



# The Distortion of Civilized Humanity and the Meaning of the Second Principle of Pancasila: A Theological Review and Its Implications for Indonesian Society

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## *Abstract*

One of the major dangers within human civilization is the distortion of humanity, in which human beings become predators to one another (*homo homini lupus*). In essence, humans are social beings—noble creatures who are God-fearing and religious by nature—created to respect, honor, and love one another according to the intention of their Creator. Nevertheless, historical realities demonstrate that humans are also capable of extreme cruelty and violence toward their fellow beings. The history of the Indonesian nation records numerous humanitarian conflicts, including disputes and hostilities driven by ethnic, religious, racial, and intergroup tensions (SARA), which have persisted over time and left dark marks on the trajectory of Indonesian civilization. Such conditions should not occur, or at least can be minimized, through a shared national worldview and a firm commitment to the foundational principles of the state, particularly the second principle of Pancasila: Just and Civilized Humanity. This principle affirms that Indonesians are a civilized people who uphold mutual respect, dignity, and love for one another as fellow human beings. A truly civilized Indonesian society transcends barriers of race, ethnicity, and religion, thereby fostering a social life characterized by peace, tolerance, and harmony amid diversity.

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## INTRODUCTION

Humanitarian violence has become a persistent issue throughout history, affecting virtually every nation in the world, including Indonesia. Information related to such violence is widely disseminated through various forms of mass media, social media, and print media, including television, the internet, search engines, video-sharing platforms, social networking sites, magazines, newspapers, and other sources. These media continuously expose the public to incidents of violence that reflect the fragility of human civilization.

For instance, at the end of December 2025, a riot occurred in the Kalibata–Pancoran area of South Jakarta. The incident reportedly began when a motorcycle ridden by two individuals was forcibly seized by debt collectors, which escalated into a physical confrontation and resulted in loss of life. In response, the victims' associates retaliated through acts of violence, leading to the escalation of the conflict into broader interethnic clashes. Reports indicate that the riot resulted in the destruction and burning of four cars and seven motorcycles, as well as the arson of fourteen street stalls and two commercial kiosks. The total material losses were estimated to reach approximately IDR 1.2 billion<sup>1</sup>.

Subsequently, from 25 August to early September 2025, a series of public demonstrations accompanied by riots took place in Jakarta. These demonstrations initially emerged as protests against the introduction of new benefits for members of the House of Representatives, including housing allowances, salary increases, and tax hikes implemented by the government, which were widely perceived as placing an additional burden on the Indonesian populace.

The demonstrations later escalated into broader unrest following the death of an online motorcycle taxi driver, Afan Kurniawan, who was struck and run over by a police armored vehicle. His death ignited widespread public outrage, particularly among fellow online motorcycle taxi drivers and university students, and was further intensified by segments of society already experiencing severe economic pressure. As a result, the protests evolved into larger and more intense clashes, reflecting deep-seated social frustration and structural injustice<sup>2</sup>. This situation was further exacerbated by the attitudes and controversial public statements of several members of the House of Representatives in response to the growing dissatisfaction among the general

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<sup>1</sup> *Tribatanews.polri.go.id* Jakarta: Desember 2025.

<sup>2</sup> *elshinta.com*. Jakarta: 5 Juli 2023.

public. These statements were widely perceived as lacking sensitivity to the suffering and hardships experienced by society. The legislators involved—Nafa Urbach, Ahmad Sahroni, Eko Patrio, and Uya Kuya—became focal points of public anger, which subsequently manifested in anarchic actions, including the looting and destruction of their private residences by groups of protesters.

Furthermore, there are several significant records of violence and unrest among fellow citizens that demonstrate a profound distortion of humanity in Indonesia, as outlined below<sup>3</sup>: First, the May 1998 riots stand as one of the largest and most horrific episodes of civil unrest in Indonesian history. This tragedy claimed the lives of approximately 1,217 individuals, left 91 people injured, and resulted in 31 persons reported missing. The causes of death varied widely, including death by burning, injuries inflicted by weapons, murder, and sexual violence. These events revealed the extreme vulnerability of human dignity amid social and political collapse.

Second, in 1999, the Ambon conflict—characterized by strong religious overtones—resulted in an estimated 8,000 fatalities and approximately 4,000 injuries. Thousands of homes were destroyed, offices and markets were burned, hundreds of schools were demolished, and an estimated 692,000 people were displaced, becoming refugees both within and outside the Maluku region. This conflict left deep social and humanitarian scars, illustrating the devastating consequences of intercommunal violence fueled by religious and ethnic tensions<sup>4</sup>. Third, the Sampit conflict, which erupted on 18 February 2001 and continued until the end of that year, resulted in an estimated 1,355 fatalities. This violent intercommunal conflict further demonstrated the fragility of social cohesion and the erosion of humanitarian values within Indonesian society.

Fourth, the Poso riots, which occurred between 25 December 1998 and 20 December 2001, constituted another prolonged episode of communal violence. Reports indicate that 577 people were killed, 384 were injured, 7,932 houses were destroyed, and 510 public facilities were burned in the aftermath of the Poso unrest. These events underscored the devastating impact of sustained conflict on both human life and social infrastructure.

Fifth, the Kanjuruhan tragedy, which took place at Kanjuruhan Stadium following a football match between Arema FC and Persebaya on 1 October 2022, resulted in the deaths of

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<sup>3</sup> Ibid.

<sup>4</sup><http://donaemons.wordpress.com/2009/01/29/pelanggaran-HAMdiIndonesia>

approximately 130 individuals, including spectators and police officers. This tragedy highlighted how violence and disorder can emerge even within spaces intended for public entertainment and communal solidarity.

In essence, the Indonesian people are called to embody civility and moral conduct in their relationships with one another—living in love, peace, and mutual respect—as envisioned and exemplified by the nation’s founding fathers during the formative period of Pancasila and Indonesia’s independence. During this era, all elements of the nation—ordinary citizens, political leaders, security forces, and government officials—worked together in unity to achieve independence and to institutionalize a vision of a civilized society grounded in the ideals of Pancasila and the 1945 Constitution.

Although historical contexts, times, and social conditions have changed, the essential meaning and practical implementation of Pancasila—particularly its second principle—should remain unchanged. It continues to call Indonesians to be just, humane, and civilized persons who uphold human dignity and practice ethical responsibility in both personal and public life.

### **THE MEANING OF CIVILIZED HUMANITY IN INDONESIA**

If Pancasila is not practiced or were to be replaced—particularly with regard to its second principle—the very foundations of nationhood, statehood, and homeland of the Unitary State of the Republic of Indonesia would be severely undermined. While Pancasila is neither a mantra nor an object of worship, it embodies universal moral truths that serve as a guarantor of religious freedom for all believers (*belief in God*), foster mutual respect and harmony among diverse ethnic, racial, and cultural communities (*just and civilized humanity*), bind together the collective will and identity of the people from Sabang to Merauke (*national unity*), encourage deliberation and consensus for the common good (*democracy*), and promote social justice for all Indonesian citizens (*social justice*).

Pancasila, particularly its second principle, is therefore sufficient as a moral and philosophical foundation for Indonesia’s plural, heterogeneous, and distinctive society. It is expected to function not only as the ideological basis of the state but also as a basic belief system or way of life—a framework for thinking and acting collectively—through which the Indonesian people may pursue their shared national ideals. In line with this assumption, the author draws upon

Rais's assertion that "Pancasila has undeniably become the strongest cement and binding force of the Indonesian nation from Sabang to Merauke."<sup>5</sup>

Since the formulation of Pancasila and the proclamation of Indonesian independence, the trajectory of Indonesian human civilization has continued to be disrupted and distorted by acts of barbarism—perpetrated by individuals who may be described as *homo homini lupus*, or those who act without civility and humanity. Such conditions reveal an ongoing tension between the normative ideals of Pancasila and the empirical realities of social life in Indonesia.

Therefore, through this preliminary discussion, the author seeks to provide a clear and precise conceptual framework regarding the nature and identity of the truly civilized and humane Indonesian person.

### **The Etymological Meaning of the Term "Civilization"**

There are two principal meanings of the term *civilization*. First, according to *Kamus Besar Bahasa Indonesia* (KBBI), civilization refers to the advancement of intellectual, cultural, and moral development, encompassing manners, ethical conduct, language, and cultural refinement.<sup>6</sup> Second, according to *Kamus Besar Ilmu Kependidikan* (KBIK), civilization is understood as the integration of both outward and inward intelligence, encompassing matters of etiquette, moral character, refined language, and the overall culture of a nation.<sup>7</sup> In the English language, the term *civilization* is derived from *to civilize*, which refers to the process of improving coarse or uncouth behavior, taming (*to tame*) individuals, and cultivating conduct in accordance with the norms and needs of society. In essence, to be *civilized* may be understood as a transition from a primitive or barbaric mode of existence toward a way of life characterized by moral refinement, rationality, and social propriety.<sup>8</sup> Second, the term civilized "beradab", according to *Kamus Besar Bahasa Indonesia* (KBBI), is derived from the root word *adab*, which denotes politeness, refinement, and the goodness of moral character or ethical conduct.<sup>9</sup> Furthermore, according to *Kamus Besar Ilmu Kependidikan* (KBIK), the term "adab" refers to behavior, morality, or virtuous character. A civilized person is therefore understood as one who possesses a strong sense of humanity and

<sup>5</sup>Mohammad Amien Rais, *Agenda Mendesak Bangsa: selamatkan Indonesia!* (Yogyakarta: Penerbit PPSK Press, 2008),

<sup>6</sup>*Kamus Besar Bahasa Indonesia*, (Jakarta: Departemen Pendidikan dan Kebudayaan, Balai Pustaka, 1990), 5

<sup>7</sup>Peter salim dan Yenny Salim, *Kamus Bahasa Indonesia Kontemporer*, (Jakarta: Modern English Press, 1991), 8

<sup>8</sup>*Oxford Latin Dictionary*, (New York: Oxford University Press, 1983), 17

<sup>9</sup>*Kamus Besar Bahasa Indonesia... 5*

demonstrates intellectual maturity and progress in perspective.<sup>10</sup> Furthermore, according to *Kamus Istilah Agama* (KIA), the term *civilized* “beradab”, derived from “adab”, refers to proper conduct or etiquette in thinking, speaking, and acting—both in relation to fellow human beings and to other living creatures, such as animals and plants, and, above all, in one’s relationship with God.<sup>11</sup>

The concepts of *civilization* “peradaban” and *civility* (beradab/adab) are intrinsically and inseparably connected. A nation that is regarded as possessing civilization must necessarily be composed of individuals who embody civility in their conduct and moral character. Accordingly, if Indonesia is to be considered a civilized nation, it must be constituted by a society whose members are themselves civilized.

Conversely, if Indonesian individuals fail to exhibit civility and humane conduct, then Indonesia as a nation may justifiably be described as lacking true civilization. In this sense, civilization is not merely a structural or institutional achievement, but fundamentally a moral and ethical quality reflected in the character and behavior of its people.

### **Characteristics of a Civilized Human Being**

Drawing upon the etymological understanding of the terms *civilization* and *civility*, the characteristics of a civilized and humane Indonesian person may be identified as follows. First, such a person possesses clarity of thought—free from prejudice, suspicion, and resentment—and demonstrates intellectual openness and maturity. Second, civility is reflected in refined and courteous speech, expressed through language that is calming and constructive. Third, a civilized person adopts a polite and respectful way of life in daily practice, acting as a peacemaker within social relations.

Furthermore, a civilized human being exhibits moral integrity and virtuous character, marked by ethical conduct and human dignity. This includes a deep sense of humanitarian sensitivity and empathy toward others, as well as a disciplined and orderly life that respects legal and social norms. A high regard for human life and dignity is essential, manifested in respect for the rights and well-being of others. Civility is also expressed through reverence toward God, which is embodied in respectful relationships with fellow human beings and with all living creatures.

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<sup>10</sup>Peter salim dan Yenny Salim, *Kamus Bahasa Indonesia Kontemporer*,... 8

<sup>11</sup>Shodiq se, *Kamus Istilah Agama*, (Jakarta: Penerbit C.V. Sienttarama, 1998), 6

Finally, a civilized person continually strives to restrain and reform coarse, anarchic, primitive, and barbaric tendencies, thereby sustaining and cultivating a truly civilized mode of existence.

To further enrich this understanding of civilized humanity, the author draws upon additional perspectives regarding the characteristics of the civilized Indonesian person. First, Mochtar Lubis—a prominent cultural figure and senior journalist who contributed extensively to *Kompas* newspaper during the 1970s—identified the civilized Indonesian as one who inherits a noble and refined cultural tradition, demonstrates dignity and respect, exhibits calmness and reliability, and embodies kindness, hospitality, and gentleness in social interaction.<sup>12</sup> Such an understanding of the Indonesian person implies an individual who upholds the rule of law, lives in social harmony, practices tolerance toward people of different ethnic, racial, and religious backgrounds, and demonstrates a commitment to the defense and preservation of the nation.

Second, S. Lumintang, in his work *Re-Indonesianisasi Bangsa*, outlines several defining characteristics of the Indonesian person. He argues that the Indonesian is not a corrupt individual or a parasite of the nation; not a barbaric or thuggish figure; not confined by ethnic identity (such as Javanese or Manadonese); not defined by religious affiliation (whether Christian or Muslim); not bound by exclusivist group claims; and not characterized by divisions between majority and minority. Drawing upon the 1945 Constitution, Lumintang further asserts that the Indonesian person is one who bears responsibility, upholds Indonesian law, and actively defends the Indonesian state.

In concluding his reflection on Indonesian humanity, Lumintang emphasizes that the true Indonesian is fundamentally a *Pancasila-oriented* person: one who acknowledges belief in God, embodies just and civilized humanity, upholds the unity of the Unitary State of the Republic of Indonesia (NKRI), affirms popular sovereignty in governance, and strives to realize justice for all people.<sup>13</sup>

Based on the characteristics of civilized and humane humanity outlined above, it may be argued that the Indonesian people are, by cultural inheritance from their ancestors, fundamentally a civilized and humane society. Historically, these values have been deeply embedded in the moral and cultural traditions of Indonesian communities.

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<sup>12</sup>Mochtar Lubis, *Manusia Indonesia: sebuah Pertanggungjawaban*, (Jakarta: Inti Indayu Press, 1977), 9

<sup>13</sup>Stevri I. Lumintang, *Re-Indonesianisasi bangsa*, (Batu: departemen Multi Media YPPII, 2009), 167-188

Nevertheless, as demonstrated in the introductory discussion, empirical realities reveal a significant distortion of humanity within contemporary Indonesian society. As a result, the concepts and practices of a portion of the population remain far removed from the defining characteristics of civilized humanity. This situation raises a crucial and fundamental question that demands collective reflection: **why has such a radical distortion and degradation of human civilization occurred in Indonesia?**

In response to this question, the following section examines the distortion—or crisis—of civilized humanity in Indonesia, particularly as manifested in social realities that stand in contradiction to the second principle of Pancasila.

### **THE DISTORTION OF CIVILIZED HUMANITY IN INDONESIA**

A humane and civilized Indonesian person is one who internalizes, embodies, and practices all five principles of Pancasila, with particular emphasis on the second principle, which serves as the foundational source, standard, and moral benchmark for human responsibility—both toward fellow human beings and toward God. This ideal represents the true and complete vision of Indonesian humanity.

Nevertheless, empirical realities in everyday life reveal numerous distortions of humanity. This observation is not intended as a sweeping generalization, but is grounded in observable social facts. Such conditions inevitably raise a critical question: **what are the underlying sources of these distortions?** In response, the following discussion seeks to identify and analyze the roots of the distortion of civilized humanity in Indonesia.

#### ***First, The Roots of the Distortion of Civilized Humanity***

All the problems that emerge when civilized humans become uncivilized, moral individuals turn amoral, and humane persons descend into inhumane or even bestial behavior necessarily point to underlying causes or roots of human distortion. In this regard, the author concurs with the teachings of the major religious traditions that identify *sin* as the fundamental root of all forms of human distortion.

Within Christian theology, it is taught that since the first humans—Adam and Eve—fell into sin, sin has become intrinsically bound to human existence. This means that the totality of human life—including thought, heart, attitudes, and actions—has been corrupted by sin, regardless

of one's status or identity.<sup>14</sup> In this condition, human beings do not entirely become savage like wild animals; rather, sinful humanity is still endowed with a conscience, moral awareness, and a capacity to pursue what is perceived as "good." These function as restraining forces that prevent humans from fully descending into brutality. Nevertheless, there have been extreme instances in which such restraints appear to collapse. Examples include the communal violence in Ambon and Poso, interethnic warfare in Kalimantan involving Dayak communities, where acts such as beheading and burning people alive were reported, as well as the Bali bombings, which claimed the lives of innocent civilians, including women and children. In such cases, the brutality of human actions surpassed that of wild animals themselves.

In short, sin constitutes the fundamental root that drives human beings toward uncivilized and inhumane behavior. This argument is reinforced by Mochtar Lubis's assessment of the Indonesian character, in which he identifies several defining traits of Indonesian humanity. First, hypocrisy, or moral duplicity, which reflects the presence of sin. Second, a lack of responsibility, manifested in an unwillingness to acknowledge one's own wrongdoing, which is likewise rooted in sin. Third, envy or jealousy—an inability to accept the progress and success of others—which again reveals the destructive influence of sin on human character.<sup>15</sup>

Lubis's observations are highly accurate and lead to the conclusion that sin lies at the core of hypocrisy, irresponsibility, and envy in human behavior. In a similar vein, Lumintang explains that there are six major sins that characterize the moral crisis of the nation.

First, discrimination, which manifests in various forms, including religious, economic, racial, gender-based, educational, and legal discrimination. Second, the manipulation of power for personal or group interests. Third, violence against the weak and vulnerable members of society. Fourth, corruption, which undermines justice and public trust. Fifth, the persecution and even killing of instruments of truth—namely individuals who stand for righteousness and justice. Sixth, the persistent practice of mutual condemnation among members of society.

Together, these six sins reflect a profound distortion of humanity and reveal how moral degradation operates not only at the personal level but also within social, political, and structural dimensions of national life.<sup>16</sup>

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<sup>14</sup>Roma 5:12, 3:23

<sup>15</sup>Achmad Zainuri, *Akar kultural Korupsi di Indonesia*, Depok: CV. Cahaya Baru Sawangan, 2007), 18-19 (kata yang ditanda kurung, ditambahkan oleh penulis)

<sup>16</sup>Stevri I. Lumintang, *Reindonesianisasi Bangsa,...* 104-134

In the author's understanding, the concept of human sin is dynamic and progressive in nature, meaning that one sin gives birth to another. For instance, envy develops into unhealthy competition, which then turns into resentment and ultimately culminates in anarchic and violent actions. In line with this understanding, Indonesia, in fact, has experienced moral distortion since the early days of independence. This distortion continued to intensify during the New Order era and reached its peak in the Reform era, a period in which sinful practices became increasingly widespread and normalized.

It appears that human sin has become deeply ingrained in Indonesian society, manifesting itself in a culture of violence, vigilantism, brutality, anarchism, uncontrolled emotional outbursts, and barbaric behavior. These realities indicate that a significant portion of Indonesian society no longer reflects the characteristics of a civilized and humane people—namely, those who are courteous, dignified, moral, and committed to the values of Pancasila.

Thus, the erosion of civility and humanity among Indonesians is not merely incidental but represents a profound moral and cultural crisis that undermines the foundational ideals of the nation itself.

### ***Second, the Source of the Distortion of Civilized Humanity Lies in Sinful Human Beings***

If the root of the distortion of civilized humanity lies in sin, then the source of such distortion in Indonesia is located within sinful human beings themselves. By “sinful human beings,” the author refers to individuals who formally adhere to a religion yet continue to engage in sinful behavior and fail to obey the moral teachings of their sacred scriptures. This also includes individuals who are knowledgeable and intellectually capable but do not internalize or practice the values of Pancasila, particularly the second principle of *Just and Civilized Humanity*.

Furthermore, this distortion is evident among those who hold power but exercise it arbitrarily and oppressively toward subordinates or society at large; among the wealthy who exploit and oppress the poor; among business owners who exploit their employees; and among those who claim cultural sophistication or civilizational advancement but lack humanity and civility in practice. In such cases, individuals may belong to a civilization yet fail to embody civility; they may live within a culture yet act without compassion and moral responsibility.

### ***Third, The Impact of the Distortion of Civilized Humanity on Society at Large***

The distortion caused by sinful, inhumane, and uncivilized individuals produces widespread consequences.

First, it affects the immediate environment. For example, domestic violence committed by a husband results in severe suffering for the wife and children. The wife may suffer serious physical harm or even death, the husband may face imprisonment, and the children are often left neglected or orphaned.

Second, it affects the broader community. Acts such as the destruction or burning of houses of worship do not only instill fear among local residents but also generate widespread terror that lingers long after the incident. Such violence traumatizes society at large, particularly members of religious communities whose places of worship have been targeted.

Third, it affects the nation and the state. Indonesia is no longer widely recognized by the international community for its hospitality and modesty, but rather is increasingly perceived as a nation associated with terrorism, social unrest, and violence. These negative perceptions contribute to declining foreign investment and reduced international tourism, ultimately harming national economic development and state revenue.

#### ***Fourth, The Dangers of the Distortion of Civilized Humanity***

The distortion of Indonesian humanity caused by sin and barbaric behavior is not only socially harmful but also deeply dangerous. At least three major dangers can be identified.

First, it reduces human beings from noble creations of God to degraded entities, resulting in a fundamental crisis of human identity. Human dignity is eroded through sin and acts of barbarism and inhumanity toward others, the environment, and religious communities. Phenomena such as domestic violence, sexual abuse of children (pedophilia), prostitution, rampant pornography, premarital and promiscuous sexual behavior among youth, the violation of civil rights by authorities, immorality, thuggery, terrorism, anarchism, and brutality all testify to the loss of human dignity as God's noble creation. In such a condition, the very question arises: can such individuals still be called human? Their identity has been fundamentally altered.

Second, distorted humanity renders individuals dangerous to others. Immoral acts exposed through media, such as pornographic videos, severely damage the moral formation of younger generations. Anarchic mass actions result in physical harm and loss of life. Uncontrolled emotions, anger, revenge, and vigilantism lead to violence and death. The destruction and burning of houses

of worship deeply wound the religious sentiments of other communities. Countless other examples demonstrate how the actions of uncivilized individuals inflict suffering and loss upon others.

Third, the distortion of civilized humanity threatens national unity. The disintegration of humane and civilized values poses a grave danger to social cohesion and the integrity of the nation-state. This has been evident in communal conflicts rooted in ethnic, religious, racial, and group-based (SARA) tensions, such as the interethnic violence in Sambas, Kalimantan. Moreover, separatist movements seeking to detach themselves from the Unitary State of the Republic of Indonesia (NKRI)—including East Timor, PERMESTA, GAM, RMS, and the Papua independence movement—demonstrate how distorted humanity undermines national unity. These movements are often driven by individuals or groups who fail to internalize national unity and shared identity, instead manipulating, indoctrinating, and exploiting others for narrow interests. Such dangers tear apart the foundational principle of *Bhinneka Tunggal Ika* and threaten the integrity of the NKRI.

## A CRITICAL THEOLOGICAL REVIEW OF THE SECOND PRINCIPLE OF PANCASILA

### The Meaning of the Second Principle: *Just and Civilized Humanity*

Pancasila constitutes the foundation, principle, guiding norm, core value, source, and worldview of Indonesian society as a whole. Central to this foundation is the second principle, “*Just and Civilized Humanity*.” In this regard, Professor Drijarkara emphasized that Pancasila is permeated by love, expressed through the principle of *fraternity*, which upholds humanitarian values, affirms the dignity of fellow human beings, and demands respect for all persons. He further asserted that Pancasila, together with all its principles, is illuminated by belief in the One Supreme God and unified by love manifested through civilized humanity.

All principles of Pancasila, including the second principle, are deeply rooted in the customs and cultural heritage of Indonesian society in earlier historical periods. Historically, the formulation of the second principle emerged from the spirit and lived ethos of Indonesian society, characterized by simplicity, politeness, hospitality, refined language and speech, noble character, moral integrity, dignity, humanitarian concern, mutual respect, compassion, and civility. These characteristics of Indonesian humanity have adorned the nation’s history for centuries, reflecting a civilization grounded in civility and humanity.

Thus, the second principle exists not merely as a normative ideal but also as a legitimizing reminder that Indonesian people are fundamentally a civilized and humane society. In this sense, the second principle serves both as a moral affirmation and a continuous call to self-reflection regarding the true identity of Indonesian humanity.

The author therefore proceeds to elaborate on the meaning of the second principle as follows:

First, all human beings are equal in dignity and status as human persons. Every individual possesses the right to a dignified livelihood consistent with human dignity, the right to education, and the right to embrace and practice religion freely, including religions other than Islam.<sup>17</sup> The emphasis of the second principle of Pancasila lies in the equal dignity of all human beings—regardless of status, social position, age, race, ethnicity, or religion—and in the equality of fundamental human rights as civilized persons. These rights include the right to a dignified life, access to education, and freedom of religion. Consequently, the fundamental rights of every individual (*human rights*) are constitutionally guaranteed by law and the 1945 Constitution of the Republic of Indonesia.

Second, *humanity (perikemanusiaan)* refers to the moral capacity and active expression of human reason and conscience to build and sustain unity among fellow human beings. This humanitarian concern is not limited to one's immediate community or social group but extends to the whole of humanity. Therefore, the attitudes, character, and actions of Indonesian people should consistently reflect the values of civilized humanity in all aspects of social life.<sup>18</sup> The emphasis lies on the moral consciousness of every Indonesian person that fellow human beings are, in essence, an extension of oneself. To respect, honor, act kindly toward, and love others therefore constitutes an act of self-respect and self-love. This ethical awareness underscores the intrinsic interconnectedness of human dignity and affirms the moral responsibility individuals bear toward one another.

Third, *just and civilized humanity* entails propriety, moral integrity, conscience, cultural refinement, and the faithful practice of humanitarian values and social norms within society. These values are to be exercised not only in relation to oneself and to others, but also in relation to the

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<sup>17</sup>Sudaryanto, *Filsafat politik Pancasila*, (Yogyakarta: Penerbit Kepel Press, 2007), 123-125

<sup>18</sup>Saksono, Gatut, *Pancasila Soekarno*, (Yogyakarta: Rumah Belajar Yabinkas, 2007), 40

Creator. In this sense, civilized humanity represents an integrated moral orientation that unites ethical conduct, cultural expression, and spiritual responsibility.<sup>19</sup> The emphasis is placed on propriety, decency, moral integrity, and conscience in one's relationship with oneself and with others, and even in one's attitude toward religion and belief in God. In this sense, civility and morality are not merely social virtues but also expressions of spiritual responsibility.

Fourth, the principle of *humanity* (*perikemanusiaan*) affirms and treats every person in accordance with their inherent dignity and worth as a creature of God. It recognizes the equality of human dignity as well as the equality of fundamental rights and obligations, without discrimination on the basis of ethnicity, lineage, religion, race, skin color, social status, or any other distinguishing factors.<sup>20</sup> The core emphasis of *humanity* (*perikemanusiaan*) lies in treating every human being in accordance with their inherent dignity and worth as a creature created by God. This principle is both foundational and essential to the ethical vision of the second principle of Pancasila.

Fifth, drawing upon the Javanese ethical concept of *tepo slira*, which broadly signifies the moral obligation to treat others as one would treat oneself, the realization of *Just and Civilized Humanity* demands a commitment to the supremacy of law exercised without discrimination. This commitment is explicitly mandated by Article 28D paragraph (1) of the 1945 Constitution of the Republic of Indonesia, which affirms that every person has the right to recognition, guarantees, protection, and legal certainty that is just, as well as equal treatment before the law.<sup>21</sup> The emphasis here is placed on *law enforcement*—the impartial, equitable, and humane implementation of justice.

Sixth, the interpretation and practical implementation of the second principle of Pancasila, as articulated in widely accepted public and educational sources, may be summarized as follows:

Acknowledging and treating every human being in accordance with their inherent dignity and worth as a creature of the One Supreme God.

Recognizing the equality of dignity, rights, and fundamental obligations of all persons, without discrimination based on ethnicity, lineage, religion, belief, gender, social status, skin color, or any other distinctions.

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<sup>19</sup>Pandji Setijo, *Pendidikan Pancasila: Perspektif Sejarah Perjuangan Bangsa*, (Jakarta: GRASINDO, 2006), 11

<sup>20</sup>Trianto dan Titik Triwulan Tutik, *Falsafah Negara dan Pendidikan Kewarganegaraan*, (Jakarta: Prestasi Pustaka Publisher, 2007), 53

<sup>21</sup>Agil Akbar, "Menghidupkan Kembali Pancasila, Sila ke-2", <http://geounes.net/web/index.php.31/8/2009>

Fostering an attitude of mutual love and compassion among fellow human beings.  
Cultivating mutual respect, empathy, and *tepa slira* (consideration for others).  
Developing attitudes that reject arbitrariness and abuse of power toward others.  
Upholding and honoring fundamental humanitarian values.  
Actively engaging in humanitarian activities.  
Demonstrating courage in defending truth and justice.  
Affirming that the Indonesian people are an integral part of the broader human community.  
Promoting attitudes of mutual respect and cooperation with other nations.<sup>22</sup>

### **The Significance of the Second Principle of Pancasila (*Just and Civilized Humanity*)**

In essence, the meaning and substance of the second principle of Pancasila have been clearly identified. Accordingly, its significance for all Indonesian people—regardless of social position, profession, age, wealth, ethnicity, or status (whether rulers or citizens, leaders or followers, elites or common people)—lies in the conscious, deliberate, and responsible internalization and practical embodiment of *just and civilized humanity*. This principle calls upon all Indonesians to understand, internalize, implement, practice, and visibly demonstrate humane and civilized conduct in everyday life.

#### **1. The Second Principle as a Civilizational Reference for the Indonesian People**

There are numerous civilizational models that contemporary Indonesian society could potentially adopt. This reality is evident today, as many Indonesians no longer display characteristics reflective of authentic Indonesian identity. A significant number have adopted Western lifestyles, cultural expressions, and behavioral patterns as their primary mode of life. Examples include the normalization of premarital sexual relationships among youth and the excessive interpretation of freedom of expression without moral restraint.

However, the nature, culture, and civilization of Indonesia are fundamentally distinct from those of the West. Indonesian civilization is neither Western, nor Portuguese, Spanish, Dutch, Japanese, nor American—civilizations historically associated with colonial domination over

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<sup>22</sup><http://id.wikipedia.org/wiki/pancasila>

Indonesia. The author firmly asserts that Indonesian civilization possesses its own unique moral and cultural foundation.

The authentic civilizational reference for a truly civilized Indonesian humanity is found in the second principle of Pancasila, *Just and Civilized Humanity*. This principle encapsulates the rich cultural heritage of Indonesia's diverse ethnic groups, customs, and regional traditions that have evolved over centuries. The civilizational wisdom inherited from the ancestors of the Indonesian nation has been crystallized and normatively articulated within the second principle of Pancasila. Therefore, this principle must be preserved, practiced, and defended as the moral and cultural identity of a civilized Indonesian people.

## **2. The Second Principle as the Source of Moral Knowledge for the Indonesian People**

One of the factors contributing to anarchic, brutal, sadistic, primitive, and barbaric behavior is a lack of moral education or the absence of authentic knowledge formation. Knowledge, when properly internalized, has the capacity to mature an individual's mentality and transform attitudes and behavior. However, when an individual is highly educated yet continues to exhibit primitive or barbaric conduct, a deeper moral distortion is evident.

This paradox is observable among certain individuals who publicly identify as intellectuals, politicians, or highly educated figures—adorned with academic titles before and after their names—yet behave immaturely and irresponsibly. As noted by Abdurrahman Wahid (Gus Dur), such individuals often display childlike emotional instability: they are easily offended, quick to anger, prone to verbal abuse, easily provoked or act as provocateurs, inclined toward anarchic actions, and, in some cases, live amoral lives that contradict their public status and social responsibility.

Fortunately, Indonesia possesses Pancasila—particularly the second principle—as a foundational source of moral knowledge (*ilmu akhlak*) for its people. Historically, Pancasila has been institutionalized within formal education through subjects such as *Pendidikan Moral Pancasila* (PMP) and later *Pendidikan Kewarganegaraan* (Civic Education). This demonstrates that Pancasila has long functioned as the ethical and moral framework for shaping Indonesian character.

Accordingly, the moral life, ethical conduct, emotional discipline, character formation, and social behavior of all Indonesians who have undergone formal education—from elementary school to higher education—should reflect the values of civilized humanity. These values include morality, ethical responsibility, noble character, courtesy, dignity, humanitarian concern, and civility. The failure to embody these principles indicates not a lack of education, but a failure to internalize and practice the moral essence of the second principle of Pancasila.

### **3. The Second Principle as the Foundation and Ground of Indonesian Life**

A nation may be likened to a magnificent and sturdy building—visually impressive, structurally admirable, and widely respected. Yet, all its grandeur, strength, beauty, and admiration exist only because the building is erected upon a strong and solid foundation that enables it to stand upright. When the foundation is weak, the entire structure—regardless of its apparent magnificence—will inevitably collapse and be reduced to ruins.

Pancasila constitutes the foundational ground and normative framework of Indonesia's national and civic life. Consequently, all dimensions of national existence—religious devotion, civilized humanity, unity and cohesion, democratic participation, and social justice—must stand firmly upon this foundational structure. Without such grounding, the nation's moral, social, and political architecture becomes fragile and unsustainable.

In particular, the ethical character and humanitarian civility of the Indonesian people, as articulated in the second principle of Pancasila (*Just and Civilized Humanity*), must function as the moral foundation of social life within Indonesia's pluralistic and heterogeneous society. This principle provides the ethical basis for peaceful coexistence, mutual respect, and harmonious living among diverse communities. Only when civilized humanity becomes the foundational ethic of national life can Indonesia sustain its social beauty, moral integrity, and collective dignity.

### **4. The Second Principle as the Moral and Ethical Standard of the Indonesian People**

Each year, Indonesian junior and senior secondary school students are required to meet a predetermined graduation standard, formerly known as the *National Examination Score* (Nilai Ebtanas Murni, NEM), established by the Ministry of Education. Failure to meet this minimum

standard results in automatic non-graduation. For instance, if the required passing score is 5.2 and a student attains only 5.1, the student fails to graduate, despite the marginal difference of merely 0.1. The standard functions as an objective and non-negotiable benchmark.

In a similar manner, the moral and ethical life of Indonesian society must be measured against a clear and binding standard—namely, the second principle of Pancasila, *Just and Civilized Humanity*. This principle constitutes the normative moral framework by which all human conduct should be evaluated. As previously elaborated through the characteristics of civilized humanity and the ethical meaning of the second principle, failure to meet this moral standard signifies ethical failure, regardless of one's social status or position.

This moral standard applies universally and without exception. Whether one is a government official, law enforcer, politician, religious leader, entrepreneur, intellectual, or ordinary citizen—regardless of wealth or poverty, age or gender—no individual is exempt from moral accountability under the second principle of Pancasila. Moral excellence, like academic qualification, requires fulfillment of objective criteria rather than rhetorical claims or symbolic status.

The author expresses concern that many individuals in Indonesian society have ascended to positions of leadership—political, intellectual, or religious—without ever having genuinely “passed” this fundamental moral standard. Such leaders may possess formal authority or social influence, yet lack the ethical maturity and humanitarian integrity demanded by the second principle. This disjunction between moral qualification and public leadership contributes significantly to the erosion of justice, civility, and humane values within the nation.

## **5. The Second Principle as the Internalization of Indonesian Moral Character**

The author maintains that knowledge may be acquired in various ways, whether through formal or non-formal education. However, cognitive knowledge becomes meaningless if it is not genuinely internalized and subsequently practiced. Cognition requires deep internalization—that is, it must penetrate the human soul and embodiment—so that it crystallizes and ultimately bears tangible fruit in concrete actions. The second principle of Pancasila must therefore be deeply reflected upon and meaningfully internalized so that it becomes embedded within the moral consciousness of individuals and produces virtuous outcomes: moral integrity, humane conduct, and civilized behavior in social life.

The moral deterioration evident in many individuals—manifested in damaged character, unethical conduct, and dehumanizing behavior—can largely be attributed to the failure to internalize and embody the second principle as a moral-cognitive framework of Indonesian civility. Without such internalization, moral knowledge remains superficial and ineffective.

For this reason, it is a moral obligation of Indonesian society to cultivate a character rooted in *just and civilized humanity*. Accordingly, the second principle must not only be understood but also practiced and demonstrated in everyday life. First, the second principle functions as the identity of Indonesian civilization in practice. Moral discourse that remains at the level of rhetoric without concrete action results in moral inconsistency and hypocrisy—where words and actions diverge. Such performative morality, devoid of ethical practice, is ultimately empty and meaningless.

While reflection and interpretation of the second principle are important, their true significance lies in lived praxis. The embodiment of civilized humanity must begin with government officials, religious leaders, politicians, intellectuals, and public role models, and then extend to all levels of society. Only through such ethical exemplarity can Indonesian society move toward genuine moral renewal.

Second, the second principle serves as a form of moral accountability before fellow human beings and before God. The question “Who is my neighbor?” is inseparable from the question “Who is God?” Since God is the Creator of humanity, every human being reflects divine dignity. Within each person resides a trace of God’s glory, intrinsic worth, and enduring value. Therefore, to love one’s neighbor is, indirectly, to honor and love God. Any claim to love God while simultaneously harboring hatred, hostility, resentment, oppression, or violence toward others represents a profound moral contradiction.

The author concurs with the view that the first principle of Pancasila (*Belief in the One Supreme God*) illuminates and gives moral coherence to the other four principles. In relation to the second principle, belief in God necessarily demands humane, respectful, and civilized treatment of others. Acts of violence or dehumanization justified in the name of religious devotion fundamentally distort both genuine faith and the ethical vision of Pancasila. Thus, the second principle directs Indonesian humanity toward ethical civility in relation to fellow human beings and reverent responsibility before God.

## **THE IMPLEMENTATION OF THE SECOND PRINCIPLE**

Departing from the meaning and significance of the Second Principle of Pancasila, the author proposes the acronym **Five “K” (5K)** as a practical framework for implementing the Second Principle in everyday life, as an expression of the identity of Indonesians as civilized human beings. These five elements are as follows:

### **1. Courtesy (Kesantunan)**

It must be acknowledged that former Indonesian President **Susilo Bambang Yudhoyono (SBY)** represents a figure of courtesy, reflected in his speech, attitude, and conduct. He may be regarded as a role model of civility and propriety in public life. The frequent use of the word “*courtesy*” in his discourse is consistently embodied in his actions, demonstrating coherence between words and deeds. In this sense, he cannot be categorized as merely rhetorical or symbolic (*Not Action, Talk Only*). The author is convinced that he understands, internalizes, and practices Pancasila, particularly the Second Principle.

Moreover, many individuals in Indonesia—government officials, politicians, religious leaders, and ordinary citizens—continue to demonstrate courtesy in both speech and behavior. Such a virtue must be preserved, especially amid the ongoing crisis of discourtesy that has increasingly characterized social life.

### **2. Friendliness (Keramahan)**

Historically, Indonesians have been widely recognized as a friendly and hospitable people, both toward fellow citizens and toward foreign visitors. This characteristic originates from the nation’s foundational values rooted in *just and civilized humanity*. Friendliness—encompassing politeness, humility, and modesty in both speech and conduct—can be observed in Indonesia’s openness to foreign investors, the steady influx of international tourists each year, and the warm reception of state guests.

Therefore, friendliness represents a vital expression of the Second Principle and must be maintained, even amid the contemporary erosion of hospitable attitudes.

### **3. Mutual Cooperation (Kerjasama)**

Kerjasama has long served as both a guiding principle and a defining characteristic of Indonesian society. Particularly in rural communities, mutual cooperation becomes evident in collective responses to natural disasters, the construction of houses of worship, the renovation of damaged schools, and the provision of basic necessities such as clothing and shelter.

Such practices reflect the lived expression of the Second Principle of Pancasila. The spirit of mutual cooperation should continue to shape and sustain the life of the Republic of Indonesia, despite the growing tendencies toward individualism and social fragmentation.

### **4. Tolerance (Ketoleransian)**

Indonesia is a pluralistic nation composed of diverse ethnicities, races, languages, cultures, and religions. The enduring coexistence among these differences is made possible by a strong spirit of tolerance. This tolerance was already evident during the struggle for independence, when people from various backgrounds united to resist colonialism and establish the nation.

Subsequently, Indonesia's national development—from underdevelopment to its current status as a developing and emerging nation—has been achieved through collective tolerance, without being the exclusive achievement of any single group, region, or religion.

One exemplary figure of tolerance is **Abdurrahman Wahid (Gus Dur)**, often regarded as a pioneer of interreligious harmony. As a Muslim leader who actively defended the rights and dignity of other religious communities, Gus Dur exemplified a profound understanding and practice of Pancasila, particularly the Second Principle. Figures such as him affirm that tolerance remains a living value within Indonesian society and must be safeguarded amid rising intolerance.

### **5. Love (Kasih)**

The concept of love is universally recognized across religions and human cultures. Love constitutes the most fundamental principle of human existence: humans exist because of love, live through love, and sustain relationships by love. All religions teach love, and religious individuals are expected to embody it.

As Indonesia is a religious nation—though not a theocratic state—it upholds belief in God and rejects atheism as a national foundation. Consequently, Indonesian society is fundamentally

called to express love toward fellow human beings, including adversaries, as well as toward God. This understanding is deeply embedded in the Second Principle of Pancasila.

Therefore, love for others must be preserved and cultivated, especially in the midst of a growing crisis marked by the erosion of compassion in contemporary social life.

## **CONCLUSION**

Fortunately, in Indonesia, many people still possess a Pancasila-oriented and religious mindset, internalizing and practicing the Second Principle alongside the teachings of their faith. This monograph has highlighted only a portion—albeit a significant portion—of the degradation of civilized humanity in Indonesia. The author hopes that what has been presented here—the characteristics of civilized humans, the meaning of the Second Principle for civilized humans, its significance, and its implementation, along with recommendations—can guide Indonesians to become truly humane, to uphold the dignity of others, and to embody civilized behavior.

As a recommendation, the author proposes **five “H” (5H)** as guiding principles for cultivating the character of civilized Indonesian humans:

### **1. Respect (Hormat)**

Mutual respect is an expression of valuing others as creations of God and appreciating differences. Every Indonesian should demonstrate respect toward others across all differences. Respect may be shown toward parents, teachers, classmates, religious leaders, and government authorities. While this form of respect is still localized, **universal respect** transcends boundaries and differences, as embodied in the Second Principle of Pancasila. Respect may also be manifested in honoring national heroes, valuing Indonesian culture and civilization, defending the territorial integrity of the Republic of Indonesia, and preserving national unity. Conversely, those who lack respect often become provocateurs, offenders, or desecrators of religion, ethnicity, race, or social groups. Thus, respect must be maintained even amid the current crisis of diminishing respect.

### **2. Harmony (Harmonis)**

The quality of a musical performance depends on the harmony among the instruments. If even one instrument is out of tune, it disrupts the beauty, melody, and emotional impact of the performance. Harmony is likewise the key to creating beauty, serenity, and order in social life.

Indonesia, as a pluralistic nation, is like an ensemble of many instruments; despite their differences, they should function together harmoniously. Differences in religion, ethnicity, region, custom, skin color, social status, and more provide opportunities for all societal layers to cultivate a harmonious life. Examples already exist: interfaith or interethnic marriages that thrive, neighboring places of worship that coexist peacefully. Therefore, harmony among citizens must be preserved even amid the ongoing crisis of disharmony.

### **3. Dignity and Moral-Ethical Integrity (Harkat-Martabat)**

Every human being possesses dignity, which is inherently tied to moral and ethical values. This distinguishes humans from other creatures that lack moral awareness. Unfortunately, some Indonesians act with brutality, aggression, immorality, and a lack of conscience. Nevertheless, many Indonesians continue to uphold dignity, morality, ethics, humility, and civility. Figures such as the late Baharudin Lopa, former Attorney General of Indonesia, exemplify courage in law enforcement, dignity, morality, and ethics. Many leaders, politicians, religious figures, and citizens also embody these values. Therefore, dignity and ethical integrity must be maintained even amid the ongoing crisis of eroding morality and ethics.

### **4. Conscience (Hati Nurani)**

Conscience is a divine endowment unique to humans. Animals, lacking conscience, act according to instinct, sometimes harming their offspring or others without regret. Tragically, some humans lack a functioning conscience: instances include parental abuse, corporate exploitation, governmental oppression, and religious persecution. Yet, many Indonesians continue to possess a clear, pure, and sincere conscience. They practice the Second Principle of Pancasila, acting with empathy, defending the rights of the oppressed, condemning acts of anarchy, and more. Therefore, conscience must be nurtured and protected even amid the ongoing crisis of moral insensitivity.

### **5. Human Rights (Hak Asasi)**

Human rights are not new; they have existed since the creation of humankind. They encompass the right to life, religion, creativity, expression, and other fundamental freedoms. National commissions protecting human rights in Indonesia emerged precisely due to violations

and distortions of these rights. Each individual's rights must be safeguarded to prevent infringement, limitation, abuse, or annihilation. As a guiding principle: one should respect others' rights just as one desires their own rights to be respected. Upholding human rights is crucial even amid the ongoing crisis of human rights violations.

Finally, may all Indonesians sincerely internalize and practice the Second Principle of Pancasila, so that security, harmony, tolerance, peace, welfare, and happiness prevail among all people in Indonesia. May **Jesus Christ bless us all. Soli Deo Gloria.**

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