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The Ideology of the State and Direction of Development as the Foundation of Public Policy: Islamic Perspective

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Abstract

Pancasila, Indonesia's fundamental ideology, was declared during the presidency of Soekarno and subsequently solidified by Soeharto, continuing to influence the administrations of Habibie, Gus Dur, Megawati, Susilo Bambang Yudhoyono, and Joko Widodo. Throughout its history, Pancasila has evolved into both a moral and practical basis for the nation's development. In the era of the New Order, Indonesia implemented the Garis-Garis Besar Haluan Negara (GBHN) as a comprehensive development plan with short-, medium-, and long-term goals aimed at achieving national welfare. This plan laid the groundwork for subsequent administrations, such as Susilo Bambang Yudhoyono and Joko Widodo, to execute the Plan of National Development Medium Term (RPJMN) for the periods of 2010-2014 and 2014-2019. Looking ahead, Indonesia will soon adopt the New National Development Plan (2019-2024) with ambitious goals, including eradicating poverty, eliminating hunger, improving healthcare, and enhancing the quality of education. All these development plans are firmly rooted in Pancasila as the foundational ideology of the Indonesian state. Both Pancasila and the National Development Plan serve as the cornerstone for formulating and constructing public policies in Indonesia. From an Islamic perspective, public policy aligns with the concept of *maslahah al-ammah*, which refers to the general benefit or welfare of the people. This overarching concept encompasses principles such as legal certainty, equal rights, balanced rights and obligations, professionalism, fair treatment, transparency, accountability, targeted support for vulnerable groups, efficiency, speed, and affordability. These principles are inherently guided by Islamic teachings, ensuring that public policies are in harmony with the values of justice and social welfare.

Keywords: Good Governance, Pancasila, Public Policy, Public Service

INTRODUCTION

In the contemporary landscape of social media, a prominent issue being debated is the alignment between upholding Pancasila and establishing the direction of development as the fundamental foundation for public policy, considering the dynamic desires of the people

amidst rapid societal changes. Amidst the myriad of other questions, the core concern revolves around the imperative need to swiftly implement public policies and assess their subsequent outcomes. Evaluating the compatibility of Pancasila's principles and development-oriented policies with the evolving aspirations of the public becomes crucial in effectively addressing the challenges posed by the fast-paced transformations in society. This ongoing discourse highlights the significance of public policies in addressing the ever-changing needs of the people and ensuring that governance remains responsive and relevant to their expectations (Dunn 2001).

Public policy and political science share an intrinsic connection, as political science involves the study of how individuals or groups attain and wield power, engaging in political struggles to serve the public's interests. By analyzing methods and strategies for accessing authority, political science aims to understand the dynamics of governance and its impact on public service. At its core, political science seeks to ensure that the exercise of power benefits and represents the interests of the public, making it a vital aspect of public policy formulation. Through the lens of political science, policymakers gain insights into the complexities of power structures, enabling them to design effective and responsive policies that address the needs and aspirations of the people they serve (Duverger 2001).

The interconnection between political science and public policy is undeniable, as political science delves into the mechanisms of acquiring power by individuals or groups, with public policy being a direct outcome of this political process. These two fields form an inseparable systemic unity. As political power is exercised, it naturally gives rise to public policies that shape the governance and direction of a nation. Crucially, each public policy is founded on the principle of fulfilling the rights of the people, a responsibility that falls within the domain of political authority. Consequently, the effective formulation and implementation of public policies are vital in upholding the welfare and interests of the populace, making the relationship between political science and public policy central to effective governance (Duverger 2001).

There are two typologies used to conduct a study on previous writings. Firstly, the focus is on the state's ideology. According to Natal Kristiono (2017), which delves into the strengthening social changes and their impact on Pancasila as the state's ideology. Efforts are required to ensure that Indonesian society comprehends and practices Pancasila in line with empirical realities, preventing it from being perceived as an outdated ideology.

Ambiro Puji Asmoroini (2017), asserts that Pancasila serves as the foundation for the Indonesian state, crystallizing cultural, national, and religious values deeply ingrained in Indonesia. It is the nation's outlook on life, based on cultural and religious values. However, Pancasila faces challenges in the era of globalization, necessitating its transformation into cultural values that are not only understood but also applied.

Husein Muslimin (2016) highlights Pancasila's significance as the fundamental value of the Indonesian nation and the cornerstone of the nation's life since its independence. It has endured throughout the nation's history. Post-reform era, Pancasila faces challenges that require solutions, with the key being the internalization of Pancasila within the individuals and Indonesian society.

Septiana Dwi Putri Maharani, Surono, Hadi Sutarmanto, and Ahmad Zubaidi (2019) discuss the fluctuating resilience of Pancasila as the state's ideology, with external ideologies

potentially weakening it. Thus, a vital analysis of Pancasila's resilience is required to support national resilience and identify factors that strengthen or weaken Pancasila as the state's ideology.

Secondly, there is a focus on public services and the Islamic perspective on these services. Several writings explore this topic. Muhammadiyah (2014) emphasizes the connection between Islamic law and public services, with Islamic law in Indonesia sharing the same meaning as Islamic sharia, encompassing a broad scope. Islamic law is closely linked to public services, and this role may be undertaken by the Ombudsman. The study aims to depict the Ombudsman Kota Makassar as an institution with the authority to oversee administrative services to achieve good governance.

Neng Kamarni (2011) explains the community satisfaction index and measures the performance of public services in Kabupaten Agam. Overall, the public services at Rumah Sakit Lubuk Basung are considered good in terms of procedures and scheduling, with most of them being above average quality and only a few falling below the average standard. Hamdani Pratama (2015) investigates strategies in public service, particularly at UPTD Motor Vehicle Testing Tandes Kota Surabaya, using theories of public policy, service quality, and strategies. UPTD applies quality service strategies, human resources strategies in the organization, and customer satisfaction strategies.

Based on these studies, it is evident that most research on public policies focuses on policy implementation by public policymakers and the public's response regarding satisfaction with the implementation. Additionally, studies on the state ideology (Pancasila) tend to concentrate on efforts to preserve Pancasila in a changing society. Consequently, examining the relationship between the state ideology (Pancasila) as the foundation for public policy formulation from an Islamic ethical perspective presents a new and significant area of study that merits further elaboration.

RESEARCH METHODS

This study can be categorized as cross-disciplinary, combining two fields from different domains, the relationship between the state's ideology and public policy, which involves the social sciences and Islam as an Islamic studies approach (Syam, 2010). Such interdisciplinary research is essential for advancing Islamic studies in conjunction with social sciences, humanities, and even science and technology. Epistemologically, this relationship is highly feasible (Malkawi 2014).

The method employed in this study is literature review or library research. It utilizes an Islamic perspective to discuss the relationship between Pancasila and public policy. To achieve this, previous studies from books, journals, and data presented by experts in the fields of social sciences, humanities, and Islamic studies are utilized. Data collection for this study is carried out through literature study, using documentary techniques, sourcing information from books discussing the relationship between Pancasila and public policy, academic journals, and other relevant social media sources related to the theme and focus of this study

ANALYSIS AND DISCUSSION

Various Government Models

When discussing politics, the most fundamental element is the existence of political parties. In every modern country, a party system is guaranteed to be present. Political parties are one of the pillars of politics, alongside parliaments, governments, and societies. They serve as instruments to access and articulate political interests. Through political parties, individuals can enter political positions at various levels and positions (Syam 2005).

These political positions include members of the People's Representative Council (DPR), Regional People's Representative Councils (DPRD), as well as national and regional leaders. National leaders include the President, Vice President, ministers, and other high-ranking officials, while regional leaders encompass governors, vice governors, regents, vice-regents, mayors, and vice mayors, among others. In a democratic political system, all these positions are contested through a series of elections, such as presidential and vice-presidential elections, legislative elections for the DPR, DPRD, and Regional Representative Council (DPD), as well as local elections for regents and mayors.

In democratic political systems, the process is open, where every eligible individual has the right to vote or be voted for. In this context, the state is obligated to grant these rights to all its citizens. In contrast, in a monarchical system, not everyone has the right to participate in political contests, as the selection of leaders is solely determined by the will of the monarch. Here, the monarch possesses absolute power in deciding successors and heirs.

However, with the demands of the times and pressures from Human Rights, in some countries with a monarchical system, there exist two systems: the king or queen is the head of state, while the prime minister serves as the head of government. Examples include Thailand, Malaysia, the United Kingdom, Japan, and some other nations. In these countries, a king or queen is the head of state, and the prime minister is the head of government. In other cases, some countries have a president elected by the people as the head of state, while the head of government is the prime minister, also elected by the people. Examples include Singapore, India, Pakistan, and others.

A government system that employs a prime minister is called a parliamentary system. The prime minister has the authority to select ministers and others, subject to the approval of the head of state or monarch. In the UK and Malaysia, the prime minister has the power to choose their assistants based on the functions of the ministries or agencies, by the legislation. To elect a prime minister, general elections are held, in which several political parties participate using the one-man one-vote system. However, there are limitations on political parties that can contest by forming coalitions to support a candidate. As known, obtaining seats in the representative council is not always enough to support a candidate for prime minister or president, hence the need for coalitions. Moreover, there is also a presidential system, wherein the President has the prerogative to appoint their ministers. In this system, there is no prime minister, as the President holds both the positions of head of state and head of government. The President wields significant power in managing the country, heading, and ruling the nation.

Public Policy Changes

This study will only highlight general changes in public policy as an entry point for further discussion. These public policies are closely related to the political dimension, a consequence of the relationship between political science and public policy. It is understood that the product of the political process is public policy. Hence, the political process and public policy are two closely interconnected aspects. Moreover, it is crucial that each change of government endeavors to create independent public policies. There is a desire to be "different" from what has been done by predecessors.

1. Public Policy Towards Pancasila

Substantially, there is no difference between one government and the next regarding Pancasila as the foundation of the state. From President Soekarno's era to President Joko Widodo's, Pancasila remains the core ideology. However, the methods of formulating policies and their implementation have changed.

During President Soekarno's era, earnest efforts were made to establish Pancasila as the foundation of the state. Since its formal establishment on August 18, 1945, Pancasila has been consistently promoted and interpreted by President Soekarno. This process took place amidst intense political competition among various social, political, and religious groups. Three powerful forces dominated the era: Masyumi, NU, and other Islamic organizations, PNI and its alliances, and PKI and its underground affiliates, all competing to prove the superiority of their ideologies. President Soekarno, as the originator and discoverer of Pancasila, also exercised his authority to interpret it, introducing variations such as Tri Sila and even Eka Sila, where Pancasila was symbolized by "Gotong Royong" (cooperation).

The historic General Election of 1955 in Indonesia is considered one of the most democratic in modern Indonesian history. The election resulted in the four main winning parties: Masyumi, PNI, NU, and PKI. It showcased the ideological contestation behind these political parties. The struggle among the three ideologies was fierce and often resulted in political violence, such as the PKI rebellion in Madiun and the G30S/PKI rebellion (Kasdi, 2009; Mun'in DZ, 2014).

Amidst the prolonged deadlock in the Konstituante (Constituent Assembly), President Soekarno issued a Presidential Decree on July 5, 1959, re-establishing the 1945 Constitution as the state's regulatory basis, with Pancasila remaining the foundation of the Republic of Indonesia. Since then, Pancasila has remained the unifying ideology of Indonesia. However, political struggles persisted, culminating in the tragic events of the G30S/PKI rebellion, which led to Soeharto taking control of the government on March 11, 1966, marking the transition from the Old Order (Orde Lama) to the New Order (Orde Baru) era (Soerojo 1988; Anwar 2007; Isak 2007).

The Soeharto era was a time of consolidating Pancasila as the state ideology. One of Soeharto's popular policies was the implementation of Pancasila in everyday life, known as the *Pedoman Pelaksanaan dan Pengamalan Pancasila (P4)* or "Guidelines for Implementing and Embodying Pancasila." This massive campaign sought to instill Pancasila's values in society, from the central government down to the village level. However, despite the efforts, there was a gap between the ideals and the realities of implementing Pancasila in daily life.

In response, President Joko Widodo established a team, led by Yudhi Lathief, to revitalize the spirit of Pancasila. Subsequently, this initiative evolved into the Pancasila Ideology Implementation Agency (BPIP). The primary objective of this institution is to reintegrate Pancasila's core values into the social fabric of the nation. Furthermore, President Joko Widodo officially designated June 1 as the birth date of Pancasila. This endeavor is aimed at solidifying Pancasila as a guiding philosophy and the fundamental ideology of Indonesia, countering the challenges posed by various transnational ideologies that are gaining traction within the country.

2. National Development Policy Direction

One interesting aspect during President Soeharto's era was the establishment of the nation's development direction, outlined in the Broad Outlines of State Policy (GBHN). To determine the country's development direction, the GBHN was ratified by the People's Consultative Assembly (MPR) through the MPR Decree (Tap MPR). The GBHN was reviewed every five years, corresponding to the President's term of office.

The GBHN provided a general direction for the development of ideology, politics, social affairs, economy, culture, and defense and security. In the field of ideology, the focus was on strengthening Pancasila, the 1945 Constitution, and the Unitary State of the Republic of Indonesia (NKRI) as the foundational programs to be firmly established on a massive scale. The Implementation Agency for the Development and Inculcation of the Guidelines for Understanding and Implementing Pancasila (BP7) was spread throughout the districts and provinces in Indonesia, responsible for conducting P4 training sessions even in the villages.

In the political sphere, the emphasis was on the firm establishment of the political process based on Pancasila democracy. Although an ideal concept of democracy, it was implemented as an apparent democracy. True democracy was used merely to justify President Soeharto's leadership for 32 years. The Vice President could change, Ministers could change, but the President remained Soeharto.

Moreover, an authoritarian political approach emerged, where democracy was controlled by the President. Political parties were mere tools used to justify the President's authoritarian leadership. Golkar was the government's political party, while the United Development Party (PPP) and the Indonesian Democratic Party (PDI) were inactive partners in the seemingly democratic selection process. Civil servants were mobilized to support Golkar, and all social and professional organizations were directed to support the government, weakening the strength of civil society. Social, economic, and cultural development were geared towards physical infrastructure development for the public's needs. Unfortunately, this physical development encountered significant mismanagement, with an estimated 30 percent of the national budget (APBN) being corrupted. As a result, our economic foundation weakened, and when the global economic crisis hit in 1998, our economy collapsed, leading to economic restructuring by the World Bank, which proved to be ineffective. During such circumstances, a national leadership change occurred from President Soeharto to President Abdurahman Wahid and beyond.

3. *Public Service Policy*

In the era of President Soeharto, the nation's development policy direction was guided by the Broad Outlines of State Policy (GBHN). However, during the administrations of President Soesilo Bambang Yudhoyono (SBY) and President Joko Widodo, the focus shifted to the concept of the National Medium-Term Development Plan (RPJMN), which was implemented for five-year periods, based on the National Long-Term Development Plan until 2025.

According to Law No. 17 of 2007 on the National Long-Term Development Plan for the years 2005-2025, the vision for development was set as "Independent, Advanced, Just, and Prosperous." This vision was then translated into national development missions, including (Bappenas 2014);

- a. Cultivating a society with noble morals, ethics, culture, and decorum based on the philosophy of Pancasila.
- b. Building a competitive nation.
- c. Establishing a democratic society based on the rule of law.
- d. Creating a safe, peaceful, and united Indonesia.
- e. Promoting equitable development and justice.
- f. Ensuring an aesthetic and sustainable Indonesia.
- g. Developing Indonesia as a self-reliant, advanced, strong, and nationally-oriented archipelagic nation.
- h. Elevating Indonesia's significant role in international relations.

In President Joko Widodo's era, the development priorities were focused on several aspects (Bappenas 2014):

- a. Ensuring the presence of the state to protect all citizens and provide a sense of security for the entire population.
- b. Establishing a clean, effective, democratic, and trustworthy governance system.
- c. Strengthening Indonesia from its peripheries to empower regions and villages within the framework of a unitary state.
- d. Reinforcing the state's presence through systemic reforms and corruption-free law enforcement.
- e. Enhancing the quality of life for the Indonesian people.
- f. Boosting the productivity and competitiveness of Indonesians in the international market to advance together with other Asian nations.
- g. Achieving economic self-reliance by stimulating domestic economic sectors.
- h. Spearheading a national character revolution.
- i. Upholding the nation's diversity and enhancing social restoration in Indonesia.

In practice, this policy can be observed through the involvement of citizens in participating and contributing to policy-making. At the local level, for example, communities are engaged in the Musrenbang process, which results in policies that directly benefit the people, such as rural infrastructure development, including roads, drainage systems, and other public facilities. Active community participation in these processes is crucial to achieving development that aligns with the expectations and needs of the people.

On a broader scale, government policies directly impact critical aspects of people's livelihoods, such as education, health, and employment. In education, the government has implemented a mandatory 12-year education program and aided schools through the School Operational Assistance (BOS) program and the Smart Indonesia Card (KIP) for underprivileged students.

Likewise, in the health sector, the government introduced the Healthy Indonesia Card (KIS), targeting less privileged citizens. However, this program has not yet been fully optimized, as beneficiaries of the Healthy Indonesia Card are still not receiving adequate healthcare services, especially in hospitals. In other words, there is still room for improvement in providing optimal healthcare services to those who possess the Healthy Indonesia Card.

Furthermore, in terms of employment, the government has yet to find innovative solutions for creating decent job opportunities for Indonesian citizens amidst the challenges posed by foreign labor competition.

Considering these aspects, the government still faces significant challenges in providing adequate welfare and a dignified life for its citizens. For example, in the education sector, the government lacks a comprehensive strategy to address fundamental educational issues. Although programs like the Smart Indonesia Card have been introduced, the program itself is merely a change in terminology. In the past, it was known as the Poor Student Assistance (BSM) program, and it was later rebranded as the Smart Indonesia Card (KIP).

It must be acknowledged that various public policy programs have not yet fully succeeded in significantly improving the welfare of the population. For instance, the Gini ratio remains high, with the inequality level at 3.9, falling short of the desired reduction target of 3.6. Consequently, poverty rates for the near-poor, poor, and very poor continue to be at levels that remain cause for concern.

Islamic Perspective on Pancasila and Public Policy

Indonesia has established the Law on Public Services, specifically Law No. 25 of 2009 concerning Public Services. According to this Law, public services encompass activities or a series of activities aimed at meeting the needs of the public by the legislation for each citizen. The principles of public services revolve around the common interest, legal certainty, equality of rights, balance between rights and obligations, professionalism, equal treatment, transparency, accountability, facilities, special treatment for vulnerable groups, timeliness, speed, ease, and accessibility. One of the goals of enacting this Law is to encourage the government to achieve good governance, emphasizing transparency and accountability in governance (Mahdi 2009).

The state ideology (Pancasila) serves as the ideological foundation for all legislation in Indonesia. No law is not imbued with Pancasila, related to its principles. Although Indonesia is not a religious state, it is a Unitary State of the Republic of Indonesia with a belief in the One and Only God, meaning there is a symbiotic relationship between religion and the state. Therefore, every law enacted always takes the principles of Pancasila as its philosophical, juridical, and sociological basis. The principles stated in Law No. 25 of 2009 concerning Public Services can be compared with the principles in Islamic teachings. In Islam, there is a concept of sharia called "*mashlahah al'ammah*" (public interest). This concept is linked to efforts to fulfill the demands and interests of society and respond to various life dynamics. Hence, every

decision-making process should be based on the desire to meet relevant public interests in line with Islamic sharia (Syam 2018).

In formulating public policies, the desire to fulfill the interests of specific groups or individuals must be avoided. Every policy should strive to avoid personal desires, abuses of power, or interests disguised as public interests. Policies should steer clear of any abuse of power against other groups, especially vulnerable ones, or any oppression of others or other groups. The Qur'an (Surah Ash-Shu'ara: 26) emphasizes the enforcement of justice among people and not following personal desires. Furthermore, it prohibits tyrannical actions, as the dominance of the majority and the tyranny of the minority, particularly in public policy matters, would lead to detrimental consequences. The majority would benefit, while the minority would suffer. Public policy should be based on the collective interest, not the interest of specific groups or individuals. The Qur'an (Surah An-Naziat: 34-38) states that people should not act tyrannically in worldly affairs. This verse affirms that every individual in a country has equal rights. By eliminating the dominance of the majority and the tyranny of the minority, everyone enjoys equal rights and obligations under the law, public services, and equal treatment.

Every public policy must be formulated to achieve "*maslahah*" (benefit) and avoid "*mafsadah*" (harm). Public policies should be designed to maintain the objectives of Sharia, which include safeguarding the intellect, soul, progeny, wealth, and religion. Islam highly values transparency and accountability, as it places great emphasis on these five fundamental principles of life. Without transparency and accountability in providing public services, there can be no real benefit. Transparency aligns with Islamic teachings (Surah Al-Isra': 35), which prohibit deception in measurements and transactions. This prohibition signifies the necessity of transparency in interactions with others, communities, and society. Nothing should be concealed. This principle is also in line with the principles of "*shiddiq*" (integrity), "*amanah*" (trustworthiness), "*tabligh*" (intelligence in policymaking), and "*fathanah*" (communication ability) (Mahlel 2016).

Islam also promotes the concept of "*itsar*" (preferring others over oneself). "*Itsar*" is a remarkable Islamic teaching that characterizes the morals of the Prophet Muhammad and his companions. As mentioned in the Qur'an, people are urged to assist each other in goodness and avoid aiding one another in evil and sin. Islam indeed espouses high social ethics. Islamic sharia highly values actions that prioritize the interests of the community over personal interests. Islam does not advocate selfishness but encourages people to assist and show kindness to one another. Islam teaches compassion, and it is a religion that is merciful to all of mankind. A vivid historical example of this is the event of "*hijrah*," during which the Muhajirin and Ansar communities showed immense love and support for one another, enabling Islam to flourish rapidly.

Islam strongly emphasizes social righteousness, in addition to ritualistic righteousness. A person is not deemed virtuous solely based on their worship of Allah, but also on how they perform acts of kindness towards others. Individual righteousness through religious rituals is essential, but social righteousness through benevolence towards fellow humans is equally important. One of the hadiths narrated by Imam Muslim states, "The best of people are those who are most beneficial to people. Being the final religion, Islam is the most comprehensive in its teachings. It not only teaches theology and rituals but also covers social,

political, and cultural dimensions, as well as all aspects of governing, nation-building, and community life. Consequently, the principles of public services must also be rooted in the fundamental principles of Islamic teachings.

Theoretically, it can be stated that every government system will produce government policies intended for the benefit of society. These government systems are the result of agreements formulated by the people through their representatives, leading to regulations that serve as collective guidelines to achieve shared objectives. For the Indonesian government, despite differences in implementation, every policy formulated and enacted by the government is a manifestation of the leaders' desire to realize the national goals as stated in the Preamble of the 1945 Constitution. These goals include protecting all citizens, promoting the welfare of the people, fostering national intelligence, and maintaining eternal peace for all nations. Based on the theory of social contract, in the role of the state towards its citizens, the state is obligated to protect the lives of its citizens by creating social order, based on the mutual understanding between the government and its people to maintain order and security, where the state provides protection, and the citizens have the responsibility to ensure the state remains in a peaceful and secure condition. In this context, the state must have a strong and shared foundation for its entire society. Historically, we understand why Pancasila has been adopted as the nation's foundation and philosophy because it provides a common platform that unites all elements of Indonesia's plural society.

The state is essentially a product of an agreement among its citizens. To ensure that this agreement continues to guarantee unity in the long run, a shared understanding based on the nation's culture must be established. In Indonesia, Pancasila was formulated and adopted to unite all elements of the nation. Pancasila is not just a product of mutual agreement; it is also a tool to build Indonesian identity across the territory known as the Unitary State of the Republic of Indonesia (NKRI). Thus, apart from being a product of agreement, Pancasila also represents a shared vision to build Indonesia by the four fundamental principles stated in the Preamble of the 1945 Constitution. This underscores the importance of Pancasila as a national political policy that should be incorporated into public policies, known as "development." Therefore, the next important step is to formulate the nation's development direction to achieve the welfare of the people. The people should not only be protected but also educated, prosperous, and encouraged to maintain order and peace among nations. Although there are differences between various leaderships in Indonesia, the policy direction, in essence, does not deviate from the nation's aspirations as outlined in the preamble of the 1945 Constitution. For instance, the vision of Indonesian unity may be expressed differently, but it all converges on the objective of achieving "social welfare for all Indonesian citizens."

From an Islamic perspective, Islam is normatively concerned with public policies based on the texts of the sacred scriptures, including the Qur'an, Hadith, and the *ijtihad* of scholars. In Islam, the concept of "*al-maslahah 'ammah*" or public welfare is emphasized. In the context of public policies, these general principles serve as a guide for transparent, accountable policies that do not favor specific groups or individuals, are not dominated by the majority's power, do not oppress minorities, and ensure equality in laws, services, and rights for all citizens. Additionally, the concept of "*itsar*" or prioritizing the public interest over individual interests is valued in Islam. Islam highly respects individuals, leaders, or communities who hold and implement such perspectives in their lives. Through elective affinity, it can be understood that

Islam indeed has fundamental concepts that can be implemented in the formulation of public policies.

CONCLUSION

From the above discussion, it can be concluded that Pancasila, as the philosophical, juridical, and sociological foundation of Indonesian society, can serve as the basis for formulating development directions and public policies. The principles within Pancasila can be seen in the formulation of public policies, as presented in Law No. 25 of 2009 on Public Services. Several fundamental principles of public services include the common interest, legal certainty, equal rights, balance of rights and obligations, professionalism, equal treatment, transparency, accountability, facilities, and special treatment for vulnerable groups, timeliness, speed, ease, and accessibility.

These principles of public services are relevant to the concept of Islam as a religion of mercy to all creation. The general principles in Islam include "*maslahah al 'ammah*" or the welfare of the community. Through this principle, it can be understood that Islam teaches "al tsar" (prioritizing the common interest over individual interests), the principles of openness and accountability, legal certainty, and mutual upholding of honesty (*shiddiq*), trustworthiness (*amanah*), goodness based on intelligence (*tabligh*), and communication (*fathanah*). All these principles in the conception of public services have a strong correlation with Islamic teachings. Indeed, Islam is a comprehensive and clear religion.

This alignment between Pancasila and Islamic principles signifies the potential for harmonizing national development objectives with the values and teachings of Islam. By upholding these principles in public policies and governance, Indonesia can further promote social welfare, unity, and progress for its people while remaining true to its diverse cultural heritage and religious pluralism.

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