

Interpreting the principles of Pancasila through the lens of deontological ethics philosophy and its implications for moral education in Indonesia

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INFORMASI ARTIKEL	ABSTRAK
<p>Sejarah Artikel: Diterima: 2025-12-21 Disetujui: 2026-02-03</p> <p>Kata kunci: Pancasila Filsafat Etika Deontologis Pendidikan Moral</p> <p>Keywords : Pancasila Values Deontological Ethics Philosophy Moral Education</p>	<p>Pemahaman Pancasila seringkali masih bersifat normatif dan sempit atau kurang berfungsi sebagai pedoman nyata dalam pengambilan keputusan moral, khususnya ketika masyarakat dihadapkan pada persoalan etika kontemporer. Maka dari itu, diperlukan suatu pendekatan yang mampu menjembatani kesenjangan antara Pancasila sebagai dasar moral normatif dan praktik moral konkrit dalam kehidupan sehari-hari. Penelitian ini menggunakan <i>literature review</i> dengan pendekatan analisis kualitatif interpretatif terhadap sumber sumber Pancasila, filsafat moral, dan pendidikan moral. Hasil pembahasan menunjukkan adanya koherensi normatif antara prinsip-prinsip etika deontologis dengan nilai-nilai Pancasila. Temuan ini menegaskan bahwa Pancasila dapat dipahami sebagai sistem kewajiban moral kolektif bukan sekedar simbolik. Implikasi penelitian ini menekankan perlunya reorientasi pendidikan moral Pancasila menuju pembentukan kesadaran kewajiban moral yang rasional dan reflektif.</p> <p>ABSTRACT</p> <p><i>The understanding of Pancasila is often still normative and narrow, or does not function as a practical guide in moral decision-making, especially when society is faced with contemporary ethical issues. Therefore, an approach is needed that can bridge the gap between Pancasila as a normative moral foundation and concrete moral practices in everyday life. This study uses a literature review with an interpretive qualitative analysis approach to sources of Pancasila, moral philosophy, and moral education. The results of the discussion show that there is normative coherence between the principles of deontological ethics and the values of Pancasila. These findings confirm that Pancasila can be understood as a system of collective moral obligations rather than merely symbolic. The implications of this study emphasize the need to reorient Pancasila moral education towards the formation of a rational and reflective moral obligation consciousness.</i></p>

Introduction

In the era of digitalization and globalization, the Indonesian people face increasingly complex moral challenges. Social transformation marked by the development of information technology has brought both positive impacts and threats to the moral values that form the foundation of national life. One clear symptom of this moral problem is the rise of social intolerance, which often manifests itself in the form of hate speech and discrimination in public spaces, especially in digital media. The current phenomenon of intolerance not only damages social harmony but also reflects a weakening of citizens' respect for cultural diversity and beliefs in a pluralistic society such as Indonesia, thereby eroding the harmony of meaning in each of its pillars. (Basuki, 2025). In addition to the phenomenon of intolerance, bullying also often occurs among the younger generation, both physically and digitally, such as cyberbullying. This condition, where individuals free themselves from moral responsibility for wrongful actions, is a mechanism of moral disengagement. This is closely related to cyberbullying behavior among teenagers on social media (Ray, McDermott & Nicho, 2024). Various moral issues that have emerged in Indonesia, ranging from intolerance and bullying to digital violence, indicate a gap between the ideal values of Pancasila and the moral reality of society. Moral issues, especially among the younger generation, also indicate a decline in morals and ethics among adolescents and



university students. This is marked by a tendency to deviate from social norms and general ethics, such as gang fights, bullying, and the intention to engage in academic corruption (Kriswinarti, Christiani, Aunurrahman & Halida, 2025).

In the context of education, this condition shows that moral values have not been fully internalized or effectively internalized through formal and non-formal education processes. This statement is reinforced by Iriani and Paciana (2019) who argue that character education in Indonesia still faces various obstacles in shaping the moral attitudes and behavior of students in a tangible way. This situation poses a major challenge for the education system in Indonesia. This condition also demands a deeper reflection on what is meant by a moral life and how education should shape authentic moral awareness, especially the role of Pancasila in each individual. Pancasila is not only recognized as the foundation of the state and the ideology of the nation, but also as the moral and ethical foundation of life that is expected to shape the social character and ethical attitudes of citizens. However, the reality on the ground shows that the understanding of Pancasila is often still normative and narrow, that is, it is only understood as five principles that must be memorized, without a deeper explanation of how these values should be translated in the context of contemporary moral challenges. An emphasis on mastering facts without reflection and practical application is prone to producing a superficial understanding of values (Dolmans et al., 2016). Thus, Pancasila that is only memorized, remembering definitions, knowing basic information without understanding the meaning and analyzing it will make a person lack a moral framework for making decisions. This is also reinforced by Manuela and Tarigan (2025) who state that the application of Pancasila values in daily life is still inconsistent, particularly in terms of discipline, social responsibility, and practical moral decision-making. These conditions emphasize that a normative understanding of Pancasila is not sufficient to encourage citizens to face contemporary moral challenges such as intolerance, hoaxes, and unethical behavior in digital media.

The above problems have caused Pancasila to function poorly as a practical guide for moral decision-making, especially when society is faced with contemporary ethical issues. Therefore, an approach is needed that can bridge the gap between Pancasila as a normative moral foundation and concrete moral practices in everyday life, namely through a moral philosophy approach. Moral philosophy provides a rational basis for humans to judge actions as good or bad, right or wrong, by examining the basic principles that underlie morality. Unlike the normative approach, which only states what is and is not permissible, moral philosophy seeks to answer fundamental questions about why an action is considered moral and on what basis moral obligations must be obeyed. Moral philosophy plays an important role in building ethical reasoning because it helps individuals understand the rational basis of moral values, obligations, and responsibilities, so that morality is not understood as dogma, but as the result of rational reflection that can be accounted for (Landau, 2015). This approach is relevant for deepening understanding of Pancasila so that it does not stop at the symbolic level, but becomes a rationally understood ethical guideline. This is also reinforced by Meyer (2023), who states that strengthening moral reasoning through ethical philosophy contributes significantly to an individual's ability to understand and apply moral values consistently in social life.

The above explanation raises the idea of bridging the gap between normative understanding and actual moral practice through a moral philosophical approach, namely deontological ethics, which offers a rational and universal moral framework for assessing human actions. Deontological ethics emphasizes moral obligations as the basis of morality, not merely the consequences of those actions (Misselbrook, 2013). This approach helps provide a rational basis for moral judgment that does not depend solely on situational variations, making it a more stable ethical guideline. However, in reality, most studies of Pancasila focus on historical, constitutional, or pedagogical aspects without using the deontological moral theory framework as a philosophical analytical tool. This indicates a gap in research, whereby philosophical studies combining Pancasila and normative ethical theories such as deontology can make an important new contribution to the understanding of public ethics and national morality. Interpreting the principles of Pancasila from the perspective of deontological ethical

philosophy is also necessary to reveal the moral obligations contained in each principle in a rational and systematic manner and how this approach can be used as an idea in learning models to make them more relevant. This approach allows Pancasila to be understood not only as a normative ideology or a symbol of statehood, but as an ethical system that guides moral actions based on the principles of obligation, universality, and respect for human dignity. Thus, Pancasila can function more operationally and reflectively in dealing with contemporary moral issues and in the world of education. Its novelty lies in the fact that, unlike most studies of Pancasila, which tend to be normative, historical, and constitutionally juridical in nature, this research offers a new approach by placing deontological ethical philosophy as the main analytical tool in interpreting the principles of Pancasila.

Method

This study uses the literature review method, which is an appropriate method for establishing a conceptual foundation, identifying research gaps, and integrating various perspectives within a field of study (Snyder, 2019). A literature review was chosen because this study is conceptual and philosophical in nature, focusing on the development of a theoretical framework for interpreting the principles of Pancasila through the perspective of deontological ethics. Data analysis was conducted using descriptive qualitative analysis with an interpretive approach, namely interpreting and linking deontological ethical concepts with Pancasila values systematically. The interpretive approach in qualitative research is used to produce a deeper normative and philosophical understanding of the object of study (Creswell & Poth, 2018).

The literature analyzed was selected based on several criteria. First, the publication period was focused on the last ten years to ensure that the studies used represented the latest developments in the discourse on moral philosophy, Pancasila, and moral education. However, several major classical works, such as the thoughts of Immanuel Kant, were included as primary conceptual references due to their fundamental and timeless nature. Second, the types of sources used include reputable international journal articles (peer-reviewed journals), accredited national journal articles, and academic books relevant to the study of moral philosophy, normative ethics, Pancasila, and character education. The use of reputable and accredited journals is intended to ensure scientific quality, methodological accountability, and theoretical credibility of the arguments constructed (Snyder, 2019). Third, substantial relevance is the main criterion in the selection of literature that emphasizes the direct relationship between the reference source and the focus of the research (Booth, Sutton & Papaioannou, 2016). Therefore, the selected literature directly discusses (1) Kant's deontological ethical principles (moral obligations, categorical imperatives, and human dignity); (2) Pancasila as the moral and ethical basis of national life; or (3) moral education and character education from a philosophical perspective. Literature that is descriptive-normative without ethical analysis or that has no conceptual connection and research focus is eliminated at the initial selection stage.

Data analysis in this study was conducted through descriptive qualitative analysis with an interpretive approach. The three stages of data analysis in this study are as follows: (1) The first stage, concept reduction, is the activity of identifying, filtering, and focusing on key concepts from relevant literature as part of the data reduction process in qualitative analysis (Miles, Huberman & Saldana, 2014). At this stage, the researcher focused on core ideas such as moral obligations, universal actions, respect for human dignity, justice, and the principles of Pancasila, and eliminated information that did not directly contribute to the analysis objectives. (2) The second stage, thematic categorization, involves grouping the reduced concepts into specific categories of analysis as part of a thematic analysis that aims to systematically identify patterns of meaning and conceptual relationships (Braun & Clarke, 2021). At this stage, these concepts are classified into categories such as the compatibility between the principles of Pancasila and deontological ethics, as well as their implications for moral education in Indonesia. This categorization process allows researchers to see the coherence, intersections, and conceptual differences between the literature in a structured manner; (3) Third

Stage, philosophical interpretation, which is linking the thematic categories that have been constructed with a theoretical framework as part of the interpretation process in qualitative research (Creswell & Poth, 2018). At this stage, researchers not only summarize the views of experts but also conduct critical synthesis by interpreting conceptual findings through a deontological ethical framework as the main analytical tool. This interpretive approach allows for the emergence of theoretical contributions in the form of a more operational and reflective ethical framework for Pancasila, particularly in the context of moral education.

This article also presents a flowchart to clarify the conceptual framework and research logic that describes the systematic relationship between theoretical issues, analytical frameworks, interpretation processes, and normative and pedagogical implications. This flowchart begins with the identification of a theoretical gap in the study of Pancasila, namely the dominance of historical normative interpretations that do not explicitly use a deontological ethical framework. Furthermore, this study applies deontological ethics as an analytical tool to interpret the principles of Pancasila as a rational and binding system of public moral obligations. The results of this interpretation are then directed towards conceptual and practical implications for moral education in Indonesia, particularly in strengthening Pancasila and Citizenship Education (PPKn), through the reorientation of values education and the development of reflective learning and moral dialogue in the classroom. An explanation of this line of thinking is provided in Figure 1.

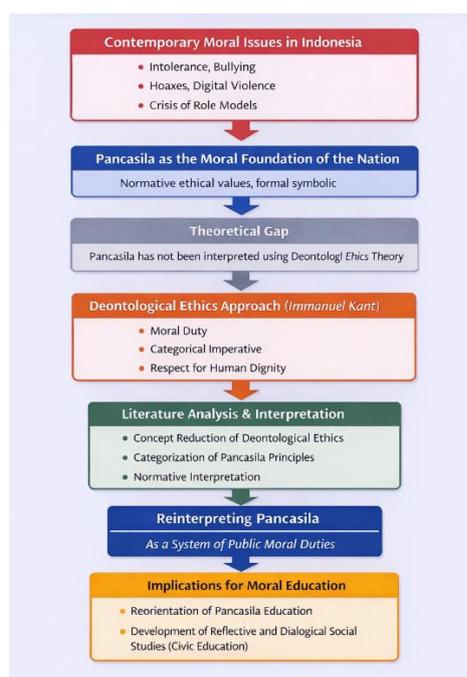


Figure 1

Thought process

Results and Discussion

The Compatibility of Pancasila Values with Deontological Ethical Principles

Deontological ethics has several basic principles, namely moral obligations, universality of actions through categorical imperatives, and respect for human dignity as an end in itself (Kant, 1997). These basic principles of deontological ethics are normatively in line with the fundamental values contained in Pancasila as the moral foundation of the Indonesian nation. In accordance with Kaelan's (2013) statement that Pancasila not only functions as the foundation of the state and political ideology,

but also contains ethical values that regulate human moral obligations in social, national, and state life. This is further reinforced by Notonegoro (1983), who states that Pancasila has a normative dimension that functions as a collective moral guideline for Indonesian citizens.

Deontological ethics developed by Immanuel Kant places morality as a matter of moral duty that must be obeyed by rational subjects, regardless of the consequences of an action (Kant, 1997). In this theory, an action is considered moral if it is carried out based on rational and universal obligations, not solely because of considerations of profit or practical consequences (Misselbrook, 2013). This is in line with the statement by Aini and Dewi (2022) that Pancasila as an ethical system affirms that Pancasila provides moral guidelines for individuals in social life, which include behavioral values such as honesty, loyalty, and responsibility, which must be carried out not because of the consequences but because they are moral obligations as citizens. Therefore, it can be concluded that Pancasila must also be practiced not because there are rules, fear of punishment, or desire for praise, but because it is felt to be morally obligatory. Pancasila serves as a shared moral guideline that should be the basis for citizens' inner considerations when acting, both in public and private spaces.

The second basic principle of Kant's deontological ethics is the universality of actions through the categorical imperative. Morality based on the categorical imperative is not derived from empirical observation or from the consequences of actions, but from a priori reason that is intrinsic to human rationality. This principle implies that moral actions are not merely individual choices, but principles that can be universally accepted and made into general laws by all rational agents (Barman, 2025). Pancasila as an ethical system also shows that the basic values of Pancasila are internalized in social behavior that reflects general moral aspects, such as respect for human rights, social justice, and the values of solidarity and national unity, which are universal values that are morally relevant to all citizens regardless of individual background or specific situational conditions (Priwardani, Monica & Yaasiin, 2020). Therefore, the values of Pancasila have a character that is more than just local norms, but serve as moral guidelines that are generally accepted by members of Indonesian society. The harmony between Pancasila and the principle of universality of action through categorical imperative lies in the fact that the values of Pancasila can be understood as moral principles that apply universally, not only in particular or pragmatic contexts, but as guidelines that can become common moral standards in the life of the nation and society.

The third basic principle of Kant's deontological ethics is respect for human dignity as an end in itself. Humans are seen as having intrinsic dignity that should not be treated merely as a means to the ends of others, but rather as moral subjects with their own value and purpose (Kant, 1997). A normative study of Pancasila ethics also affirms that respect for human dignity is a fundamental value, especially in the second principle. Pancasila as a moral foundation demonstrates recognition and protection of human dignity, so that every social, legal, and public policy action must respect these basic rights. The values of Pancasila are not only constitutionally normative, but also serve as ethical guidelines in social interactions among citizens (Darmawan & Rihmi, 2025). The similarity between deontological ethical principles and Pancasila values can be seen in that both ethical approaches place human dignity at the center of morality. This is the normative reason why humans should not be treated as mere tools, whereas in the context of Pancasila, human dignity is a noble value that must be respected in every social structure, law, and relationship between citizens.

Deontological Ethical Interpretation of each principle of Pancasila

The First Principle as an Internal Ethical Obligation

The first principle of Pancasila substantively demonstrates the recognition of God's existence, not merely in a ritualistic or doctrinal sense, but also as the moral and ethical foundation for human actions in communal life. The first principle of Pancasila contains a strong moral foundation and is a source of value orientation in shaping a religious, tolerant nation with high ethical standards (Nabila

et al., 2024). The recognition of God provides a transcendent dimension to the moral obligation of humans to act ethically and responsibly, both in their vertical relationship with God and their horizontal relationship with fellow humans. The first principle encourages each individual to internalize the moral values of their individual beliefs, thereby strengthening mutual respect and social harmony amid diversity of beliefs.

The compatibility between the first principle of Pancasila and deontological ethics can be seen from their shared emphasis on internal moral obligations in action. Within the framework of Pancasila, the value of belief in God serves as a source of ethics and moral awareness that is humanistic and religious in nature in social life (Soleha & Nurmayanti, 2025). In the context of deontological ethics, internal moral obligations (moral law within) are also emphasized as the basis for ethical actions, rather than consequential considerations (Kant, 1997). Based on this, there is a normative harmony between the first principle of Pancasila and deontological ethics in placing moral obligations as the foundation for dignified human actions in a pluralistic society.

Reconceptualizing divinity from a deontological perspective does not equate God with moral legal authority, but implies that human morality has a deep rational basis that requires transcendental assumptions about moral obligations. That is, although Kant's morality is constructed without relying on theological dogma, it still requires a reflective framework that resembles the religious dimension, namely that morality is not merely the result of empirical or utilitarian manipulation, but is rooted in universal moral obligations that apply unconditionally (Dendodi, Radiana & Simarona, 2023). This is in line with the understanding of Pancasila that the value of divinity provides a transcendent ethical dimension that directs humans to act not for profit or social status, but to fulfill moral obligations towards others and communal life.

The first principle of Pancasila can also be understood as a normative basis for public policy and social action that respects religious freedom and diversity of beliefs. Research conducted by Hamdan and Masyitoh (2025) shows that the principle of Belief in One God supports the formulation of inclusive state policies that promote tolerance and respect for various traditions and religions recognized in Indonesia without excluding any group. Therefore, the first principle of Pancasila facilitates the creation of a just and civilized social life. This interpretation can be developed philosophically in line with universal moral demands in deontological ethics, particularly the principle of respect for each individual as an autonomous moral subject who deserves respect. Based on the above explanation, the first principle of Pancasila affirms the internal moral obligation to act ethically based on rational awareness and moral responsibility to God, thus being in line with the principles of deontological ethics, which views morality as a universal obligation that must be obeyed not because the action is morally right.

The Second Principle as a Principle Against the Instrumentalization of Human Beings

The second principle of Pancasila, “Kemanusiaan yang Adil dan Beradab,” normatively affirms that humans must be treated as moral subjects who have inherent dignity and worth, not merely as a means to political, social, or economic ends. Studies on human rights in the context of Pancasila show that the second principle represents the recognition and protection of human dignity as a fundamental value of national life, so that human rights function not only as a constitutional norm but also as an ethical guideline in social actions and public policy (Darmawan & Rihmi, 2025). This statement is in line with Winarno (2019) thinking, which places Pancasila as a system of moral values for the nation that contains an ethical obligation to respect humans as dignified subjects in social and state life.

From the perspective of deontological ethics, human dignity stems from rationality and moral autonomy, namely the ability of humans to establish moral laws for themselves (Kant, 1997). Because they possess rationality and moral freedom, humans have intrinsic value that cannot be reduced to any instrumental value. Consequently, there is an absolute moral prohibition against treating humans

merely as instruments, both in interpersonal relationships and in social and political orders. This interpretation is reinforced by Wood (2008), who asserts that moral justice in the Kantian framework cannot be based on considerations of benefit or pragmatic consequences, but must be based on respect for humans as autonomous moral subjects.

Deontological ethical principles provide a coherent philosophical basis for interpreting the principle of Just and Civilized Humanity as an ethical principle that emphasizes the moral obligation to respect human dignity without discrimination. Within this framework, justice is not reduced to procedural or outcome-based justice, but is rooted in the normative recognition of universal human values. Korsgaard (1996) thinking emphasizes that the principle of humanity is the normative source of moral obligations because every human being must be treated as an end in themselves. This view is reinforced by Hill (2012), who emphasizes that respect for human dignity requires civility, namely a moral awareness not to demean, exploit, or instrumentalize other humans in social life.

Based on the above explanation, civilization in the second principle does not merely mean politeness or cultural norms, but is an ethical expression of respect for human dignity as the basis of moral justice and modern human rights. Therefore, it can be concluded that the second principle of Pancasila is normatively in line with the basic principles of deontological ethics. The value of humanity in Pancasila affirms the recognition of the intrinsic value of human beings that is inherent without conditions, in line with the deontological view that places moral obligations and respect for human dignity as the basis for ethical judgment. The second principle of Pancasila can be understood not only as a social norm or positive law, but as a normative ethical principle that is coherent with the deontological ethical framework in upholding humanity and moral responsibility in the life of the nation and state.

The Third Principle as a Rational Obligation of Citizens

The third principle of Pancasila, Indonesian Unity, emphasizes the moral obligation of every citizen to maintain the integrity and unity of the nation by setting aside personal and narrow group interests. This value of unity can be understood as a shared ethical commitment that guides individuals to act in the collective interest and for social harmony in a diverse society. The principle of Indonesian unity in Pancasila serves as a moral foundation for strengthening social cohesion and bridging cultural, religious, racial, and ethnic differences in the life of the nation and state. This value of unity helps society overcome potential conflicts and intolerance between groups by making Pancasila a common moral guideline in social interactions (Siburian, 2024). In addition, the application of the value of unity is also seen as an ethical instrument to prevent conflicts in the modern digital realm, such as hoaxes and polarization, so that social harmony is maintained (Wardani & Parida, 2025). Based on this, the third principle not only has a normative position in the text of Pancasila, but also functions practically as a moral guideline that directs the social actions of citizens towards a harmonious and inclusive life.

From a deontological ethical perspective, the value of unity can be interpreted through the principle of universality of action in the categorical imperative. An action can only be morally justified if the principle underlying it can be universalized without causing rational contradictions or damaging the conditions for moral coexistence (Johnson & Cureton, 2022). Based on this principle, actions that threaten national unity, such as inciting hatred, social polarization, or rejection of certain groups, cannot be tested as universal principles because if applied generally, they would actually undermine the possibility of rational coexistence. Conversely, actions that support solidarity, tolerance, and cross-identity cooperation can be understood as rational and universal moral obligations.

The interpretation of the value of Indonesian unity through deontological ethics also shows that unity is not the result of pragmatic compromise or utilitarian considerations alone, but rather a consequence of the moral obligation to respect the existence of others as part of the same ethical community. In contemporary social ethics studies, the principle of moral citizenship emphasizes that

individuals have an ethical responsibility to maintain a social order that allows everyone to live with dignity and equality (Habermas, 2015). This statement is also supported by Pancasila, which states that the internalization of Pancasila values in social life is the key to preventing exclusivism, narrow-minded fanaticism, and horizontal conflict. Pancasila is not only positioned as an ideological symbol, but as an ethical guideline that shapes the collective consciousness of society to prioritize the common interest over the interests of groups or individuals (Rahmadifa et al., 2025). Thus, unity is understood as a moral obligation of citizens in maintaining social harmony and stability in national life. This statement is further reinforced by Maswati (2024), who argues that the values of Pancasila, particularly the principle of Indonesian Unity, serve as an ethical framework that supports solidarity, integrity, and respect for diversity in national life. In the context of Indonesia's diverse society, this value of unity is an important moral value for avoiding discrimination, horizontal conflict, and social fragmentation.

The third principle of Pancasila emphasizes the need for collective awareness to maintain national unity amid cultural, ethnic, and religious diversity, so that unity is not just a slogan but also a moral foundation for social action and public policy. The value of unity plays a significant role in building an inclusive national identity and can reduce social conflict (Rizky et al., 2025). This statement can be understood to mean that the value of unity is an action that does not only prioritize personal or partial interests but is an action that is intended to be a general principle for all rational agents without moral contradiction. This perspective shows that the third principle is not only a socio-political foundation but also a universal moral obligation consistent with deontological ethics because it demands actions that show respect for unity as a shared value in national life.

The Fourth Principle as an Affirmation of the Prohibition of Coercion in Deliberation

The fourth principle of Pancasila, Democracy Led by the Wisdom of Deliberation Among Representatives, affirms that supreme sovereignty resides with the people and forms the normative basis for Indonesia's democratic practices. As stated by Praditya (2017), who views the fourth principle as the legal and constitutional foundation for the exercise of state power. This statement is reinforced by Hajarmaryam, Srinarwati, and Pramesti (2025), who argue that at the implementation level, the values of the fourth principle are realized through the active participation of citizens in the deliberative process, including expressing opinions, listening to other views, and reaching consensus as a form of concrete democratic learning. Based on this, it can be understood normatively that the fourth principle contains a moral obligation for citizens not to merely be objects of policy, but subjects who play an active role in the deliberative process. Democracy in the fourth principle is not only understood as a formal procedure, but as a moral process that prioritizes rational dialogue, common sense, and collective wisdom in order to produce fair and inclusive public decisions.

Deontological ethics emphasizes that moral actions can be used as universal principles. Similarly, the value of deliberative participation in Pancasila democracy can also be understood as a rational and inclusive moral obligation for every citizen. In deliberative democracy theory, a legitimate decision-making process can only be achieved through rational and open public participation in a shared discourse by all citizens, because such deliberation builds stronger political legitimacy and social justice than decisions based solely on majority votes or formal procedures (Blanco & Altieri, 2025). This statement is also reinforced by Shahramnia (2011) who argues that deliberative democracy emphasizes that citizens should not merely be formally present but must be active in the exchange of reasons, reflections, and public arguments so that the resulting decisions can be rationally accepted by the whole community. This kind of participation has a moral dimension because it requires every citizen to recognize their fellow citizens as subjects who are equal in rational capacity. Through deliberation, citizens not only express their personal wishes, but also have an obligation to consider the reasons and interests of others in order to reach decisions that are ethically accountable and rationally acceptable to all parties.

Based on the above explanation, the fourth principle of Pancasila is in line with the deontological ethical approach, which asserts that moral actions must be based on universalizable obligations and principles, not merely on instrumental interests or pragmatic results. Within this framework, deliberative participation in deliberation can be understood as a moral maxim that should apply to all citizens without exception, because it rejects the treatment of humans solely as political tools. Therefore, the practice of deliberative consensus reflects respect for human dignity as autonomous moral agents, while also emphasizing that Pancasila democracy is not merely a procedural system, but an ethical order oriented towards justice, inclusiveness, and collective policy in communal life.

The Fifth Principle as a Principle of Non-Consequential Justice

The fifth principle of Pancasila emphasizes that justice is a fundamental moral value that must be realized in all aspects of national and state life. Social justice in Pancasila cannot be reduced to material equality alone, but is understood as a normative principle rooted in respect for human dignity and human values as the main goal of communal life (Kaelan, 2013). In this sense, social justice demands that every individual be treated as a moral subject with equal rights, opportunities, and protection, so that social structures and public policies should not instrumentalize people for the interests of certain groups.

This normative interpretation is in line with the basic principles of deontological ethics, which assert that justice stems from universal and rational moral obligations, rather than from pragmatic considerations of consequences or benefits (Kant, 1997). Within the framework of the categorical imperative, an action can only be considered just if its principle can be willed as a universal law and still respects humans as ends in themselves. Misselbrook (2013) statement emphasizes that deontological ethics is non-consequentialist, so justice must not be compromised for the sake of efficiency, the interests of the majority, or short-term social gains. Therefore, sacrificing individual rights in the name of collective benefits is contrary to unconditional moral obligations.

In the context of Pancasila, the fifth principle can be understood as the collective moral obligation of the state and its citizens to ensure that the legal, economic, and political systems do not violate the principle of human dignity. Winarno (2019) statement emphasizes that the fifth principle contains a strong public ethical dimension, because state policies must be tested morally based on the extent to which they realize justice for all people, not just benefiting the dominant group. Therefore, Pancasila does not merely function as a formal political ideology, but as a normative ethical framework that guides state practices in a rational and moral manner.

Based on this explanation, the similarity between the fifth principle of Pancasila and deontological ethics lies in their shared emphasis on justice as a universal moral obligation. Social justice in Pancasila is not determined solely by the end result or pragmatic benefits, but rather by a moral commitment to treat every citizen fairly and with dignity. Therefore, the fifth principle can be interpreted as a manifestation of deontological normative ethics that demands the moral responsibility of the state and society in upholding justice as a principle that is rationally and ethically binding in communal life.

The deontological ethical approach was chosen because it emphasizes moral obligations, the universality of principles of action, and respect for human dignity as an end in itself. These principles help to interpret Pancasila not only as a political ideology, but also as a system of collective moral obligations that bind the rationality and conscience of citizens. Using a deontological lens, each principle can be analyzed as an expression of ethical obligations that demand compliance not because of consequences or sanctions, but because such actions are rationally considered right and worthy of being made into general law. Based on this, the mapping table serves as a conceptual bridge that reinforces the argument that Pancasila has a rational ethical basis that is relevant to the development of moral education in Indonesia, especially in avoiding moral approaches that are purely

indoctrinative or utilitarian. This table functions as a conceptual bridge between Pancasila and deontological ethics.

Table 1 Analysis of Pancasila Principles Using Deontological Principles

The Five Principles of Pancasila	Prinsip Deontologis	Makna Moral
First Principle	Moral law within	Internal ethical obligations
Second Principle	Human dignity	Prohibition on treating humans as tools
The third principle	Universalizable action	Unity as a rational obligation
The fourth principle	Non-coercion	Deliberation without coercion
The fifth principle	Universal justice	Non-consequentialist justice

Source: (compiled by researchers, 2025)

Implications for Moral Education in Indonesia

Pancasila education in Indonesia tends to emphasize cognitive mastery in the form of memorizing principles, values, and norms. This kind of normative instructional approach risks producing formal compliance without authentic moral awareness (Winarno, 2013). This statement is reinforced by Kaelan (2013), who asserts that Pancasila education should not stop at cognitive mastery, but should be directed towards the internalization of values as a process of forming the moral awareness of citizens. From a deontological philosophical perspective, morality does not arise from fear of punishment or hope for reward, but from a rational awareness of moral obligations that must be fulfilled because it is “right” to do so (duty for duty's sake) (Kant, 1997).

Pancasila education needs to be reoriented from merely transmitting knowledge to shaping moral awareness. Pancasila values, especially justice, humanity, and social responsibility, need to be understood as ethical demands that bind every individual as a citizen. This is in line with Kaelan (2013) statement that Pancasila is not only a political ideology but also a moral value system that guides human actions in communal life. Therefore, students should not only know the contents of Pancasila but also understand why these values must be realized in concrete actions.

Strengthening education in the context of Pancasila will be more meaningful if it does not stop at instilling good behavior externally, but also touches on the reflective and rational dimensions. In the framework of deontological ethics, each individual is invited to understand the moral reasons behind an action, not just mechanically following the rules. This statement is emphasized by Kant (1997), who argues that moral actions are those carried out based on maxims that can be justified rationally and universalized. This approach is relevant to education in Indonesia because it can help individuals understand why they must be honest, fair, and responsible, rather than simply what is considered good or bad. Education that encourages ethical reflection and moral reasoning tends to produce individuals who are more morally consistent than education based on obedience and punishment (Nucci, 2016). In the context of Pancasila, this approach reinforces the understanding that moral values are not situational or instrumental, but rather an ethical obligation inherent in human dignity as moral subjects.

Pancasila-based moral education, viewed from a deontological ethical perspective, can help avoid what is often referred to as shallow morality or pseudo-compliance, where good behavior arises only because of social pressure or formal rules. This education encourages students to become autonomous moral subjects, capable of reflecting on values, making conscious ethical decisions, and taking responsibility for the consequences. This is in line with the objectives of the Pancasila Student Profile to shape Indonesians who are not only obedient, but also morally reflective and consistent in real life (Kemendikbud, 2021).

Interpreting the principles of Pancasila through the lens of deontological ethics not only provides theoretical direction for moral education, but also demands concrete pedagogical practices

in Pancasila and Civic Education subjects both in schools and universities. A reflective learning approach, especially in Pancasila Education courses, should not stop at cognitive mastery of state values and ideology. This statement is reinforced by Fajrina (2024), who asserts that the transformation of Pancasila values in the campus environment requires a process of internalization through critical reflection on students' academic and social experiences, so that these values become part of their habit of mind in everyday life. Based on this, a reflective learning approach can be implemented through various pedagogical strategies such as portfolio assignments, group discussions, and reflective journals that encourage students to reflect on the meaning of justice, tolerance, and social responsibility in the real context of campus life. Students need to be encouraged to examine concrete moral dilemmas and reflect on the ethical principles underlying their personal decisions, as well as how Pancasila values are applied in everyday actions. This approach strengthens moral education by placing Pancasila values as ethical obligations that are internalized, not merely memorized.

In order to strengthen moral education in Pancasila and Civic Education, classroom learning also needs to integrate moral dialogue and issue-based group discussions as concrete pedagogical strategies. Research conducted by Iqbal and Syafriadi (2025) shows that the application of civic discourse in group discussions can foster democratic ethics, respectful communication, and social responsibility among students. This statement is reinforced by Geboers et al. (2013), who argue that civic education that emphasizes moral issue discussions and active student participation contributes significantly to improving ethical reasoning, critical thinking skills, and the internalization of democratic values such as tolerance, unity, and justice. Therefore, the dialogical approach in Pancasila and Civic Education not only enriches normative understanding but also strengthens moral education in the context of real social life.

Conclusion

The principles of Pancasila have strong normative coherence with deontological ethics, especially in terms of moral obligations, the universality of actions, and respect for human dignity as an end in itself. Through the interpretation of deontological ethics philosophy, Pancasila is not only understood as the foundation of the state and political ideology, but as a system of rational and ethically binding public moral obligations in social, national, and state life. The novelty of this research lies in its systematic effort to integrate each principle of Pancasila with the framework of deontological ethics, thereby enriching the understanding of Pancasila as an operational and reflective moral guideline, not merely a normative or symbolic one. The implication for moral education in Indonesia is the need to reorient moral education from a cognitive, formal compliance, and sanction-based approach towards the formation of a rational and reflective moral obligation consciousness. Practically, the results of this research can be used as a basis for developing a Pancasila and Citizenship education learning model that emphasizes ethical reflection, moral dialogue, and the internalization of moral obligations. This research not only contributes to moral development in general, but also to Pancasila and Citizenship Education and Pancasila philosophy by offering a normative theoretical framework from a deontological perspective to interpret Pancasila values as a system of rational moral obligations in the context of civic education in Indonesia. In further research, it is recommended to conduct an empirical study on the effectiveness of applying the deontological ethical approach in Pancasila and Citizenship Education (PPKn).

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