



Indonesia's Pancasila Economy: The Significance of Law in Sustainable Development

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Abstract— In an effort to achieve legal certainty, usefulness, and fairness, law plays a role in completing the frameworks of the ongoing legal order in a structured, systematic, stable, and predictable manner. Development cannot be carried out without compliance with the law; this is necessary to maintain legal clarity and prevent the denial of others' rights, which can result in losses and injustices. The Indonesian economic system has long included the Pancasila economy. The Pancasila economic system, which emphasizes the values of kinship and mutual cooperation, has long been a part of the society, especially in rural areas. Laws and regulations that could be seen as sources of law (normative ideology) in Indonesia incorporate Pancasila values. Global currents do not prevent the emergence of new ideas, which represent a danger to Pancasila. The results of the research found that economic problems are the practice of capitalism, injustice caused by public policy, oligarchic problems, monopoly, intentionality in the form of games in the licensing system, this shows that there is a deliberate intention to increase market prices, the closeness of the relationship causes undesirable tensions, which eventually leads to monopolies and monopsony. The purpose of law in sustainable development is to realize the Pancasila economy based on the divine perspective, the spirit of nationality, and the spirit of humanity in achieving justice. Through political and legal efforts, efforts to realize the Pancasila economy are being carried out. Development is not only from the economic aspect but for all aspects of people's lives based on the values of Pancasila.

Keywords— Law, Sustainable Development, Economy, Pancasila

I. INTRODUCTION

Pancasila exists as a great value in life and is deeply implanted in the hearts of Indonesians. Pancasila is agreed upon as a collection of principles, outlook on life (Weltanschauung), a set of beliefs, and it is always maintained as a static table and aim (dynamic leitstar) of national and state life. As the basis of the state and state ideology as well as the source of all legal sources in Indonesia, All the arrangements of community, nation, and state life must be inspired by Pancasila.

Furthermore, the values of Pancasila are embodied in articles of statutory regulations so that they can be interpreted as a source of law in Indonesia. The 1945 Constitution of the Republic of Indonesia (UUD NRI 1945) as the constitutional basis and source of law in Indonesia is therefore needed by the nation and state in social, national and state life. To achieve prosperity in the economic sector, the 1945 Constitution of the Republic of Indonesia in Article 33 has included a national economic system as the basis of the economy and the processing of natural resources in Indonesia. The following is Article 33 (1) of the UUD NRI 1945, "The economy is structured as a joint venture based on the principle of kinship." Therefore, it can be said that the Indonesian economic system is built on the national and regional concept of kinship rather than competitive or individualistic principles.

As advances in information technology impact the pace of the economy in Indonesia, this is in line with the integration of the national economy with the global economy. Competition in the business world is a challenge for entrepreneurs to be more creative and able to attract the market. However, the obstacles experienced by small entrepreneurs in Indonesia also influence the movement of the national economy. The economic system in Indonesia is starting to shift from a family system to a market system. Namely, the emergence of business behavior

also dominates the market system which has individualistic tendencies, the emergence of rivalry and competition. These three characteristics are contrary to the principles and principles of kinship which are enshrined in Article 33 (1) of UUD NRI 1945. The market mechanism has a concept of a just economy, namely that prices are determined by demand and the strength of market supply, so that this creates competition in the economic system in At the moment. Current conditions have created distortions in the economic mechanism in Indonesia. In reality, in market conditions, a number of "monopolies" or domination of market power and unhealthy competition/fighting often become problems in the growth and development of the economy in Indonesia. The trend that occurs is that large entrepreneurs are able to monopolize the economic system in Indonesia, while small entrepreneurs are increasingly marginalized and losing out in market competition. The business competition that occurs has a tendency to implement capitalism and liberal economic systems. It is not easy to implement an economic system based on Pancasila values by prioritizing the values of togetherness, kinship and mutual cooperation.

Article 33 (4) mandates: "The national economy is organized based on economic democracy with the principles of togetherness, fair efficiency, sustainability, environmental awareness, independence, and by maintaining a balance of progress and national economic unity." This is in accordance with the UUD NRI 1945. According to this article, economic democracy and unity are the cornerstones of the national economy, which aims to preserve a balance between progress and unity. Thus, it can be inferred that the people have the power to govern the country's economic structure. The national economy is still essentially governed by the government, though. This is also expressed in Article 33 (2), which states: "The state controls branches of production that are important to it and have a significant impact on the lives of many people." In this way, the state has the authority to dominate or control the control of the national economy which cannot only be controlled by individuals or by a group of people, so that the economic efforts that arise must take into account the interests of society at large to achieve the prosperity.

Based on monitoring results of the Central Statistics Agency (BPS), economic growth in Indonesia until the first quarter of 2024 based on Gross Domestic Product (GDP) reached IDR. 5,288.3 trillion and based on constant prices in 2010 of Rp. 3,112.9 trillion. At the beginning of the first quarter of 2024 towards the first quarter of 2023, Indonesia's economic growth increased by 5.11% (year-on-year). These results were obtained from the production side, namely the government administration, defense and social security business fields with a growth rate of 18.88%, but in the agricultural aspect there was a decline of -3.54%. Meanwhile, in terms of expenditure, namely the Consumption Expenditure Component aspect of Nonprofit Institutions Serving Households (PK-LNPRT) experienced the highest growth, namely 24.29%. National economic growth still records that the island of Java has contributed 57.70% despite experiencing a slowdown in growth, but this figure is much higher compared to Sumatra at 21.85%, Kalimantan at 8.19%, Sulawesi at 6.89%, Bali and Nusa Tenggara was 2.27%, Maluku and Papua were 2.62%. This suggests that the Indonesian economy is still centered in Java and has not expanded to the other islands. Therefore, by reducing national differences in economic growth, the government must preserve economic growth based on the values of fairness and unity. Aside from that, strengthening the national economic structure in accordance with Pancasila values is necessary. Despite the introduction of Law No. 5 of 1999 Article 2, it states that business actors are not allowed to engage in monopolies or unfair business competition. Instead, business activities must be based on economic democracy, taking into account balance and the public interest in order to realize the welfare of the people, as per Pancasila.

Even though economic growth data shows an increase, economic problems still arise, including the emergence of injustice, for example in the case of garlic food imports, oligarchic problems arise in the form of delays in permits, this shows that there is a deliberate attempt to increase market prices. This injustice arises due to public policy.

According to the Republic of Indonesia's 1945 Constitution Preamble, the economy of Pancasila is linked to values and refers to the sections that have been explained in the Constitution, particularly paragraph (2) of chapter 27, paragraphs (1-3) of chapter 33, and chapter 34. The Pancasila economic system serves as the cornerstone for the state's attempts to establish an economic system that governs interactions between the state and its citizens for the purpose of advancing civilized human progress and strengthening unity through cooperative efforts based on Pancasila values in order to achieve justice and prosperity. In keeping with the global agenda for sustainable development, or Sustainable Development Goals, or SDGs, the Indonesian state is also present to achieve prosperity for all Indonesian people. The government's efforts to achieve the SDGs to achieve national development goals have been outlined in the RPJM and Nawacita which are based on the values of Pancasila.

II. LITERATURE REVIEW

A. *Legal Politics*

In order to understand critically and comprehensively the specific objectives of legislation regarding sustainable development to realize the Pancasila economy in Indonesia through an interdisciplinary approach, the author uses legal political theory. The emergence of the term legal politics cannot be separated from political, ideological, social, economic and cultural aspects. Law is a product of political power and the key The law's

function as a vehicle or instrument of power is more important than its other roles. [1] The term "rechpolitiek" in Dutch refers to legal politics, which gained popularity in the 20th century following the ascent of liberals who sought to alter the then-current legal system. The term "bewuste rechtpolitiek" refers to this strategy, which was intentionally designed to create a colonial legal framework in order to limit the power and jurisdiction of kings and other executive officials over their colonies. On the other hand, it was employed in an attempt to safeguard society via the application of the law. [2]

Moh. Natsir also introduced the term "rechtpolitiek" to criticize the economic policies of the Wilopo cabinet era in 1953. He stated that "the actions of the government and the parties that supported it were not carrying out a rechpolitiek based on law and democratic principles, but rather a machtpolitiek that ignored the principles of democracy." moral and moral principles and only based on opportunism." From Moh's view, Natsir can say that rechpolitiek is a political action by the government through a law that is based on the principles of the rule of law and the principles of democracy. Meanwhile, Padmo Wahjono believes that: "legal politics is the basic policy that determines the direction, form and content of the laws that are formed" (Moh, Mahfud MD, 2009). Mahfud MD is of the view that :

"politics as a policy direction (legal policy) is related to the laws that will be enforced or not enforced in achieving state goals." [3]

In other words, legal politics can be interpreted as a legal policy that can actually be or will be implemented or that has been implemented nationally by the state. Meanwhile Prof. Satjipto Rahardjo stated that:

"legal politics is an activity of choosing and the methods to be used to achieve certain social and legal goals in society".

According to Satjipto Rahardjo, A number of fundamental queries come up, including: (a) what objectives are to be met by the current system? (b) Which approaches work best for achieving these objectives in your opinion? (c) When and how should the law be changed? & (d) Is it possible to create a standardized, well-established pattern to help choose how to choose objectives and methods for achieving them? [4] Philosophically, legal politics is a branch of law science that studies how the law might be changed to better suit the needs of society; Legal politics thus addresses the course of a legal system's evolution; it constructs the *ius constitutum* from the *ius constitutum*. [5]

Legal politics will arise from the process of recognizing the intended aim and figuring out how to attain it, as legislation is, philosophically, established for certain purposes. Legal politics, as a legal subject, offers an academic foundation for the process of creating and identifying laws that are better suited to the historical context, current circumstances, culture, and evolving social values, all the while taking into account the demands of society for the law itself. Based on the several definitions given above, legal politics can be defined as an official policy or direction that serves as a foundation for creating and enforcing laws to further the national and state's objectives. Another way to put it is that legal politics is an attempt to use the law to forward the objectives of the state.

B. Development Law Theory

The idea of legal development, which was adapted from Roscoe Pound's "Law as a toll of social engineering" theory and developed in the US, is where the theory of development law first emerged. Legal scholar Roscoe Pound is a member of the Sociological Jurisprudence school, which places greater emphasis on "legal reality" than on the place and purpose of law in society. [6] Social control is needed to strengthen human civilization. Development law theory was introduced in Indonesia by Mochtar Kusumaatmaja. To be able to understand the main points of Mochtar's views regarding Development Law Theory, they can be more or less inventoried as follows: [7]

- 1) Good law is law that is in conformity with living law since law is one of the social standards (along with moral, religious, moral, etiquette, conventions, etc.) that reflect the values that are applicable in society. [8]
- 2) Law comprises the organizations and procedures required to make the enactment of the law a reality, in addition to its complex of regulating guidelines and precepts. [9]
- 3) Development must be understood broadly to include all facets of a person's life, not only their economic circumstances. [10]

The main aim of law is to create order in society. Another goal is to achieve justice. To achieve order, legal certainty is needed. According to Mochtar Kusumaatmadja, the function of law in Indonesia in developing conditions is not enough to just guarantee certainty and order. Law is expected to be able to function more, namely as "law as a tool of social engineering" or can also be interpreted as "a means of development".

Lili Rasjidi complements Mochtar Kusumaatmaja's thoughts, namely, there needs to be improvements with the second phase, namely that Mochtar Kusumaatmaja is close and familiar with the Pancasila terminology. The Pancasila philosophy began to be used as a fundamental basis for perfecting previously existing thoughts and theories such as those of Northrop, Pound, Lassweell and McDougal. Then terms such as; The Pancasila legal state, Pancasila philosophy, and Pancasila law. These phrases make reference to the fundamental purpose of law, which is to uphold justice. The fifth Pancasila principle, which affirms the reality of social justice, lays forth the purpose of justice.

B. Pancasila economics

The Republic of Indonesia's 1945 Constitution mandates the use of the Pancasila economic system. The Indonesian people investigated, developed, and accepted the Pancasila economic system on the basis of its noble values; the five Pancasila tenets served as the foundation for the system's implementation. The Pancasila economic system prioritizes the ideas of justice and aims to achieve people's wellbeing by applying the concepts of kinship and mutual cooperation.

1) *Pancasila Economic Concept*

The idea of Pancasila economics became known by Mohammad Hatta in his book entitled "Guided Economics" published in 1967. Pancasila economics is also known as people's economics. This economic system is thick with cultural values based on Pancasila. Through the MPR TAP concerning Outlines of State Policy (GBHN) 1998-2003, It was decided that the Pancasila economic system is the one that the Indonesian people have embraced. Then, Ace Partadireja (1981) in his professor's speech at UGM, as quoted by Mubyarto, said that:

"My high hope is for the emergence of an economic science that does not give the impression of teaching greed for natural things, and does not give the impression of being a mechanistic science, but rather a science where not only the models are relevant but also the models are based on assumptions. which is realistic, ethical, and has a human face that is imbued with ethics, ethical economics like political economics when it was born in the 18th century. Maybe the new science can be called Pancasila economics" [11]

So Ace Partadireja's words become the hopes and ideals of an economic system in Indonesia that does not overexploit natural resources and then also expresses prosperity by prioritizing the values of Pancasila. The Indonesian economic system has long included pancasila economics. The Pancasila economic system has existed in society, especially rural communities, by prioritizing family values and mutual cooperation which have been applied for generations throughout Indonesia.

Meanwhile, Mubyarto stated that the Pancasila economic system contains the following qualities:

1. Economic, moral, and social stimuli drive the economy;
2. Society's strong desire for social equality aligns with human ideals;
3. Economic policy prioritizes building a strong national economy through nationalism;
4. Cooperatives are a key form of joint business; and
5. A balance between national planning and decentralization is essential for achieving economic and social justice.

Furthermore, Arif Budimanta explained that Pancasila economics, as the spirit of the constitutional economy, is not anti-market and the presence of the state is a control to strengthen the conditions for the country's economic development, apart from that the state is also present to support weak and weakened business actors (market actors) so that they can be strengthened. The embodiment of the Pancasila economic system is economic development oriented towards the values of justice, equitable development, national unity and to ensure the welfare and prosperity of all Indonesian people.

2) *Goals of the Pancasila*

The aim of the Pancasila economic system cannot be separated from the values that the Indonesian people want to achieve. The noble values extracted from the nation's ideology are also embedded in the Pancasila economic system which is based on the Pancasila ideology and the foundations of the state and views of the Indonesian nation. The 1945 Constitution of the Republic of Indonesia as the legal basis embodies the existence of the Pancasila economic system, which is then described in chapters to protect the rights of the people, guarantee a decent and prosperous life for the people, protect citizens against the poor and neglected children and so on. stated in Chapter 27 paragraph (2), Chapter 34 paragraph (1) and paragraph (2), these chapters serve as a reference for the Indonesian nation as a goal to ensure prosperity for all Indonesian people by developing a social security system and empowering weak communities. with human values. Then the Pancasila economic system was present to answer social inequality through economic treatment in Indonesia. Meanwhile, according to Arif Budimanta, Pancasila's economic goals are:

1. The principles of kinship and mutual cooperation are created in economic life in Indonesia;
2. The position of people's businesses in economic life is getting stronger;
3. Creating a just business environment;
4. Creation of prosperity originating from the use of natural resources and energy; and
5. Citizens' rights to work and a decent living are fulfilled.

III. METHOD

The research method used is normative or doctrinal legal research which examines primary legal materials sourced from literature [12] According to the description provided above, normative legal research is defined as a process of discovering legal norms, legal principles, and legal doctrines in order to address legal difficulties. The purpose of this research is to examine, research, and describe the role of law in sustainable development in Indonesia, specifically the Pancasila economic legal norm and its implementation in sustainable development.

IV. RESULTS AND DISCUSSION

A. The Role of Law in Realizing Sustainable Development

The role of law sought is to complete the framework of the legal order that is currently in force. The intended legal framework is structured, systematic, guaranteeing stability and predictability in an effort to realize legal certainty, benefit and justice for the Indonesian people. The law must be obeyed in the implementation of development, this is to ensure legal certainty so that there is no usurpation of other people's rights, thereby causing loss and injustice. Laws are forced to be obeyed by every citizen. Through legal politics, legal products are born, one of which is law. These legal products are intended to provide guarantees of legal certainty and equal protection to realize sustainable development. In order for development to run well and to create happiness and prosperity for the Indonesian people, legal institutions are needed as prosecutors in realizing development that is based on prosperity and justice and that there is no exploitation of Natural Resources (SDA).

The concept of the Indonesian legal state as stated in Chapter 1 paragraph (3) of the 1945 Constitution of the Republic of Indonesia (hereinafter referred to as the 1945 Constitution of the Republic of Indonesia) contains the meaning that:

"Every action and consequence carried out by state institutions, government institutions, state officials and government officials from the central to the lowest level (village) must be based on law and resolved based on law. [13] Thus, this has consequences for the Indonesian state to always pay attention to the 3 (three) existing basic principles, namely supremacy of law, equality before the law, and law enforcement in appropriate ways. does not conflict with the law (due process of law)". [14]

The formation of statutory regulations as one of the principles of the rule of law follows advances in science and technology, as well as the increasing complexity of people's lives in the global era. [15] The state has the control to regulate phenomena of power for national purposes. As a "stabilizer" the state is present to enforce law and order and enforce the law to achieve prosperity and prosperity.

Mahfud MD revealed that legal politics is a legal policy regarding law that will be carried out in making new laws or by replacing old laws to achieve state goals. Legal politics is a way for the state to implement, form, enforce and renew the law. To realize sustainable development, legal regulations and legal policies are needed. The concept of sustainable development is a state effort in the series of national development which has been stated in the RPJP and Nawacita. Thus, the government is committed to implementing it in accordance with policy directions. As a rule of law, the Indonesian nation is subject to the rule of law. The 1945 Constitution of the Republic of Indonesia is a formal document and has been ratified as the highest law in Indonesia, and Pancasila is the source of all legal sources. So whatever has been determined must be obeyed and serve as a basis for implementing development in Indonesia. Development is part of human efforts to become better. To achieve sustainable development, efforts are needed to meet the needs of the community by providing the facilities the community needs, one of which is through economic system efforts which aim at prosperity and justice for the Indonesian people.

The development in question covers all aspects of human life whose benefits can be felt by all Indonesian people in order to achieve the nation's goals, namely justice and prosperity.

The country of Indonesia is in a state of development, this can be seen from the changes that have occurred during the journey of the Indonesian nation. The development of the economic system in Indonesia shows movement. Legal regulations created through the legal political process have the aim of achieving the ideals of the Indonesian nation. UU no. 5 of 1999 is part of government control to encourage healthy competition for business actors to create conducive conditions to encourage industrial growth and development. The aim of this law is to safeguard public interests and improve the national economy to improve people's welfare, as well as prevent monopolistic practices for entrepreneurs and unfair competition.

Sustainable development as a state effort to implement national development, one of which can be found in blue economy development. The World Bank explains the concept of the blue economy as an effort to utilize marine resources in an environmentally sound manner to support economic growth and prosperity as well as preserve the marine environment (ecosystem). The concept of optimizing water resources aims to increase economic growth while ensuring business sustainability and environmental preservation.

Then, through government policies, plans for national development, regional development and village development are needed. These policies were born to improve welfare and justice and must be enforced by both the central and regional governments. The transformation of the economic system in Indonesia is aimed at fostering economic cooperation and expanding world trade, therefore it is necessary to develop and promote social policies and economic policies. Through the implementation of the concept of sustainable development, one of the things being developed is the blue economy, this is an effort to explain the mandate of the 2005-2025 RPJPN, especially to realize Indonesia as a sovereign, developed and responsible archipelago. However, the Pancasila economic policy as the main basis of reference for the Indonesian nation to obtain justice and prosperity for all Indonesian people must be the initial foundation. A running economic system must be based on the noble values of Pancasila, be family in nature and uphold the principle of mutual cooperation.

B. The Role of Law in Realizing the Pancasila Economy in Indonesia

Law has a binding role in implementing state administration. Laws exist to be obeyed and obeyed and are binding. Law exists to create legal certainty, benefit and justice. Apart from that, the law can force citizens to obey and behave in accordance with what is ordered by state law. [16] The problems that develop in the economic system in Indonesia can be resolved by law enforcement. The role of binding law as a solution to resolve problems in the existing legal order framework. So, the law must be obeyed and carry out development, especially in the implementation of the Pancasila economy.

Even though the economic system has developed rapidly and innovations have emerged in its development, the Pancasila economic system is an economic system that has real economic data in Indonesia and the actions of economic actors are based on moralistic, socio-nationalistic and socio-democratic principles. This economic system is based on the principle of kinship and contains the values of the Pancasila ideology. The values of the Pancasila economic system include: first, divine values by implementing religious and ethical values; second, human values, namely humanist and non-exploitative; third, the value of unity, the economy is carried out mutually and together by upholding the principle of kinship; fourth, the value of deliberation or democracy; fifth dam, the value of justice to be able to create prosperity for the Indonesian people. The system economic Pancasila needs to emphasize conformity with the Pancasila ideology as the nation's ideology as stated in the UUD NRI 1945. The embodiment of the Pancasila economic system is economic development oriented towards the values of justice, equitable development, national unity and to guarantee the welfare and prosperity of all Indonesian people.

The Indonesian people are deeply dedicated to Pancasila's noble principles, which include customs, religion, and culture. Then these three things complement each other and there is no conflict between them. The legal and constitutional formulation of Pancasila is described in the body of the UUD NRI 1945, as well as legislation, rules and policies. However, in the midst of economic development in Indonesia, a number of problems were found, including the practice of capitalism, injustice caused by public policy, oligarchic problems, monopoly, intentionality in the form of games in the licensing system, this shows that there is a deliberate intention to increase market prices, then the tightness of the situation causes unhealthy conditions which ultimately give rise to monopolies and monophony. So that Pancasila can be interpreted as something concrete, real and factual. Pancasila as a source of policy and legal order is a concrete reference present in the lives of Indonesian society. Pancasila is present in society through noble values and is integrated into national elements including: ethnicity, religion, race, group and class as a force that unites the Indonesian nation. Even though various challenges are being faced by the Indonesian nation, Pancasila is present as the guiding star of the Indonesian nation to provide solutions to every problem and challenge faced in order to achieve national prosperity and justice.

The presence of a diverse spectrum of thought also layers the history of the Indonesian nation. Indonesia as a legal state has an obligation to prevent crime, maintain order, security, peace both internally and externally, as well as maintaining all the needs and interests of society to achieve a sense of justice and prosperity. As a legal state, it is also responsible for ensuring citizens' human rights in order to meet their basic demands for wealth and pleasure. Every citizen has the ability to meet his or her own needs, particularly basic ones such as food, clothes, shelter, spiritual requirements, channeling goals, and cultural expression.

The Indonesian state does not adhere to a *machstaat* (power state), but is a *rechtstaat* state (law state), so that in society Pancasila is also regulated through the constitution and statutory regulations as guidelines for implementing the law. In this way, human rights are fully guaranteed by the law or constitution in force and the state is obliged to provide protection. Law enforcement does not merely exist in an empty space, because it is imbued with the noble values of Pancasila. All laws and enforcement of applicable laws and all legal regulations are implemented based on Pancasila. Pancasila is not only present in society, but also in the construction of the state, treatment, and law enforcement in Indonesia, all of which are founded on the Indonesian nation's unity and integrity, i.e. the noble value of Pancasila.

Legal elaborations are required to encourage the implementation of the Pancasila economic system. As a result, legal politics in Indonesia is focused on attaining legal progress to enable long-term economic growth based on Pancasila values. The legal explanation for support for the Pancasila economy is found in Chapter 33 of the UUD NRI 1945, which serves as the legal basis for implementing the Pancasila economy based on the principles of kinship and mutual cooperation, and Chapter 27 is also a component and goal of the Pancasila economic system. Pancasila economics is the spirit of the constitution, which prioritizes Indonesian people's rights and wellbeing. The presence of legal reforms in Indonesia is not only directed at economic development, but must pay attention to all aspects of life. However, economic development is indeed an important point in moving towards the happiness of the Indonesian people. However, economic development must be accompanied with infrastructure development, dependable human resources, economic stability, and good government founded on Pancasila's values.

V. CONCLUSION

The actualization of the Pancasila economic system requires legal elaborations to encourage the realization of the Pancasila economy. Therefore, legal politics in Indonesia is directed at realizing legal development to support the realization of sustainable economic growth based on the values of Pancasila. The explanation of the law

regarding support for the implementation of the Pancasila economy is contained in the preamble to the UUD NRI 1945. The Pancasila economy is attached to values and operationally refers to the body of the 1945 Constitution of the Republic of Indonesia, namely in the chapters that have been explained, especially in Chapter 33 paragraphs (1-3), Chapter 34, and Chapter 27 paragraph (2) of the Constitution of 1945. Pancasila economics is the spirit of the constitution, which prioritizes Indonesian people's rights and wellbeing. The Pancasila economic system is characterized by economic development geared toward the values of fairness, equitable development, national unity, and ensuring the well and prosperity of all Indonesians. The development in issue encompasses all facets of human existence and will benefit all Indonesians in order to realize the nation's goals, which include justice and prosperity.

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