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How does Pancasila work to solve social problems?

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ABSTRACT: This study discusses the relationship that Pancasila has with the way it is used to overcome social problems that exist in Indonesia. This study uses the literature review method which explains that researchers in working only use sources from other research materials. The results obtained from this study are that to overcome social problems in the form of poverty, it is necessary to apply the fifth principle of Pancasila that all Indonesian people have the right to get the same thing and there is equality both at the level of the economy, education, and health. Furthermore, for the problem of war, it can be overcome by reflecting the first precept that every society has the right to choose what it believes in so that usually in its teachings it does not allow war except in special situations such as upholding justice. In the further context, for LGBT, it is necessary to apply the second principle that every human being has manners so that these LGBT actors should be embraced so that they can return to normal and not discriminate.

KEYWORDS: Pancasila, Problem Solving, Social Problem, LGBTQ, Law and Society

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I. INTRODUCTION

Indonesia is one of the developing countries in this Southeast Asian region, even though Indonesia has a lot of wealth and abilities that actually exist to make Indonesia more advanced than it is today. Actually, there are many problems that Must be faced by Indonesia to become part of a developed country, one of which is solving social problems in Indonesia. Social problem recognized as a deviation or the existence of things that are not appropriate in the cultural element or elements of society where these differences can endanger the life of a social group or hinder the realization of what is the main desire around the social.¹

Many social problems have occurred in Indonesia for a long time. The problems include:²

1. Poverty

This poverty is the inability experienced by a person or in a group to meet the needs of primary needs in life.³

¹ Soerjono Soekanto, *Sosiologi Suatu Pengantar*. Jakarta: PT Raja Grafindo Persada, 2015.

² Soekanto, 2015

³ Furthermore, it is emphasized that poverty is a condition where there is an inability to meet basic needs such as food, clothing, shelter, education and health. Poverty can be caused by scarcity of means of meeting basic needs, or difficulty accessing education and employment. Even further, there are at least three aspects that cause poverty and/or poverty still occurs, first, the Structural aspect: The social structure of

2. Crime

Rationing is an act taken by someone whether it is done intentionally or not and then the action will harm themselves and harm the surrounding community as if they feel unsafe in the scope of the area. This prosecution can have many causes, one of which is discrimination and social inequality that has become ingrained in Indonesia so that inevitably he or she has to do this,

society in Indonesia often makes it difficult for poor people to access social services to meet their needs. There are many rules or policies that are not pro-poor. Many social services are less accessible for the poor. For instance: education services, superior schools are only easily accessible to children who are well off. Quality health services are only easily accessible by wealthy citizens, etc. Even though the government is currently trying to reduce this gap, the reality still shows this. Second, the Cultural Aspect: There are still many of our values or culture that influence people to stay in poverty. For example, the value of many children, lots of sustenance, manganese or manganese that is important to get together, marriage at a young age, the value of unlimited inheritance, and so on. Third, Relative Poverty: In this case it is more about the government's failure to see the diversity or diversity of Indonesian society. The government has always created poverty alleviation programs that are the same for all people, even though our society is very diverse. Poverty measures or indicators that are used are only macro indicators, so that poverty alleviation activity programs are made the same for all of Indonesia. At the national level it may not be a problem. However, local government courage is needed to make poverty indicators that are more specific and appropriate to their respective regions, then produce programs that are specifically relevant to the social context of the people in their respective regions. See also Debrina Vita Ferezagia, "Analisis tingkat kemiskinan di Indonesia." *Jurnal Sosial Humaniora Terapan* 1, No. 1 (2018); Vania Grace Sianturi, M. Syafii, and Ahmad Albar Tanjung. "Analisis Determinasi Kemiskinan di Indonesia Studi Kasus (2016-2019)." *Jurnal Samudra Ekonomika* 5, No. 2 (2021): 125-133; Bariyyatin Nafi'ah, "Analisis Faktor-Faktor Yang Dapat Mempengaruhi Pengentasan Kemiskinan di Indonesia (2016-2019)." *Jurnal Ilmiah Ekonomi Islam* 7, No. 2 (2021): 953-960; Dwi Rani Puspa Artha, and Teguh Dartanto. "The multidimensional approach to poverty measurement in Indonesia: Measurements, determinants and its policy implications." *Journal of Economic Cooperation & Development* 39, No. 3 (2018): 1-38; Syech Idrus, and Lia Rosida. "Poverty in Indonesia: Critical Review." *Archives of Business Review* 8, No. 6 (2020).

either personal satisfaction or carrying out his obligations to make a living.⁴

3. Broken Home

In this modern era, this can happen because of differences related to race, religion, and economic factors, resulting in divisions in the family because the family fails to carry out what has become its duty.⁵

⁴ Social change experienced by a society often raises social problems. Social problems arise due to striking differences between values in society and the existing reality. One of the social problems that often occur in people's lives is crime or crime. Crime is a form of deviation committed by a person or group of values and norms or laws and regulations that apply in society. Even in some studies, it is said that there are two factors that influence the emergence of criminal acts, namely: Internal factors, including one's mental condition, one's educational level, and one's position in society. External factors are related to economic factors (price changes, poverty, unemployment, urbanization) and religious factors (lack of understanding of religion). See Ridwan Arifin, "Legal Reform Discourse in Indonesia and Global Context: How Does the Law Respond to Crime." *Journal of Law and Legal Reform* 1, No. 2 (2020): 193-196; Yozi Aulia Rahman, and Affandi Dwi Prasetyo. "Economics and crime rates in Indonesia." *JEJAK: Jurnal Ekonomi dan Kebijakan* 11, No. 2 (2018): 401-412; Jayyidan Falakhi Mawaza, and Abdussatar Khalil. "Masalah sosial dan kebijakan publik di Indonesia (Studi kasus UU ITE No. 19 Tahun 2016)." *Journal of Governance Innovation* 2, No. 1 (2020): 22-31; Sahat Maruli Situmeang, "Fenomena kejahatan di masa pandemi Covid-19: Perspektif Kriminologi." *Majalah Ilmiah UNIKOM* 19, No. 1 (2021): 35-43.

⁵ Broken home is a situation when the household no longer functions as a family unit. The causes can be violence, mental health disorders, financial problems, to differences in beliefs. As a result of this problem, children have the potential to experience emotional and social disturbances. In general, a broken home is synonymous with parental divorce. However, psychologically, children can feel a broken home in a family that is actually still intact. Usually, this condition is triggered by the behavior of parents in an authoritarian home, showing violence, and actions that threaten the safety of other children. See also Nurtia Massa, Misran Rahman, and Yakob Napu. "Dampak Keluarga Broken Home Terhadap Perilaku Sosial Anak." *Jambura Journal of Community Empowerment* 1, No. 1 (2020): 1-12; Wilma Fransisca Mamuly, and Magdalena Paunno. "Dampak Psikologi dan Sosial Terhadap Kesehatan Mental Anak Korban Broken Home di Desa Hattu Kabupaten Maluku Tengah." *TRIK: Tunas-Tunas Riset Kesehatan* 11, No. 1 (2021): 17-20; Desi Wulandari, and Nailul Fauziah. "Pengalaman remaja korban broken home (studi kualitatif fenomenologis)." *Jurnal*

4. The problem of the younger generation in modern society
In a society that is on the verge of change, the younger generation feels that their seola is squeezed by long-standing norms and newly formed norms. The older generation feels that age is everything so that the younger generation who have the ability do not have the opportunity to prove about how the abilities they have because of the limitations of the older generation. Because of these things, education is needed, especially from the closest people such as family. In modern times, there are many young people who do not get the guidance they should get so many are blind about how to behave in this time.
5. War
The wars that have been going on for a long time are mostly due to the existence of a lot of differences in views, opinions and forms of opposition from around. These wars often cause chaos for both the victorious and defeated countries in the war because the sacrifices spent on a war are certainly not small both from energy and natural resources.
6. Violation of the norms of Society
In living in society, norms are needed in daily life in order to be able to regulate society so that they are considered to have politeness and customs. Generally, these norms have existed for a long time, therefore also problems related to violations of norms may have existed for a long time such as prostitution, children's delinquency, alcoholism and homosexuality.
7. Population
In Indonesia, every year it always experiences a significant increase in the number of people in the country. Indeed, the state

needs a population for development and the state is required to put the welfare of its country first. In regulating welfare, it is necessary to have regulations related to population growth such as planning programs or migrating to areas that are still minimally populated. This is so that welfare can be felt by all Indonesian people, but unfortunately until now the growth rate is still considered high so that there are many gaps in society.

8. Environmental Life

In problems related to the environment, often the community in their activities uses a lot of chemicals that can damage the surrounding environment. Even because of the large number of surrounding environments that have been damaged, there are a lot of communities around the place affected by diseases due to the impacts caused by excessive use of chemicals.

9. Bureaucracy

In the bureaucracy, there are a lot of models that exist and there are even bureaucracies that anchor or launch activities in the government. In this case, what is intended is a bureaucracy that hinders the performance of the government, which is often referred to as redtape. This type of redtape is a bureaucracy that often carries out its activities and forgets what the purpose of has been forming the bureaucracy.

In explaining that social inequality is an uneven result of the access that people have to economic resources. Therefore, the problem of inequality is the result of problems related to justice received by society related to social environmental problems.⁶

⁶ Mochamad Syawie, "Kemiskinan dan Kesenjangan Sosial," *Informasi* 16, no. 03 (2011): 213–19.

Social problems can actually be addressed by sharing ways with various efforts both from the government and from the community itself, but now I will discuss how to solve these social problems using Pancasila which is the basis for all Indonesians both in law, customs, and other things. Pancasila is a characteristic of the personality of the Indonesian nation. In the further, the entire content of the precepts contained in Pancasila is manifested in the form of mental attitudes and behaviors and deeds. The precepts of divinity, humanity, unity, peoplehood and justice were compiled because they were raised directly from the side of the value of the life of the Indonesian nation so that it was considered to reflect the Indonesian nation. In addition to being considered as the personality of the nation, Pancasila is also considered as a guideline for the Nation because all the precepts contained in Pancasila are believed by all Indonesian people to be used as guidelines in the life of society and nation and give rise to strong puzzles to be realized in daily life. When considered as a guide in life, Pancasila will always coexist in life and be used as a rule in acting.⁷

Quoted from Pancasila is used as a view in the life of the nation and state. Pancasila is referred to as values that are in accordance with the conscience of all Indonesian people because it comes from the personality of the nation where in the preparation of this Pancasila, every precept that is passed is all assessed by observing how and

⁷ Aulia Nur Jannah, and Dinie Anggraeni Dewi. "Implementasi Pancasila dalam Kehidupan Sosial Budaya di Masyarakat Abad-21." *Jurnal Pendidikan Tambusai* 5, No. 1 (2021): 931-936; Andriani Safitri, and Dinie Anggraeni Dewi. "Implementasi Nilai-Nilai Pancasila sebagai Pedoman Generasi Milenial dalam Bersikap di Media Sosial." *EduPsyCouns: Journal of Education, Psychology and Counseling* 3, No. 1 (2021): 78-87; 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).

what happens in Indonesia. Pancasila is also used as the foundation, as well as the motivation for all good deeds in life.⁸

Pancasila, which we know so far, is the ideology of the Indonesian nation for a long time, therefore this ideology should not only be a symbol but also the values contained in it can be used in the life of the nation and state, one of which is in dealing with problems that arise in our country so that we can apply the values contained in it⁹

Quoting from Pancasila is a vitalist that binds all legal subjects in Indonesia morally. This means that every part of the subject of Indonesian state life is obliged to practice pancasila and carry out its functions in realizing the ideals of the Indonesian nation, namely an independent, united, fair and sovereign Indonesian State.¹⁰ In educational institutions, learning related to Pancasila has been given. This type of Pancasila education aims to make students who are in educational institutions become Indonesian citizens who are able to be popular, have the ability to assess the situation well, and are religious¹¹.

The value of values reflected in Pancasila quotes from explaining each meaning in the precepts of pancasila, among others for the first

⁸ Meisya Siti Zainab and Dinie Anggraeni Dewi, "Peran Pancasila dalam Menumbuhkan Nasionalisme Bagi Warga Negara Indonesia," *Rhizome :Jurnal Kajian Ilmu Ilmu Humaniora* 1, No. 3 (2021): 1–7.

⁹ Sulistyorini Sulistyorini, "Pancasila as a Paradigm for Modern Indonesia Defense," *Social Sciences, Humanities and Education Journal (SHE Journal)* 1, No. 1 (2020): 32–39, <https://doi.org/10.25273/she.v1i1.5856>.

¹⁰ Agna Suaila and Johny Krisnan, "Menggali Kembali Peran Pancasila Sebagai Ideologi Bangsa dan Dasar Negara dalam Pembangunan Hukum Nasional di Era Global," *Law and Justice* 4, No. 1 (2019): 46–55, <https://doi.org/10.23917/laj.v4i1.8066>.

¹¹ Sukmawati Sukmawati, "Pelaksanaan Implementasi Penguatan Pendidikan Karakter Integritas dalam Pembelajaran Pendidikan Pancasila dan Kewarganegaraan," *Jurnal Edu Civic* 5, No. 02 (2019).

precept, the value for this first precept involves religious elements and is not only fixated on one religion because in Indonesia there is more than one type of religion embraced by our society. For the second precept, the value that is reflected is harmony in terms of activities of order and order because each community that contributes carries out what has been assigned so as to create a harmonious atmosphere. For the third precept, the value reflected is togetherness. In overcoming problems and in activities, it is better for us to do it with mutual cooperation and work together so that activities can be completed faster. Furthermore, the fourth precept is the value contained, namely peace, where all elements involved in a matter are required to be able to control themselves and not seize what is in the interests of others and every decision taken is the result of a decision that is agreed by all parties without any objections because this is a joint activity. The last one is the fifth Pancasila precept, namely that all people are required to get the same treatment and rights received from others even though they have differences in status and elements in society.¹²

II. METHODS

This study used the Literature Review as a type of research methodology. According to Hasibuan, literature review is a method used in research that contains descriptions of theories, creations and other research materials obtained from reference materials as a foundation so that they can be used as a basis for research.¹³ In addition, the definition of literature review is a study carried out by

¹² Rivzal Putra Sakti, "Studi Tentang Tata Cara Masyarakat To Kaili Rai dalam Mempertahankan Budaya dan Adat Melalui Upacara Nogunti Vo di Kelurahan Baiya Kecamatan Palu Utara Ditinjau dari Nilai-Nilai Pancasila," *Jurnal Edu Civic* 1, No. 2 (2013): 1–11.

¹³ A. Muri Yusuf, *Metodelogi Penelitian*. (Padang: UNP Pers, 2005).

researchers on an issue by identifying verified and relevant sources that are related to the problem they want to discuss.¹⁴

Literature review is a research method that contains a collection of theories, discoveries, and research materials from other research that will be used as a reference from current research. The description is expected to better explain the framework of thinking about the problem that has been explained in the problem formulation. Literature research is carried out to find out what research has been done and that has elements of similarity in current research. This method is carried out by using the method of research materials carried out reading, understanding, criticizing, and reviewing from these various sources. This literature review contains arguments, summaries, and speculations from the author about several library sources. The results of research carried out by other researchers can be included as a comparison of the views that will be written by researchers in this study. All arguments that do not come from the author must mention where the source of the argument comes from, and the systematics that is focused on the source of the library follows the established rules.

III. SOCIAL PROBLEMS: SOME CURRENT DEVELOPMENT IN INDONESIA

There are many social problems in Indonesia, such as poverty, war, and the LGBT phenomenon that is rife in Indonesia. This social problem is a problem that arises due to the element of difference in society. Due to differences in society, of course, it must also be

¹⁴ Mahi Hikmat, *Metoda Penelitian*. (Yogyakarta: Graha Ilmu, 2011).

resolved in a way that has a connection about differences as well, namely Pancasila. Because of Pancasila, Indonesia is still united today even though it has a lot of differences in culture, race, language, and much more.

1) Poverty as Social Problem: How Pancasila solve this?

Poverty is one of the social problems owned by Indonesia. The government, in its efforts to reduce poverty, has strategies that can be used to overcome poverty in Indonesia. This strategy is quoted from and divided into four clusters, namely:¹⁵

- a. Cluster I: in this cluster, the government provides program coverage to overcome poverty with integrated family-based social assistance which includes Public Health Insurance or JAMKESMAS, Family Hope Program or PKH, rice for poor families or Raskin, and poor student assistance or BSM.
- b. Cluster II: in this cluster the government provides coverage of programs to overcome poverty based on community empowerment where the program for this cluster is called the National Program for Community Empowerment or PNPM.
- c. Cluster III: in this cluster the government provides program coverage to overcome poverty based on the empowerment of micro and small economic enterprises where this program is given in the form of People's Business Credit or KUR.
- d. Cluster IV: in this last cluster, the program used to overcome poverty is in the form of the Pro Rakyat Program where this program provides basic facilities needed by the community,

¹⁵ Hermanto Siregar Akhmadi, and M Parulian Hutagaol, "Pengembangan Agribisnis Sebagai Strategi Penanggulangan Kemiskinan Di Perdesaan," *Jurnal Manajemen dan Agribisnis* 13, No. 3 (2016): 240–53, <https://doi.org/10.17358/jma.13.3.240>.

especially for those who cannot afford it at a low price and of course in coordination activities with the area to be targeted with this program.

It is known from Jhingman that there are several main characteristics of developing countries that are the cause and effect of poverty itself. First, the facilities and infrastructure for education are inadequate so that many residents are illiterate and do not have the competence of expertise which is very much needed in the workforce. Then the second, the facilities owned in the health sector are considered bad so that many people have poor nutrition which results in the absence of productive workers. Finally, the third is that residents who work in agriculture and mining use outdated materials and do not take advantage of advanced technology by using the necessary machinery.¹⁶

In the journal cited based on the Bali Province, the poverty alleviation program that exists in the area that is effective is education and health, therefore the community feels more about what the benefits of these two things are. Meanwhile, the food security program is still considered less effective than the two. Furthermore, it is also stated that agencies in Indonesia are making efforts that can be done to help reduce poverty in Indonesia. IDT, the establishment of Family Welfare Savings (Takesra), Family Welfare Business Cooperatives (Kukesra), to the Social Safety Net Project (JPS), District Development Program (PPK), Urban Poverty Reduction Program (P2KP) and others. All programs that have been mentioned have the aim of

¹⁶ Baiq Tisniwati, "Analisis Faktor-Faktor Yang Mempengaruhi Tingkat Kemiskinan di Indonesia," *Jurnal Ekonomi Pembangunan* 10, No. 1 (2012): 33, <https://doi.org/10.22219/jep.v10i1.3714>.

alleviating poverty and improving the welfare of the people in Indonesia.¹⁷

These two things that have been mentioned in two different journals are arguably a pilot for the 5th Pancasila precept, namely about the social justice of all Indonesian people, where every Indonesian is entitled to what is already its basic right, and the Indonesian people also have the right to be as prosperous as other people because we also live in an Indonesian country rich in democracy.

Quoting from proving that there are several factors that affect the number of underprivileged people in Bali Province in the 2005-2008 period, namely:¹⁸

- a. Inflation factors that have a positive but not significant effect: in this case it shows that inflation that occurs is indeed one of the causes of the poor in Bali, but this inflation is not the biggest factor in the occurrence of poverty in Bali Province
- b. Unemployment has a significant positive effect on poverty: this means that unemployment is the biggest factor among the poor people in Bali Province. How can they not be poor if they don't get a job because if they only rely on help from others, they may feel like they are incapable.

Discussing inflation, inflation is one of the causes of the social problem of poverty in Indonesia, this is because inflation is a condition that occurs in goods and services where this condition is

¹⁷ Wayan Windia, "Sekali Lagi Tentang Pengentasan Kemiskinan (di Bali)," *Piramida* 11, No. 1 (2015): 1-7.

¹⁸ I.G.W Murjana Yasa Ni Putu Ayu Purnama Margareni I Ketut Djayastra, "Faktor-Faktor Yang Mempengaruhi Kemiskinan di Provinsi Bali.," *Jurnal Ilmu Ekonomi* 12, No. 1 (2016): 101-110.

the price that is pegged to increase and occurs continuously. Therefore, for people who have a fairly low income, there will be a condition where a decrease in purchasing power occurs which is used to buy daily necessities and will continue to the money owned by traders will decrease along with inflation, therefore this circle of kinan is difficult to end ¹⁹.

In it turns out that it is proven that there is an influence between the increase in population on the level of welfare of the people. The population growth that occurs in developing countries over time will reduce the welfare of the community and many people will fall into poverty. These things happen because population growth is not controlled so that economic development goals are not achieved.²⁰

In one of the precepts of Pancasila, namely the first precept related to the One Godhead, one of the religions embraced by the Indonesian nation is Islam. In public welfare journals, reducing poverty can be done with methods in Islam. In this case, social welfare can be maximized if the allocation of economic resources is also maximized. In terms of poverty, there are actually many poor people who are just waiting for help and do not make the necessary efforts to meet their own needs because the person in charge of life is the person himself and not others. However, this is not a barrier to what the Islamic economic concept will do because its role is aimed at overcoming the level of welfare of the people by doing work because they need money to buy all the necessities and property they have can be used for infaq, alms or zakat so as to be able to help the government in

¹⁹ Imelia Imelia, "Pengaruh Inflasi Terhadap Kemiskinan Di Propinsi Jambi," *Jurnal Paradigma Ekonomika* 1, No. 5 (2012): 42–48.

²⁰ Cokorda Gede Surya Putra Trisnu and I Ketut Suidiana, "Pengaruh Pertumbuhan Penduduk, Pengangguran, dan Pendidikan Terhadap Tingkat Kemiskinan Kabupaten/Kota Provinsi Bali," *E-Jurnal EP Unud* 8, No. 11 (2019): 2622–2655.

raising or shrinking the existing poverty rate. One of the religions embraced by the Indonesian people is Islam. Quoted from Islam, the main problem with social inequality is distribution.²¹ If the government's policy of distributing sources of wealth and mandatory rights through distribution such as zakat, it will greatly help reduce the social inequality that exists in Indonesia because in Islam it is explained about how the property is owned, how to get it, and a good way to manage it.²²

Efforts to reduce poverty in Madura are mentioned in the five pillars, namely the first one, namely expanding job opportunities in order to create a social environment that can make the poor get opportunities. Second, community empowerment where this effort is useful to expand the participation of the poor to contribute to decision-making that concerns the public so that they can all get what is already rightfully theirs. The third is to increase production capacity which serves to further develop the capabilities of the poor so that they can take advantage of developments in the current era. the fourth is social protection by providing a sense of security to the elderly and poor people affected by both natural disasters and the impact of democracy in Indonesia. Finally, the fifth, is a regional partnership that aims to reimagine cooperation in the local, regional, national, and international spheres in order to help the previous four efforts.²³

²¹ Ahmad Soleh Sakni, "Konsep Ekonomi Islam Dalam Mengentaskan Kesenjangan Sosial: Studi Atas Wacana Filantropi Islam dalam Syari'at Wakaf," *Jurnal Ilmu Agama* 14, No. 1 (2013): 151–166.

²² Abdain, "Peran Sistem Ekonomi Islam dalam Menanggulangi Tingkat Kesenjangan Sosial," *Jurnal Muamalah IV*, No. 2 (2014): 15–26

²³ Jufriadi Jufriadi, "Faktor-Faktor Yang Berpengaruh Terhadap Kemiskinan di Kabupaten Sampang, Madura," *Jurnal Ekonomi Pembangunan* 13, No. 2 (2016): 252, <https://doi.org/10.22219/jep.v13i2.3901>.

In the results of the analysis that explains how the relationship between government spending aimed at the education sector and the health sector for the poor in East Java Province. In this journal, it was found that the expenditures made by the government produced negative results and it was proven that there was no impact on efforts to reduce the poverty rate in East Java Province. So it can be known that the programs that run in the education sector are not on target to the poor so that there are still many who do not have a proper education. Furthermore, the health sector is said to have a positive impact but still cannot reduce the poverty rate in East Java Province. This certainly has a reason because in this health sector the budget that has been issued by the government is right on target for the poor in East Java Province, but the reason for not being able to reduce the poverty rate is because there is a misalignment between the jobs provided by the government and improving health in the community so that it can potentially cause a high birth rate. ²⁴

Quoted from Law No. 32 of 2004 concerning local governments, it is expected to be able to carry out what has become its obligation to improve the quality of human resources in every region in Indonesia even from the aspects of health, education, and income. When there has been an increase, it is expected that the number of participations carried out by the community in helping the development in the region is expected. Because lawmaking is also based on Pancasila, it is unlikely that this law will harm the community, both rural communities and people in urban areas because Pancasila is actually

²⁴ Naylal Fithri and David Kaluge, "Analisis Pengaruh Pengeluaran Pemerintah Sektor Pendidikan Dan Kesehatan Terhadap Kemiskinan di Jawa Timur," *Jurnal Ekonomi Pembangunan* 15, No. 2 (2017): 129, <https://doi.org/10.22219/jep.v15i2.5360>

a principle adopted by the Indonesian nation in order to make Indonesia better.²⁵

2) *War as Social Problem: How Pancasila solve this?*

War is an action in the form of action or not where this action occurs due to differences between the two camps until it is felt that there is no other way out besides war to defend oneself or one's group. However, in the journal it is quoted that christians strongly reject actions that follow the war because it will always lead to war. Therefore, in being told how the attitude that should be carried out when there is a war is, among others:²⁶

a. Not resisting

The church community is of the view that war is one of the types of sins for which this sin has been planned, therefore the Church and the followers of Christ are not allowed to engage in war.

b. War of justice

In addition to there being a christian who remains on his stand not to fight, it turns out that there is a constancy that other christians have, namely that they think that the church has the right to judge anyone who commits a crime.

c. Crusade

The crusades were considered in those days by the Roman Catholic Church to be a true and just type of warfare. Who considers warfare to be sacred and is the will desired by God with

²⁵ Adelfina Adelfina and I Made Jember, "Pengaruh Pertumbuhan Ekonomi, Kemiskinan, Dan Belanja Daerah Terhadap Indeks Pembangunan Manusia Di Kabupaten Kota Provinsi Bali Periode 2005 - 2013," *E-Jurnal EP Unud* 5, No. 10 (2016): 1011-1025.

²⁶ E. Pandjaitan, "Sikap Gereja Kristiani Terhadap Peperangan," *Jurnal Koinonia* 9, No. 1 (2015): 81-92.

the aim that this kingdom of diversity must emerge and exist in all parts of this country.

In the teachings carried out by Christians, we can actually connect it with our ideology, namely Pancasila. In the first Pancasila sil that the Indonesian nation has the right to embrace the desired religion and carry out what has become its obligation. Therefore, if christianity argues that war is not allowed because it hurts each other among people, then it is welcome to remain firm with what has become its establishment as well as for those who think that gereka has the right to punish sinners, this certainly cannot apply in Indonesia because Indonesia is a country that moves with existing laws with Pancasila in addition to the Basic Law 1945 as the basis because in Pancasila every human being is considered valuable and should not be deprived of his rights. Similarly, for khatolics who think that war is holy because basically every religion that exists in this part of the country has freedom about how humans believe it as long as it is not misleading. Because in explaining that Religion and belief in God is a matter that concerns the relationship between a people and the god he believes in and because the state does not have the right to force its people to only embrace one religion, therefore this is related to the first Pancasila precept.²⁷

Furthermore, in Islam, like all the events that have occurred in wars since the time of the Prophet Muhammad SAW as our last prophet, the Muslim people fought only to uphold justice, human rights or rights as followers of Islam, and still tolerate the enemy encountered on the battlefield. It can be seen that islam never makes war on the

²⁷ Tukiran et al., "Hubungan Pembelajaran PPKn dengan Pengamalan Nilai-Nilai Sila I Pancasila," *Jurnal PPKn* 7, No. 2 (2019).

grounds of controlling the enemy side in an untrue way because they have a responsibility to be proved before justice in general.²⁸

In addition, during the wars that occurred in Indonesia in the past before we could liberate ourselves as an independent nation, there were many proud heroes of Indonesia who died because they were unable to survive during the war to defend the Indonesian nation. Therefore, with the initiative of the Indonesian citizens, they thought about independence while Japan was still caught off guard. Quoted from that Soekarno said that only a nation that dares to fate in its own hands will be able to stand alone, of course, strongly. In Soekarno's meeting with young people from all over the Indonesian nation and in the deliberations at that time, all agreed to liberate Indonesia. This is a reflection of Pancasila, namely the 4th precept where in wanting a consensus in the circle of deliberations requires the word consensus or even needed the word, we want the same thing because the agreement made by Soekarno and young people from all over Indonesia was able to make Indonesia independent on August 17, 1945.²⁹

3) *LGBT*

Quoting in Before in 2016, there are a lot of gender minorities who live in tolerance and prejudice in society. It turns out that there are so many LGBT people in Indonesia living life without revealing their original orientation to the community so that they can be protected from discrimination carried out by the surroundings. However, when

²⁸ Abdul Ghofur Maimoen, "Peperangan Nabi Muhammad SAW. dan Ayat-Ayat Qitâl," *AL ITOAN* 1, No. 1 (2015): 1-24

²⁹ Leonard Bayu Laksono, "Pendidikan Kewarganegaraan Mengusung Pancasila Sebagai Konsensus Sosial, Kontrak Sosial, dan Social Imaginary," *Integralistik* 30, No. 2 (2019): 150-161, <https://doi.org/10.15294/integralistik.v30i2.20876>.

it started in 2016, government officials, along with the military, as well as religious groups, raised concerns about intolerance towards LGBT people, so that the human rights of LGBT people were further damaged because of their actions. The Minister of Defense considers that activists who fight for the right to LGBT people are considered a Proxy War for the Indonesian nation. This type is dangerous because we cannot know who our enemy is because everyone who fights for LGBT rights is also being ordinary around us and suddenly we could have been brainwashed to help them in upholding justice for cornered LGBT people in Indonesia.³⁰

As evidenced in Indonesia, it is proven that throughout 2019-2020 there were 15 employees who were fired due to sexuality. The reason is because such sexual orientation falls into the category of despicable and is an attitude that is considered to be detrimental to discipline as a soldier of the state. Although there are many of the developed countries in this area that have allowed various people with orientations such as gays and lesbians to enter the military, of course, Indonesia is not required to follow the trends that exist in developed countries. Because Indonesia from the beginning had a thought with all these developed countries so that it could follow the regulations that had been³¹ set in Indonesia only. This of the causes that causes this deviation is the delivery of information that is not on target, causing children who still have not reached puberty to experience behavior, especially sexuality behavior. Therefore, because this is a problem that can be affected by children who have not experienced puberty, it is necessary to have education about sex in children who

³⁰ Fitri Atmoko and Antara, ""Permainan Politik Ini Menghancurkan Hidup Kami" Kelompok LGBT Indonesia dalam Ancaman," *Human Right Watch*, 2016.

³¹ Sasmito Madrim, "Soal LGBT, Komisioner Komnas HAM Serukan TNI-Polri Buat Aturan Lebih Jelas," *VOA*, 2020.

are still at an early age so that they can form an understanding of information about how sexuality does not fall further into unwanted things, especially being only willing to the same sex.

From the research presented in the ³² evidence that the majority of Indonesians reject the existence of gay or lesbian perpetrators who are included in LGBT with a percentage of 60%. They argue that LGBT is actually a behavior that has deviated from our Pancasila teachings with all the values contained in Pancasila ranging from divine precepts to justice precepts. Society argues that this related behavior about LGBT does not bring any benefit, but instead presents a lot of negative impacts such as norms that already exist in society become damaged, there is a possibility of contracting sexual diseases due to these differences, and in the long run humans can experience extinction because these LGBT people are only related to the same sex and will not be able to produce offspring to multiply mankind. that exists on this earth.

Judging from the Resolution issued by the United Nations that raises the issue of human rights violations related to gender identity and sexual orientation, this resolution is the foundation for LGBT people to uphold human rights. However, in Indonesia, all forms of drowning must be based on laws and regulations and Pancasila which we know as the philosophical foundation in the life of the nation and state. Human rights derived from Pancasila mean that the implementation of the right to uphold human rights must look at the

³² Khairun Nisa D N R, Nur Sophia Matin, and Rize Budi Amalia, "Sarana Edukasi Pop Up Sebagai Upaya Preventif Penyimpangan Lgbt Pada Anak Prapubertas Di Indonesia," *Jurnal Ilmiah Bidan III*, No. 3 (2018): 20–26.

values that have been contained in Pancasila and not carry out arbitrarily without caring about the philosophy of the nation.³³

Quoting from the explanation that this LGBT activity and community is considered to have violated the values contained in Pancasila. In the first precept on religion, it is proved that the state has the right to interfere in religious affairs, one of which is related to marriage. It is stated that the marriage was a merger between a man who would become a husband and a woman who would become an isrei. Therefore, the behavior caused by LGBT is contradictory because they are basically only attracted to the sesame sex instead of the opposite sex. Then in the second precept the whole society is obliged to uphold the dignity of themselves and others without the need to discriminate by enforcing everyone's human rights.

Therefore, all LGBT people are actually entitled to what has become their human right not to get bad treatment from others but unfortunately in our environment, they are still not accepted by the Indonesian people because they are considered to violate the norms that already exist in Indonesia. Furthermore, in the third precept, because Indonesia is a country consisting of many differences from each region, therefore in addition to the existence of legal norms there are also norms that are applied to each region. It is actually an absolute thing for the understanding that couples are male and female. So, LGBT people who like and pair up with the same sex are considered to be violating the rules of norms in both regions and legal norms. Then in the fourth precept in social life, everyone is expected to be able to make wise decisions in terms of deliberation both in daily

³³ Hariyani Samsu, "Kedudukan Lesbian, Gay, Biseksual, Dan Transgender (LGBT) di Indonesia Ditinjau dari Perspektif Hak Asasi Manusia," *Lex Et Societatis* 6, No. 6 (2018): 13–20.

life and for state life. With the LGBT phenomenon, if the whole society agrees and equates the opinion that LGBT is wrong then of course this will be contrary to the 4th precept, therefore the government should not legalize marriage laws just to uphold the human rights of LGBT people. Finally, in the fifth precept, the meaning of fairness taken is broadly then whether it is fair to all Indonesian people. If LGBT disrupts the existing order in the neighborhood, then of course this is contrary to the fifth precept.³⁴

Society or people who experience confusion in sexual orientation or gender identity should not be discriminated against and alienated, they should all be approached we embrace because basically we are all civilized beings according to the second precept and hope that with the embrace, we give can help them return to the right path and normal like any other society.

Quoted from Pancasila is actually one of the lessons whose knowledge has been given as long as we start school. This type of Pancasila education is a lesson that provides training to each student to be able to study, analyze, and solve problems that occur in nation and state development with Pancasila as the ideology and basis of the state used by the Indonesian nation. As taught to respect each other despite having different religions because everyone has the right to choose what they want to be convinced according to the first precept. Then every student is expected to be able to have the ability to empathize and have a conscience because humans should have adab in socializing. Furthermore, in addition to respecting those who have differences in religion, Indonesian people are required to respect

³⁴ Wawan Setiawan and Yudhitiya Dyah Sukmadewi, "Peran Pancasila Pada Era Globalisasi' Kajian Terhadap Pancasila dan Fenomena Lgbt (Lesbian,Gay,Bisexual,Transgender) di Indonesia," *Jurnal Dinamika Sosial Budaya* 19, No. 1 (2017): 126–147, <https://doi.org/10.26623/jdsb.v19i1.691>.

anyone who has differences with themselves even though it is a culture or race because basically Indonesia is rich in diversity. Then every time you want to solve a problem or want something in a group life, it's a good idea to communicate with each other first, such as holding a deliberation to find out the results and ideas of everyone's thoughts and the way out is the result of agreement agreed by all members in the deliberation so that it can run smoothly. And lastly,

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In the level of inequality that has existed in Indonesia since 2011 continues to increase even though it is in a relatively moderate state. This is more striking in urban and rural communities. Rural poverty is more severe than in urban areas, this is because residents in rural areas prefer to work in the agricultural sector rather than people in urban areas who choose to work formally such as in companies. We can actually overcome this by using one of the precepts in Pancasila, namely the last precept, namely social justice for all Indonesians. Because if people in urban areas get facilities from the government and it is complete, the government should provide the same facilities to rural areas such as improvements to distribute clean water, for the agricultural sector to be given tools that can help farmers when they are in the fields. ³⁶

Based on Pancasila and the Law, the goal of the Indonesian economy is to achieve social justice, therefore the banking sector is expected to

³⁵ Yayuk Hidayah, Nufikha Ulfah, and Suyitno, "Analisis Pendekatan Pembelajaran Mata Kuliah Wajib Umum Pancasila Dan Pendidikan Kewarganegaraan Di Perguruan Tinggi," *Jurnal Pancasila dan Kewarganegaraan* 4, No. 1 (2019): 22–33, <https://doi.org/10.24269/jpk.v4.n1.2019.pp22-33>.

³⁶ Iwan Prasadjo, "Perkembangan Tingkat Kemiskinan dan Kesenjangan Sosial Regional di Indonesia 2011-2015," *Jurnal Ekonomi* 22, No. 1 (2017): 22–36, <https://doi.org/10.24912/je.v22i1.179>.

be able to assist in realizing these goals. Why the banking sector, this is because of the³⁷banking sector which functions as an agent of development or who has the ability to invite the public to make distributions related to their assets through finance. The banking sector is considered one of the important roles in achieving economic goals. It can be known that if the banking sector experiences a setback or even collapses, it will certainly affect the economy at the national level, this has been proven when there was an inflation around the 90s in the past the crisis experienced by the banking sector so that it also affects the Indonesian economy. This alone can explain based on the third precept of unity that should strive to overcome problems in Indonesia, especially social problems such as poverty, is not only the task of the government, but also the task of the private sector as an intermediary or path that can connect the community to be able to contribute to development in Indonesia.

However, when the government and even the private sector have tried as much as possible to help overcome social problems in Indonesia by studying based on Pancasila, it turns out that there are still many people from Indonesia who have a lack of understanding regarding Pancasila. Quoted from a survey conducted by Kompas media that reported in June in 2008, it shows that the understanding possessed by the Indonesian people about Pancasila has turned out to be little or arguably decreased. Of the 48.4% of interviewees aged 17 years to 29 years old could not correctly say about the values contained in Pancasila. Then 42.7% of the speakers were wrong in mentioning the principles contained in Pancasila. And furthermore,

³⁷ Chalid Husen, David Kaluge, and Yogi Pasca Pratama, "Kajian Nilai-Nilai Pancasila di Sektor Perbankan: Peningkatan Peran Perbankan dalam Pemerataan Sebagai Wujud Dari Keadilan Sosial di Perekonomian Indonesia," *Jurnal Ilmu Ekonomi Dan Pembangunan* 15, No. 2 (2015): 1–23.

60% of the speakers with an age range above 46 years and above, incorrectly mentioned the principles contained in Pancasila. This is certainly bad news, especially for the generations of the nation who should have understood how the foundation is owned by Indonesia and the struggle that must be done to continue to set this foundation. If the community alone has shortcomings in understanding how Pancasila and the values contained, then every problem that exists in Indonesia will certainly be more difficult to realize so that it is completed immediately because every policy made by the government is always based on Pancasila.³⁸

IV. CONCLUSION

Social problems aren't problems that arise in the community because they are caused by differences or there are things that deviate from a real thing such as culture and norms in Indonesia and this can result in the threat of social groups in the social environment and difficulties to achieve state goals, one of which is to achieve the welfare of all Indonesian people. The problems of social problems that have occurred in Indonesia have occurred for quite a long time, including poverty, crime, family disorganization, problems faced by the younger generation in the current modern era, war, violations of norms in society, population, environment, and bureaucracy. Because there are so many social problems that exist, the discussion is only taken for the categories of poverty, war, and LGBT which are considered to violate the norms that already exist in society. In terms of poverty, there are actually many things that affect the occurrence

³⁸ Aulia Nur Jannah and Dinie Anggraeni Dewi, "Implementasi Pancasila dalam Kehidupan Sosial Budaya di Masyarakat Abad-21," *Jurnal Pendidikan Tambusai* 5, No. 1 (2021): 931–36.

of poverty in an area such as inflation in the country, the number of unemployed, the lack of jobs, the lack of compliance that people have at the lower level, low economic figures and much more. Therefore, many local governments and central governments are making all necessary efforts to help reduce the poverty rate because if the poverty rate is higher, of course the country will be farther from the word prosperous because in its society there are still inequalities, especially in terms of income figures in the economy, various efforts have been made. Efforts made by the government such as assistance programs for the poor, health service assistance programs, educational assistance programs for the poor and many more in order to reduce the poverty rate in each region. The efforts made by both the central and local governments, the private sector and assisted by the community support the value that is stated in the 5th precept which means that all people have the right to get the same thing without discrimination because [there is a basis for all Indonesian society to be *Rhak* gets the same social justice regardless of which circle he belongs to. Next is war, although the war in Indonesia did not occur frontally in Indonesia but rather secretly as under the word justice, fighting for the rights that we all fought to fight for what has really become our freedom. In accordance with the first precept that every Indonesian citizen has the right to choose what religion he believes in, in every religion that is believed there are some disagreements related to war. In the teachings taught to Muslims, war is allowed if it is based on upholding justice, fighting for human rights, and when in war there is tolerance given to the enemy besides that it is not allowed to carry out war because in religion it is not taught to be allowed to commit violence. Furthermore, for Christians they think that in war it is not permissible to interfere and remain neutral but there are times when the church thinks that they have the right to punish anyone who commits a crime. Furthermore, many

people think that war is not allowed but if the war is judged to be true and try to uphold the justice that exists because they consider that war is holy and is the path given by their god then they will go to war, one of which is a crusade. In fact, every religion taught never teaches to be violent but if it is necessary there are many things that can support it. The next social problem is the violation of norms in society in the form of LGBT. So far, LGBT people who are part of the minority live by not revealing their sexual orientation because if they show it then of course they will get bad treatment from around such as discrimination, exclusion, degradation, and many others actually. LGBT is a lot of people who consider that this form of behavior has deviated from the values of Pancasila, one example is in the first precept that although every citizen has the right to embrace the religion he wants to embrace, but when it comes to pairing and marriage, it is still only a union between a man as a husband and a woman as a wife, therefore many people think that these LGBT people have smeared the values contained in Pancasila with his deeds. But still to deal with this matter, society should cooperate with them more sincerely because basically all human beings have a custom that must be applied which is in accordance with the second precept so that it can help these LGBT perpetrators to get out of misleading circles.

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COMPETING INTERESTS

The Authors declared that they have no competing interests.

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Some people seem to believe that for each problem there is a solution readily available - a solution that can be promptly achieved by passing a law and voting some money. I think of this as the vending machine concept of social change. Put a coin in the machine and out comes a piece of candy. If there is a social problem, pass a law and out comes a solution.

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