

FROM IDEOLOGY TO INSTITUTION IN PANCASILA VILLAGE GOVERNANCE IN INDONESIA

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Abstract

This study examines the transformation of Pancasila from a philosophical and ideological foundation into a functional governance framework within Indonesian villages. Grounded in constitutionalism, the research analyzes the legal and institutional mechanisms that operationalize Pancasila values in village administration. Utilizing a normative-juridical approach, the study highlights how the 2014 Village Law and its 2024 amendment, together with relevant presidential regulations and Constitutional Court decisions, facilitate the embedding of Pancasila into local governance structures. The findings demonstrate that the institutionalization of Pancasila enhances participatory governance, legal compliance, social justice, and ethical leadership, bridging the gap between ideological ideals and practical implementation.

Keywords: Pancasila Villages, Indonesia, Constitutionalism

Background

The evolution of Indonesia's constitutional system has been profoundly shaped by the nation's foundational ideology, *Pancasila*. As both a philosophical and juridical compass, Pancasila serves not merely as an abstract ideal but as the normative core guiding the organization of the state, law, and society. The process of embedding Pancasila into state institutions what may be described as the movement from ideology to institution reflects Indonesia's enduring effort to balance constitutionalism with the nation's moral and cultural values. This effort becomes especially visible at the village level, where the principle of *gotong royong* (mutual cooperation) and local autonomy intersect with modern constitutional governance.

The legal recognition of villages as autonomous entities under Law No. 6 of 2014 on Villages marked a turning point in Indonesia's decentralization framework. The law institutionalized local self-governance (*otonomi desa*) and empowered communities to manage their own social, economic, and administrative affairs. However, the 2024 amendment through Law No. 3 of 2024 introduced a more explicit ideological orientation emphasizing that village governance must be rooted in Pancasila and the 1945 Constitution. This amendment aimed to reaffirm the constitutional identity of villages as integral components of Indonesia's unitary state (*Negara Kesatuan Republik Indonesia*).

The constitutional foundation of village governance is derived from Article 18B paragraph (2) of the 1945 Constitution, which recognizes and respects customary law communities (*masyarakat hukum adat*) along with their traditional rights, as long as they remain in accordance with national principles and the state's unity. This provision reflects Indonesia's hybrid model of governance combining constitutional democracy with local traditions. However, in practice, the implementation of these principles has faced inconsistencies, particularly in aligning local governance with constitutional mandates and the values of Pancasila.

The concept of the *Pancasila Village* (*Desa Pancasila*) emerged as a normative and ideological innovation intended to translate the moral foundations of Pancasila into the practical sphere of village governance.¹ The establishment of *Pancasila Villages* has been supported by the Presidential Regulation No. 7 of 2021 concerning the Pancasila Ideology Development Agency (BPIP), which mandates the institutionalization of Pancasila values in governance and public policy.² BPIP's strategic plan for 2025 explicitly includes the promotion of Pancasila-based village governance as a model for moral, participatory, and constitutional local administration.³

¹ BPIP, *Strategic Plan 2025*, Jakarta: BPIP, 2024.

² Presidential Regulation No. 7 of 2021 concerning the Pancasila Ideology Development Agency (BPIP), *State Gazette of the Republic of Indonesia No. 13 of 2021*.

³ BPIP, *Rencana Strategis BPIP 2025*, Jakarta, 2024.

From a theoretical perspective, the institutionalization of Pancasila at the village level reflects the convergence of two frameworks: constitutionalism and local autonomy. Constitutionalism provides the normative boundaries that ensure governance operates under the rule of law, while local autonomy offers flexibility for contextualized, community-based governance.⁴ The challenge, therefore, lies in ensuring that the exercise of local autonomy does not deviate from constitutional values and that Pancasila is not reduced to symbolic rhetoric but becomes a living institutional principle.

In this regard, the Constitutional Court Decision No. 92/PUU-XXII/2024 reaffirmed that village autonomy must be understood within the framework of Indonesia's constitutional unity, emphasizing that all village regulations and practices must remain consistent with the principles of the 1945 Constitution and Pancasila.⁵ The Court's reasoning highlighted that local governance cannot stand outside constitutional limits; rather, it must embody constitutional morality and the nation's ideological character. This interpretation strengthens the legal foundation for embedding Pancasila as an operational principle within governance institutions.

Scholars such as Jimly Asshiddiqie argue that constitutionalism in Indonesia is inherently ideological, in contrast to Western liberal models that are value-neutral.⁶ Indonesia's constitutional system, according to Asshiddiqie, integrates moral and spiritual dimensions into its institutional framework, making Pancasila both the philosophical source and constitutional reference for the rule of law (*rechtsstaat*).⁷ This ideological dimension differentiates Indonesia's model of constitutionalism from purely positivist legal systems, aligning governance with moral obligations toward justice and humanity.

At the same time, the realization of Pancasila in village governance requires more than legal formalism; it demands institutional transformation. The implementation of the Village Fund Program, governed under Presidential Regulation No. 104 of 2021, has demonstrated that financial autonomy must be accompanied by ethical and participatory accountability. Without ideological grounding, decentralization risks reproducing local elitism or corruption rather than promoting democratic empowerment. Thus, the Pancasila Village model aims to integrate the *rule of law* with the *rule of morality*, ensuring that governance reflects both legality and virtue.

In practice, BPIP, the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration (Kemendesa PDTT), and the Ministry of Home Affairs have coordinated to develop indicators for Pancasila Village governance, focusing on transparency, social justice, community participation, and respect for diversity.⁸ These indicators align with Pancasila's five principles especially *social justice* and *democracy guided by wisdom in deliberation*. By embedding these values into village regulations, decision-making mechanisms, and community programs, Pancasila moves from a philosophical abstraction to an institutionalized moral legal framework.

However, significant challenges persist. The gap between constitutional ideals and administrative practice remains wide. Many local governments lack both normative understanding and institutional capacity to operationalize Pancasila principles effectively.⁹ Moreover, the bureaucratic translation of ideology into governance often results in tokenism symbolic gestures rather than substantive transformation. To bridge this gap, the legal design of Pancasila Villages must integrate constitutional discipline, ensuring that all forms of local governance operate under the supremacy of the Constitution and the rule of law.¹⁰

Ultimately, the movement from ideology to institution in Pancasila Village governance reflects Indonesia's broader constitutional journey one that seeks to harmonize legal modernity with moral tradition. The challenge is not merely administrative but deeply normative: how to make Pancasila a living source of law that animates governance at the most local level. Strengthening legal frameworks, enhancing civic education, and promoting

⁴ Bagir Manan, *Teori dan Politik Konstitusi*, Rajawali Pers, 2022.

⁵ Constitutional Court of the Republic of Indonesia, Decision No. 92/PUU-XXII/2024.

⁶ Jimly Asshiddiqie, *Konstitusi dan Konstitusionalisme Indonesia*, Sinar Grafika, 2021.

⁷ Ibid.

⁸ Kemendesa PDTT, *Laporan Evaluasi Implementasi UU Desa*, Jakarta, 2023.

⁹ LIPI, *Laporan Demokrasi Desa 2022*, Jakarta: LIPI Press, 2022.

¹⁰ Nimatul Huda, *Otonomi Daerah: Desentralisasi dan Hubungan Pusat-Daerah*, Rajawali Press, 2020.

institutional ethics are therefore essential steps toward realizing *Pancasila constitutionalism* in village governance.¹¹

Discussion

1. The Constitutional and Ideological Foundations of Pancasila Villages

The governance of Pancasila Villages represents a distinctive convergence of constitutional principles and the ideological foundation of Indonesia. *Pancasila*, as enshrined in the Preamble of the 1945 Constitution, serves not only as a philosophical framework but also as a normative standard guiding the organization of government, law, and society. The five principles of Pancasila belief in one God, just and civilized humanity, the unity of Indonesia, democracy guided by deliberation, and social justice constitute a moral-legal matrix that informs both local and national governance.¹²

The formal recognition of village autonomy under Law No. 6 of 2014 on Villages and its amendment through Law No. 3 of 2024 institutionalized the application of Pancasila principles at the village level. The 2024 amendment further emphasizes that villages must operationalize Pancasila values in governance, ensuring alignment with the constitutional order and national unity. Villages are thus conceptualized not only as administrative units but as moral-legal entities reflecting the nation's ideological identity.¹³

A cornerstone of the constitutional foundation is Article 18B paragraph (2) of the 1945 Constitution, which acknowledges the existence of *masyarakat hukum adat* (customary law communities) while mandating their alignment with national unity and constitutional legality. This provision exemplifies Indonesia's hybrid governance system, combining constitutional democracy with recognition of local traditions. Scholars argue that such a framework reflects a sophisticated approach to constitutional pluralism, allowing for local autonomy while upholding the supremacy of national legal norms.¹⁴

The theoretical basis of Pancasila Villages aligns with the notion of constitutionalism embedded in ideology. Unlike liberal constitutionalism, which often emphasizes value-neutral legal formalism, Indonesian constitutionalism integrates moral and ethical principles into its institutional and normative architecture. As Jimly Asshiddiqie posits, the embedding of ideological principles like Pancasila into governance ensures that legal structures are not only formally valid but also normatively coherent and culturally grounded.

The operationalization of Pancasila at the village level is further supported by Presidential Regulation No. 7 of 2021 and the BPIP Strategic Plan 2025, which provide normative guidance and practical tools for embedding Pancasila values in village governance processes. These include drafting village regulations, budgeting, community participation, and local development programs. Empirical studies show that structured Pancasila governance leads to higher levels of civic participation and normative compliance.¹⁵

Nonetheless, practical challenges persist. Many village officials lack sufficient understanding of Pancasila principles, leading to uneven implementation across regions.¹⁶ The decentralization framework, while enhancing local autonomy, risks empowering local elites at the expense of participatory democracy.¹⁷ Hence, embedding ideology in governance requires both legal frameworks and capacity-building programs, such as civic education and leadership training emphasizing Pancasila values.¹⁸

Recent scholarship in peer-reviewed journals provides additional empirical and conceptual support. Suratno et al. (2024) highlight that the reconstruction of village authority regulations is essential for ensuring alignment between

¹¹ Soehino, *Hukum Tata Negara: Prinsip-Prinsip Dasar Konstitusionalisme*, Liberty Press, 2020.

¹² Jimly Asshiddiqie, *Konstitusi dan Konstitusionalisme Indonesia*, Sinar Grafika, 2021.

¹³ PIP, *Strategic Plan 2025*, Jakarta: BPIP, 2024.

¹⁴ Bagir Manan, *Teori dan Politik Konstitusi*, Rajawali Pers, 2022.

¹⁵ Suratno et al., 2024. *Reconstruction of Village Authority Regulations in Implementing Village Government in a State Constitutional System Based on Pancasila Justice Values*, Formosa Journal of Law.

¹⁶ LIPI, *Laporan Demokrasi Desa 2022*, Jakarta: LIPI Press, 2022.

¹⁷ *Indonesian Administrative Law: Is It Possible?*, Journal of Law and Governance.

¹⁸ Umam et al., 2023. *Internalization of Pancasila Values in Formulating Sustainable Village Regulations*, Regulatory Law Journal.

local governance and Pancasila justice values. Hambali et al. (2024) argue that Pancasila Villages play a critical role in maintaining ideological resilience in local communities.¹⁶ Umam et al. (2023) emphasize the importance of internalizing Pancasila values when formulating sustainable village regulations. Collectively, these studies affirm that the ideological foundation of villages is not merely symbolic but requires systemic institutionalization.

Moreover, Constitutional Court Decision No. 92/PUU-XXII/2024 provides jurisprudential guidance on the scope and limits of village autonomy. The Court reaffirmed that local governance must remain consistent with constitutional norms and Pancasila principles, highlighting that any village regulation or practice inconsistent with the Constitution is void. This decision underscores the judiciary's role in reinforcing ideological and constitutional coherence at the village level.

The integration of Pancasila into village governance also has normative and ethical dimensions. Beyond compliance with laws and regulations, village officials and communities are expected to cultivate *moral-ethical awareness* consistent with Pancasila principles.¹⁹ Effective governance therefore combines rule of law with rule of morality, ensuring that administrative actions reflect both legal validity and ethical responsibility.

The strategic role of BPIP, alongside the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration (Kemendesa PDTT) and the Ministry of Home Affairs, is to develop measurable indicators for Pancasila governance.²⁰ These indicators include transparency, social justice, community participation, and respect for diversity. Aligning village governance with Pancasila principles operationalizes ideology into legal norms, decision-making procedures, and social practice.

Despite these advancements, gaps between constitutional ideals and implementation remain. Empirical studies indicate that certain villages continue to struggle with limited resources, lack of administrative capacity, and insufficient civic awareness. Tokenistic application of Pancasila, without substantive engagement or enforcement, risks undermining its transformative potential. To mitigate these challenges, institutional reinforcement, continuous civic education, and legal oversight are essential.

In sum, the constitutional and ideological foundations of Pancasila Villages create a framework where local governance is simultaneously legally grounded and morally guided. Embedding Pancasila into village governance involves a delicate balance between autonomy and constitutional fidelity, ideological aspiration and practical implementation, as well as local tradition and national legal standards. This foundational framework sets the stage for the institutional transformation necessary to realize Pancasila governance in practice, which will be elaborated in the subsequent section.

2. Institutional Transformation and the Realization of Pancasila Governance

The transformation of Pancasila from a philosophical ideal into a functioning institutional framework at the village level requires the systematic design and implementation of governance structures, regulatory frameworks, and community participation mechanisms. Village governance in Indonesia, under Law No. 6 of 2014 and its 2024 amendment (Law No. 3 of 2024), grants local communities the authority to manage administrative, social, and economic affairs autonomously while remaining aligned with the principles of the 1945 Constitution and Pancasila.

This legal empowerment enables villages to create village regulations (*peraturan desa*), establish representative bodies such as the Village Consultative Body (*Badan Permusyawaratan Desa/BPD*), and manage budget allocations through participatory mechanisms. The constitutional framework ensures that these practices not only respect local traditions but also comply with national legal norms, reinforcing constitutionalism at the grassroots level.

Financial autonomy plays a central role in operationalizing Pancasila governance. The Village Fund Program, regulated under Presidential Regulation No. 104 of 2021, provides villages with substantial resources to implement development programs reflecting social justice and democratic deliberation. Empirical studies indicate that villages with structured Pancasila-based financial planning show higher levels of equitable development, transparency, and participatory budgeting. Hambali et al. (2024) observed that villages integrating ideological values into fund allocation reduce disparities and enhance community trust.

¹⁹ Soehino, *Hukum Tata Negara: Prinsip-Prinsip Dasar Konstitusionalisme*, Liberty Press, 2020.

²⁰ Kemendesa PDTT, *Laporan Evaluasi Implementasi UU Desa*, Jakarta, 2023.

Institutional transformation also involves normative and ethical dimensions. The embedding of Pancasila values is not merely about legal compliance but about fostering ethical leadership, civic awareness, and communal responsibility. Research by Umam et al. (2023) emphasizes that sustainable village regulations are those which internalize Pancasila principles, ensuring governance reflects both legal mandates and moral commitments. Similarly, Khoirul Anwar (2024) argues that education in multiculturalism and moderation of diversity within villages promotes cohesion aligned with Pancasila's unity and social justice principles.

The role of the Pancasila Ideology Development Agency (BPIP) is critical in translating ideological principles into actionable governance guidelines. BPIP, in coordination with Kemendesa PDTT and the Ministry of Home Affairs, has developed indicators to assess Pancasila Village governance. These indicators cover transparency, participation, ethical leadership, and justice, providing a benchmark for both internal governance and external evaluation.²¹

However, several practical challenges remain. Many villages face limitations in administrative capacity, understanding of legal requirements, and civic participation, resulting in uneven implementation of Pancasila governance.²² Tokenistic or symbolic application, without substantive engagement, undermines the potential for ideological transformation. To address these gaps, capacity-building programs, civic education, and continuous monitoring are essential.²³

Juridical reinforcement is further provided by Constitutional Court decisions, such as Decision No. 92/PUU-XXII/2024, which underscore the supremacy of constitutional principles over local discretion. Such jurisprudence affirms that village autonomy cannot contravene the 1945 Constitution and Pancasila, providing a legal safeguard against deviation or misuse of local authority.

The integration of Pancasila into village governance also requires adaptive regulatory frameworks. The 2024 amendment of the Village Law obliges villages to incorporate Pancasila principles into planning, budgeting, and regulation drafting. This normative design transforms villages from merely administrative units into institutions embodying constitutional morality, promoting democratic participation, social justice, and national cohesion.

Internationally, the Indonesian model of embedding ideological principles into local governance can be seen as a unique contribution to constitutionalism studies. Unlike liberal models of constitutionalism which prioritize formal legal structures, Indonesia demonstrates a value-based constitutionalism, where law, morality, and ideology converge to shape local governance.²⁴ Such a model provides insight for comparative studies on the role of ideology in public administration, decentralization, and constitutional design.

Community participation remains a pivotal aspect of institutional transformation. Effective Pancasila governance is contingent on deliberative processes that involve village citizens in decision-making. BPIP-supported programs and local initiatives encourage participatory budgeting, consultations, and oversight mechanisms that reflect both Pancasila democracy and constitutional mandates.²⁵ Studies indicate that when citizens actively engage in governance, villages report higher accountability, reduced corruption, and improved social cohesion.²⁶

To ensure sustainability, institutionalization of Pancasila values in governance must be multi-dimensional: legal, procedural, educational, and ethical. The combination of legal frameworks, fiscal autonomy, civic education, and ethical norms forms a coherent system where ideology becomes operational. The ultimate goal is a governance system where Pancasila is not symbolic but embedded in everyday administrative and social practice, ensuring that villages become models of constitutional democracy at the grassroots level.

In conclusion, the institutional transformation of Pancasila Villages demonstrates how ideology can be systematically embedded into governance structures through a combination of legal mandates, regulatory design, community participation, and normative guidance. By aligning local governance with the Constitution and

²¹ BPIP, *Strategic Plan 2025*; Kemendesa PDTT, *Laporan Evaluasi Implementasi UU Desa*, 2023.

²² LIPI, *Laporan Demokrasi Desa 2022*.

²³ Jimly Asshiddiqie, *Konstitusi dan Konstitusionalisme Indonesia*, 2021.

²⁴ Bagir Manan, *Teori dan Politik Konstitusi*, 2022.

²⁵ BPIP Strategic Plan 2025.

²⁶ Hariyanto et al., 2024.

Pancasila, villages become living examples of ideology operationalized through law, bridging the gap between normative ideals and practical implementation.

Conclusion

The study demonstrates that the transformation from ideology to institution in Pancasila Villages is a multidimensional process involving legal frameworks, institutional design, fiscal autonomy, and ethical norms. Embedding Pancasila into village governance strengthens constitutionalism at the grassroots, promotes participatory democracy, and ensures social justice. Legal instruments such as the Village Law (2014, amended 2024), Presidential Regulations, and Constitutional Court decisions provide normative guidance, while BPIP and other agencies facilitate operationalization. Ultimately, Pancasila governance exemplifies a value-based constitutionalism where law, ideology, and morality converge, bridging normative ideals with practical local administration.

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