

The nature of human Pancasila: A dimension of metaphysical anthropology of individuality and humanity

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Abstract

The study, titled Nature of Human Pancasila: A Dimension of Anthropology Metaphysical Anthropology of Individuality and Humanity is created based on the fact that, there is still an open study on the basis of Pancasila's Ontology in its concept of a man. The problem is still open in the study of philosophy is the problem of individuality and human sociality. The purpose of the study through reflection of metaphysical is its attempt to answer questions about the nature of man according to Pancasila in anthropology metaphysical dimension, particularly related to aspects of human individuality charity; the relevance of human nature according to Pancasila as the philosophy of the middle path to guide the nation of Indonesia.

This literature research uses the method of philosophical research-based materials such as: literature that is directly related to the object of study material in terms of Pancasila as metaphysical anthropology studies. Secondary sources include books or journals or other writings concerning the relevant metaphysical anthropology of Pancasila. This research uses hermeneutical research method with elements of method: historical, description, verstehen (comprehension), interpretation and reflection.

The results obtained found that: a) the nature of man according to Pancasila as the philosophy of the middle path associated with individuality and human sociality from the perspective of metaphysical anthropology is a human concept of balance. The concept of a balanced of man according to Pancasila belongs to the middle way concept which accepts the dichotomic but does not make one of them absolute, rather makes balance as the basic norm. The middle point and balance between the two is the real reality, and this is the concept of a balanced human Pancasila; b) analysis of metaphysical anthropology philosophy of Pancasila as the middle path towards individuality and human sociality shows man as a dynamic process of mutual influence, contain, hold these in a balanced relationship; c) The relevance of human nature balanced which reflects the principle of a middle way of Pancasila as the guide of life of the Indonesian nation is the rise of the value of virtue among others: the value of openness, the value of responsibility, solidarity, trust value, the value of justice, and the value of cooperation relevant to be a way of life and Guidance of living nation and state.

Keywords: pancasila, metaphysical anthropology, balanced man

Introduction

The philosophical problem that rises in human life today is the strengthening of human alienation phenomena in a life full of competition, materialistic, and social relations imbalances. The philosophical problem is also characterized by the strengthening of the imbalance of individual relationships in this contemporary world.

The picture of today's contemporary world is a growing life that accentuates the principles of individuality that are almost entirely within the entire life of people. The human individuality that has been transformed into individualism, pervades all areas of life, from the economic, political, and cultural fields. Human individuality in the economic aspect finds its form in a free market economy system and is clearly found in the capitalist system. Capitalism rooted in the values of individuality has transformed the relational society, which attaches importance to relationships as a necessity and an important value that must be built into the order of life, to a transactional society.

Individuality as reflected in capitalism ultimately does not bring the perspective of justice when in fact the world can not be understood narrowly as an arena of pure competition in the name of freedom. Capitalism is ultimately experiencing a crisis in it. The crisis over moral values in the system that turned out to be so acute, because human beings who become

anonymous in the market mechanism tend to lose the meaning of humanity.

Socialism rooted in the value of human sociality, in other parts of the world has given birth to the crisis of human freedom. Countries that still use the paradigm of socialism and the economic system of communism have raised the question of the deprived human freedom. A paradoxical picture of socialism to free man from other human greed, but on the other hand his freedom as a human being are chained. The unrest of human freedom poses a major threat in socialism which relies on this central thesis of human sociality.

The extremism of individualism and socialism as a representation of the problem of human individuality and sociality must find a new path capable of bridging the two so that the problem of humanity as one of the fundamental problems in human life can be answered.

The view of man in the history of philosophy that developed so far is seen as unable to provide an adequate understanding of the problem of human individuality and sociality because the approach used is exclusive and absolute. A normative approach that underlies itself on Aristotelian logic and Euclidean geometry which contains only two choices. This logic that led to the emergence of an absolute and dualistic worldview (Lee, 1979: 16) ^[27]. This dualistic approach also

raises the extremism of the view of the problem of human individuality and sociality, which has proven to have failed to fully understand human beings.

The Indonesian nation on that basis also underlies its life of statehood and statehood on Pancasila absolutely to find a middle ground between the problem of extremism between individuality and human sociality in Pancasila itself. This is because in the extremity that all the problems begin. The middle way is to not to be trapped in the dualistic logic of the Aristotelian model. Pancasila has indeed been widely discussed and studied in aspects of philosophy, social, political, and cultural. The study of Pancasila, however, is still in a fragmentary approach, so it has not yet found a complete and integral concept of the problem of human individuality and sociality in the viewpoint of philosophy. The approach used in seeing Pancasila also has not touched the problem of human individuality and sociality yet, which is actually a basic problem in Pancasila.

Research Purposes

The purpose of this study are to:

- a) To Discover the essence of man according to Pancasila as the philosophy of the middle path in the perspective of metaphysical anthropology.
- b) To Discover Pancasila's metaphysical anthropological analysis as a middle ground philosophy of human individuality and sociality.
- c) To Find the relevance of human nature according to Pancasila as the philosophy of the Middle way for the guides of life of the Indonesian nation.

Method of Research

This research uses qualitative research with Ricouer hermeneutical analysis method. Hermeneutika Ricouer was chosen because Pancasila is a symbol and text that has context with its people. Ricouer's Hermeneutical analysis method becomes the right choice in the effort to translate Pancasila in its context dynamics, as it can discover the contextual meaning of the Pancasila.

As a research field of philosophy, this research will use a hermeneutical research method which consists of : history, description, verstehen, hermeneutical and reflection.

Results and Discussion

1. Analysis of Human Beings in Pancasila as a Philosophy of Middle way

A. The Nature of Man in Pancasila

Pancasila essentially underlying itself on the issue of human nature. Human nature becomes the basic foundation in projecting themselves as individuals and nation and state of Indonesia. Therefore the question of the nature or the reality of humankind occupies a very important position in Pancasila.

Pancasila as a philosophical system has its humanity dimension as part of a more specific metaphysical anthropology oriented towards a just and civilized humanity. Estuary of the fair nature of Pancasila is a demands for human being to be balanced. Human beings should not eliminate or ignore aspects of their authorship. All elements must be treated equally in order not to bring out disharmony that disturbs itself and also disrupts the life of sociality and religiosity. Human beings will lose their true identity when

neglecting or treating unequally their human-forming elements.

i) The concept of Pancasila as the Philosophy of the Middle Way

Pancasila is seen from its historical constellation as a principle that uses a model of a middle-way philosophical approach. The philosophy of the middle way is one affirmation that the ultimate truth lies not in the truths contained in an extremity but in both extremities the truth can be found.

"The principle of the middle path is the principle of denial of patterns or models of understanding of reality through categories of absolute, a priori and exclusive. The model of understanding reality through absolute categories is not sufficient to fully understand reality. This is because the ultimate truth lies not in the truths contained in an extremity but in both extremities the truth can be found. In all things essential, truth does not lie in one particular extremity, but in the equilibrium between two or more extremities (Smith, 1963: 72) ^[40].

For that understanding, it is actually the absoluteness of truths in the extreme poles unable to answer and accommodate the truths of the other poles. The philosophy of the middle ground rejects a truth claim based solely on the principle of absolute uniform truth. Truth lies between the polar truths of the opposite. At the extreme poles there are truths. But as a unity of truth it is not possible to lie in only one absolutely. The principle of the middle ground accommodates the notion that truth is harmony and balance in dichotomic relations. Truth is in fact contained in the confessions of truth within each dichotomy. The philosophy of the middle way of giving birth to the concept of truth is the balance of the dichotomic relations so that there is no mutual negation.

Pancasila is the concept of balance and harmony or harmony as well as unity. This is in line with the Indonesian world view that is totalistic, dualistic, and hierarchical. In the totalistic viewpoint of the world, all reality is seen as a totality and unity in which everything is interdependent and dependent on one another. According to a dualistic worldview, everything must be kept to equilibrium. To maintain that balance, then, according to a hierarchical world view, everything must be in a predetermined place, play a prescribed role, and obey the established rules and norms (Darmaputera 1988: 133-135) ^[5].

Pancasila is a form of philosophical system that essentially puts man as the main subject and becomes the foundation in understanding all reality that exists. The philosophy of Pancasila meets the rational logical requirements, can be understood by common sense and in accordance with the principles of scientific knowledge. Pancasila acquires a broader meaning which is one of the rational and philosophical endeavors to determine how Pancasila should be in line with Indonesia's identity as a materialist causa Pancasila. Pancasila as a philosophical thought, comes as a form of middle-way philosophy. Pancasila comes in a dichotomy between idealism and realism and the dichotomy between spiritualism and materialism. Pancasila is in the middle between individualism and socialism. Pancasila also mediates the dispute between liberalism and communism. Pancasila as a philosophy of the middle way, is capable of giving rise to philosophical thought which still recognizes the

human actuality dimension with all its potential but remains on the basis of identity to a strong Indonesia. The existence of Pancasila's Philosophy is therefore very much needed in the dynamics of philosophical thought which is still based on the true reality of Indonesian man.

ii) Human Nature Among Dividing Individuality and Humanity

The whole human concept is a human concept that considers the principalities of equilibrium or the inner way within. Man in most part of himself reflects the concept of balance or the middle way. Truth is never present in each pole that is diametrically confronted each other. The middle way has several types of categories, namely the middle way which is a different form of the dichotomic thing, the middle way of choosing one of the dichotomic, and the middle way of receiving both dichotomic things but not one of them. The concept of man of Pancasila belongs to the middle-way concept which accepts both dichotomic but not absolute, because this is what is in reality. The two things that stand diametrically and dichotomically each have the truth, but the truth of each can not be true only on one of them.

A balanced human concept is a human concept that considers equilibrium as its ontological basic norm. That balance is the basic structure that exists in the man's primary structure. Humans are social beings as well as individual beings who in the realization of their nature shows a relationship that does not mutually exclude but mutually develop. This is in line with the norm of balance between the side of individuality and sociality that are mutually conceived and manifest. The pressure is then no longer on unity but on the principle of equilibrium or the middle ground. Humans thrive through relational concepts. That is internal relations in itself and the relationship itself with others.

Epistemological basis of the human concept of balanced Pancasila is from the fact that the reality of the balance is derived from the fact that the true life of the Indonesian nation has undergone a process of acculturation and other ideologies in everyday life.

The axiological basis of the balanced human concept of Pancasila is that equilibrium is one of the hierarchy of values capable of bridging the dichotomic problems of human nature. The balanced human concept in Max Scheler's value hierarchy can be included in the level of vital / life value as well as spiritual / spiritual value. This is because vital values / life and spiritual values underlie an understanding of the principal life principles.

iii) Human Analysis As Dynamic Process between Individuality and Sociality

Man is the embodiment of the dynamic process between individuality and sociality. I (Human) and others, so far as the substance of self-reliance, as well as reciprocal relationships, by mutually giving meaning and value, and mutual holding. Together these are all the centers of autonomous-in-correlation and correlated-in-autonomy. Or by exposing it more radically; Which are identical-in-distinction and distinction-in-identity.

1) Individuality In Sociality: Man becomes their self by developing relationships with each other and by building the world. By standing alone as an individual alone therefore he does not lie outside of these relations. I

(Human) am not a separate self. My existence as individuals and relational occur in existential and basic relationships. This relation provides an understanding that makes me (Human) grow as a person. When I become more personal, then the more i develop this relations. as an individual can not be separated from relation.

- 2) Sociality In Individuality:** Human existence is co-existence (A together-coexistence). This sociality is called existential because it is intertwined in human existence (Driyarkara, 1962) ^[12]. The development of sociality is in line with the process of maturity as a person, and vice versa. The more humans go to their uniqueness as a person, the quality of their sociality is also growing. Man is a social being. Man with his social as existential means that there is no 'I' without contact with others. The fellow self is present from the beginning and the nature of all activities are typical human. I(Human) became me because you and I(Human) were called to be me for you.
- 3) I became I because of you:** Other roles are crucial to the character of sociality present in human individuality. The others or you make me as I(Human) should be. The relationship between me and you makes me know myself and his environment more dynamically and comprehensively. Your presence makes me develop perfectly as an individual or a human being. I(Human) become me because of you therefore it has become true.
- 4) I am called to be I-for-you:** The I in this context, it can be said that I(Human) need at once to be called to give from him to others or you. This calling arises from me as a call to make itself valuable to others (Snijder, 2004: 38) ^[41]. The dimension of sociality in man is reflected in Snejder's explanation above. Man has a call to other, to be able to have value for his fellow men, though this calling also has an individual dimension in it.
- 5) I-in-the-World Through Others:** The relationships between subjects are called intersubjective in meeting, dialogue, association, participation, immersion, love, hope, and trust. The human self is found only when people open themselves to other.

The above explanation can provide an overview of some important notes, among others, that socialness pervades all human existence. Humanity and human economy are a unity. Humans are social beings as well as autonomous beings. Two truths are only true in its unity. Therefore, human sociality will be found in every feature of human individuality. Vice versa that in the side and characteristic of human individuality sociality is also contained in it.

B. Reciprocal Relation Individuality In Sociality

Humans within the framework of individuality in their sociality, become self by developing relationships with each other and by building the world. Human standing alone as individuals and individuals occurs in existential and basic relationships. Humans in all these relationships develop as individuals. As I(Human) become more and more personally, I(Human) am also increasingly developing these relationships. Individuals and relationships can not be separated (Snijder, 2004: 94) ^[41].

The Man of Pancasila in this situation can then be explained that a man always bound in the chain of relationships with each other. Man is not absolute to his own self without being connected with others and with all his relationships. Humans

always have a sense of dependence with others as a binding element for him. These relationships if built productively will make people become more personal..

2. Reciprocal Relation of Sociality in Individuality

Human existence is co-existential existence. This sociality is called existential because it is intertwined in human existence (Driyarkara, 1962) ^[12]. The problem that must be addressed is how human sociality can be reconciled with the human economy. Humans as social beings become themselves thanks to their relationships with others, but as a person, man stands alone. Two truths are as distinct as they are, but only true in their union. Individualism most prioritizes the human economy as an individual with the side and complexity of his individuality. Socialism in this understanding is considered to hamper the human economy. Conversely in the view of social determination, the social environment determines all human activities (Snijder, 2004: 35) ^[41].

The absoluteness of human nature which on the one hand has the side of individuality and the other is sociality as an absolute reality then Pancasila in all aspects of its precepts reflects the principle of the middle way. Pancasila has the nature of balance or middle way in every aspect that may be contradictory or standing diametral in it. Pancasila shows a natural reality in man.

The essence of man according to Pancasila in the end can be concluded that related to human individuality and sociality is a balanced man. A balanced man is a man who is always in a situation independent from the dichotomy of individuality and sociality. The balanced man is the human being between the two dichotomies with the consideration that his equilibrium is the ontological basic norm of humanity's essence. The basic question of the nature of man according to Pancasila as a middle way philosophy related to human individuality and sociality gets the answer through the finding of the concept that the basic human nature is balance. Balanced in terms of sociality and individuality. Through the hermeneutical framework it can be asserted that the essence of man according to Pancasila can be found after the understanding of Pancasila as the text can be understood. Departing from the starting point of Pancasila as the text then Pancasila is a text that puts the concept of human beings as a principle which is then derived into various perspectives, namely the perspective of state life as well as the moral perspective of the state. Nevertheless Pancasila actually contains a central concept of man.

A second hermeneutical framework that is reflective methodical steps, from it can then be concluded that the essence of a man is actually a human concept that shows an understanding of the principles of balance as a basic principle of the true nature of human beings. Balance becomes the basic value and orientation in explaining the nature of human beings. Taking a position in the midst of extreme potency in these self-Human elements becomes very important. Taking the wrong position will have consequences on the inhumanity of human nature because it does not reflect the real condition of the human being. Therefore the concept of balance becomes the basic norm in the search for and find the essence of man in Pancasila. It can be concluded that Pancasila is a formula of human nature which ontologically has the foundation of equilibrium as its basic norm.

The next understanding of hermeneutics is through the

methodical step of appropriation, it can be concluded that the text of Pancasila which has the basic content of the concept of human nature must be able to reach its actuality dimension for the contemporary world or its contemporary age. It means what is the actual thing when juxtaposed with the current situation for the reader of the text, which in this case is the concept of the nature of Pancasila man. The concept of human nature is balanced as the concept of human nature that is formulated has a very high actuality dimension. Humanitarian problems derived from the absolutization of human traits of both sociality and individuality are unable to provide adequate explanations and answers. The idea of a balanced human nature is one way out in solving humanity problems today. The concept of a balanced human nature thus has a high actuality in providing solutions to today's humanitarian problems.

The essence of a balanced man in Pancasila shows the philosophical principles of the middle way. As stated by Smith (1963: 72) ^[40] the philosophy of the middle way is the principle of denial of the pattern or model of understanding of reality through the categories of absolute, a priori and exclusive. The model of understanding reality through absolute categories is not sufficient to fully understand reality. This is because the ultimate truth lies not in the truths contained in an extremity but in both extremities the truth can be found. In all the essential, the truth does not lie in one particular extremity, but in a balance between two or more extremities.

The concept of a human being is balanced further than as formulated above, then the concept of equilibrium is one of the signifiers that the balanced human concept of Pancasila is a philosophical concept of the middle way. This is based on an understanding that the truth lies not in the dichotomies facing each other but between them or at the balance point between them.

3. Relevance of Pancasila as the Middle Way of Philosophy for the guidance of Life of the Indonesian and Development of Pancasila Philosophy

a) Relevance for Indonesian's Life Guide

Pancasila's balanced human nature as a manifestation of the philosophy of the middle road has a very high strategic value and relevance if linked as the view of life of the Indonesian nation. Pancasila as an ideology can certainly brings values that are different from other ideologies. Pancasila in other words becomes one form of an offer of ideas that can be juxtaposed with the thoughts of individualism and socialism, when it comes to a talking about humans.

Pancasila as one form of ideology rooted in the philosophy of the middle way then Pancasila also must be the basic orientation in the life of the state. The basic orientation of Pancasila is an integral and integrative forward insight, recognizing and developing a socio-religious life, having an orientation on humanity and humanity. All these orientations are based on the basic norm of balance. The middle way norms are very important to choose from and at the same time have shown the reality of Pancasila itself.

Humans in Pancasila are also seen as conscious entities that have vertical and horizontal relationships. The vertical relation reflects the religiosity aspect, while the horizontal relation reflects the humanity aspect. The humanity aspect is born of two elements of its nature that is individuality and

sociality. Pancasila's balanced human nature which places the side of human individuality and sociality in a dynamism that does not mutually exclude the main values in it, namely :

- i) **Value of Openness:** The value of openness in a more practical level can be demonstrated by egalitarian attitudes that see the other side as enabling one another, and improving the quality of life. Empathic behavior is a manifestation of recognition, acceptance, and openness to all other parties in a positive and qualified kebatinan atmosphere..
- ii) **Value of Responsibility:** The value of responsibility is also practically developed in the daily concrete life of the community through the attitudes of common interest over individual interests. Stakeholders should normatively understand that responsibility is a fundamental value that must be realized in many concrete actions in every public policy taken.
- iii) **Value of Solidarity:** The value of solidarity can be built and realized concretely through the spirit of appreciation for the alignment view of human dignity and prestige. Alignment as a creature that also socialize in global life. The value of solidarity must also be understood within the framework of building the brotherhood of mankind.
- iv) **Value of Trust:** The value of trust in a more concrete domain in the form of a firm attitude of commitment, and appreciate every responsibilities and trust given. Trust is a form of recognition of others who will be responsible for what is committed. The given trust should be realized in a commitment to fight for the common good as a public good, which is not trapped in ethnic, religious, racial and intergroup interests. Trust becomes a very valuable social capital to build a dignified society..
- v) **Value of Justice:** The value of justice in addition to presupposes the relationship of individual relationships with other individuals. This self-righteousness of others is at the heart of the meaning of justice. Justice is a form of acknowledgment of equality of each individual with another individual. In the social relations of justice is an important value in the effort to build a dignified social life..
- vi) **Value of Cooperation:** The human nature of Pancasila as a manifestation of the philosophy of the middle path also provides an important value other than the ultimate value of openness, responsibility, solidarity, trust. The value of the virtue is cooperation. The value of the virtue of cooperation is a comprehensive of the values of openness, responsibility, solidarity, and trust. The virtue of cooperation is very practical. Cooperation is a principle that accommodates all the potential within the framework of achieving a particular goal..

The virtues of virtue derived from the balanced human nature of Pancasila provide assertion that man becomes himself only in the presence of others. Individuals are formed by others. Yet individuals also shape others who reflect their sociality. Humans equally build themselves and each other.

The value of the virtue of Pancasila's balanced human nature includes values of openness, responsibility, solidarity, justice, and cooperation. The virtues of these values become the basic values and guidelines of Indonesian's life as a part of Nation of Indonesia in practice.

b) Relevance of Pancasila as the Middle Way Philosophy for the Development of Philosophy of Pancasila

Pancasila as a philosophy of the middle way, is capable of giving a rise to philosophical thought which still recognizes the human actuality dimension with all its potential but remains on the basis of identity to a strong Indonesia. The existence of Pancasila Philosophy because that is very needed in the dynamics of philosophical thinking that remained based on the real Indonesian humanity's identity.

Conclusion

First, the essence of man according to Pancasila is a balanced human concept. The essence of man in the perspective of Pancasila as a philosophy of the middle ground is a balanced human concept. The concept of a balanced man as a manifestation of the philosophy of the middle way of the human concept which considers equilibrium as its basic norm. Humans are social beings as well as individual beings who in their manifestations and nature show a non-nullifying but mutually exclusive relationship.

Second, Pancasila's metaphysical anthropological analysis as a middle-path philosophy of human individuality and sociality shows humans as dynamic processes interplaying, containing, performing in a balanced relationship;

Third, the human nature is balanced as a praxis guidance of life of the Indonesian nation because in a balanced human concept that reflects the principles of the middle path gave birth to the values of virtue, namely the value of openness; The value of responsibility; The value of solidarity; Trust value; The value of justice; And value of cooperation..

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