

INTISARI

Demokrasi Pancasila mendapat ancaman oligarki, politik identitas, dan juga pragmatisme. Untuk itu, perlu dirumuskan demokrasi Pancasila yang relevan bagi demokrasi Indonesia. Demokrasi yang bersandar pada filsafat Pancasila.

Penelitian ini membandingkan pemikiran filsafat Pancasila Notonagoro dan Drijarkara. Perbandingan mencakup tiga hal pokok, yakni ontologi, epistemologi dan aksiologi. Analisis data menggunakan deskripsi, komparasi, kesinambungan historis, interpretasi, dialektika, dan heuristika

Studi ini menemukan bahwa baik Notonagoro maupun Drijarkara mengemukakan bahwa Pancasila merupakan sistem filsafat atau dalil-dalil filsafat. Dalil itu dicari rumusnya dalam filsafat manusia sebagai dasar ontologisnya. Bagi Notonagoro, manusia dalam kodratnya adalah monodualis. Bagi Drijarkara, manusia adalah kebhinekaan tunggal. Manusia juga disebut Drijarkara sebagai persona. Dasar epistemologi Notonagoro dan Drijarkara berbeda. Notonagoro menggunakan analitika bahasa dan abstraksi, sedangkan Drijarkara menggunakan fenomenologi. Dasar aksiologi Notonagoro dan Drijarkara juga berbeda. Notonagoro merumuskannya ke dalam subjektivitas subjektif dan objektif, sedangkan Drijarkara dalam sikap-sikap manusia Pancasila. Pandangan Notonagoro dan Drijarkara juga sangat relevan bagi pengembangan demokrasi Indonesia, bahwa demokrasi Pancasila tidak hanya demokrasi politik, tapi demokrasi sosial ekonomi.

Kata Kunci: Demokrasi Pancasila, Drijarkara, Filsafat Pancasila, Notonagoro, perbandingan

ABSTRACT

Pancasila democracy is under threat from various factors, namely oligarchy, identity politics, and also pragmatism. For this reason, it is necessary to reformulate Pancasila democracy which is relevant to Indonesian democracy. Democracy that rests on the Pancasila philosophy.

This study compares the philosophical thoughts of Pancasila Notonagoro and Drijarkara. The comparison includes three main things, namely ontology, epistemology and axiology. Data analysis uses description, comparison, historical continuity, interpretation, dialectics, and heuristics.

This study finds that both Notonagoro and Drijarkara argue that Pancasila is a philosophical system or philosophical propositions. The formulation of this proposition in human philosophy is sought as its ontological basis. For Notonagoro, humans by nature are monodualist. For Drijarkara, humans are a single diversity. Humans are also called Drijarkara as personas. The epistemology of Notonagoro and Drijarkara is different. Notonagoro uses language analysis and abstraction, while Drijarkara uses phenomenology. The basis of the axiology of Notonagoro and Drijarkara is also different. Notonagoro formulates it into subjective and objective subjectivity, while Drijarkara is in the human attitudes of Pancasila. Notonagoro and Drijarkara's views are also very relevant for the development of Indonesian democracy. The views of Notonagoro and Drijarkara are also very relevant for the development of Indonesian democracy, that Pancasila democracy is not only political democracy, but socio-economic democracy.

Keywords: comparison, Drijarkara, Notonagoro, Pancasila philosophy, Pancasila democracy