to be improved. In this way, public trust in the government can increase. It will also strengthen the legitimacy of the law. Therefore, the role of the government is very important in the implementation of Pancasila.

The role of the community is no less important in the implementation of Pancasila. The community as a subject of law has the responsibility to monitor and criticize legal policies. Community involvement can improve the quality of the law determined. In addition, the public must also have high legal awareness. This is important to build a strong legal culture. However, the level of legal awareness among the public is still quite low. Therefore, continuous legal education is needed. Pancasila education must also be strengthened at various levels of education. Thus, the community can understand and apply the values of Pancasila. It will also support effective law enforcement. Therefore, cooperation between the government and the community is very necessary.

In addition, the role of scientists is very important in developing an understanding of Pancasila. They can make contributions through research and analysis in the field of science. It is very necessary to develop related theories and ideas. Also, scientists can provide policy advice. In this way, law-making can be more based on in-depth study. Nonetheless, there is still a difference between theory and practice. Therefore, cooperation between scientists and legal practitioners is needed. This is crucial to creating workable solutions. In addition, publications in the scientific field also need to be improved. In this way, knowledge about Pancasila can develop better. This will also strengthen the application of Pancasila in the legal field.

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2. *Actualization of Pancasila in the Implementation of State Power*

The phenomenon of the application of Pancasila in the management of state power is now an increasingly important topic in the context of current changes in Indonesian politics and government. In its implementation, there is a difference between the ideal principles of Pancasila and the reality in the field related to power management, such as corruption, weak law enforcement, and considerable social inequality in various regions. This situation shows that the teachings of Pancasila have not been fully integrated in the government system and public policy. Pancasila should be the philosophical and ethical basis in every government action. However, the reality is that often these values are just a formal symbol without real application. This reflects the existence of structural and cultural problems in government management. This inconsistency has the potential to cause a crisis of public trust in state institutions. In addition, the impact of globalization and technological advances also affect changes in values in society which have an impact on the management of power. Thus, the implementation of Pancasila is very important to keep the direction of state policies aimed at the welfare of the people. This phenomenon is an important foundation for research on the relevance and application of Pancasila values in state power. Therefore, an in-depth study is needed to evaluate the extent to which Pancasila is realized in government practice.

The main problem in this study lies in the lack of optimal application of Pancasila values in the management of state power. One of the main signs is the incompatibility between the principle of social justice and the reality of the still unequal distribution of welfare. In addition, weak ethics in the bureaucracy and low integrity of public officials are the main obstacles to achieving a government based on Pancasila (Saputri et al. 2024). This gap shows that the value of Pancasila has not been fully a guideline in public policy. Another challenge is the lack of clear indicators to assess whether a policy is in accordance with the values of Pancasila (Arfa'i et al.). As a result, the application of Pancasila often seems abstract and difficult to evaluate. In addition, low public participation in the decision-making process is also a problem in itself.²¹ If not addressed immediately, this can lead to the weakening of the legitimacy of state power. In the long run, this condition has the potential to cause social and political disintegration. Therefore, this issue needs to receive serious attention in academic studies and policy practice.

The impact that may occur if the problem is not addressed properly is the decline of national values and the reduction of social solidarity in society. If the exercise of power is not based on the principles of Pancasila, then the resulting policies have the potential to not represent the interests of society as a whole. This can exacerbate social and economic inequality which ultimately triggers conflicts between groups. In addition, public trust in the government will continue to decline. This situation can hinder the effectiveness of public policies and reduce political stability at the national level. From a legal point of view, the inconsistency between laws and regulations and the values of Pancasila can reduce the legitimacy of the law itself. Pancasila as the foundation of all legal sources should be a guideline in making regulations. If this is ignored, then the law loses its meaning as an instrument of justice. Therefore, the implementation of Pancasila is very important to maintain the sustainability of a democratic and fair government system.

Pancasila still holds an important position as the basis of the state and a source of value in the exercise of power. Pancasila values

²¹ Suci Oktapia et al., "Analysis of Community Participation in Regional Development Decision Making in Tanjungpinang City" 9, no. 2003 (2025): 40242–48.

are still used as a reference in various aspects of the life of the nation and state, including in the political and legal systems.²² However, its implementation still faces various obstacles, especially in terms of understanding and applying these values in the bureaucracy. This indicates that there is a gap between the normative aspect and the application of Pancasila. Therefore, a structured effort is needed to strengthen the understanding and practice of Pancasila values among civil servants. Education and training based on the values of Pancasila is one of the strategies that can be applied. In addition, bureaucratic reform that prioritizes moral and ethical values is also very important. This aims to create transparent and accountable government management. Thus, the application of Pancasila is not only symbolic, but also real in government practice, so that the value of Pancasila is integrated in every aspect of the implementation of state power.

The implementation of Pancasila can be analyzed from various perspectives, one of which is the legal perspective. Pancasila as a *rechtsidee* functions as the source of all legal sources in Indonesia. Therefore, every legal product must reflect the values of Pancasila. However, in reality, there are still regulations that do not fully reflect these values. This shows the need for a more systematic evaluation mechanism of existing legislation. In addition, institutions such as BPIP have an important role in supervising the application of Pancasila values in law. In this context, the implementation of Pancasila must be carried out comprehensively and sustainably. This includes aspects of planning, implementation, and policy evaluation, so that Pancasila can truly become a guideline in the national legal system

Another dimension that is also very crucial is the social and political dimension. In this case, Pancasila plays a role as a binder for a very diverse nation (Azizah et al. 2023). Values such as unity, deliberation, and social justice are the basis in the political arena²³. However, in reality, there is still a significant political divide in society. This shows that the value of unity has not been fully realized. Therefore, efforts are needed to increase public awareness of the importance of Pancasila. Civic education is one of the vital

²² <https://bPIP.go.id/berita/pancasila-sebagai-pandangan-hidup-bagi-warga-negara-indonesia>

²³ <https://bPIP.go.id/berita/pancasila-sebagai-lokomotif-meredam-politik-identitas>

tools in this context. In addition, the media also has an important role in disseminating the values of Pancasila. Thus, the practice of Pancasila in the social and political dimensions is very necessary to maintain stability at the national level.

Furthermore, in the economic aspect, the implementation of Pancasila is reflected in efforts to achieve social justice for all Indonesian people. Pancasila underlines the need for a fair economic system that focuses on the welfare of the community (Yusuf and Najicha 2023). However, reality shows that there is still considerable economic inequality. This shows that the application of social justice values is still not running properly. Therefore, there is a need for economic policies that are more inclusive and support small communities. In addition, the role of the government in regulating and supervising the economy is also very important. The goal is to prevent monopoly and exploitation. Thus, the application of Pancasila in the economic sector is the key to ensuring the welfare of the community.

In the era of globalization, the implementation of Pancasila faces increasingly complicated challenges. ²⁴Information and cultural flows from outside can influence the values embraced by society (Melviana et al. 2022). This can result in changes in values that are not in line with Pancasila. Therefore, efforts are needed to strengthen national identity through the appreciation of Pancasila values. In addition, the government needs to have policies that are able to adapt to global changes without sacrificing the nation's basic values. In this context, Pancasila can function as a filter against external influences. Thus, the application of Pancasila in the era of globalization is very important to maintain the nation's sovereignty.

Overall, the application of Pancasila in the administration of state power is a complicated and multidimensional process. This involves various aspects, ranging from law, politics, economics, to socio-culture. Therefore, a comprehensive approach is needed in implementing the values of Pancasila. In addition, the role of all parties, both the government and the community, is very important in this process. Thus, the implementation of Pancasila is not only

²⁴<https://ir.poltekapi.ac.id/176/1/DINAMIKA%20DAN%20TANTANGA%20PANCASILA%20SEBAGAI%20DASAR%20NEGARA%20DI%20ERA%20GLOBALISASI.pdf#:~:text=Krisis%20Moral%20dan%20Etika%20Nilai%20dan,moral%20yang%20dihadapi%20bangsa%20Indonesia%20saat%20ini>.

the responsibility of the state, but also all elements of the nation. Therefore, this study emphasizes the importance of cooperation between various parties in implementing Pancasila values. With the appropriate approach, it is hoped that Pancasila can really become the basis for the implementation of state power.

3. *The Challenges in the Application of Pancasila as a Living Constitution*

Pancasila as the foundation for the Indonesian state has a very important role, not only as an ideology but also as a living constitution that is dynamic and able to adapt to the changing times²⁵. This concept of a living constitution indicates that constitutional values are not fixed, but continue to develop according to the needs of society. In Indonesia, Pancasila serves as the basis of all laws that must be able to face various social, political, economic, and cultural challenges.²⁶ However, reality shows that the application of Pancasila values still faces various obstacles both in terms of structure and culture. The increasing phenomenon of social polarization, intolerance, and identity-based conflicts shows that the internalization of Pancasila values has not gone well. In addition, the influence of globalization and digitalization also affects the way of thinking of people who are increasingly open to ideas from outside. This adds urgency to conduct research on the challenges in the application of Pancasila as a living constitution. In its realization, Pancasila values are often only theoretical without any real action in public policy. This condition shows that there is a gap between ideal values and social reality. Therefore, it is necessary to conduct an in-depth analysis to identify the root of the problem (Hati 2024).

Globalization is one of the important factors that affect the continuity of Pancasila as a living constitution. The process of globalization brings a rapid and wide flow of information, culture, and ideology into the lives of the Indonesian people²⁷. This has led

²⁵ https://kab-yalimo.kpu.go.id/blog/read/8469_identitas-ideologis-bangsa-indonesia-pancasila-sebagai-dasar-dan-pandangan-hidup-bangsa

²⁶ Chelsea Chelsany Wahyu Putri Warjiyo, "Pancasila as the Basis of the State and the Nation's View of Life," *Journal of Law and Citizenship* 2, no. 2 (2025): 59–69.

²⁷ Rohadatul Firda Khutmala, "The Role of Pancasila in Facing the Challenges of Globalization: The Influence of Foreign Culture on Indonesian Society," *Maliki Interdisciplinary Journal (MIJ) EISSN* 3 (2025): 615–20, <http://urj.uin-malang.ac.id/index.php/mij/index>.

to a change in societal values and orientations, especially among the younger generation who are more exposed to global culture. As a result, local values in Pancasila are at risk of being eroded. In addition, globalization also encourages the emergence of an individualism mindset that is contrary to the spirit of collectivity in Pancasila. This phenomenon is further exacerbated by the use of social media which is often used as a tool to spread fake news and hate speech. This situation shows that the challenges in the implementation of Pancasila are not only ideological, but also technological. Therefore, an adaptive strategy is needed so that Pancasila can continue to be relevant in the midst of the era of globalization. Without these efforts, Pancasila can lose its meaning as a guideline for people's lives. This emphasizes the need to strengthen Pancasila values in a global context (Sikana et al. 2023).

Apart from the influence of globalization, the era of digital disruption is also a big challenge in the implementation of Pancasila²⁸. The development of digital technology has changed the way of social interaction in society very drastically. Social media has become a new public space that does not always reflect the values of Pancasila. The spread of fake news, hate speech, and political polarization is now increasing. This situation illustrates the existence of a digital ethics crisis in the community. Pancasila should be the basis for building a dignified digital ethics. However, the application of these values is still far from optimal. This shows the existence of a discrepancy between social norms and practices. If Pancasila-based digital literacy is not strengthened, the likelihood of social conflicts will be even greater. Therefore, the integration of Pancasila values in the digital world is an urgent need (Nisa et al. 2024,).

The main problem in this study focuses on the ineffective process of internalization and application of Pancasila values in social and state life. Although Pancasila is officially recognized as the foundation of the state, its values are often not the main guideline in decision-making. This can be seen in a number of policies that do not fully reflect the principles of social justice and humanity. In addition, there is a tendency to use Pancasila as a pragmatic political tool. This situation causes a deviation in the meaning of Pancasila. As a result, the public has become skeptical of the relevance of Pancasila. This problem shows a crisis in the application of values. If not addressed, this can reduce the

²⁸ Journal of National Insights, "Cakrawala" 1 (2024).

legitimacy of Pancasila as a state ideology. Therefore, a systematic approach is needed to solve this problem. This approach must involve all levels of society (Syahru et al. 2024).

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Furthermore, the education aspect plays an important role in the application of Pancasila values. Pancasila education has a strategic role in building the nation's character. However, in practice, Pancasila education is often only formal and less connected to the context. This leads to a low process of internalizing grades among students. In fact, education is the main way to instill the country's ideological values. Without appropriate education, the relevance of Pancasila among the younger generation will be lost.

²⁹ Journal of National Insights, "Cakrawala" 1 (2024).

Therefore, there needs to be a renewal in the teaching method of Pancasila. The teaching and learning process must be more contextual and applicative. In this way, the values of Pancasila can be internalized more deeply (Erfina et al. 2024).

The impact of the implementation of Pancasila which has not been maximized as a living constitution has a great impact on the life of the nation and state. One of the consequences is the emergence of an increase in social conflicts based on identity. This reflects the weak implementation of the values of unity. In addition, social inequality also indicates that social justice precepts have not been properly implemented. This situation can trigger social and political tensions. If this problem is not addressed, it can threaten national unity. Therefore, strengthening the implementation of Pancasila is an urgent need. Without such strengthening, national stability will be threatened. This emphasizes the importance of the role of Pancasila as the basis of the state (Simanullang 2024).

Furthermore, the challenge in implementing Pancasila is also related to the weak example shown by political leaders. Political leaders play an important role in the implementation of Pancasila values. However, there is often a discrepancy between what is said and what is done. This has resulted in a decrease in the level of public trust in state institutions. Being an example is a crucial element in internalizing these values. Without example, the application of Pancasila values will be difficult to do well. Therefore, a strong commitment from political leaders is needed, as well as a commitment to realizing real actions of Pancasila consistently.

In addition, structural challenges also hinder the implementation of Pancasila. Complicated bureaucratic structures often hinder the implementation of policies based on Pancasila values. In addition, corrupt practices are also a significant obstacle. Corruption reflects the weak application of justice and humanitarian values. This situation further worsens public trust in the government. Therefore, reform in the bureaucratic field is urgent. This reform needs to be based on the values of Pancasila. Thus, the implementation of these values can run effectively.

In the social realm, changes in community values are also a challenge in the implementation of Pancasila. Modernization brings a change in the way people think. Traditional values began to be

replaced by individualistic values³⁰. This is contrary to the principle of collectivity in Pancasila. Therefore, efforts are needed to revive the values of Pancasila. This revitalization effort must involve all elements in society. In this way, the values of Pancasila can still be maintained in relevance. Despite being faced with various challenges, Pancasila is still relevant as a living constitution. Pancasila values are still used as a guideline in various fields of life. This shows that Pancasila has the ability to adapt. This ability allows Pancasila to keep up with the changing times. Therefore, strengthening implementation is the main key. Without solid implementation, Pancasila will only become a mere symbol. This underscores the importance of having an effective implementation strategy.

Strategies to strengthen the implementation of Pancasila can be carried out through various approaches. This approach includes educational, legal, and social aspects. In addition, cooperation between the government and the community is needed. This cooperation is very important so that the implementation runs well. Thus, Pancasila can function as a living constitution. This shows that collaboration in implementing values is very important. Thus, it can be concluded that the challenges in the implementation of Pancasila as a living constitution are complex and involve many dimensions. These challenges include aspects of globalization, digitalization, legal, education, and social. The main problem lies in the difference between existing values and their implementation. If not addressed, this can affect the stability of the country. Therefore, a comprehensive strategy is needed to deal with the problem. Thus, Pancasila can continue to be relevant as the foundation of the state.

4. *The Efforts to Strengthen Pancasila as a Living Constitution*

The increasingly complex social, political, and legal dynamics in Indonesia require the constitution to be understood not only as a normative document, but also as a living entity. In government practice, the Indonesian constitution undergoes changes through the interpretation and practice of institutions without having to depend on formal changes. This shows that the constitution is dynamic and always adapts to the needs of the community. The development of the Indonesian constitution occurs through government practices that reflect the character of the living

³⁰ Nidya Kameswari Perbawa, "THE ROLE OF PANCASILA IN FACING THE ERA OF ABSTRACT GLOBALIZATION," 2024.

constitution. (Fauzani 2020) The rapid changes in society due to globalization and digitalization require adjustments to the basic values of the state. In this context, Pancasila as the basis of the state is the main foothold in directing this change. However, the application of Pancasila values in law and policy still faces various obstacles. This can be seen from the increase in social conflict, intolerance, and legal injustice. This condition shows that there is a difference between the normative values of Pancasila and the existing reality. Therefore, strengthening Pancasila as a living constitution is very important to overcome these challenges.

Empirically, many data show a decline in Pancasila values in the life of the nation and state³¹. The phenomenon of intolerance and political polarization is a sign of a reduction in the internalization of national values. Pancasila should be a social binder that can maintain diversity in Indonesia. But in practice, these values have not been fully internalized in society. Dimiyati emphasized that Pancasila is a moral and spiritual guide in the development of national law. The incompatibility between legal norms and Pancasila values shows that there is a problem in the legal system. In addition, legal developments often focus more on positivism than substantive values. This causes the law to lose an aspect of social justice. This condition further emphasizes the importance of this research in the context of strengthening Pancasila. Thus, the living constitution approach is very important to ensure the sustainability of Pancasila in the legal system.

The main problem in this study is how to strengthen Pancasila as a living constitution in the Indonesian legal system. This issue includes conceptual, normative, and implementive aspects. Conceptually, there is still a debate about the position of Pancasila in the legal system. From a normative point of view, not all laws and regulations reflect the values of Pancasila. In terms of implementation, there are still inconsistencies in the application of these values. Muttaqin emphasized that Pancasila is the source of all legal sources that must be the basis for the formation of regulations. But in practice, many legal products do not fully reflect these values. This shows that there is a gap between theory and practice. If this problem is not addressed, it will result in a crisis of legal legitimacy. Therefore, a planned and sustainable strengthening strategy is needed.

³¹ Bearings.

The impact of the lack of optimal strengthening of Pancasila as a living constitution is very large. One of the impacts is the occurrence of disorientation in the development of national law. Laws that are not based on Pancasila have the potential to lose legitimacy in society. In addition, the mismatch between the law and societal values can trigger social conflicts. Rihadatul'aisy stated that the constitution as a living constitution must be able to adapt to the social dynamics of society. If this is not done, then the constitution will lose its meaning. Another impact is the decline in public trust in legal institutions. This can disrupt national stability. Therefore, strengthening Pancasila is very crucial. This effort is not only normative but also practical. Thus, strengthening Pancasila is an urgent need.

From a theoretical point of view, the idea of a living constitution emphasizes the importance of the development of the constitution in line with the needs of society³². This idea challenges the notion that the constitution is permanent. In Indonesia, Pancasila serves as the main foundation in the development of the constitution. The interpretation of the constitution is necessary to realize the living constitution (Hapsoro and Ismail 2020, 145). This shows that interpretation plays an important role in strengthening the constitution. Pancasila as a fundamental value must be a guideline in this interpretation. In this way, the constitution serves not only as a legal document, but also as a reflection of the nation's values. This approach paves the way for adaptation to social change. Therefore, the idea of a living constitution is very relevant in the Indonesian context.

The strengthening of Pancasila as a living constitution can be achieved through legal changes. This change must ensure that every existing regulation reflects the values of Pancasila. In addition, there needs to be harmony between national law and the cultural values of the community. Pancasila must be the main reference in making laws. This is in line with the principle that Pancasila is the source of all legal sources. Therefore, every legal product must be valued based on that value. This strengthening also requires the involvement of state institutions. The Constitutional Court has an

³² Febriani Mustikasari, "An Analysis of the Role of the Constitution in Guaranteeing Human Rights and Social Justice: A Case Study of the Indonesian State in the Context of Contemporary Political Dynamics," *Media Hukum Indonesia (MHI)* 2, no. 3 (2024): 558–65.

important position in ensuring the constitutionality of the law. The Constitutional Court's decision must reflect the values of Pancasila. In this way, law enforcement can be carried out systematically. Furthermore, in addition to changes in the law, strengthening Pancasila also requires an educational approach. Pancasila education must be able to shape the character of the nation. This is important to ensure that these values are internalized in society. Education should include both cognitive and affective aspects. Thus, the community can understand and apply the values of Pancasila. Education is the main means of strengthening ideology. Therefore, the curriculum must be adapted to the demands of the times. Education must also be based on values and character. With this approach, the younger generation can play a role as agents of change.

The role of government institutions is very crucial in strengthening Pancasila. One of the institutions that has an important role is the Pancasila Ideology Development Agency (BPIP). The task of this institution is to develop and maintain the ideology of Pancasila.³³ BPIP has the responsibility to ensure the application of Pancasila values in government policies. With the existence of this institution, it is hoped that the strengthening of Pancasila can take place in a more structured manner. In addition, coordination between institutions is also needed. This aims to ensure consistency in policy implementation. Thus, strengthening Pancasila can be done effectively.

Strengthening Pancasila must also be carried out through a social and cultural approach. Pancasila values need to be internalized in people's daily lives. This can be done through various social programs. In addition, the media also plays an important role in spreading these values. Media can be an educational tool for the community. Therefore, appropriate communication steps are needed. In this way, the value of Pancasila can be widely accepted by the community. This approach is very important to maintain the sustainability of strengthening Pancasila. In the era of globalization, efforts to strengthen Pancasila are more important. Globalization brings various values that are not always in line with Pancasila. Therefore, there needs to be ideological filtering. Pancasila must be a handle in filtering outside influences. This is very important to guard the nation's identity. In addition, globalization also requires

³³ <https://bpip.go.id/tentang-bpip>

adjustments. Pancasila must be able to face global challenges. In this way, Pancasila can remain relevant in the international context.

Strengthening Pancasila as a living constitution also requires community involvement. The community must be involved in the process of forming laws. This is important for the law to gain legitimacy. Community involvement can also improve the quality of policies. Thus, the law will reflect the needs of the community. A participatory approach is the key to strengthening the constitution, so to achieve this, an efficient participation mechanism is needed. Strengthening Pancasila also requires an approach that involves various disciplines. This approach is important for understanding the complexity of the problem. Therefore, the resulting solution will be more comprehensive. This approach also allows for integration from multiple perspectives. Thus, the strengthening of Pancasila must involve many parties.

In its implementation, the strengthening of Pancasila has encountered various obstacles. One of the main obstacles is disapproval of change. In addition, there are challenges in the implementation of policies. This requires an effective strategy of commitment from all parties so that Pancasila can be implemented optimally. Strengthening Pancasila as a living constitution is an urgent need. This is important to maintain the relevance of the constitution. In addition, this strengthening is also vital to maintain the stability of the country. Therefore, systematic and sustainable efforts are needed to create the goals and values contained.

C. Conclusion

Pancasila as the foundation of the state not only functions as the main norm, but also as a living constitution and develops according to changes in society. Pancasila serves as a philosophical, legal, and social basis that guides the interpretation of the constitution so that it can continue to adapt without losing its ideological direction. The relationship between Pancasila and the concept of the living constitution is complementary, with Pancasila being a normative boundary as well as a source of value, while the dynamic constitutional approach provides the ability to respond to the changing times. However, its implementation still faces various challenges, such as differences between norms and practices, weak

value intake, and challenges from globalization and digitalization that can change national values.

For this reason, the implementation of Pancasila as a living constitution needs to be strengthened planned through legal reform that focuses on substantive values, improving the quality of constitutional interpretation by the judiciary, and integrating Pancasila values in education, public policy, and community legal practice. In addition, there needs to be clear indicators to measure the application of Pancasila values so that they are not limited to symbolism, so as to be able to maintain a balance between legal certainty and substantive justice and strengthen the legitimacy of the national legal system.

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