

SOCIAL JUSTICE DIMENSION IN PANCASILA PHILOSOPHY

Bambang Teguh Handayo

ABSTRACT

In dealing with justice dimension in Pancasila Philosophy, we have to study: What the justice is, is justice a part of human dignity. Aristoteles said justice is wisdom connecting directly with state welfare. He divides justice into general justice and special justice. In Philosophy of Pancasila mentions of social justice for all of Indonesian people without any exception to build an Indonesian social welfare. This statement to manifest in daily life of social, nation and state hoping to build a justice and welfare for Indonesian society based on Pancasila.

Keywords: Social Justice Dimension, Pancasila Philosophy.

INTRODUCTION

Pancasila is a basic of Indonesia state who found by Indonesian founding father. The 5th basic principle: Democracy which is guided by the inner wisdom in Unanimity arising out of deliberation among representatives social justice for the whole of the people of Indonesia.

Basic idea for social justice to claim every part of society give a role part in order to get the result of welfare. The exploitation of human by the human must be abolished. There is no a strong party to oppress another, justice, working and living for all getting for social welfare (Noor M.S Bakry, 1994:71)

Based on the background can be asked:

1. What is social justice?
2. Is social justice a human destiny?

DISCUSSION

A word "Justice" is from Arabic, coming to Indonesia with Islam in XIII century. In fight, justice as a claim for witness in front of court in fight, a witness must be just in order to be believable.

In general opinion, justice as a wisdom. Fight is equal to Aristoteles view which says justice as a wisdom closed to state welfare.

Aristoteles divide justice into general and special in total justice. General Justice is the whole and perfect wisdom for applying in general interest particularly state interest. In Aristoteles view, general justice equal to legal justice. Legal justice claims action must be stand by legislation or legal state to reach general welfare. General Justice needs the whole wisdom for all which equal to law and moral. In this case, justice sees as a particular wisdom.

General justice is different from special justice. Special justice is a special wisdom like bravery, wisdom, and matigheid. Special justice is no implication for deed support by general motive or social motive but connect to personal. Justice located between giving too much and a little, in other word to give for each of right. Aristoteles divide general justice, are:

- a. Commutative justice
- b. Distributive justice
- c. Revenge justice

Commutative justice is for civil case, exchange contract and compensation. Achievement is equal to contra achievement. Commutative justice is zakelijk, is about a price and goods without counting the quality of subject. Distributive justice come into force in public transportation in state society.

Distributive justice come into force in duty dividing or social burden, to share state attribute and sharing a dignity. To measure of dividing is comparison or proportionality in dividing burden or attribute and dignity of the citizen by the state based on the different of the human their selves. in the quality different the burden and honour to share between the citizen or member of society. Revenge justice (judicative) come into force to criminal law. The measurement is a proportionality the punishment is equal to crime or violation had been done.

The illustration by Soerjono Soekanto can be illustrated that the children, even instinctively can feel what justice is the illustration could be described:

Once upon time, there was an argument between the children of X family a is the oldest and D is the youngest of the family. There was an easy case, about cake sharing was injustice in their opinion. Yet, the mother had divide in equal sharing piece, it was seem they had an equal sharing piece of cake. People would be sure that a just sharing piece of cake, but the children had felt

injustice. As a matter of fact, A had a little piece of cake before sharing and D saw by the chance in a opinion, he must have been a bigger piece because the oldest.

Everyone could be had at the same experience, but different story, nevertheless the main problem is justice. Everyone has a just feeling and there is a fulfill their feeling, but they have different feeling for justice it is the main problem of man and justice dispute (Soerjono Soekanto, 1983:156).

To understand a justice in society, we aware to develop society needs a principle human developing for the people, man must have been cultured. Culture means man result and activity to heat nature for living interest.

Justice limited by *tribuere jus suum cuique*, means "Give everyone their right" when human born is a personal but potentially must have been developed to be perfect personal. Doing the call and duty, prepare device in need so that he owns the right, all is the human right the right for human no giving by group and state, Day by day, human knows the right and finally make a complete list in United Nation for Universal Declaration of human right (1948), Further, describe and applied on economic, social, politic and citizenship, race discrimination forbidden and woman emancipation.

Justice orders we must respect to the rights and forbid to break and rob the other, to respect is a just. The duty and right is a correlation, the right for one is a duty for other to respect for.

Injustice in society and a great gap the have and the have no, between the powerful and man in the street, hard working to fulfill their needs, closely be a victim of cruel, separate potential, tension conflict the a state salvation and the duty execution.

In state life, Indonesian which proclaim on 17 August 1945 mentions justice for fundamental in Preamble Indonesian Constitution (UUD 1945) was endowed by Pancasila as an Indonesian Base Philosophy.

As a measurement of justice is the 5th principle: Social justice for the whole of the people of Indonesia, must have been the same with character and condition by the inner of Indonesian, in fact, justice is equal to fulfill the duty for the right in human life, as a reality of human, and in this case, duty prefer to right on the state relation to support duty and the citizen mentioned as a distributive justice. On the contrary between citizens as an compulsory support for the state mentioned as a legal justice, between the same citizen mentioned as a reciprocal commutative justice (Notonagoro, 1982: 52-51).

Further, Notonagoro says in fact Indonesian people as a born supported social justice, manifestation of God Creature had reflected for human right and duty, on living side by side for the same citizen and God Creature to do and enjoy the equality, freedom, authorized by personal in balancing for reality as social creature on effort and fulfill interest, needs, material and spiritual life goes with God creature and human dignity as a personal.

- a. Because their life is right and duty for life.
- b. So that the right and duty to get everything had the right for interest and living needs.
- c. In fact, no their effort but the right and duty for life, absolutely with human dignity.

The right for life, the right and duty for interest, living needs, including the right for life utility, the right and duty for happiness life is united absolutely with duty for the right- life for duty, the right –duty for interest, basic living needs, including the right – duty for utility/ the right-duty for happiness life from the same nation, as the same God creature in balancing justice of harmony, dynamic equal to human as a God creature and human dignity as a personal.

Social justice in Preamble of Constitution (UUD 1945) had no mean for Indonesian people only, but for all people around the world. In this case, actually mentioned on the 4th preamble: To form "Indonesian government (is also for)" the world order based on freedom and eternal peace and social justice.

In international view, social justice can be found in the main thinking of no separation national with internationalism, Our nation is no chauvinisme we go to the world unity, the world solidarity and the world of nation.

As a part of the record can be said: The fundament of the relation between nationalism and internationalism could be returned by monodualism of humanity removing on state manifestation

In connection with social justice could be returned by monodualism of humanity, Gajah Mada University in Scientific Discussion Book conclude on Indonesian State, social justice contains unchanged unity of personal interest or special interest and general interest in dynamic balance which one is priority between two interest, depend on the situation and period for our situation and period now, general interest is a priority. Social justice can be explained:

- a. Justice in social life includes all national life for all Indonesian people.
- b. The idea for just and prosperity social, material and spiritual equal for all Indonesian people.
- c. The balance between the right and duty, advance love and developed in harmony of good value Indonesian nation.
- d. Social justice value contain and inspired by God principle, humanity, united and sociality (Noor M.S. Bakry, 1994: 165).

In the 5th principle of Pancasila manifestation should be existed in day life, society, nation and state of Indonesia with every nation in the world by International social order.

CONCLUSION

Description above shows Pancasila as a base of state describes about justice concept tends to social justice, further conclude:

- a. In living side by side must have been a social justice, because the interest and living needs every people can be fulfill together, in other word, social justice is destiny for the interest and absolute living needs that is the main of social justice.
- b. Because of the destiny grows into inner human life and social justice is destiny for human monodualism character or unity of personal and social creature destiny.

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Bambang Teguh Handayo
Faculty of Law,
University of 17 Agustus 1945, Semarang
Email: bambangteguhhandoyo@gmail.com