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Political Dynasties and the Limited Access of the Younger Generation from the Perspective of Pancasila as a Moral Constitution

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Abstract

The phenomenon of political dynasties in Indonesia is a critical issue in the development of democracy because it has the potential to create inequalities in political access and hinder equal participation, particularly for young people without a political family background. This practice often reinforces the dominance of the elite and undermines the principle of meritocracy within the political system. This study aims to analyze the impact of political dynasties on the limited political access of the younger generation and to assess their alignment with the values of Pancasila as a moral constitution. The method employed is qualitative research using a normative-descriptive approach through a literature review of various relevant scholarly sources. The results of the study indicate that political

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dynasties create structural, cultural, and psychological barriers that limit the participation of the younger generation and reinforce the concentration of power within specific groups. From a Pancasila perspective, this practice tends to contradict the values of social justice, humanity, and democracy because it creates unequal access, disregards individual potential, and diminishes the quality of public representation. The contribution of this research lies in strengthening political ethics analysis by integrating the Pancasila perspective in examining the impact of political dynasties on the younger generation. In conclusion, political dynasties not only impact the structure of power but also the quality of an inclusive and just democracy. Therefore, efforts are needed to reform the political system to make it more transparent and merit-based, as well as to strengthen political education grounded in Pancasila values to encourage broader and fairer participation by the younger generation.

Keywords: *Pancasila, Political access, political dynasties, the younger generation*

A. Introduction

The phenomenon of political dynasties in Indonesia remains a key issue in the development of contemporary democracy. A political dynasty refers to a practice of power that tends to circulate within a specific family or circle of relatives—whether through blood ties or personal connections—thereby creating a relatively closed pattern of power continuity. This situation indicates that access to power is not always widely open to all citizens but is more easily attained by those with ties to the previous political elite. Consequently, leadership turnover becomes limited and may hinder the emergence of new figures in the public sphere. Furthermore, the existence of political dynasties reinforces the concentration of power within specific groups that already possess resources and influence. This can affect the quality of democracy because political competition does not occur on an equal footing. This practice reflects a tendency toward the repetitive reproduction of power within the same sphere, thereby narrowing opportunities for more

inclusive political participation. Thus, the phenomenon of political dynasties is crucial to continue examining within the context of contemporary democratic development in Indonesia so that understanding of power dynamics becomes deeper and more comprehensive. This pattern persists due to family ties and personal connections that are continuously maintained within the power structure. This situation also demonstrates that democratic dynamics are not entirely detached from the influence of personal social relationships. Therefore, political dynasties are not merely tied to specific individuals but also reflect recurring and often closed patterns of power interaction.[1] This system relies on blood ties and family lineage to expand and maintain power, and is often used as a tool to perpetuate power within the state. In practice, family connections are a key factor in determining access to strategic positions, so individuals who are related to those in power tend to have a greater chance of becoming involved in the power structure. This pattern indicates that the distribution of power is not entirely based on competence or open mechanisms, but is influenced by pre-existing personal connections. Consequently, the continuity of power within a specific sphere can be maintained through succession within the same family. Furthermore, the use of blood ties as the basis for consolidating power creates a repetitive pattern that is difficult for outsiders to penetrate. This reveals a tendency toward exclusivity within the power system, where opportunities for participation become unequal[2].

In an ideal democracy, every citizen should have an equal opportunity to participate in the political process, both as a voter and as a candidate[3]. The existence of political dynasties often raises questions about equitable access, particularly for younger generations without a political family background. Political

[1] Maulana, Muhammad Annizar, Revi Maulida, Syahrul Maghfiroh, dan Tia Heni Viana. "Dinamika Perjalanan Dinasti Politik di Indonesia." *Jurnal Magister Ilmu Hukum 'DEKRIT'* 15, no. 1 (2025): 70–92.

[2] Pane, Ismail, Hasibuan, dan Mara Ongku. "Politik Dinasti Ancaman terhadap Demokrasi Pancasila." *PERFECTO: Jurnal Ilmu Hukum* 02, no 1 (2024): 19-24.

[3] Arthana, Danni. "Politik Dinasti dalam Perspektif Hukum Ketatanegaraan dan Filsafat Hukum." *Jurnal Insan Pendidikan dan Sosial Humaniora* 1, no. 1 (Februari 2023): 32–44.

dynasties create inequality in the distribution of power, whereby political families have greater access to the political arena than other political actors. Power concentrated within a single elite group leads to decision-making that tends to benefit that group, while the voices and interests of other groups—including young people without a political family background—are marginalized. This reduces plurality and representation in decision-making and undermines the principle of political justice, which demands a fair distribution of power and equal participation for all citizens.[4]. Therefore, it is important to examine this phenomenon not only from a legal perspective but also in light of the moral values enshrined in Pancasila—as a moral constitution—which places justice, equality, and popular sovereignty as the guiding principles of national life and governance. Pancasila serves as an ethical system that provides the moral foundation and guidance for decision-making and national policy. The value of justice is strongly emphasized in Pancasila, particularly in the fifth principle, which is committed to social and economic equity to foster justice across all segments of society. Additionally, the second principle emphasizes the importance of respecting the rights of every individual, reflecting the principles of equality and justice. People's sovereignty as a core principle is also reflected in the fourth principle, which embodies the democratic principle through deliberation that fairly and wisely incorporates the people's aspirations. Pancasila, as an ethical system, affirms that national life must be based on moral values that prioritize justice, equality, and the sovereignty of the people, thereby creating a harmonious, just, and civilized society. Furthermore, the application of these values in daily life and public policy is expected to build a tolerant, just, and harmonious society, as well as one capable of facing contemporary challenges such as moral degradation and social conflict[5].

[4] Rusmana, Ajrina Rizkiananda, Audrey Abigail, Illene Clarita Tantiono, dan Virya Vienny Vici. "Kajian tentang Dinasti Politik: Realitas dan Dampaknya di Indonesia dari Perspektif Etika Politik." *Nusantara: Jurnal Pendidikan, Seni, Sains dan Sosial Humanioral* 1, no. 2 (2023): 1–25.

[5] Atqiyah, Ashfiya Nur, Ahmad Muhamad Mustain Nasoha, Resya Pradita Ummu Syuhada, Restiana Urba Natasyah, dan Silva Amelia Darrohmah. "Pancasila sebagai Sistem Etika, Etika Kehidupan Berbangsa, dan Perlunya Pancasila sebagai

Several previous studies have examined political dynasties from various perspectives; for instance, in the study by Sukmariningsih and Ceprudin, political dynasties are viewed through the lenses of morality and the law as practices that raise questions regarding equal opportunity, leadership ethics, and the principle of justice within the political system. This can occur due to efforts to maintain power to protect personal or family interests, as well as due to an unhealthy legal system and environment, including a lack of serious oversight by independent institutions[6]. Furthermore, research by Rahmah and Maulia indicates that, from a behavioral theory perspective, political dynasties form due to politicians' strong drive to acquire and maintain power, which is viewed as a source of personal and familial benefit; consequently, politicians tend to pass on positions to family members as a strategy to shield themselves from scrutiny and criticism, as well as to expand the family's business empire[7]. Furthermore, according to Rahmanto's research, the phenomenon of political dynasties in Indonesia refers to the practice of passing down political power within a single family or among relatives, whereby family members of ruling politicians tend to secure strategic political positions; this phenomenon is evident in various regions, both at the local and national levels[8].

From the above research, it can be seen that political dynasties are linked to issues of equal opportunity because they limit the general public's access to political involvement, reduce opportunities for equal political participation, and create inequality in access to and opportunities for political participation. In terms of leadership ethics, political dynasties

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Sistem Etika." *Jembatan Hukum: Kajian Ilmu Hukum, Sosial dan Administrasi Negara* 1, no. 4 (2024): 72–80.

[6] Sukmariningsih, Retno Mawarini, dan Ceprudin. "Batasan Politik Dinasti Perspektif Moral Hukum." *Jurnal Hukum dan Dinamika Masyarakat* 21, no. 2 (2023): 1-16. https://doi.org/10.56444/hdm.v21i1

[7] Rahmah, Aulia Nur, dan Siti Tiara Maulia. "Politik Dinasti dalam Perspektif Demokrasi di Indonesia." *Journal of Practice Learning and Educational Development* 4, no. 2 (2024): 118–125. https://doi.org/10.58737/jpled.v4i2.285

[8] Rahmanto, Faiz. "Relasi Politik Hukum, Nilai Moral, dan Kepastian Hukum dalam Perspektif Asas Keadilan di Indonesia." *Jurnal Ilmiah Advokasi* 13, no. 2 (2025): 440–458.

encourage family members or relatives to pursue personal or family interests without considering their capacity or integrity to serve the public fairly and responsibly. Regarding justice in the political system, the practice of political dynasties threatens the fundamental principles of democracy, such as equality and free participation, and creates a significant gap between political families and the general public. Political dynasties are also influenced by efforts to maintain power and weak legal oversight, which enable practices of nepotism, patronage, and corruption[9].

Meanwhile, other research indicates that political dynasties are also driven by the interest in acquiring and maintaining power as a source of benefit, thereby encouraging the inheritance of office within the family. This interest means that power is viewed not only as a public trust but also as a means of ensuring the continuity of one's position and influence within certain circles. In this context, the inheritance of positions becomes a strategy used to ensure that control over resources remains within the same family. The drive to maintain power as a source of benefit reinforces the tendency for kinship-based succession patterns to emerge. This is evident in systematic efforts to place family members in key positions to ensure the continuity of power. This situation indicates that political dynasties are not only related to blood ties but also to efforts to maintain the benefits inherent in power itself. Therefore, the inheritance of positions within the family becomes part of a mechanism that reinforces the continuity of power within a relatively limited and recurring sphere.[10]

Furthermore, a political dynasty is understood as the practice of passing down power across various levels of government. This practice indicates that power is not confined to a single term or individual but can be passed on to family members or close relatives within the same sphere. At various levels of government, this pattern is evident through the

[9] Ahmad, Zalfa Fhaerunnisa, dan Saeful Mujab. "Dinasti Politik dan Masa Depan Demokrasi di Indonesia." *Integrative Perspectives of Social and Science Journal (IPSSJ)* 2, no. 3 (2025): 4601–4608.

[10] Arifin, Firdaus. "Politik Dinasti dan Pembaruan Sistem Demokrasi di Indonesia." *Jurnal Hukum IUS QUIA IUSTUM* 31, no. 3 (2024): 636–665.

involvement of family members in interconnected strategic positions. This reflects a tendency where the process of filling positions is not entirely open but is influenced by pre-existing relationships. Consequently, opportunities for individuals outside the family circle become more limited in securing roles within the power structure. And this practice of power succession demonstrates how power can persist within a specific group over the long term. Kinship ties serve as a means to maintain the stability of influence within the government, while simultaneously strengthening the family's position in the long term. Therefore, a political dynasty not only signifies the continuity of power but also reveals a pattern of power distribution that tends to be centralized and recurrent within a specific family.[11]. However, most of these studies still focus on the underlying causes and have not yet examined the impacts in greater depth

The limitations of previous studies lie in the lack of in-depth analysis of moral and philosophical dimensions, particularly within the framework of Pancasila as a moral constitution. In fact, Pancasila functions not only as the foundation of the state but also as an ethical guide for evaluating the exercise of power. Furthermore, the issue of young people's limited access to politics due to the dominance of political dynasties has not been extensively examined from the specific moral perspective of Pancasila. Therefore, this article aims to address this gap by analyzing how political dynasties can influence young people's access to politics and evaluating this phenomenon based on the values of social justice, humanity, and democracy embedded in Pancasila.

The novelty of this article lies in its normative approach, which integrates an analysis of political dynasties with the perspective of Pancasila as a moral constitution, as well as its focus on the limited access of the younger generation as a group indirectly affected by such practices. Thus, this paper not only describes the phenomenon of political dynasties but also provides a moral assessment of its implications within the context of the nation's foundational values. This approach is

[11] Dona, Fery. "Dinasti Politik di Era Otonomi Daerah dalam Perspektif Demokrasi." *Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum* 7, no. 2 (2022): 123–145.

expected to contribute to enriching the study of political ethics in Indonesia, particularly in efforts to realize a more just and inclusive political system.

The purpose of this article is to analyze the relationship between political dynasties and the limited access of the younger generation to politics, as well as to assess its compatibility with the values of Pancasila as a moral constitution. This article seeks to answer several research questions, namely: (1) how do political dynasty practices affect young people's access to politics, and (2) to what extent does this phenomenon align with or contradict the values of social justice, humanity, and democracy within Pancasila. To achieve these objectives, this article is systematically structured by discussing the concepts of political dynasties and political access, followed by an analysis of their impact on the younger generation, as well as a normative assessment based on the perspective of Pancasila as a moral constitution.

This study employs a qualitative method with a normative-descriptive approach. The normative-descriptive approach in normative legal research is a technique for analyzing legal materials conducted in a descriptive and evaluative manner. Descriptive means a factual account of the conditions or positions of legal or non-legal propositions, while evaluative involves assessing the views, propositions, norms, or decisions found in primary and secondary legal materials[12].

A normative approach was used to analyze the phenomenon of political dynasties based on the values enshrined in Pancasila as a moral constitution, while a descriptive approach was used to describe the empirical conditions regarding the limited access of the younger generation to politics. The data in this study were obtained through a literature review, specifically by examining various sources such as academic journals, books, and relevant documents related to the research topic[13]. Through this method, it is hoped that a comprehensive understanding of the

[12] Rosidi, Ahmad, Zainuddin, dan Ismi Arifiana. "Metode Dalam Penelitian Hukum Normatif dan Sosiologis (Field Research)." *Journal Law and Government* 2, no 1 (2024): 46-58.

[13] Moto, Maklonia Meling. "Pengaruh Penggunaan Media Pembelajaran dalam Dunia Pendidikan." *Indonesian Journal of Primary Education* 3, no 1 (2019): 20-28

relationship between political dynasties and young people's access to power can be gained, along with an in-depth assessment based on the moral perspective of Pancasila

B. Political Dynasties Influence Young People's Access to Politics

Political dynasties limit young people's access to politics by creating inequalities in the distribution of power and opportunities for participation, meaning that not all individuals have equal opportunities to engage in the political process—especially those without connections to groups that have long held power. This situation means that young people outside these circles face greater barriers to gaining access to political positions, as power tends to be concentrated within specific families or groups. Consequently, despite having the capacity and potential, young people may be sidelined if they lack proximity to existing power networks. This situation indicates that the political participation process does not fully take place in an open and equitable manner, while simultaneously narrowing the space for the emergence of new actors within the political system[14]. In a system dominated by a particular family or group, access to political resources such as networks, party support, and social legitimacy is limited for individuals outside that circle because political power and influence are passed down through generations and concentrated within a specific family or elite. Kinship-based political practices and political dynasties reinforce the position of certain families through the inheritance of power, patron-client relationships, and cultural support and local values that reinforce the continuity of that family's power. This structure creates barriers for outsiders to gain equal access to the political resources held by dominant families or groups[15].

[14] Hasibuan, Rahma Yani, Melva Simangunsong, Bila May, Dian Uli Anastasia, Loficha Metesa Br Ginting, Dandi Pura Bintang dan Prayetno. "Dinasti Politik Dalam Pemilu: Antara Partisipasi Warga Negara dan Politik Transaksional." *Indonesian Journal of Multidisciplinary Scientific Studies (IJOMSS)* 1, no 3 (2023): 8-12

[15] Rusdin, Rusmawaty Bte, Gustiana Kambo, Muhammad Saad, dan Muhammad Nur Alamsyah. "Membingkai Dinasti Politik Lokal: Dinamika Kemunculan Politik

As a result, young people without a family background in politics face greater obstacles to actively engaging in politics. This inequality is not merely administrative or formal in nature, but systemic as well, since it relates to the control of political networks, social capital, and economic resources that are concentrated among certain groups. This demonstrates that political dynasties not only maintain power but also limit the scope for inclusive political participation.

1. Structural and Cultural Barriers to Political Participation Among Young People

Structural barriers are evident in the dominance of family networks in political recruitment, the nomination process, and the distribution of power. Political dynasties can create inequality in political opportunities and limit the chances for people outside certain groups to access political power. For instance, the nomination of Jokowi's son as vice president is seen as an attempt to protect power, and political dynasties can undermine the principle of meritocracy and lead to inequality in political opportunities. Thus, these conditions indicate that political parties tend to support candidates with ties to the political elite due to their greater chances of winning, meaning that competition is not entirely based on meritocracy but rather on factors of proximity and family affiliation[16].

The political dynasty of Ratu Atut's family in Banten is characterized by the dominance of Ratu Atut's family members—such as her husband, children, and in-laws—in executive and legislative positions within the province, thereby demonstrating a concentration of power within a single family circle. This dominance is not limited to the realm of government but also extends to non-political spheres such as socio-cultural organizations and the business world, further strengthening the family's influence across various aspects of life. Through

Kekerabatan di Kabupaten Pasangkayu." *Jurnal Kolaboratif Sains* 8, no. 5 (Mei 2025): 2353–2363.

[16] Abdillah, Nazhim Muzhaffar, Nazira Rahmadinayla, Sakila, Wulan Fitriyani, Mey Mey Wulan Puspita, dan Dadi Mulyadi Nugraha. "Pengaruh Dinasti Politik terhadap Negara Demokrasi." *Gudang Jurnal Multidisiplin Ilmu* 3, no. 4 (April 2025): 1–3. https://doi.org/10.59435/gjmi.v3i4.1508.

involvement in diverse sectors, this dynasty has built a broad, mutually supportive network to maintain its hold on power. Furthermore, this dynasty has persisted despite facing various challenges, including corruption cases, which demonstrates the strength of the established power structures and relationships. This situation reflects how a political dynasty can adapt and continue to maintain its existence through various means, both within and outside the political sphere, thereby ensuring the continuity of power remains within the family's sphere[17]. As a result, young people who lack access to these networks find it difficult to compete on a level playing field in political contests.

2. Cultural and Psychological Barriers to Political Participation

In addition to structural barriers, there are cultural barriers that shape the perception that politics is an exclusive domain of certain groups. This elitist political culture creates the impression that political success is largely determined by family background, rather than by individual ability. This can lead young people to feel that their participation will not influence political outcomes and that opportunities to attain important positions can only be achieved through family connections or specific elite networks. Consequently, the younger generation's motivation and self-confidence to engage in politics decline because they feel the system does not provide a fair and open space for them to compete on merit[18]. In some cases, young people even choose not to participate because they feel the political system does not give them a fair chance.

[17] Remanu, Alifah Jasmine Kallista, Najwa Adhwa Ramadhani, Tias Rahma Dewi, Ahren Jasmine Azzahra, dan Ridwan. "Dampak Dinasti Politik terhadap Demokrasi Lokal: Kekuasaan Politik Keluarga Ratu Atut di Provinsi Banten." *Journal of Government: Manajemen Pemerintahan dan Otonomi Daerah* 10, no. 2 (2025): 1–18.

[18] Nugroho, Kris, Hari Fitrianto, Emiria Dinar Triana, Nirmala Eka Rahmawati, Abd. Fatah Alaudin Benihingan, Muhammad Ardi Firdiansyah, dan Fiqri Maulana Nuzulianto. Generasi Z dan Dinasti Politik: Tinjauan Preferensi Politik Pemilu 2024. *Surabaya: Penerbit Airlangga University Press,* 2025.

C. The Impact of Political Dynasties on the Succession of Political Leadership

In addition to restricting access, the practice of political dynasties hinders the process of competency-based leadership succession, as the selection process prioritizes the continuity of family power over the quality and competence of the individuals who will lead. This situation indicates that leadership succession mechanisms are not entirely based on ability, but rather on existing kinship ties. Consequently, individuals who actually possess leadership capacity and potential may be sidelined if they lack proximity to the inner circle of power. This demonstrates that the space for the emergence of new leaders is limited, thereby preventing the leadership renewal process from functioning optimally. Thus, this practice not only affects the distribution of power but also impacts the quality of leadership produced within the political system[19].

In an ideal political system, leadership succession should make room for individuals with strong capabilities, integrity, and vision, so that the process of leadership transition takes place openly and is based on merit. However, in the practice of political dynasties, strategic positions tend to be passed down within family circles as a privilege, indicating that access to power is not entirely determined by individual qualities. This situation reduces opportunities for young people without family connections to participate in political structures, even if they possess sufficient potential. Consequently, the leadership renewal process becomes suboptimal because it prioritizes the continuity of family power over the principle of meritocracy. This also narrows the space for the emergence of new leaders who can bring different perspectives and ideas into the political system. Thus, the practice of political dynasties not only limits access but

[19] Mukhlis, Muhammad Mutawalli, Aminuddin Ilmar, Maskun, Aswanto, dan Muhammad Saleh Tajuddin. "Dynastic Politics in Regional Elections: Challenges to Democracy and the Need for Legal Reform in Indonesia." *Jurnal Konstitusi* 21, no. 4 (Desember 2024): 565-587

also affects the quality and diversity of the leadership produced within a political system[20].

This leads to an unhealthy process of elite circulation because it is not fully based on open competition, meaning that opportunities to attain positions of power are not determined fairly and equitably. Under these conditions, individuals outside the circle of power face greater obstacles to competing, even if they possess sufficient capacity and potential. Consequently, a gap emerges between young people with potential and those with structural access to power, where groups with stronger connections tend to be more advantaged. This gap demonstrates that the distribution of opportunities within the political system is not balanced, making the leadership renewal process less inclusive. Furthermore, this situation can also limit the space for the emergence of new actors capable of bringing renewal to the political landscape. Thus, an unhealthy elite circulation not only impacts access to power but also the quality of competition and the diversity of leadership within the political system.

1. Elite Dominance and Limited Political Competition

The dominance of political dynasties can create an imbalance in political competition and narrow the scope for broad public participation. This practice often reinforces political oligarchy and hinders leadership renewal based on merit and competence, as it tends to be grounded in family ties rather than the principles of meritocracy. Furthermore, dynastic politics risks causing political stagnation, lowering the quality of public policy-making, and reducing public trust in the democratic system and political parties due to the perception that the attainment of office is influenced more by family ties than by individual ability. This practice can also undermine the principle of checks and balances in a democratic system and reinforce the

[20] Qondas, Jiddan Gamal, dan Sutopo. "Politik Dinasti di Tengah Sistem Demokrasi: Menyimak Isu Republik Rasa Kerajaan." *The Republic: Journal of Constitutional Law* 1, no. 2 (April 2024): 23–34.

concentration of power in the hands of a handful of families or specific groups[21]

People who do not come from political dynasties face a number of obstacles, particularly regarding limited access to resources and networks that are often controlled by established political families. These families tend to have greater influence and resources, which they use to maintain power and control over political offices. As a result, new candidates, especially those from disadvantaged economic or social backgrounds, face significant barriers to entering the political arena, making it difficult for them to compete fairly and gain political influence. This situation reinforces inequality and limits equal opportunities for all citizens to participate in politics[22].

This situation ultimately risks undermining the quality of democracy because the process of selecting leaders does not fully reflect the principle of meritocracy; consequently, the selection of individuals for leadership positions is not always based on their competence, integrity, and qualifications. In such situations, democratic mechanisms that are supposed to ensure openness and fairness become less effective due to the strong influence of kinship ties and specific interests. Consequently, opportunities for competent individuals who lack access to power networks become increasingly limited. This can also erode trust in the political system, as the ongoing processes do not fully reflect healthy and transparent competition. Furthermore, the quality of the resulting leadership may fall short of its potential, as it does not emerge from a selection process truly grounded in individual capacity. Therefore, this situation demonstrates that practices not rooted in meritocracy can have far-reaching implications for the overall quality of democracy.

[21] Rizkika, Shalesya Fatiha, dan Delly Maulana. "Politik Dinasti di Indonesia dalam Perspektif Hukum dan Demokrasi." *Mizan: Jurnal Ilmu Hukum* 14, no. 2 (Desember 2025): 278–289

[22] Taufiq, Muhammad, Adilansyah Adilansyah, dan Rahmad Hidayat. "Political Dynasties in Democratic Contexts: A Comprehensive Bibliometric Analysis Using Scopus Data." *Thammasat Review* 28, no. 1 (January–June 2025): 420–487.

D. An Analysis of Political Dynasties from the Perspective of Pancasila as a Moral Constitution

From the perspective of Pancasila as a moral constitution, an analysis of political dynasty practices must be conducted by referring to the fundamental values of Pancasila, which form the basis of national and state life. These values include social justice for all Indonesian people, a just and civilized humanity, and democracy guided by the wisdom of deliberation and representation. Pancasila, as the worldview and ideology of the Indonesian nation, demands the application of these principles in various aspects of life, including politics, to ensure social justice, respect for humanity, and the strengthening of the democratic system[23]. Therefore, the practice of political dynasties must be analyzed from the perspective of these values so that it aligns with the moral and ethical foundations of the Indonesian nation.

Pancasila serves as the moral and ethical foundation for evaluating the exercise of power, as the values contained within Pancasila serve as a guide for political decision-making, public policy formulation, and interactions among the nation's various components. The five principles of Pancasila—belief in God, humanity, unity, democracy, and social justice—guide leaders and citizens to prioritize moral values such as honesty, justice, and integrity in the exercise of power. Pancasila also demands that power be used to build a just and civilized society, as well as to maintain national unity and the welfare of the people. Furthermore, as a political ethical system, Pancasila emphasizes the importance of high moral standards rooted in belief in God and respect for human rights and social justice; thus, the exercise of power must always align with these principles to prevent the abuse of power and ensure social justice for all the people of Indonesia[24]

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[23] Hutabarat, M. Rafiq Efrianda. "Pancasila sebagai Fondasi Utama dalam Implementasi dan Signifikansi Nasional." *Jurnal Ilmiah Penelitian Mahasiswa* 2, no. 4 (Agustus 2024): 1219–1225.

[24] Kamdani, Alya Angelin, Abdul Iqbal, dan Muhammad Al-Ghifari Hasibuan. "Pancasila sebagai Sistem Etika Politik dan Ideologi Negara." *Gudang Jurnal Multidisiplin Ilmu* 3, no. 1 (Januari 2025): 960–964. https://doi.org/10.59435/gjmi.v3i1.1382.

The results of the analysis indicate that the practice of political dynasties tends to be at odds with these values. From a social justice perspective, political dynasties create inequalities in political access because opportunities are concentrated among specific groups—namely, the ruling family or elite. This occurs because political dynasties reinforce elite dominance and narrow opportunities for other candidates to compete fairly; political dynasties tend to strengthen the family's position of power within the political process, thereby reducing opportunities for individuals from other groups to gain equal access to the political process. Furthermore, this practice also reinforces patterns of familism, clientelism, and patrimonialism that place the elite above society and solidify the status quo of power, thereby hindering the equitable distribution of political opportunities for the entire population[25]. This indicates an unequal distribution of power, which contradicts the principle of justice that should guarantee equal opportunities for all citizens.

From a humanitarian perspective, restricting access for the younger generation reflects a lack of fair recognition of individual potential. Every citizen has the right to hold political office as long as they have the public's trust, which demonstrates that, in principle, every individual has an equal right to develop and contribute to political life. However, the practice of political dynasties has flourished and tends to prioritize personal and familial connections over individual capacity and quality, thereby undermining the integrity of the political system, infringing upon the rights of the public, and producing leaders lacking competence. Political dynasties also result in the exclusion of political recruitment for those outside the dynasty, which can hinder the realization of every individual's right to participate fairly and competitively in politics[26]

Political dynasties are exploited by politicians to consolidate their power and maintain regional stability, despite questionable practices such as corruption. The community's primordial

[25] Darwis, dan Rina Rizky Amalia. "Political Dynasties and the Erosion of the Quality of Democracy in Indonesia." *Lex Localis: Journal of Local Self-Government* 23, no. 11 (2025): 955-962

[26] Heriyanto. "Dinasti Politik pada Pilkada di Indonesia dalam Perspektif Demokrasi." *Journal of Government and Politics (JGOP)* 4, no. 1 (Juli 2022): 29–46

attitudes, which tend to be resistant to newcomers, can be linked to restricted access for younger generations. Furthermore, dynastic politics often involves candidates from wealthy dynastic groups who may engage in money politics, which can limit broader participation. It is also highlighted that political dynasties can dominate and stifle democracy within political parties, implying restrictions on fair participation and the development of individual potential[27].

Meanwhile, from a democratic perspective, the dominance of family groups in politics has the potential to undermine the quality of public representation, as kinship-based politics tends to strengthen social bonds based on family ties and social identity rather than on competence, qualifications, or the objective interests of the people. This phenomenon indicates that control over resources and access to power is based more on family ties and specific social networks, which can undermine democratic principles that should place the people as the primary holders of power and provide fair opportunities for all citizens to participate in the political process. Furthermore, kinship politics often involves practices of nepotism and collusion that reinforce oligarchic structures and political dynasties, thereby reducing opportunities for competent and qualified candidates to effectively represent the people. This contradicts the fundamental values of democracy, which emphasize fair and objective representation, and disregards the principles of meritocracy and professionalism in the selection of leaders[28]. Therefore, the political process does not fully reflect the aspirations of the general public, but is instead influenced by the interests of certain groups.

1. The Relevance of Pancasila Values in Promoting Political Inclusivity

The values of Pancasila serve as a vital moral foundation for building an inclusive and just political system. The Principle of Belief in One Supreme God underscores the importance of moral

[27] Mukti, Hagi Hutomo, dan Rodiyah. "Dynasty Politics in Indonesia: Tradition or Democracy?" *Journal of Law and Legal Reform* 1, no. 3 (2020): 531–538.
[28] Windisari, Yuliana, dan Ida Wahyuliana. "Tahta Extended Family dalam Bias Politik Kekerabatan." *Jurnal Pamator* 15, no. 1 (April 2022): 53–65.

integrity in politics, while the Principle of Just and Civilized Humanity emphasizes respect for human rights, fair treatment of all citizens, and the rejection of violence and discrimination. State policies must prioritize human dignity and protect vulnerable groups, in accordance with these values. The Principle of Indonesian Unity serves to maintain political harmony amidst potential polarization and contention, placing the interests of national unity above those of any particular group. The Principle of Democracy guides the democratic process to prioritize deliberation, wisdom, and public participation, thereby creating an inclusive and participatory system. Furthermore, the implementation of Pancasila-based political ethics through political education, the exemplary conduct of elites, the enforcement of the law, party reform, and the positive use of information technology are crucial steps to strengthen these values and ensure a fair and integrity-driven political system[29]

Strengthening the values of social justice, humanity, and democracy is crucial to ensuring that political access is not monopolized by certain groups. These values can serve as a moral compass for the political participation of the younger generation, ensuring they have equal opportunities to engage in political processes and the development of an inclusive democracy. By strengthening political literacy and democratic ethics education grounded in these values, it is hoped that the younger generation can actively serve as critical agents of change dedicated to social justice[30].

E. Conclusion

Based on the research findings, it can be concluded that the practice of political dynasties significantly limits young people's access to politics through structural, cultural, and psychological mechanisms that create inequalities in the distribution of power

[29] Farhan, Miftakhul Huda Mohamad. "Peran Pancasila sebagai Pedoman Etika dalam Praktik Politik Indonesia." *Journal of Gallery, Library, Archive, Museum (JGLAM) Terekam Jejak* 1, no. 2 (2025).

[30] Arbi, Larasati Marutika, Raja Oloan Tumanggor, Michelle Patricia Mustopo, Anjani Rahmah Suci, Nadya Serafin Aprillia Wiranto, dan Shelly Kusuma. "Tinjauan Psikologi Politik Generasi Muda Indonesia mengenai Pancasila dan Demokrasi." *Education Journal of History and Humanities* (October 31, 2025): 6829–6839.

and opportunities for participation. Political dynasties restrict access to political resources such as networks, party support, and social legitimacy, so that young people without a political family background face greater obstacles in entering the political arena. This situation indicates that the practice of political dynasties not only hinders merit-based leadership renewal but also reinforces elite dominance and narrows the space for fair political competition. From the perspective of Pancasila as a moral constitution, this phenomenon tends to contradict the value of social justice by creating unequal access; it contradicts the value of humanity by failing to provide fair recognition of individual potential; and it does not fully reflect the principle of democracy because the political process is dominated more by the interests of specific groups than by the aspirations of the broader public. Therefore, concrete efforts are needed to build a more inclusive and just political system through the reform of transparent and merit-based political recruitment mechanisms, the strengthening of regulations to prevent nepotism and family dominance in politics, and the enhancement of political parties' commitment to opening up participation opportunities for the younger generation. Furthermore, strengthening political education and internalizing the values of Pancasila as an ethical framework are strategic steps toward fostering critical awareness among the younger generation as agents of change in democracy. The findings of this study contribute to the development of political ethics research in Indonesia and serve as a foundation for policy recommendations aimed at creating a democratic system that is more just, participatory, and aligned with the values of Pancasila.

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