

Pancasila as a Foundation for Legal Reform: Evaluating the Impact of Civic Education on Indonesian Legal Systems

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Abstract

Pancasila, Indonesia's official state ideology, serves as a guiding framework for the nation's governance and legal systems. As the country continues to grapple with challenges related to corruption, inequality, and legal inefficiencies, there is an increasing recognition of the need to integrate Pancasila's principles into legal reforms. This study evaluates the impact of civic education, grounded in Pancasila, on the effectiveness and legitimacy of Indonesia's legal system. It argues that embedding Pancasila's values—such as justice, democracy, and social welfare—into civic education can foster a more law-abiding, ethically responsible society, which in turn strengthens the rule of law and enhances legal reforms. Through a comprehensive analysis of existing civic education programs and their influence on public understanding

of legal rights and obligations, this research highlights the role of education in shaping legal consciousness and promoting societal trust in legal institutions. The urgency of this research lies in Indonesia's ongoing efforts to modernize its justice system while addressing systemic corruption and inefficiency. By situating Pancasila at the core of civic education, the study advocates for a holistic approach to legal reform, one that aligns legal practices with broader societal values. This research contributes to the discourse on legal reform by proposing a model in which education, ethical values, and legal practice are interconnected to create a more robust and transparent legal framework in Indonesia.

Keywords *Pancasila, Legal Reform, Civic Education, Indonesia, Rule of Law*

Introduction

Indonesia, the world's third-largest democracy, stands at a pivotal crossroads in its ongoing journey toward establishing a just and equitable legal system. Since its transition to democracy in the late 1990s, Indonesia has faced significant challenges in reforming its legal and political institutions to meet the needs of its diverse and rapidly changing society. Central to this endeavor is Pancasila, the five-principled ideological foundation that has guided the Indonesian state since its inception in 1945. Pancasila articulates core values of belief in one God, just and civilized humanity, the unity of Indonesia, democracy through deliberation, and social justice for all.¹ These principles have not only shaped the national identity of Indonesia but also provide a moral and legal framework for the nation's ongoing development. Pancasila's integration into the legal system is not merely symbolic; it acts as a cornerstone for fostering the rule of law, human rights, and democratic governance.

The need for comprehensive legal reform in Indonesia is particularly urgent within the context of its developing democracy. The legal system, while continuously evolving, continues to grapple with

¹ Mohammad Wahyu Adji Setio Budi, "Indonesian State System Based on Pancasila and the 1945 Constitution: A Contemporary Developments." *Indonesian Journal of Pancasila and Global Constitutionalism* 1, no. 1 (2022): 1-16.

issues such as corruption, judicial inefficiency, and inequality before the law. In recent years, high-profile cases such as the election of President Joko Widodo in 2019, amid allegations of electoral fraud and legal challenges over voting irregularities, have highlighted persistent weaknesses in the legal framework.² Similarly, the KPK (Corruption Eradication Commission), Indonesia's anti-corruption body, has faced significant political and legal obstacles, particularly with the passage of the controversial Omnibus Law in 2020, which critics argue weakens anti-corruption efforts³ and undermines labor rights.⁴ These examples reflect ongoing tensions in Indonesia's efforts to align legal reforms with the democratic ideals embedded in Pancasila.

In a society marked by diverse ethnic, religious, and cultural backgrounds, the challenge lies not only in enacting reforms but also in cultivating a deep, widespread understanding of legal norms and values among the citizenry. Civic education emerges as a crucial vehicle in this regard, serving as a powerful tool for shaping the legal consciousness of the public. By instilling democratic values and a respect for the rule of law, civic education encourages citizens to engage meaningfully with the legal system, making them more likely to support reforms and hold legal institutions accountable. However, the state of civic education in Indonesia remains uneven. A 2020 study by the Indonesian Institute of Public Administration found that while many educational institutions

² M. Miftahul Hidayat, "The 2024 General Elections in Indonesia: Issues of Political Dynasties, Electoral Fraud, and The Emergence of a National Protest Movements." *IAS Journal of Localities* 2, no. 1 (2024): 33-51; Edward Aspinall, and Marcus Mietzner. "Indonesia's democratic paradox: competitive elections amidst rising illiberalism." *Bulletin of Indonesian Economic Studies* 55, no. 3 (2019): 295-317.

³ Howard Dick, "Why law reform fails: Indonesia's anti-corruption reforms." *Law Reform in Developing and Transitional States*. (London: Routledge, 2006), pp. 42-64; Natasha Hamilton-Hart, "Anti-corruption strategies in Indonesia." *Bulletin of Indonesian Economic Studies* 37, no. 1 (2001): 65-82.

⁴ Aip Saifullah, "Labor Movement Responses to the Indonesian Omnibus Law." *Agrarian, Food and Environmental Studies Research Paper*. (Hague: International Institute of Social Studies, 2020); Zainul Akhyar, "The Constitutional Implications of Indonesia's Omnibus Job Creation Law on Workers' Rights." *Contemporary Readings in Law and Social Justice* 16, no. 1 (2024): 97-104; Saru Arifin, "Illiberal tendencies in Indonesian legislation: the case of the omnibus law on job creation." *The Theory and Practice of Legislation* 9, no. 3 (2021): 386-403.

integrate Pancasila into curricula, the effectiveness of such programs in promoting legal literacy remains limited, especially in rural and underdeveloped regions.⁵

The integration of Pancasila's principles into civic education curricula is essential for fostering a legal culture that aligns with the values of justice, equality, and democracy envisioned by Indonesia's founding ideology. For instance, recent cases such as the blasphemy trials of individuals like Ahok (Basuki Tjahaja Purnama) in 2017, the former governor of Jakarta, raised concerns about the intersection of law, religion, and political power. These trials not only spotlighted challenges to freedom of expression but also reflected the tension between democratic values enshrined in Pancasila and the legal interpretations imposed by powerful political and religious groups.⁶ Similarly, the rejection of the Draft Law on Religious Harmony in 2021 by civil society groups, who argued that it conflicted with Indonesia's Pancasila-based ideals of social justice, highlighted the difficulties in

⁵ Gunawan Santoso, and Mamun Murod. "The Meaningfulness of Civic Education in Integrated Education Curriculum from Year 1961-2013 in Indonesia 21st Century." *World Journal of Business, Project and Digital Management* 2, no. 2 (2021): 170-176; Harum Isnin, and Novia Wahyu Wardhani. "Pancasila as a Margin of Appreciation in the Implementation of Human Rights in Indonesia Citizenship Education Perspective." *Jurnal Scientia Indonesia* 7, no. 1 (2021): 45-60; Razak Mohammaed Hamdani, Poppy Sagita Ramadhani, and Sunan Medr Henley. "Pancasila in the Foundation of Legal Education: Various International Comparisons." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 1 (2022): 97-120.

⁶ Daniel Peterson, "2 Blasphemy, Human Rights, and the Case of Ahok." In *The Asian Yearbook of Human Rights and Humanitarian Law*. (Leiden: Brill Nijhoff, 2018), pp. 52-94; Daniel Peterson, "Islamism, Blasphemy, and Public Order in Contemporary Indonesia." *Islamic Studies Review* 3, no. 1 (2024): 122-156; Simon Butt, "What makes a good judge? Perspectives from Indonesia." *Asian Journal of Law and Society* 8, no. 2 (2021): 282-323; Febrianti Dwi Puspaningrum, and Christopher Theovino Adhi. "A Comparative Study of Blasphemy Law in Indonesia and America: Religious and Legal Aspects." *Contemporary Issues on Interfaith Law and Society* 2, no. 1 (2023): 1-34; Jeremy Zefanya Yaka Arvante, Maulana Fuad Nugraha, and Ridwan Arifin. "A Pseudo Freedom for Faith: A Discourse of Religious Freedom in Russia and Indonesia." *Contemporary Issues on Interfaith Law and Society* 1, no. 2 (2022): 203-236.

aligning contemporary legal developments with the philosophical underpinnings of the state.⁷

Furthermore, the relationship between Pancasila and Indonesia's legal system has been a critical area of scholarly focus, particularly in the context of legal reform. Pancasila, as the state philosophy, provides a moral and ideological foundation for the nation's legal framework, and scholars have explored its integration within the broader goals of national development and law. Several studies underscore the importance of Pancasila in shaping the legal landscape, particularly in light of the challenges faced by Indonesia in its post-reform era.

For instance, Barlian and Herista⁸ argue that the development of Indonesia's legal system must be grounded in the values of Pancasila, suggesting that legal reform cannot be disentangled from the ideological principles it enshrines. According to them, Pancasila offers essential moral guidance that influences the formulation of laws, ensuring they align with Indonesia's foundational values such as social justice, unity, and democracy. This perspective aligns with Rahayu⁹, who traces the role of Pancasila from the era of the New Order regime to the Reformation era, highlighting how the adoption of Pancasila in legal reforms was initially disrupted by authoritarian governance. However, after the regime change, the need to reconnect the legal framework with Pancasila became central to Indonesia's democratic aspirations.

Another notable study by Francisco¹⁰ emphasizes how Pancasila continues to function as a guiding principle in the post-reform period, particularly with the passage of the Omnibus Law and its implications

⁷ Alfina Hidayah, Nadia Rizky Fauziyah, and Waskito Wibowo. "The Role of the State in Fostering Religious Harmony in Indonesia: A Historical Review, Challenges, and Policy Towards Moderation." *Academic Journal of Islamic Principles and Philosophy* 5, no. 1 (2024): 1-36; Adzkia Dzikro Romadhon, and Adibah Bahori. "Inter-Religious Marriage in Indonesia: Pros and Cons in the Administrative and Constitutional Law." *Indonesian State Law Review* 6, no. 2 (2023): 133-176.

⁸ Aristo Evandy A. Barlian, and Annisa D. Permata Herista. "Pembangunan Sistem Hukum Indonesia Berdasarkan Nilai-Nilai Pancasila Sebagai Ideologi Politik Bangsa." *Jurnal Lemhannas RI* 9, no. 1 (2021): 88-98.

⁹ Derita Prapti Rahayu, "Aktualisasi Pancasila Sebagai Landasan Politik Hukum Indonesia." *Yustisia* 4, no. 1 (2015): 190-202.

¹⁰ Wawan Fransisco, "Pancasila Sebagai Landasan Hukum di Indonesia." *PROGRESIF: Jurnal Hukum* 11, no. 1 (2017): 1828-1837.

on legal certainty and social justice. While the law was intended to streamline business regulations, critics argue that it reflects a shift away from Pancasila-inspired principles, such as social justice and democracy, in favor of economic liberalization. This highlights the ongoing tension between the ideals of Pancasila and the demands of contemporary legal and political realities. Amala et al.¹¹ similarly discuss how Pancasila can act as a paradigm for Indonesia's legal and political life, noting its potential for harmonizing legal reforms with democratic values, despite the challenges posed by political and economic pressures.

The role of civic education in reinforcing the Pancasila-driven legal system has also been a key area of concern. Amarini¹² argues that while the euphoria of the Reformation era initially led to strong public support for legal change, there remains a gap between the ideals of Pancasila and public understanding of the law. The study stresses the importance of Pancasila not only as a foundational legal principle but also as a tool for fostering legal literacy and democratic engagement through civic education. This view is echoed by Yudianto¹³, who discusses the necessity of Pancasila in revitalizing Indonesia's criminal law system, advocating for a legal approach that is informed by the social and moral principles embedded in the state philosophy.

Moreover, Pahlevi¹⁴ argues that Pancasila should serve as the guiding moral force in the implementation of laws, particularly in the context of justice and human rights. He emphasizes that while Indonesia's legal system has been subject to significant reforms, including in the anti-corruption sector, the implementation of Pancasila values remains inconsistent. The study calls for the re-orientation of legal education to emphasize the spiritual and philosophical dimensions of Pancasila as a core element of legal reforms.

¹¹ Alia Cahya Amala, et al. "Pancasila Sebagai Paradigma Kehidupan Berbangsa dan Bernegara." *Nusantara: Jurnal Pendidikan, Seni, Sains dan Sosial Humaniora* 1, no. 1 (2022): 1-25.

¹² Indriati Amarini, "Evaluasi aktualisasi Pancasila melalui harmonisasi hukum." *Kosmik Hukum* 17, no. 2 (2018).

¹³ Otto Yudianto, "Karakter Hukum Pancasila dalam Pembaharuan Hukum Pidana Indonesia." *DIH: Jurnal Ilmu Hukum* 12, no. 23 (2016): 240055.

¹⁴ Farida Sekti Pahlevi, "Revitalisasi Pancasila dalam Penegakan Hukum Yang Berkeadilan di Indonesia." *Justicia Islamica* 13, no. 2 (2016): 173-198.

Finally, Prasetyo¹⁵ concludes that while there is recognition of the role of Pancasila in shaping national law, Indonesia's legal system continues to face challenges in aligning legislative and judicial practices with Pancasila's democratic and social justice principles. He suggests that Pancasila must be consistently integrated into national and local legal processes to effectively guide legal reforms.

The studies collectively highlight a critical gap between the ideals of Pancasila and their practical application in the legal system. While there is significant theoretical recognition of Pancasila as the foundation for legal reforms, challenges persist in translating its principles into concrete legal practices. These challenges are particularly evident in the tension between legal reforms that prioritize economic liberalization and those aimed at enhancing social justice and equity, which are central to Pancasila. This literature provides the foundation for this study, which seeks to explore the integration of Pancasila in legal education and its potential impact on creating a more just and equitable legal system in Indonesia, especially as the country navigates the complexities of its ongoing legal reform process.

This paper seeks to explore the critical role of Pancasila and civic education in driving legal reform in Indonesia. It aims to evaluate how these elements contribute to shaping a legal system that is more just, inclusive, and capable of responding to the needs of a democratic society. The research will address several core questions: How does Pancasila, as a state philosophy, inform and guide legal reform in Indonesia? What impact does civic education have on the public's understanding of and engagement with the legal system? To what extent can the integration of Pancasila's principles into legal education enhance the broader goals of legal reform?

Ultimately, this paper argues that Pancasila provides a fundamental ideological framework for legal reform in Indonesia, offering both moral direction and practical guidance for shaping laws that reflect the values of justice, democracy, and social welfare. Furthermore, the incorporation of Pancasila into civic education plays an essential role in strengthening legal consciousness, empowering citizens, and fostering a legal culture that is responsive to the aspirations

¹⁵ Teguh Prasetyo, "Membangun Hukum Nasional Berdasarkan Pancasila." *Jurnal Hukum dan Peradilan* 3, no. 3 (2014): 213-222.

of a democratic society. In this way, the intersection of Pancasila, civic education, and legal reform becomes a vital component of Indonesia's efforts to build a more just and equitable legal system.

Pancasila as the Ideological Foundation of Indonesia: A Law Reform Context

Pancasila, as the state philosophy of Indonesia, has its roots in the nation's struggle for independence and its efforts to build a unified and just society.¹⁶ The term "Pancasila" itself was first articulated by Soekarno, Indonesia's first president, during the Japanese occupation in 1945, when the country was on the verge of declaring its independence. The name "Pancasila" comes from the Sanskrit words "*panca*" (five) and "*sila*" (principles), reflecting the five key principles that would serve as the foundation for the newly independent state.¹⁷ These principles were formally adopted on June 1, 1945, and later enshrined in the Preamble to the 1945 Constitution of the Republic of Indonesia, marking the beginning of Pancasila as the core guiding ideology of the nation. The five principles of Pancasila are:

1. Belief in One God—Acknowledging the importance of religion and spirituality, while recognizing Indonesia's diverse religious landscape.
2. Just and Civilized Humanity—Promoting human rights, dignity, and the rule of law as central to the national character.
3. The Unity of Indonesia—Emphasizing the importance of national unity across diverse ethnic, cultural, and religious groups.
4. Democracy Guided by the Wisdom of Deliberation—Advocating for a participatory democracy, where decisions are made through consensus and respect for diverse viewpoints.

¹⁶ Dwi Siswoyo, "Philosophy of Education in Indonesia: Theory and Thoughts of Institutionalized State (PANCASILA)." *Asian Social Science* 9, no. 12 (2013): 136–143; Shelawati Emilia, Mutia Andini, and Masduki Asbari. "Pancasila as a Paradigm of Legal Development in Indonesia." *Journal of Information Systems and Management (JISMA)* 1, no. 2 (2022): 22–27.

¹⁷ I. Gusti Ngurah Santika, et al. "The Dynamic History of the Journey of Pancasila as the Foundation of the Indonesian State." *Journal of Sustainable Development Science* 5, no. 1 (2023): 25–32; Yudi Latif, "The Religiosity, Nationality, and Sociality of Pancasila: Toward Pancasila through Soekarno's Way." *Studia Islamika* 25, no. 2 (2018).

5. Social Justice for All People of Indonesia—Ensuring equitable access to resources, opportunities, and social welfare for all citizens, aiming to reduce inequality.

These principles were crafted to reflect Indonesia's diverse social, religious, and cultural fabric while promoting a sense of collective purpose and solidarity. In this way, Pancasila was not merely a political ideology but a deeply moral and philosophical vision, designed to guide the governance of the new nation in a way that balances individual freedoms with social responsibility.

In the further, Pancasila serves as both the moral and legal framework for Indonesia's governance, acting as a compass for the country's political, legal, and social institutions. As Indonesia's state ideology, it transcends political shifts and serves as a unifying force across different regimes. Pancasila's influence on Indonesian politics is profound, as it provides the basis for national unity and guides political discourse. During the era of President Soeharto's New Order, the interpretation of Pancasila was often centralized and used to justify state policies that prioritized national stability and control, sometimes at the expense of democratic freedoms. However, after the fall of Soeharto in 1998, Pancasila regained prominence as a moral compass, particularly during the period of reformasi (reformation), when there was a renewed emphasis on democratization and the protection of human rights.¹⁸

Pancasila's legal role is similarly fundamental. It forms the basis of Indonesia's national legal framework, which includes the Constitution, civil and criminal laws, and various regulations. The principles of social justice, democracy, and human rights embedded in Pancasila influence national policies on a wide range of issues, from labor laws to environmental protections, and the government's approach to economic development. For instance, the principle of "*social justice*" has shaped policies aimed at addressing income

¹⁸ See Ken Ward, "Soeharto's Javanese Pancasila." *Soeharto's New Order and its legacy: Essays in honour of Harold Crouch* 1 (2010): 27-38; Hasan Mustapa, Nanang Zulkarnaen, and Putri Feny Yuniarti. "Sacralization of Pancasila: Ideology and Repression in the Implementation of the Pancasila Ideology Development Board (BPIP) and Guidelines for the Appreciation and Practice of Pancasila (P4)." *Politik Indonesia: Indonesian Political Science Review* 9, no. 1 (2024): 52-67.

inequality, while "*democracy guided by wisdom*" informs the legal processes and procedures for participation in national governance.¹⁹

Pancasila also serves as a benchmark for human rights protection in Indonesia. It influences the development of laws that safeguard civil liberties, such as freedom of speech, religion, and assembly, and informs policies concerning religious tolerance and ethnic diversity.²⁰ The constitution, which is explicitly based on Pancasila, mandates that all laws be consistent with its principles, reinforcing its role as the ultimate standard for governance.

While Pancasila offers a strong ideological foundation for Indonesia's legal system, the country has faced significant challenges in implementing legal reforms that truly reflect its democratic ideals. Corruption remains a persistent problem, particularly within the judiciary, undermining the effectiveness of laws and the public's trust in legal institutions.²¹ Studies show that Indonesia's legal system is plagued by weak enforcement, bribery, and bureaucratic inefficiencies, which result in inequities in how laws are applied.²² Additionally, despite

¹⁹ Kukuh Tejomurti, and Sukarmi Sukarmi. "The Critical Study of the Omnibus Bill on Job Creation Based on John Rawls View on Justice." *Unnes Law Journal* 6, no. 2 (2020): 187-204; Adiguna Bagas Waskito Aji, et al. "Social Justice on Environmental Law Enforcement in Indonesia: The Contemporary and Controversial Cases." *The Indonesian Journal of International Clinical Legal Education* 2, no. 1 (2020): 57-72; Aprila Niravita, "Social Injustice in the Industrial Revolution 4.0." *Indonesian Journal of Advocacy and Legal Services* 1, no. 2 (2020): 163-168.

²⁰ Harum Isnin, and Novia Wahyu Wardhani. "Pancasila as a Margin of Appreciation in the Implementation of Human Rights in Indonesia Citizenship Education Perspective." *Jurnal Scientia Indonesia* 7, no. 1 (2021): 45-60; Indra Wicaksono, "Grounding Pancasila: The importance of Upholding Human Rights as a Shield of Diversity Tolerance." *Lex Scientia Law Review* 2, no. 2 (2018): 169-176.

²¹ Catleya Azka Aninda, "Pancasila Values in the Study of Corruption Cases in Indonesia." *Jurnal Scientia Indonesia* 3, no. 1 (2017): 35-46; Safa Agrita Hilsania, "Corruption, Corruptors, Indonesia, and Pancasila: Various Current Views." *Jurnal Scientia Indonesia* 4, no. 2 (2018): 121-144.

²² Edward Aspinall, *The state and illegality in Indonesia*. Brill, 2011; Lindsey, Timothy, ed. *Law Reform in Developing and Transitional States*. Vol. 54. (Oxfordshire, UK: Taylor & Francis, 2007); John W. Buttle, Sharyn Graham Davies, and Adrianus E. Meliala. "A Cultural Constraints Theory of Police Corruption: Understanding the Persistence of Police Corruption in Contemporary

progress in expanding access to education and legal literacy, the lack of widespread legal education—especially in rural areas—has hindered citizens' ability to fully understand and engage with their legal rights and obligations.

The values embedded in Pancasila, however, provide a moral and ideological framework to address these persistent challenges. Pancasila's principle of justice—specifically social justice for all—can serve as a foundation for legal reforms aimed at reducing corruption, ensuring equitable access to legal resources, and promoting fairness in the justice system. By reinforcing the importance of a just and civilized humanity, Pancasila advocates for the protection of human dignity, ensuring that legal reforms prioritize human rights and protect vulnerable groups from exploitation and discrimination. In the face of corruption, Pancasila's emphasis on integrity, transparency, and accountability can help guide efforts to overhaul the legal system and reinstate public trust.²³

The principle of democracy guided by wisdom also plays a critical role in the context of legal reform. It advocates for participatory decision-making processes in the formulation of laws, encouraging deliberative democracy and the inclusion of diverse voices. This can enhance the legitimacy of legal reforms and ensure that the laws adopted are in line with the values and needs of society. By embedding Pancasila's principles into legal education and civic education, the broader public can become more engaged in democratic processes, ultimately fostering a culture of lawfulness and rule of law that supports sustainable reform.

Pancasila's principle of the unity of Indonesia encourages the creation of legal reforms that promote national cohesion, regardless of Indonesia's ethnic, cultural, or religious diversity. It emphasizes the need for policies and legal frameworks that are inclusive, seeking to reduce divisions and conflicts that can arise from Indonesia's

Indonesia." *Australian & New Zealand Journal of Criminology* 49, no. 3 (2016): 437-454.

²³ Melly Nia Aprianti, "Corruption in the Study of Pancasila Studies." *Jurnal Scientia Indonesia* 2.2 (2016): 141-162; Maggie Amaliza Wijayanti, "Prevention of Corruption Crimes Through Anti-Corruption Education and Pancasila Morals." *Journal of Creativity Student* 4, no. 1 (2019): 27-48.

pluralism²⁴. This can be particularly important in the context of regional autonomy, indigenous rights, and the complex relationships between various cultural groups across the archipelago. Pancasila remains highly relevant to Indonesia's legal reform process.²⁵ Its principles of justice, democracy, and social welfare can provide essential guidance in overcoming the obstacles facing the Indonesian legal system.²⁶ While challenges such as corruption and legal illiteracy remain significant²⁷, Pancasila's values offer a clear path for addressing these issues and ensuring that legal reforms reflect Indonesia's aspirations for a just, inclusive, and democratic society.

Civic Education in Indonesia: A Tool for Legal and Social Reform

The evolution of civic education in Indonesia is deeply intertwined with the nation's political, social, and cultural

²⁴ Philip Suciadi Chia, "Pancasila and covenantal pluralism in Indonesia: A historical approach." *Transformation* 39, no. 2 (2022): 91-98; Sekar Anggun Gading Pinilih, and Sumber Nurul Hikmah. "Aktualisasi Nilai-Nilai Pancasila Terhadap Hak Atas Kebebasan Beragama dan Beribadah di Indonesia." *Masalah-Masalah Hukum* 47, no. 1 (2018): 40-46; Moh Saman, et al. "Prevention of Radicalism and Terrorism in Higher Education: Regulation and Implementation." *Indonesian Journal of Advocacy and Legal Services* 5, no. 2 (2023): 241-260; Zainurohmah Zainurohmah, et al. "Freedom of Religion and Belief in Higher Education: Between Policy and Practices." *The Indonesian Journal of International Clinical Legal Education* 5, no. 2 (2023): 221-246.

²⁵ Fais Yonas Bo'a, "Pancasila sebagai sumber hukum dalam sistem hukum nasional." *Jurnal Konstitusi* 15, no. 1 (2018): 21-49; Hari Purwadi, Adi Sulistiyono, and Adriana Grahani Firdausy. "Konsekuensi Transplantasi Hukum terhadap Pancasila sebagai Norma Dasar dan Hukum Lokal." *Yustisia* 4, no. 1 (2015): 73-88.

²⁶ Ija Suntana, and Tedi Priatna. "Four Obstacles to the Quality of Constitutional Law Learning in Indonesia." *Heliyon* 9, no. 1 (2023): e12824; Askari Razak, et al. "Balancing Civil and Political Rights: Constitutional Court Powers in Indonesia and Austria." *Journal of Indonesian Legal Studies* 8, no. 2 (2023): 1311-1360.

²⁷ Tharuna Qalis Mula, "The Review of Corruption Eradication in Indonesia Based on the Aspect of Juridical, Morality, and Ideology of Pancasila." *Awang Long Law Review* 2, no. 2 (2020): 93-106; Andre Setyo Nugroho, "Pancasila as a Source of Law in Enforcing Corruption in Indonesia." *Indonesian Journal of Pancasila and Global Constitutionalism* 2, no. 1 (2023): 103-138.

developments. Since Indonesia's independence in 1945, civic education has been recognized as a foundational aspect of the country's educational system, rooted in the values of Pancasila.²⁸ Following independence, the government acknowledged the critical role of educating citizens about their rights, responsibilities, and the democratic principles enshrined in the new republic's ideology. As such, civic education was integrated into the national curriculum to ensure that future generations were not only aware of their duties but also equipped with the values of unity, democracy, and social justice outlined by Pancasila, the state ideology.²⁹

The role of civic education was formally solidified by the 1945 Constitution of Indonesia, particularly in its preamble and subsequent articles, which emphasize national unity, democracy, and social justice as central to the nation's governance. The Constitution envisions a legal framework where all citizens are equally aware of their rights and duties, and are active participants in maintaining a just society. Early on, civic education served as a tool to foster a collective national identity that could unite Indonesia's diverse ethnic, cultural, and religious groups within the context of a democratic state.³⁰

However, the approach to civic education evolved significantly over time, reflecting the changing political dynamics of Indonesia. Under the New Order regime (1966-1998), civic education was used as

²⁸ Eka Jayadiputra, and Aim Abdul Karim. "21st Century Competences in Civic Education Curriculum of Indonesia." *2nd Annual Civic Education Conference (ACEC 2019)*. Atlantis Press, 2020; Rianda Usmia, "The Innovation of Civic Education Studies in Indonesia: A Theoretical Review of Global Citizenship Education." *1st UMSurabaya Multidisciplinary International Conference 2021 (MIcon 2021)*. Atlantis Press, 2023.

²⁹ Nur Jannatul Khoirina, Faqih Hakim Al-Majiid, and Keylie Alisah Great. "Pancasila Character Education for Millennials in Higher Education: The Future Challenges for Indonesia in Global Perspective." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 1 (2022): 55-80; Aim Abdulkarim, et al. "Development of a Unity in Diversity-Based Pancasila Education Text Book for Indonesian Universities." *International Journal of Instruction* 13, no. 1 (2020): 371-386.

³⁰ See Luh Putu Swandewi Antari, and Luh De Liska. "Implementasi Nilai Nilai Pancasila dalam Penguatan Karakter Bangsa." *Widyadari* 21, no. 2 (2020): 676-687; Hani Risdiany, and Dinie Anggraeni Dewi. "Penguatan Karakter Bangsa Sebagai Implementasi Nilai-Nilai Pancasila." *Jurnal Pendidikan Indonesia* 2, no. 4 (2021): 696-711.

a mechanism for state control, promoting Pancasila as the sole guiding ideology of the nation. The focus during this period was on instilling loyalty to the state and obedience to authority, often at the expense of democratic engagement and critical thinking.³¹ In this era, civic education became a vehicle for promoting political conformity, rather than encouraging active, democratic participation.³²

With the Reformation Era (beginning in 1998) following the downfall of Soeharto's regime, civic education underwent a significant shift. This period emphasized the restoration of democratic values, human rights, and the rule of law, aligning civic education more closely with the principles laid out in Pancasila. The Reformation brought about significant changes, focusing on democratic engagement, freedom of expression, and a more inclusive political environment. As a result, civic education began to evolve from a tool for state control to one aimed at fostering a participatory citizenry, capable of critical thinking and active involvement in Indonesia's democratic processes.³³

Furthermore, the content of civic education in Indonesia is designed to cultivate an understanding of national values, democracy, human rights, and the philosophical foundation of the nation, Pancasila. The primary objective of civic education is to instill a deep appreciation for Indonesia's ideological principles while preparing citizens to engage meaningfully in democratic processes, both locally and nationally.³⁴ This reflects the current educational paradigm shift in

³¹ Rahmat Salam, "Implementation of Pancasila Values in the New Order Era and Post-Reformation." *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* 4, no. 2 (2021): 3177-3185; Michael Morfit, "Pancasila: The Indonesian State Ideology According to the New Order Government." *Asian Survey* 21, no. 8 (1981): 838-851.

³² Suzanna Eddyono, "The Intertwining of Educational Dualism in post-New Order Indonesia." *Jurnal Ilmu Sosial dan Ilmu Politik* 22, no. 2 (2018): 158-172; Zainal Rahawarin, "Values of Pancasila in the View of Nationalism in the Indonesia New Order Era." *Journal of Social Studies Education Research* 12, no. 4 (2021): 64-92.

³³ Hastangka Hastangka, and Suryo Ediyono. "Pancasila Education in Indonesia: The debate on Pancasila in the Post Reform Era Between Legitimation, Recognition, and Institutionalization During 2000-2021." *Jurnal Civics: Media Kajian Kewarganegaraan* 20, no. 1 (2023): 167-178.

³⁴ See also Hafidz Muhammad Dzidan Walid, "Implementation of Pancasila Values Against the Prevention of Radicalism Movement in the Digital Age." *Indonesian Journal of Counter Terrorism and National Security* 1, no. 2 (2022): 223-246; Maulana Akbar Al-Hashimi, Tri Agus Kristianto, and Adwin Delio Idrissa.

Indonesia, where there is an increasing emphasis on developing not just knowledge, but also critical citizenship skills.³⁵

Central to the curriculum is the integration of Pancasila, as the nation's guiding philosophy, which emphasizes the values of belief in one God, just and civilized humanity, national unity, democracy guided by wisdom, and social justice.³⁶ These five principles serve as a foundation for understanding governance, the legal system, and social responsibility. Through learning these values, students are encouraged to reflect on how they can contribute to the common good and help realize a just and democratic society.

At the primary and secondary levels, the focus is on educating students about their basic rights and duties, the structure of government, the role of citizens in a democracy, and the importance of community life. The aim is to lay the groundwork for future active engagement in democratic processes by instilling an understanding of the values of justice, equality, and mutual respect—values that are central to Indonesian society. This foundation seeks to prepare students to be active citizens who are not only aware of their rights but also of their role in sustaining democratic institutions and promoting social justice.

At the university level, civic education takes a more advanced role, addressing complex issues such as constitutional law, human rights, and the functioning of democratic institutions. At this stage, students are encouraged to critically engage with more nuanced topics like the separation of powers, the independence of the judiciary, and the state's role in upholding citizens' rights. The goal is to prepare students to actively contribute to legal and social reforms and provide them with

"Deradicalization Through the Encouragement of Pancasila Values Education: Challenges for Indonesia and the International Community." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 1 (2022): 81-96.

³⁵ Elly Rahmawati, "The Existence of Pancasila for the Millennial Generation in Order to Realize the National Ideological Resistance in the Era of Disruption." *Jurnal Scientia Indonesia* 2, no. 1 (2016): 45-68.

³⁶ Syafruddin Amir, "Pancasila as Integration Philosophy of Education and National Character." *International Journal of Scientific & Technology Research* 2, no. 1 (2013): 54-57; Refni Fortuna, and Abdul Khadir. "The Role of Civic Education in the Integration of the Indonesian Nation." *Jurnal Pendidikan Amarta* 1, no. 1 (2022): 1-5.

the analytical tools to address issues such as corruption, inequality, and legal access in Indonesia.³⁷ This more advanced curriculum is aligned with the country's ongoing efforts to strengthen democratic governance and social welfare.

Civic education plays a crucial role in shaping the legal consciousness of Indonesian citizens by equipping them with the knowledge and skills needed to navigate the legal system. Through Pancasila-based education, students gain an understanding of their rights and responsibilities within the legal framework. This is crucial for fostering a population that not only recognizes when their rights have been violated but also knows how to assert those rights within the legal system.

One of the key impacts of civic education is its ability to strengthen democratic values and the rule of law. By teaching students about the importance of human rights, equality before the law, and the independence of the judiciary, civic education fosters a culture of lawfulness in society. It encourages citizens to engage with the legal system in ways that promote accountability, transparency, and justice, reinforcing the idea that legal processes should be respected and adhered to by all members of society. This, in turn, contributes to the strengthening of democratic institutions, as citizens actively engage in the legal and democratic processes.

Moreover, civic education plays a vital role in instilling a commitment to social justice, a central tenet of Pancasila. By focusing on the need to address inequality and promote fairness, it encourages students to advocate for reforms that aim to close the gaps between different social and economic groups.³⁸ This aspect of civic education is

³⁷ Siti Afifatul Mukaromah, Ari Gusmawan, and Jeremiah Munandar. "The Lunge of Global Ideologies: The Challenges of Pancasila Ideology Education in the Middle of Global Existence in the Era of Globalization." *Jurnal Panjar: Pengabdian Bidang Pembelajaran* 4, no. 1 (2022): 1-30; Fuad Lutfi, et al. "Adapting Pancasila Education for the Digital Age: Hybrid Training Challenges and Opportunities." *International Conference on Science, Education, and Technology*. Vol. 10. 2024.

³⁸ Alexander Kennedy, and Franciscus Xaverius Wartoyo. "Harmonizing Diversity: Pancasila's Role as the Cornerstone of Multi-Cultural Harmony as Legal Discourse." *Global International Journal of Innovative Research* 2, no. 4 (2024): 747-759; Fadlan Choirul Adillah, "Implementation of Living Values Education

particularly important in light of ongoing issues such as poverty, discrimination, and access to justice. It empowers citizens to challenge unjust practices and engage in social movements that promote equality and fairness for all members of society.

Additionally, civic education is integral in preparing citizens for active participation in legal reforms and the democratic process. By fostering a strong understanding of constitutional law, electoral processes, and the functioning of government institutions, it equips students with the tools they need to actively participate in policy debates and advocacy. In a time when political engagement is increasingly seen as an essential part of democratic health, a well-informed citizenry is crucial. Civic education ensures that people not only know their rights but also understand the importance of fulfilling their civic duties—whether it be voting, advocating for legal reforms, or engaging in community-driven change.

Civic education remains an essential tool in shaping a more just and equitable society in Indonesia. By integrating Pancasila's values into the curriculum, it promotes democratic engagement, legal literacy, and social responsibility. The ongoing reform of Indonesia's educational system, especially at the secondary and tertiary levels, seeks to better equip future generations with the knowledge and skills to participate in legal reforms and ensure that Indonesia remains committed to building a democratic society based on justice and equality for all citizens. As Indonesia continues to address contemporary challenges such as legal inequality and democratic consolidation, the role of civic education in fostering a culture of lawfulness and social justice will be critical to the country's future development.³⁹

Pancasila Values in the Generation of Indonesians." *QISTINA: Jurnal Multidisiplin Indonesia* 1, no. 1 (2022): 1-6.

³⁹ See also Dwi Hermawan, Cecep Darmawan, and Prayoga Bestari. "Transforming Citizenship Education in the Digital Era: Challenges and Opportunities for the Indonesian Millennial Generation." *Unnes Political Science Journal* 8, no. 1 (2024): 39-43; Handi Kurniyawan, and Sri Wahyuni Tanshzil. "Strategy of Civic Education Teachers in Building Awareness and Legal Compliance for the Younger Generation." *Indonesian Journal of Social Sciences Volume* 16, no. 2 (2024): 82-92.

Evaluating the Impact of Civic Education on Legal Systems

Civic education plays a crucial role in fostering legal awareness among Indonesian citizens, particularly by promoting understanding of the Pancasila principles and their relevance to the nation's legal system. One of the central goals of civic education is to ensure that citizens recognize the foundational role of Pancasila, not just as a national ideology but also as a guiding framework for the legal system. By integrating Pancasila into the curriculum, civic education aims to instill an appreciation of how these principles shape national laws, governance, and the protection of human rights. For instance, Pancasila's principle of social justice serves as a foundation for policies aimed at addressing inequality, while the principle of democracy guided by wisdom underpins Indonesia's commitment to democratic governance and the rule of law.

Despite these clear intentions, the effectiveness of civic education programs in promoting legal awareness has been a subject of debate.⁴⁰ While many students are exposed to the Pancasila framework, the depth of understanding varies significantly across different educational levels and regions. Research suggests that, while Pancasila is generally acknowledged as central to Indonesian governance, students often struggle to connect the philosophical underpinnings of Pancasila to the day-to-day workings of the legal system.⁴¹ This gap in understanding can undermine the potential for civic education to produce an informed, engaged citizenry that can actively contribute to legal reforms and participate meaningfully in democratic processes. The challenge, then, is not merely teaching Pancasila but ensuring that it is understood in the context of practical legal engagement.

⁴⁰ See also Maria Magdalena Isac, Ralf Maslowski, and Greetje Van der Werf. "Effective civic education: an educational effectiveness model for explaining students' civic knowledge." *School Effectiveness and School Improvement* 22, no. 3 (2011): 313-333; Chanda Chansa, et al. "Evaluating the Effectiveness of Civic Education in Enhancing Voter Participation and Political Engagement." *International Journal of Research and Innovation in Social Science* 8.8 (2024): 4478-4493.

⁴¹ Peter Lilly, "Al-Attas, Islamization and Pancasila: The Impact of Attasian Thought on Political Islam in Indonesia." *Muslim Politics Review* 3, no. 1 (2024): 84-116.

The successful implementation of civic education, particularly in its role as a tool for legal awareness and reform, faces several significant challenges. A primary issue is the variability in educational quality across Indonesia's diverse regions. Indonesia, with its vast archipelago and varying levels of infrastructure development, experiences significant discrepancies in the delivery of education.⁴² In rural or underdeveloped areas, where resources are limited, the quality of civic education may be substandard, leading to gaps in understanding the relationship between legal rights and social responsibilities. Urban centers tend to have better-equipped schools with more access to modern teaching tools, while students in more remote areas often face challenges in receiving a comprehensive education on national legal and political systems.⁴³

Another challenge is the gaps in the curriculum, particularly regarding legal education and a thorough exploration of Pancasila principles. While Pancasila is a part of the curriculum, the treatment of its application in real-life legal scenarios is often superficial. Civic education programs tend to focus on the historical and philosophical aspects of Pancasila, with less emphasis on how these principles inform and shape contemporary legal issues such as human rights, corruption, or judicial independence. Additionally, there is often insufficient focus on critical legal education—the knowledge required for citizens to understand and engage with the legal system actively. Critical thinking and problem-solving skills, essential for navigating legal complexities and advocating for reforms, are not always integrated into the curriculum, leaving students ill-equipped to address legal challenges in their communities.⁴⁴

⁴² Tatang Muttaqin, et al. "The impact of decentralization on educational attainment in Indonesia." In *Decentralization and Governance in Indonesia* (New York: Springer, 2016), pp. 79-103; Daniel Suryadarma, "How corruption diminishes the effectiveness of public spending on education in Indonesia." *Bulletin of Indonesian Economic Studies* 48, no. 1 (2012): 85-100.

⁴³ Salamah Hujaimah, et al. "Faktor, Penyebab, dan Solusi Kesenjangan Sosial dalam Pendidikan." *Jurnal Pendidikan Transformatif* 2, no. 6 (2023): 142-148; Fathur Rahman, Arifah Astagini, and Ahmad Dellan Fahmi Effendy. "Kesenjangan Pembangunan di Tingkat Lokal: Refleksi Atas Implementasi Otonomi Daerah di Indonesia." *Journal of Governance Innovation* 2, no. 2 (2020): 93-111.

⁴⁴ Damanhuri Damanhuri, et al. "Implementasi Nilai-Nilai Pancasila Sebagai Upaya Pembangunan Karakter Bangsa." *Untirta Civic Education Journal* 1, no. 2 (2016):

Furthermore, the influence of political interests is another challenge in the effective delivery of civic education. Political dynamics can shape how Pancasila and legal principles are taught, especially in politically sensitive periods. In the past, particularly under the New Order regime, civic education was used as a tool for political indoctrination, promoting loyalty to the government and the centralization of power.⁴⁵ Although reforms since the Reformation Era have worked to decentralize civic education, ensuring a more balanced approach, the political climate still affects the content and delivery of civic education. At times, the teaching of legal rights, especially those pertaining to freedom of speech, democratic participation, and legal accountability, can be restricted or glossed over to avoid challenging the status quo.

Despite these challenges, several initiatives and case studies highlight the positive impact of civic education in shaping legal consciousness and promoting legal reforms in Indonesia. One notable example is the civic education programs introduced in post-Reformation Indonesia, which emphasized democratic values, human rights, and the rule of law. These programs aimed to reconnect citizens with their constitutional rights and responsibilities, empowering them to actively participate in the democratic process and demand legal reforms that reflect the values of justice and fairness.⁴⁶

Specific programs such as the Indonesian Civic Education Project (ICEP), implemented by various NGOs and government bodies, have successfully integrated Pancasila into legal education. These programs

185-198; Erlina Dwi Aryani, et al. "Implementasi Nilai-Nilai Pancasila dalam Pendidikan Karakter." *Gema Keadilan* 9, no. 3 (2022): 186-198.

⁴⁵ Aturkian Laia, "Hukum Sebagai Panglima dalam Dunia Mitos dan Politik Sebagai Raja Pada Realitasnya." *Civic Society Research and Education: Jurnal Pendidikan Pancasila dan Kewarganegaraan* 3, no. 2 (2022): 1-12.

⁴⁶ See Encep Syarief Nurdin, "The Policies on Civic Education in Developing National Character in Indonesia." *International Education Studies* 8, no.8 (2015): 199-209; Hans Antlöv, Derick W. Brinkerhoff, and Elke Rapp. "Civil society capacity building for democratic reform: Experience and lessons from Indonesia." *Voluntas: International Journal of Voluntary and Nonprofit Organizations* 21 (2010): 417-439; Mohammad Fahri Husaeni, "Critical Literature Review on Moral Education System in Indonesia: How Islamic Education and Pancasila Education Monopolize Morality in Schools." *Muslim Education Review* 2, no. 1 (2023): 65-98.

were designed to teach both students and adults about their legal rights, the functions of democratic institutions, and how to navigate the legal system. Through participatory workshops and community outreach, ICEP helped foster a more informed citizenry that was better equipped to demand legal reforms and hold public institutions accountable.⁴⁷ For instance, this initiative contributed to the public outcry against corruption, which played a crucial role in the subsequent anti-corruption reforms that strengthened legal institutions like the Corruption Eradication Commission (KPK).

In terms of legal reforms, civic education has been instrumental in shaping public opinion and influencing legislative change.⁴⁸ One example is the role of civic education in the push for judicial independence and reforms to Indonesia's legal framework. After decades of political interference in the judiciary, civic education programs helped raise awareness about the importance of an independent judiciary and the need for reforms to combat corruption within the legal system. Citizens, equipped with knowledge from civic education, became vocal advocates for judicial reform, leading to significant changes in the legal system, such as the strengthening of judicial oversight bodies and the adoption of laws that safeguard judicial independence.⁴⁹

A comparative analysis of Indonesia's civic education efforts with those of other countries can offer valuable lessons for improving its impact on the legal system. Countries in Southeast Asia such as Singapore and Malaysia have long incorporated civic education into their curricula, with a strong emphasis on legal literacy and democratic

⁴⁷ Anita Trisiana, et al. "The Development Strategy of Citizenship Education in Civic Education Using Project Citizen Model in Indonesia." *Journal of Psychological & Educational Research* 23, no. 2 (2015); Muhammad Japar, "The improvement of Indonesia students 'engagement in civic education through case-based learning'." *Journal of Social Studies Education Research* 9, no. 3 (2018): 27-44.

⁴⁸ Suzanne Mettler, and Joe Soss. "The consequences of public policy for democratic citizenship: Bridging policy studies and mass politics." *Perspectives on Politics* 2, no. 1 (2004): 55-73.

⁴⁹ Derick W. Brinkerhoff, and Anna Wetterberg. "Gauging the effects of social accountability on services, governance, and citizen empowerment." *Public Administration Review* 76, no. 2 (2016): 274-286.

engagement. In Singapore, for instance, civic education is designed to promote a deep understanding of citizenship rights, rule of law, and the legal system's functioning, thus preparing citizens for active participation in legal and social reforms. The integration of constitutional law and human rights education has led to a highly aware and engaged population, which has supported the country's democratic institutions.

Comparatively, Indonesia faces unique challenges, such as its diverse population and the legacy of political control over educational content. However, lessons can be drawn from Singapore's systematic approach to integrating legal education across all levels of schooling, ensuring that students not only learn about their legal rights but also engage critically with legal reforms.⁵⁰ The focus on critical thinking, active citizenship, and social responsibility could be further incorporated into Indonesia's civic education programs, especially in regions where legal education remains underdeveloped.

From a global perspective, countries like Finland have also set an example by making civic education an integral part of their education system. Finland's approach, which emphasizes democratic values, human rights, and the role of citizens in lawmaking, offers a model that Indonesia could adapt.⁵¹ By focusing on citizen engagement, legal literacy, and rights-based education, Indonesia could create a more robust civic education program that not only teaches Pancasila but also empowers citizens to engage directly with the legal system and demand reforms where necessary.

⁵⁰ Li-Ching Ho, "'Freedom can only exist in an ordered state': Harmony and civic education in Singapore." *Journal of Curriculum Studies* 49, no. 4 (2017): 476-496.

⁵¹ Patricia Bromley, and Elina Mäkinen. "Diversity in civic education: Finland in historical and comparative perspective." *Journal of International Cooperation in Education* 14, no. 2 (2011): 35-50; Judith Torney-Purta, "Patterns in the civic knowledge, engagement, and attitudes of European adolescents: The IEA Civic Education Study." *European Journal of Education* 37, no. 2 (2002): 129-141.

Pancasila and Legal Reform: Case Studies and Practical Implications

A. *Case Study 1: Reforming Indonesia's Anti-Corruption Legal Framework*

Pancasila has played a significant role in shaping Indonesia's approach to anti-corruption laws and initiatives, particularly through its emphasis on social justice, integrity, and a just and civilized humanity. The principle of social justice, as articulated in Pancasila's fifth precept, serves as a fundamental basis for addressing corruption and promoting accountability in governance. Corruption undermines the fair distribution of resources and access to justice, directly contradicting Pancasila's ideals of fairness and the common good. In this regard, anti-corruption reforms in Indonesia, such as the establishment of the Corruption Eradication Commission (KPK), can be viewed as a practical manifestation of Pancasila's commitment to social justice and ethical governance.⁵² The KPK, a crucial body for investigating and prosecuting corruption cases, has become one of the most successful and publicly supported legal reforms in post-Reformation Indonesia.

Civic education has played a key role in strengthening public awareness and activism around anti-corruption efforts. By educating citizens on their rights and the importance of accountability in public office, civic education fosters a culture of resistance to corruption. The integration of Pancasila's values into civic education has helped encourage public demand for transparent and accountable governance. Initiatives like the "*Anti-Corruption Campaign*" in schools and communities have utilized Pancasila's emphasis on justice and humanity to instill values of ethical behavior and integrity in young citizens.⁵³ In

⁵² Dwi Wulandari, and Dinie Anggraeni Dewi. "Implementasi Nilai Pancasila: KPK Sebagai Upaya Mengatasi Kasus Korupsi di Indonesia." *Edumaspul: Jurnal Pendidikan* 5, no. 1 (2021): 565-579; Berlian Hanifatuz Azzahrah, et al. "Korupsi Sebagai Tindak Penyelewengan Pancasila Sila ke-5." *Jurnal Ekonomi, Sosial & Humaniora* 4, no. 4 (2022): 32-41.

⁵³ Jamie S. Davidson, "Politics-as-usual on trial: regional anti-corruption campaigns in Indonesia." *The Pacific Review* 20, no. 1 (2007): 75-99; Dairabi Kamil, et al. "Fighting Corruption Through Education in Indonesia and Hong Kong: Comparisons of Policies, Strategies, and Practices." *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)* (2018): 155-190.

this way, the public's growing demand for legal reforms in the anti-corruption domain is not only a result of institutional changes but also of a legal consciousness rooted in the democratic and justice-oriented values of Pancasila.

However, despite these successes, challenges remain in the fight against corruption. Political interference, under-resourced institutions, and a culture of impunity still hinder progress. This tension between legal reforms and entrenched political interests requires further work, particularly through civic education programs that highlight the importance of democratic accountability and the active participation of citizens in legal reforms.

B. Case Study 2: Strengthening Human Rights Protections

Pancasila's principles of justice and humanity have been critical in the development of Indonesia's human rights framework. The second precept of Pancasila, which emphasizes a just and civilized humanity, has been foundational in the incorporation of human rights protections into national law. Over the years, human rights advocacy in Indonesia has used the ethical teachings of Pancasila to challenge human rights abuses, calling for the protection of indigenous rights, freedom of expression, and civil liberties. In response to historical injustices, such as those during the authoritarian New Order regime, the post-Reformation era saw the establishment of the National Commission on Human Rights (*Komnas HAM*) and a series of legal reforms aimed at protecting citizens' basic rights, such as the Human Rights Court Law (2000) and the Anti-Torture Law (1999).⁵⁴

Civic education has been instrumental in strengthening public awareness of human rights.⁵⁵ Educational initiatives, both at the

⁵⁴ See Kenneth Christie, and Robert Cribb. *Historical injustice and democratic transition in Eastern Asia and Northern Europe*. (London: Routledge Curzon, 2002); Klaus H. Schreiner, "Remembering and Forgetting 'Lubang Buaya': The 'coup' of 1965 in contemporary Indonesian historical perception and public commemoration." In *Historical Injustice and Democratic Transition in Eastern Asia and Northern Europe*. (London: Routledge, 2003), pp. 57-78.

⁵⁵ Audrey Osler, and Hugh Starkey. *Teacher Education and Human Rights*. (London: Routledge, 2017); Audrey Osler, *Human Rights and Schooling: An Ethical*

secondary and tertiary levels, have aimed to connect the abstract concept of human dignity enshrined in Pancasila with tangible legal protections and responsibilities. For example, the Human Rights Education Program promotes understanding of human rights as fundamental legal protections under Indonesian law, ensuring that citizens not only understand their rights but also know how to seek redress for violations.⁵⁶ By emphasizing justice and humanity, Pancasila's integration into the curriculum helps students recognize the inherent connection between their rights and the larger societal commitment to equality and dignity.

Despite significant progress, challenges persist in the practical enforcement of human rights. Weak judicial independence, legal restrictions on freedom of speech, and discriminatory practices still limit the full realization of human rights protections in Indonesia. Civic education must continue to foster an environment where citizens understand the value of human rights and the mechanisms in place to protect them, and where they are empowered to challenge violations.

C. Case Study 3: Strengthening Democracy and Rule of Law

Civic education has played a key role in ensuring that Indonesian citizens understand their role in the democratic governance process, a concept directly rooted in the Pancasila principle of democracy guided by wisdom. After the fall of the New Order regime in 1998, Indonesia undertook significant legal reforms to establish a more democratic system characterized by freedom of expression, judicial independence, and citizen participation in governance. The inclusion of democratic values from Pancasila into the legal system, particularly after the 1998 Reformasi period, laid the groundwork for the expansion of civil liberties, the establishment of direct presidential elections, and the decentralization of political power. Pancasila's principles have also

Framework for Teaching for Social Justice. (New York: Teachers College Press, 2016).

⁵⁶ N. Susilawati, and Bambang Niko Pasla. "Application of Pancasila as the Ethical System of the Indonesian Nation." *Jurnal Prajaiswara* 1, no. 1 (2020): 20-28; Ario Putra, "Interpretation of Human Rights in the Pancasila Ideology and Implications for Unity and Integrity in Indonesia." *Jurnal HAM* 13 (2022): 1-14.

influenced legal reforms aimed at strengthening the independence of the judiciary, ensuring the rule of law and safeguarding freedom of expression.⁵⁷

Civic education plays a central role in ensuring that citizens are not only aware of their democratic rights, such as voting, but also understand their role in safeguarding democratic institutions. It promotes the notion that democracy is not just about the election process, but also about the ongoing participation of citizens in legal and social reform. Students and the general public are encouraged to engage in civil discourse, advocate for legal reforms, and hold institutions accountable. The integration of Pancasila's democratic ideals in civic education helps students appreciate the importance of the rule of law and democratic governance and fosters a culture of active citizenship.

However, challenges remain in ensuring that the rule of law is equally applied across all regions and that democracy is fully realized. Despite legal frameworks guaranteeing democracy, issues like electoral fraud, judicial corruption, and political manipulation still undermine democratic institutions.⁵⁸ This highlights the need for continuous civic education to deepen citizens' commitment to democratic principles and provide them with the tools to challenge threats to democracy.

Challenges in Applying Pancasila to Legal Reform

Despite its strong foundation in Indonesian ideology and governance, applying Pancasila to legal reform presents several challenges. One significant issue is the tension between traditional cultural practices and the modern values enshrined in Pancasila. Many local practices, which are deeply rooted in customary law (*adat*), sometimes conflict with the principles of equality, justice, and

⁵⁷ See Jawahir Thontowi, et al. "Transformation of Pancasila and the Rule of Law: A Comparative Study and Analysis of National Development Before and After Government Reformation." *SHS Web of Conferences*. Vol. 204. EDP Sciences, 2024; Constantinus Fatlolon, "Pancasila Democracy and the Play of the Good." *Filocracia* 3, no.1 (2016): 70-92.

⁵⁸ Zezen Zaenal Mutaqin, "The Strong State and Pancasila: Reflecting Human Rights in the Indonesian Democracy." *Constitutional Review* 2, no. 2 (2017): 159-188.

democracy advocated by Pancasila.⁵⁹ In some regions, traditional norms and practices that may not align with human rights or gender equality continue to hold significant influence, creating a complex challenge for legal reformers who must navigate between respecting local cultures and enforcing national legal principles based on Pancasila.

Another critical challenge is the influence of political elites, who may manipulate Pancasila's principles for political or personal gain. In certain instances, Pancasila has been used as a tool for consolidating political power rather than promoting genuine reform. The danger of politicizing Pancasila is that it may lead to selective implementation of its principles, where legal reforms are advanced in some areas but stalled in others that do not align with the interests of powerful elites. This potential for misuse underscores the need for continuous critical engagement with Pancasila's values and the legal reforms it inspires.⁶⁰

The integration of Pancasila into legal reforms in Indonesia has significantly influenced key areas such as anti-corruption efforts, human rights protection, and the strengthening of democracy.⁶¹ The case studies demonstrate that civic education plays a critical role in reinforcing these reforms by raising public awareness and fostering active participation in legal and democratic processes. However, challenges remain in ensuring that Pancasila's ideals are consistently applied across all aspects of governance and that its principles are not

⁵⁹ Christine Edith Pheeny, "Pancasila culture and social justice." In *Research for Social Justice* (Routledge, 2019), pp. 157-162; Sartika Intaning Pradhani, "Traditional rights of indigenous people in Indonesia: legal recognition and court interpretation." *Jambe Law Journal* 1, no. 2 (2018): 177-205.

⁶⁰ Otto Gusti Ndegong Madung, and Winibaldus Stefanus Mere. "Constructing Modern Indonesia Based on Pancasila in Dialogue with the Political Concepts Underlying the Idea of Human Rights." *Journal of Southeast Asian Human Rights* 5, no. 1 (2021): 1-24; Nuzon Sugito, Ratu Aulia, and Lisa Rukmana. "Pancasila as the Establishing Ideology of Nationalism Indonesian Young Generation." *1st International Conference on Character Education (ICCE 2020)*. Atlantis Press, 2021.

⁶¹ Bobi Aswandi, and Kholis Roisah. "Negara Hukum dan Demokrasi Pancasila dalam Kaitannya dengan Hak Asasi Manusia (HAM)." *Jurnal Pembangunan Hukum Indonesia* 1, no. 1 (2019): 128-145; Iskandarsyah Siregar, "Phenomenological Views of Pancasila Perspectives about Democracy." *Polit Journal Scientific Journal of Politics* 3, no. 3 (2023): 170-181; Melly Nia Aprianti, "Corruption in the Study of Pancasila Studies." *Jurnal Scientia Indonesia* 2, no. 2 (2016): 141-162.

manipulated for political purposes. Addressing these challenges requires a continued commitment to strengthening civic education, ensuring that citizens are fully informed about their rights, responsibilities, and the importance of legal reforms in creating a just and equitable society.

Conclusion

In summary, this paper has explored the foundational role of Pancasila in shaping Indonesia's legal system, highlighting its critical influence on legal reform efforts. Pancasila's five principles provide not only a moral and ideological framework but also a practical guide for legal reform, particularly in areas such as anti-corruption, human rights, and democratic governance. The integration of Pancasila's values into Indonesia's civic education system has played a significant role in raising legal awareness and fostering a more engaged citizenry. By teaching citizens about their rights, responsibilities, and the democratic ideals enshrined in Pancasila, civic education has contributed to a more informed public that actively participates in shaping legal and social reforms.

However, challenges remain in fully realizing the potential of civic education and Pancasila in driving legal reforms. While significant strides have been made since the Reformation era, gaps in the quality and consistency of civic education across regions continue to hinder its effectiveness. Political dynamics and the potential misuse of Pancasila for political gain also pose obstacles to truly embedding its principles into the legal system. Moreover, the education system must continue to evolve to address emerging challenges in governance and law, including corruption, inequality, and human rights violations, in order to foster a legal system that is more inclusive, fair, and just for all Indonesians.

Looking ahead, the future of legal reform in Indonesia will depend on strengthening the connection between Pancasila, civic education, and the legal system. Expanding and deepening civic education to include a stronger focus on legal literacy and democratic engagement can empower citizens to play an active role in advocating for change and holding the government accountable. As Indonesia continues its journey toward a more just society, reinforcing the integration of Pancasila into both legal practice and education will be critical. Sustained efforts to promote Pancasila's values of justice, social

welfare, and democracy will be essential to addressing the ongoing challenges in the legal system and ensuring that the legal reforms of the future benefit all Indonesians.

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Acknowledgment

None

Funding Information

None

Conflicting Interest Statement

There is no conflict of interest in the publication of this article.

Publishing Ethical and Originality Statement

All authors declared that this work is original and has never been published in any form and in any media, nor is it under consideration for publication in any journal, and all sources cited in this work refer to the basic standards of scientific citation.