



Journal of Social and Political Sciences

Prasojo, Munif. (2021), Pancasila as the Foundation of Political Ethics in Indonesia, Case Study of the Struggle for the Chairman of a Political Party in Indonesia. In: *Journal of Social and Political Sciences*, Vol.4, No.2, 115-126.

ISSN 2615-3718

DOI: 10.31014/aior.1991.04.02.280

The online version of this article can be found at:

<https://www.asianinstituteofresearch.org/>

Published by:
The Asian Institute of Research

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Pancasila as the Foundation of Political Ethics in Indonesia, Case Study of the Struggle for the Chairman of a Political Party in Indonesia

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Abstract

The world of politics is becoming something interesting to discuss. Every time there's something new going on. There is no eternal enmity or eternal friend in politics, but the infinite is only essential (read: power struggle). At some point, a person could be a friend, but other times he could be the enemy. It's still fresh in all of us how frenetic the last presidential election we held yesterday. The frictions have felt very hot, so people are wary from mutual claims of victory, to each other's accusations of cheating, to the last in the Constitutional Court. However, after that, it continued on social media for months. This feud resulted in two terms that are very viral in Indonesia, namely *cebong* and *kampret*. This is an accumulation of fanaticism of both sides' supporters ("Tidak Ada Musuh Atau Teman Abadi Di Dalam Politik – Independensi," n.d.). This article was written to give a clearer picture of the politics in Indonesia. So there is a difference between politics in Indonesia and other countries. The political system of a different government, including various cultural roots, will give its characteristics. Research through literature and various other readings and discussions conducted in the classroom and multiple seminars. Also, based on the development of the current political situation. There is still a need for a deeper understanding of political actors as well as from academia. So that political life in Indonesia will be better. Political education, especially political ethics in Indonesia as a State based on Pancasila, must be continuously improved. This is the shared responsibility of all components of the nation. Indonesia should not be destroyed because there are foreign hands who interfere in politics in Indonesia.

Keywords: Coupt, Education, Ethics, Politics, Systems

1. Introduction

Preliminary

After the end of the New Order regime in 1998, many changes have occurred in almost all nation and State sectors. The most striking thing is the birth of new political parties. During the New Order regime, we only knew

3 (three) parties. So, after the New Order, which we know as the Reformation Order, new parties emerged from the old Party splits, or new parties with new ideas emerged ("General Election 1999: Islamic and Nationalist Political Parties Fighting Without Communism - Tirto. ID," nd). This situation may be the same as the election during the Old Order ("Pemilu 1999: Parpol Islam Dan Nasionalis Berlaga Tanpa Komunis - Tirto.ID," n.d.).

In the old order, more than 25 parties were participating in the election. In the old order, the Party's ideology was different from one another; there were PNI-PARTINDO-IPKI-etc. Nationalists, PKI Communists; Islam NU-MASYUMI- PSII-PI PERI, Socialist PSI-MURBA, Christian PARKINDO, etc. Elections during the Old Order were almost the same as now. The old order period was the search for a period of implementation of the Pancasila form, especially in the state system. Pancasila was implemented in different forms during the old order. There are three different Pancasila implementation periods: the 1945-1950 period, the 1950-1959 period, and the 1959-1966 period ("Old Order Political System | Dindafaradina," n.d.) ("Sistem Politik Orde Lama | Dindafaradina," n.d.).

During the Reformation Order era, there were repeated struggles for the leadership of the existing parties. This is an exciting phenomenon to discuss. What is the problem of what could cause this to happen and happen again? The last is what happened in the Democratic Party. One of the major parties that go back and forth for 2 (two) periods of Government. 2004-2009 and 2009-2014. This phenomenon is interesting because it involves people outside the Party and ahead of the presidential election in 2024. Although it is still a long time, at that time, there must have been a change of Government because the current Government has entered its second period ("DIFFERENCES IN INDONESIAN POLITICAL SYSTEMS AND THE UNITED STATES OF AMERICA | PAPER COLLECTION FULL, "nd).

Plato and Aristotle were both teacher and student, and both had the same teacher, namely the great ancient Greek philosopher Socrates. Both are philosophers who talk about many things, and one of them is about socio-political thinking. Plato and Aristotle's socio-political philosophy is well known in the world of thought (Roswanto, 2015). Politics is the art and science of gaining power in a constitutional and non-constitutional manner ("Let's Learn More Wisely About Political Science!" N.d.).

Besides, politics can also be viewed from different points of view, namely (Roswanto, 2015):

- a) Politics is an effort taken by citizens to realize the common good.
- b) Politics are matters relating to governance and the State.
- c) Politics is an activity directed at gaining and maintaining power in society.
- d) Politics is everything about the process of formulating and implementing public policies.

In understanding politics, several keys need to be understood, including political power, legitimacy, political systems, political behavior, political participation, the political process. It is also essential to know the ins and outs of political parties.

Research methods

This study uses a variety of existing literature. To complement each other the necessary information. Because some of the events took place in the past, it is required to make comparisons to avoid the misinformation obtained. The references obtained are very informative to researchers so that researchers can get this information. Readers can do research again based on the references used by the researcher. This will add to the repertoire of knowledge for both readers and the institutions that employ these references. Researchers will try to discuss this problem with the concept/theory of strategy and theory of LYP.

Universally, the concept/strategy shows the relationship of three elements/elements, namely ways, means, and ends or goals (Hooker, 2011). Mathematically, the process is assumed to be a means plus an objective, with the formula:

St = W + M + E where:

St (Strategy) = Strategy

W (Ways) = The means taken to achieve the goal

M (Means) = resources, facilities, and infrastructure that can be used to achieve goals.

E (Ends) = Objectives that have been defined in the policy

LYP Implementation Concept / Theory. Implementation (Prakoso, 2016).

- a) Integrated, whether the activities carried out have been integrated with other departments.
- b) Interactive, whether the activities carried out to interact with other fields.
- c) Transparency, whether the activity is carried out transparently.
- d) Control, how is the control system so as not to get out of the planned rail.
- e) Accountability, all activities must be accountable, especially when using funds/budgets.

Indonesia's current political system is Pancasila democracy. At least so constitutionally. The case applied by neoliberal is debatable. Pancasila democracy is a political system based on Pancasila, which is implemented in the State of Indonesia. As a political system, Pancasila democracy is one of the various forms of democracy in the world. Apart from Pancasila democracy, we know liberal democracy and social democracy. The Indonesian political system can be understood as the whole of the activities carried out by Indonesian state institutions to achieve goals in the public interest, namely the Indonesian people's interests. These activities are carried out by high state institutions included in the legislative, executive, and judiciary components.

Next, we enter the section on the explanation of the superstructure and political infrastructure. The political superstructure is a high institution of the State. These institutions run the political system in Indonesia. Political infrastructure is an institution in society that functions as a channel for people's aspirations. Political parties, mass organizations, mass media are some examples of the institutions in question. Both are important because how the Indonesian political system works cannot be explained unless it explains the two institutions' work. The aim of running the country's political system is to achieve what is in the common good. Politics is about the distribution of power and decision-making. In the end, everything is focused on what is in the interests of the people, not the interests of the group. State institutions run the political system. The institutions in the society propose what the aspirations of the people are.

Political ethics is a political philosophy branch that discusses political behavior or actions regarding good and evil. Political philosophy is a set of social, national, and national beliefs defended and fought for by its adherents, such as communism, fascism, democracy. This philosophy is closely related to the names of its predecessors, such as communism by Karl Marx (Veraza Urtuzuástegui, 2018) / fascism by Mussolini (Mussolini, 1933), and democracy by Thomas Jefferson (Jefferson, 2011).

We cannot confuse political philosophy with an economic system that grows together between the two; democracy is a political philosophy. At the same time, capitalism is a financial system in which there is private ownership of the means of production, and the incentive for the results of labor then lies in the profits obtained by the person.

Entrepreneur.

Communism as a philosophy needs to be distinguished from communism as an economic system, precisely socialism; communism is a political philosophy accompanied by a social, economic system. As a financial system, communism rejects private ownership of the means of production and puts the war for the results of subsequent labor solely on the increasing welfare of all people; profit as a motive needs to be rejected if which only means profit—personal gain, which means the accumulation of wealth by a person for himself alone.

Fascism as a philosophy needs to be distinguished from a corporate economic system. A corporate financial system is a form of capitalism in which the State regulates all jobs alternating the conflicting trade unions and employers' unions. The highest fascist board closely monitors the corporate economic system. In short, the corporate State is a capitalist with a dictatorial form of Government. So political ethics is a branch of political

philosophy. Therefore, whether political actions or behavior are assessed in political ethics, judgments are based on political philosophy. Pancasila as a philosophical system is essentially a value so that it is the source of all the translation of norms, both legal norms, moral norms, and other state norms. It contains a thought - a thought that is critical, basic, rational, and comprehensive (overall), and this system of thinking constitutes a value.

As a value, Pancasila provides basic and universal principles for humans in living in society, as a nation, and as a state. These values are then translated into explicit norms so that they become a guideline. These norms include:

a) Moral norms, namely those related to human behavior, can be measured from an excellent or wrong perspective.

b) Legal norms, namely a system of laws and regulations in force in Indonesia. In this sense, Pancasila is the source of all sources of law in the Indonesian State.

Judging from the formula for the unity of the Pancasila principles, the ethical issue, in this case, is the political ethics of Pancasila, which is the closest to the second principle. Therefore the formula for the unit sequence with the other four precepts is as follows: Pancasila political ethics is political behavior or actions following just and civilized humanity, which has the third cross, the fourth cross-legged cross, the fifth cross-legged, and the one cross-legged. Ethical issues are issues of values, while the postulate about Pancasila philosophy's importance is the essence of the human being Pancasila. Therefore, the formula for a series of unified principles in Pancasila relating to Pancasila Political ethics starts from the second principle: Just and Civilized Humanity. To translate this fundamental formula into a relatively brief description of the political ethics of Pancasila, it must be adjusted according to its needs. Each Pancasila principle must be translated into its general definitions from the general to the more concrete-specific. Simultaneously, it must not be forgotten that the other four principles automatically qualify every meaning of translating the Pancasila principles.

A case in point is how to campaign following Pancasila ethics? Then the answer is various, but in principle: Campaigning is not against human values; for example, do not interfere with others' security, do not harm others, maintain good relations with fellow human beings, and not clash with other parties. This step is based on the 3rd precept. Campaigning rules must be obeyed because obeying the rules means following all of us. This step is based on the 4th precept. Election and especially campaigning, the end goal is for our life's welfare and prosperity together, try not to obstruct efforts towards mutual prosperity. This step is based on the 5th precept. Know that all evil deeds that cause elections or campaigns are always inseparable from Almighty God's observations. This step is based on precepts 1.

The essence of political problems is not limited to issues of power. But politics is a matter of beliefs in society, nation, and State, which is defended and fought for by its adherents, namely the Pancasila people trying and struggling to carry out a life of society, nation, and State based on Pancasila. That was the scientific definition of "politics." Also, there is a non-scientific understanding of "politics," where the principle of struggle is for the sake of victory in power, the issue of human values is not essential; if necessary, "the goal justifies the means."

The values of Pancasila are also not always adhered to; if necessary, act and act contrary to Pancasila, it may even be hidden the desire/desire to replace Pancasila with another state basis. This is not scientific because it cannot be accounted for in Pancasila. History has shown that such political behavior or actions will not bring social justice to all Indonesians. From a "political" perspective, in this scientific sense, how many of our politicians seem to be "problematic."

Let's look at the world political stage. The end of President Sadam Husein's rule, which can be considered tragic with the various sorrows behind it, is not Sadam Hussein's goal. Likewise, the end of President Soekarno and President Suharto, who could be considered "uncomfortable" with the various problems behind it, indeed not his goals. All this shows that realizing Political philosophy correctly as proven by sticking to political ethics in a scientific sense is not easy. Therefore it must always be strived for.

If it is not pursued seriously, obstacles, difficulties, and temptations will always divert politicians and people, in general, to carry out "politics" in an unscientific sense, which cannot be accounted for to the Political Philosophy of Pancasila. A political party (partol) is a group consisting of various groups of individuals. It is not surprising that there are prone to differences in opinions, views, and visions among its members within a political party. Not a few of the political parties were eventually divided, just because of differences in views. Since Soekarno's leadership (old order), Indonesia has experienced the ebb and flow of intrigue in political parties. This has happened since before independence.

Results and Discussion

1. Sarekat Islam (SI): SI Red Vs White SI

Sarekat Islam (SI) originated from the Sarekat Dagang Islam (SDI), originally a collection of indigenous traders. Formed in 1905, this group was created as a resistance to indigenous traders against market conditions controlled by Chinese traders (Yasmis, 2017). As SI proliferated, its group gradually began to be infiltrated with revolutionary socialism starting in 1914. HJFM Sneevliet brought this understanding through its organization called ISDV (Indische Sociaal - Democratische Vereeniging) ("ARISING AND BROKEN OF ISLAMIC SAREKAT IN SEMARANG 1913-1920," 2011). ("MUNCUL DAN PECAHNYA SAREKAT ISLAM DI SEMARANG 1913-1920," 2011)

Having a similar goal to help the poor and fight against capitalism, several young figures such as Semaoen, Darsono, Tan Malaka, and Alimin Prawirodirdjo also embraced this ideology (Yeon, 2013). SI held its sixth congress on 6-10 October 1921 to discuss the prohibition of dual membership in party bodies. This was done after receiving pressure from Abdul Muis and Agus Salim, who wanted to rid SI of communist elements. Since then, SI has split into two parties. SI Merah which is based in Semarang and SI Putih which is based in Yogyakarta. SI Putih was led by HOS Tjokroaminoto and SI Merah, who embraced Communism-Socialism led by Semaoen.



Figure 1: Sarekat Islam

Source: *organisasi-sarekat-islam.jpg* (589×296) (staticaly.com), 2019

2. Indonesian Democratic Party (PDI): Soerdjadi vs. Megawati.

The split in the Party with a bull's head has become one of the darkest moments in the world of Indonesian politics (Rahmat, 2013). This incident began when 16 functionaries of the PDI DPP held the congress to separate from Megawati Soekarnoputri. Implementing the congress, which took place in Medan, was led directly by Fatimah Achmad. Megawati immediately gave a strong response by sacking the 16 functionaries. This dismissal was carried out because they were deemed to have defected and violated the PDI's Articles of Association and Household Budget (AD / ART).

Despite strong opposition from the Party, this congress was still running and was allegedly received support from the then President, Soeharto. This suspicion gained a strong basis after the congress on 20-22 June 1996 was opened by remarks from the Minister of Home Affairs at that time, Yogie S Memed. The congress went

smoothly and culminated in the Deputy Speaker's appointment of the DPR / MPR Soerdjadi as the PDI new chairman. This conflict eventually became more and more sobering and ended in death ("JULY 27 1996: Conflict in the Indonesian Democratic Party between Megawati and Soerjadi's camp - UPI Repository," n.d.).



Figure 2: Peristiwa 27 Juli 1996

Source: peristiwa 27 juli 1996 - Bing images, 1996

3. National Awakening Party (PKB): Gus Dur vs. Cak Imin

In line with Democrats, PKB has also experienced a similar case ahead of the 2009 Election ("Sudurism and Conflict of Cak Imin vs. Gus Dur," n.d.) ("Sudurisme Dan Konflik Cak Imin Vs Gus Dur," n.d.). This split began when the late Abdurahman Wahid (Gus Dur), who served as Chairman of the PKB Syuro Council at that time, removed Muhaimin Iskandar from his position as chairman the PKB. Gus Dur took this decision after he smelled Cak Imin's maneuvers that seemed to want to defect from him.

Not accepting his dismissal, Cak Imin countered Gus Dur at the South Jakarta District Court (PN). The Extraordinary Congress (MLB) members began to be busy voicing the voices of their own. After various pressures, finally, the MLB was implemented. However, MLB is executed by both parties. PKB members who followed Gus Dur conducted MLB at Al-Asshriyyah Ponpes, Bogor. Meanwhile, those who took part in Cak Imin held it at the Hotel Mercure, Ancol. Gus Dur's final MLB decision established him as the General Chair of the Syuro Council and Ali Masykur Musa as the General Chair of the Tanfidz Council. Meanwhile, the MLB Cak Imin appointed himself as the Chairperson of the PKB and KH Aziz Mansyur as the General Chair of the Syuro Council.



Figure 3. Gus Dur dan Cak Imin

Source: Gus Dur vs. Cak Imin - Bing images, 2009

4. Golkar: Aburizal Bakrie vs Agung Laksono

Golkar is also inseparable from dualism within its Party. It was recorded that in 2014, this banyan tree party had experienced the duality of leadership. This incident began when the Golkar national meeting (munas) in Bali was deemed undemocratic ("The Battle of Agung Laksono vs. Aburizal Bakrie, Who Deserves to Lead Golkar?" n.d.) ("Perseteruan Agung Laksono Vs Aburizal Bakrie, Siapakah Yang Sebenarnya Pantas Memimpin Golkar?" n.d.).

This started when Airlangga Hartanto and Hajriyanto resigned from the Golkar Party Ketum candidate exchange. She was making the Bali National Congress ended with Aburizal Bakrie's election as Golkar's new chairman. Not accepting this fact, several Golkar members held a counter-munas in Ancol. This national conference ended with Agung Laksono being elected as the new chairman of the Golkar Party. In March 2015, through the Ministry of Law and Human Rights (Kemenkumham), the Government decided on the results of the Ancol National Congress, which was approved by its legality. This decision allegedly emerged because Agung Laksono sided with Jokowi's Government while Ical was acting in the opposition. After long intrigue and debate, this dualism was finally successfully ended in 2016. Both parties agreed to hold an Extraordinary National Conference (Munaslub) in May 2016. Unlike the previous election, this time, Agung and Ical did not nominate themselves as the new Golkar chairman. This Munaslub produced a final decision, which appointed Setya Novanto to be the new chairman of the Golkar party for the 2016-2019 period ("Agung Laksono Minta Kubu Ical Tak Pesimistis Untuk Islah Golkar - News Liputan6.Com," n.d.).



Figure 4: Agung L dan Ical

Source: Aburizal Bakrie vs Agung Laksono - Bing images, tahun 2016

5. United Development Party (PPP): Djan Faridz vs. Romahurmuziy (Romy).

PPP experienced dualism chaos after Suryadharma Ali was named by the KPK as a suspect in a corruption case in organizing the haj in 2014. Ali's arrest left a void in the position of party chairman. Therefore, party officials agreed to hold the congress. Instead of gathering into one forum, PPP even had conferences in Surabaya and Jakarta ("Djan Faridz Faces Romy With a 'Cold' Attitude - This is Com #News," n.d.) ("Djan Faridz Hadapi Romy Dengan Sikap 'Dingin' - Inilah.Com #News," n.d.). The congress in Surabaya was initiated by Romi and ended with the appointment of Romi as the new head of PPP. Meanwhile, the Jakarta congress was created by supporters of Ali and appointed Djan as its chairman. The appointment of Romi as chairman immediately received an official decree from the Government. Even so, Djan did not give up and continued to challenge the decision to the State Administrative Court (PTUN). For almost three years, the two camps continued to compete in fighting for their legitimacy as the General Chairperson of the PPP. Until finally, after receiving a Judicial Review by the Supreme Court (MA) in 2017, Romi assured that now PPP had reunited.



Figure 5: Romi dan Djan Farits

Source: romi vs djan farits - Bing images, 2017

6. Party of Conscience of the People (Hanura): Oesman Sapta Odang (OSO) vs. Vice Marshal (Ret.) Daryatmo

Similar to PKB, this dualism stems from the mutual firing of DPP Secretary-General Hanura Syarifuddin Sudding and Ketum Hanura Oesman Sapta Odang (OSO) in 2018. Sudding fired OSO because he thought it violated party rules. On the same day, OSO fired Sudding, who he considered incompetent in carrying out his duties. Sudding and his camp in Hanura held an Extraordinary National Conference (Munaslub), which was an order from Wiranto. The Munaslub, which was held in Cilangkap, resulted in a decision on the appointment of Daryatmo as the new chief executive officer of Hanura.

OSO did not accept this decision either. He, who still feels as the official chairman, thinks that his decision to fire Sudding is in accordance with the prevailing regulations. In accordance with the Decree of the Minister of Law and Human Rights regarding the restructuring, repositioning, and revitalization of the Hanura Party DPP management for the 2015-2020 term of service number M.HH-01.AH.11.01 in 2018.



Figure 6: Partai Hanura

Source: oso vs. daryatmo - Bing images, 2015

7. Democratic Party (PD): AHY vs. Moeldoko

The Democrat Party is one of the most recent examples of this case. Agus Harimurti Yudhoyono (AHY), who is the general chairman of the Democratic Party, tried to be ousted from his throne (“This is a Complete Chronology of AHY’s Coup Efforts from the Democratic Party: National Okezone,” n.d.) (“Ini Kronologi Lengkap Upaya Kudeta AHY Dari Partai Demokrat : Okezone Nasional,” n.d.). The emergence of this coup allegedly occurred because there were members who showed dissatisfaction with AHY’s performance. Some cadres also feel that AHY’s presence perpetuates political dynasties within the Democratic Party. Moeldoko and several members of the Democratic faction held the Extraordinary Congress (KLB) in Deliserdang on Friday (5/3/2021). This outbreak ended with the election of Moeldoko as the Party’s new chairman. The internal conflict within the Democratic Party is arguably the most recent, but not the first.



Figure 7: AHY dan Moeldoko

Source: ahy vs moeldoko - Bing images, tahun2021

They knew the causes for the splitting of large, organizationally established political parties. In general, politics is a theatrical choice, where politics can be said to be cruel and can also be said to be suitable for state life. Depending on the individual and the group who undergo a politics. The division of a difference of opinion that results in conflict so that a problem arises. As is the case with the major parties in Indonesia, which have experienced internal disputes within the Party. For example, the PPP party's breakup (the united development party) and the GOLKAR party (the class of work party). The two parties have indirectly made the people uneasy; how come the Indonesian people have finished celebrating a democratic party that elects a new president, the community is faced with problems of party interests and personal interests carried out by parliamentary leaders, directly The congregation was treated to the breakup of the GOLKAR party, which previously the PPP party had also split. Thus arising a view in the eyes of the public that today's leaders are not much different from kindergarten children who do not know what to do as a leader ("Gus Dur's Satire for DPR Members: From Kindergarten Children to Provocateurs," nd)("Sindiran Telak Gus Dur Untuk Anggota DPR: Dari Anak TK Hingga Provokator," n.d.).

Knowing the causes of the division of significant political parties that are well established organizationally, have long experience in national politics, and have reliable human resources, as well as considerable financial resources. The breakup of the United Development Party (PPP). The United Development Party (PPP) began to experience divisions within its Party after Suryadharma Ali (SDA) joined the Gerindra party's open campaign. The split continued until the dismissal of Suharso Monoarfa as Deputy Head of PPP and the Secretary-General's transfer to become one of the DPP PPP chairs. Still, the latest news states that Secretary-General Romahurmuzi or who is usually called by the name Romi noted that the transfer was illegal and sued the decision of SDA., which brought PPP into a coalition with Gerindra as a decision that violated the PPP Mukernas.

A split in the body of a political party, generally primarily because of having political interests. However, it has never appeared in support of Prabowo Subianto and the coalition with Gerindra. Moreover, the issue of Rp. Sixty billion from Prabowo Subianto as a "political dowry" in the election of Jokowi-Ahok in the 2012 DKI Jakarta Pilkada has already circulated in the media course, support for Prabowo Subianto by Surya Darma Ali, on behalf of PPP is believed not free support at all.

A political conspiracy theory seems to be being worked on by certain people in making the "batman trap" in the PPP case supporting Gerindra; of course, the trap is aimed at Prabowo Subianto and PPP himself. First, with the support from Surya Darma Ali to Prabowo Subianto, which caused divisions within the PPP body, Prabowo Subianto did not get permission from the grassroots PPP because the split within the PPP body will cause the masses at the grassroots of the PPP to also split so that PPP support was not maximal in the 2014 presidential election at that time.

Second, PPP was deliberately sacrificed to break up the Islamic Political Party Coalition initiated by Amien Rais et al.; With the entry of PPP to Gerindra, it is clear that the coalition will be "sterile" because the only similarities between the platforms and PPP are PAN and PKB. The PPP choice, apart from splitting the Islamic Political Party Coalition, was also aimed at "holding" PAN and PKB into the Gerindra grand coalition. Still, of course, the two political parties also rethought if they wanted to join the Gerindra grand coalition because it could be that their internal solidity could be broken. -book as well as PPP. Because PKB gets more profit if it is not close to PPP because its mass base is almost the same as PPP, within PAN, there is a tendency to save Hatta Rajasa as cawapres there is a Political Party Coalition that wants PAN to join him. The figure of Hatta Rajasa at this time is also difficult to sell because his son-in-law Ibas Yudhoyono is facing a "cold war" with Anas Urbaningrum; it is feared that before the Presidential Election, there will be a new upheaval in the Anas Urbaningrum court that could drag Ibas Yudhoyono's involvement so that it will damage the victory in the upcoming Presidential Election. Therefore, the PPP split is most likely part of the scenario of "dividing" the PPP and making Prabowo Subianto gain false support.

The breakup of the Golongan Karya Party (Golkar). The Golkar Party is an organizationally established political party, has a long history of national politics, and has reliable human resources and considerable financial

resources. The conflict in the Golkar party body is not due to the Party's system or organization. It is not a matter of differences in the National Congress's implementation, but about the different views of the two camps, namely the status quo and the reformists. Due to the ARB problem being less able to become a good leader in the party body. One solution that can be taken to save Golkar is that ARB resigns from the candidacy for chairman because the Party that triumphed in the New Order era needed reliable young leaders who could accommodate all cadres' interests. A conflict that is allowed to go on for a long time can become an irritant for the Party.

There are two versions of the organizers of the IX Golkar Party National Conference. According to the ARB camp, the National Conference was held in Bali from November 30 to December 3, 2014. Meanwhile, according to the Agung Laksono camp, the general assembly was held in January 2015. There would be time for the candidates for the general chairman to consolidate with the regions. The breakup of Golkar was only a matter of time when Surya Paloh and Prabowo Subianto lost the race to become Golkar Party Chairman. They one by one declared a new political party carrying the carriage of the Golkar majority followers. However, this time the Political Party, which still holds the symbol of the "banyan tree," has finally broken apart because they both still want to maintain their existence. Aburizal "Ical" Bakrie's camp with its interest in holding a National Conference on November 30, 2014, means that the National Conference was hastened from the original schedule in January 2015; Meanwhile, the Agung Laksono camp still wants to hold a National Conference following the results of the previous 2009 National Conference, which was held in January 2015. The acceleration of the Ical camp's National Conference is suspected of being a step to smooth Ical back into the seat of the General Chair. This suspicion is not without reason because in Golkar "engineering" is no longer an everyday thing. They are very "experts" in it. Many suspect that Ical's ambition to keep the Golkar party in the KMP (Coalition of Red and White) is seen as part of Ical's engineering personal interests to continue to exist in politics to protect his business empire.

With the existence of "two National Congresses" in Golkar, it means that the Party is following the conflict of its "younger brothers," namely the PPP (United Development Party); The two political forces in the New Order era finally broke out during the reform era because they followed the political ambitions of their leaders who allegedly carried their interests. Of course, this irritates some management of the two political parties who still have high ideals in politics and do not carry personal interests. These are the ones who are now continuing to fight by taking carriages of the younger generation who still have high ideals and, of course, do not have too many interests.

The public understands that whoever entered the world of politics in the New Order era had their own business. Business and politics seem inseparable because many advantages in making business and mining concessions are obtained because they are in political circles and are very close to the authorities. These interests are continuously maintained, and politics are used as "riding horses" to preserve their business existence. The Jokowi-JK Government, which did not want to accommodate political and business interests that were considered to be laden with KKN, was then made a "common enemy" on the grounds of being a "counterweight"; This is the factor that has angered the young generation of Golkar & PPP who still have high ideals to develop the country by going into politics. This conflict between ages had to be paid handsomely by Golkar and PPP because, in the end, the two parties split organizationally.

It was viewed from a psychological perspective, social groups, the causes of the breakup of significant political parties. Seeing the above problems, the conflict that occurred in the two major parties was only an internal problem that was brought to the external within the Party, and there is a possibility that the conflict will create a moment that benefits one of them, both an individual and a party in the sense of seeking sensation in the community so that the Party is the topic of news in the mass media for some reason or other factors.

When viewed from the psychological aspect of social groups, the Party entered into secondary social groups from the dualism split. It is explained that a secondary social group is a group where there is an indirect, unfamiliar, far from the formal, and less familial relationship among its group members. This group tends to be

objective and rational. Secondary groups' role in human life is to achieve a particular goal in society objectively and rationally. It is clear from the dualism problems that the major parties both desire priority, the desire to be superior in status to others.

In terms of concept/strategy theory. The 'coup' must have calculated carefully and carefully about what will happen. Why did they do the "coup." How can the "coup" be carried out and the infrastructure used for the "coup" to ensure "the coup is successful. From the several "coups" that occurred, new management was produced. This cannot be separated from the Government's role (Kemenkumhan), which has the authority to decide which Party wins. In the end, nothing ended smoothly. It must leave a grudge that one day will come back unless someone wants to give in by establishing/creating a new party. The concept/theory of strategy is used by both sides who come from the same Party. Have the same ideology. But something is forgotten/left behind that we have the Pancasila ideology. Suppose everyone returns to Pancasila and wants to be honest. So the "coup" didn't have to happen. One parameter was found, namely Honesty. What exactly did the "coup" want?

It was viewed from the concept/theory of LYP implementation. Similar to the review using the concept/theory of strategy. If we examine carefully, those in dispute, especially those who carried out the "coup," have certainly carried out integration activities with other parts that could support the "coup." Interaction with different fields for a successful 'coup' has also certainly taken place. It is impossible without integration and interaction. They also act transparently so that all know it. We are trying to win over other people so that the "coup" doesn't matter. Supervision is carried out at every stage so that nothing is missed so it can make a failure. The use of the budget must be accounted for, especially at this time. Supervision by the KPK is stringent. But the result is the same; in the end, it only leaves a "time bomb" which can explode at any time. They should not abandon Pancasila as an ideology. If implemented with a transparent and honest heart, the precepts in Pancasila will reduce or even negate the ambition to fight for power.

Conclusion Recommendations and Limitations

From the description above, it can be concluded that we must return to our own identities. The Indonesian nation has made Pancasila an ideology. We have launched the Pancasila Demonstration, which the Indonesian people use. There is no choice or want to use another ideology in Indonesia. The precepts in Pancasila are sufficient to bring the Indonesian nation to strive to achieve its goals and realize its national objectives. National interest can be recognized if we can implement it properly. What causes failure is our lack of Honesty in what we already know and must do. Whatever belief/religion we profess teaches Honesty.

Politicians or anyone who runs this country must be honest. If the culture of Honesty is not implemented, various agencies or commissions will continue to happen as they are today. Political party 'coup' basically arises because there is dishonesty there. So that a motion of no confidence appeared, etc. ("Members of the DPR are lazy to report wealth to the KPK. There are netizens who remember Gus Dur's words: DPR is like kindergarten children," n.d.)("Anggota DPR Malas Laporkan Kekayaan Ke KPK Ada Netizen Yang Ingat Ucapan Gus Dur: DPR Seperti Anak TK," n.d.).

The understanding of Pancasila, especially the precepts of the One Godhead in it, includes instilling Honesty. Be honest with the rules. Fair to the situation and conditions, no manipulation or the term ABS (as long as you are happy). The culture of deception in every sector of life must be eliminated immediately. Examples and role models in a patrilineal society like Indonesia are essential. The consequence is that there is no manipulation in anything. The formation of the KPK needs to be reviewed. Because of negative perceptions, there are still things that are not honest. The researcher's recommendation is to add the parameter "Honest" in every concept and theory. Hopefully, Pancasila can be reinterpreted and implemented honestly. This research needs to be followed up with more in-depth analysis, especially dealing with other Pancasila principles.

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