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"Comparative Law System of Procurement of Goods and Services around Countries in Asia, Australia and Europe"



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DISCOURSE POLITICAL LAW IN INDONESIA ON A COMPLETION OF PLATO PHILOSOPHY

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ABSTRACT

This paper is a literature review with a comparative approach, meaning that the philosophy of Plato to study the concept of policy and law in the state of Athens, Ancient Greece. Then the authors analyze the advantages of the concept of Plato's political philosophy as a critical review of the political reform laws in Indonesia.

The results of the literature review showed that from a conceptual perspective, philosophical, ideological, political jurisdiction of law in Indonesia aimed at the welfare of a just and prosperous society, in peace and prosperity, both physically and mentally, it is listed in Pancasila and the 1945 Constitution (UUD 1945).

Political concept of Indonesian law is very relevant with political philosophy pioneered by Plato. But the political implications of the law of Indonesia dominant sourced on codification. The history of law in Indonesia experienced political dynamics. It was caused by political energy which dominate the role of law, so many national degradation: corruption, human rights, the financial crisis, removing P4 (as practice guidelines Pancasila).

Therefore, learn to Plato, the ancient Greek philosopher. According to Plato the role of natural philosophy, philosophy of nature is very important to establish a governance structure. Relating this, the authors offer a return policy should apply P4, based on customary law and the need to establish a new state institutions, namely State Agency Professor (LTNP). LTNP of authority is a board of experts who contributed to the state policy. LTNP as a level to state institutions RI: executive; legislative and judicial)..

Keywords: *Political Law, Philosophy of Plato, Indonesia*

I. INTRODUCTION

A. Background

Any questions: what it is legal? And whether it's politics? What it Is the first existing law than politics? And conversely if no other than their first political law? Which is more influential law or politics? What it is politics and the law can be bought? The essence of the deepest political laws are very broad, because the politics of law is a universal phenomenon, and a review of politic law in a rational and deeply by academics always track down the essence of the deepest political - law regarding both *das sollen* (ideal) or *das sein* (based on empirical data). Mahfud MD³ law is a legal policy lines (policy) official about the law that will be applied in both the manufacture of the new law as well

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³ Moh. Mahfud MD, *Politik Hukum di Indonesia*, Yogyakarta: Pustaka Pelajar, 2014:1.

as the replacement of the old law, in order to achieve the objectives of the state. Destination country as stated in the Preamble of the 1945 Constitution.⁴ Legal political product is correct if it is based *das sein* and conceptualize law as legislation (facts). Legal political product is wrong if it is based on *das sollen* (desire, compulsion).

Since the independence of Indonesia, Pancasila has been placed as the ideal basis and juridical 1945. Indonesian law has been politically sovereign and equal with other nations in the world both in bilateral and multilateral relations. However, the history of post-independence Indonesia, Indonesia has not managed to put together the Criminal Law (KUHP), Civil Law (KUHPerdata), the New Commercial Law (KUHD). Mahfud, said that⁵ in the past, Indonesia is likely to follow the continental European understanding for a long colonized by the Dutch.

Formulating national legal political system must be backed study of philosophy (ontology, epistemology and axiology). The question is: what it is and how does it work philosophy. And this association, the authors bring Plato's philosophy to inspire the development of Indonesian national legal system. Ancient Greek philosopher Plato, who always remembered from century to century, and revered throughout the ages.⁶ According to Plato's philosophy is the science that interested in achieving genuine truth. The title of the paper is "**Discourse Political Law In Indonesia on A Completion of Plato Philosophy.**"

B. Problem Formulation

The based on the background of this paper, the author can formulate the problem as follows:

1. How does the political law system of Indonesia ?
2. How Plato's the political of philosophy?
3. What is the contribution philosophy of Plato to political law in Indonesia?

⁴ Ibid, hlm. 4-5.

⁵ Moh.Mahfud MD., Sunaryati Hartono,Sidharta, Bernard L.Tanya, Anton F.Susanto, 2013, *Dekonstruksi dan gerakan Pemikiran Hukum Progresif*, Yogyakarta: Thafa Media, 2013:10.

⁶ Henry J. Schmandt, *Filsafat Politik: Kajian Historis dari Zaman Yunani Kuno Sampai Zaman Modern*, Yogyakarta: Pustaka Pelajar, 2002:51.

II. DISCUSSION

A. Description: Conceptual Basis, philosophical, ideological, Juridical and Political Historical Law in Indonesia

The term "politics" comes from the Greek (politicos). Politicos sense of the meaning of, for, or relating to citizens. Political focus of study among others: political philosophy, the concept of the political system, the state, society, sovereignty, power, legitimacy, state agencies, social change, political development, comparative politics, form of state, Negara destination⁷. Discussing politics associated with people who have been stateless. Binding national society is the four pillars of *Pancasila*, the 1945 Constitution (*UUD 1945*), the Republic of Indonesia (*NKRI*) and Unity in Diversity (*Bhinneka Tunggal Ika*)⁸ According Satjipto,⁹ for me the 1945 constitution (UUD 1945) still has its own charm, especially when we are always striving to implement and reflect on the thoughts set forth in the 1945 Constitution. The any problems were able to reach tens of years later retained its relevance to the situation facing the nation and state of Indonesia.

The State of the Ideal Concept

Since the establishment of the unitary state of Indonesia (NKRI) on 17-8-1945, then Indonesia has positioned itself as a sovereign state, lawless country, which has a humanitarian ideals, for the welfare of birth, spiritual, just and prosperous society based on Pancasila and the 1945 Constitution. Pancasila was born by and the child togetherness archipelago (founding fathers). The values contained Pancasila is the cultural heritage that grow and live in a pluralistic crystallized in the frame 5 of Pancasila: acknowledge Almighty God; Humanity recognizes Fair and Civilized; recognizes the unity of Indonesia; Democracy recognizes Led By Wisdom In the Consultative / Representative; recognizes the Social Justice For All People Indonesia.¹⁰ Pancasila as an ideology of a nation born through a long process with respect and uphold the All-Unity's (*kebhinnekaan*) Pancasila as the philosophy, ideology of the state and open, *open ideology, living ideology and not a static dogma scary*. Pancasila as the state philosophy Pancasila Indonesia can be translated that serves as

⁷ <https://id.wikipedia.org/wiki/Politik>.

⁸ Kaelan MS, *Empat Pilar Kebangsaan*, 2012, Yogyakarta: Paradigma.

⁹ Satjipto Rahardjo, *Sosiologi Hukum*, Yogyakarta: Genta Publishing, 2010: 17.

¹⁰ Notonagoro, *Pancasila Dasar Filsafat Negara*, Jakarta: Bina Aksara, 1988; Dardji Darmodihardjo, *Pendidikan Pancasila di Perguruan Tinggi*, Malang: IKIP Laboratorium Pancasila IKIP Malang, 1989.

filosofische grondslag and common platform among fellow citizens in a manner agreed that the essence of constitutionalism Pancasila.¹¹

Destination Countries

The opening 1945 of constitution (*Pembukaan UUD 1945*) paragraph IV clearly underline 4 (four) framework / large foundations, national foundations regarding the purpose of the Republic of Indonesia, namely: "to protect the people of Indonesia, promote the general welfare, educating the nation, and participate establishment of world order." (*"melindungi segenap bangsa Indonesia, memajukan kesejahteraan umum, mencerdaskan kehidupan bangsa, dan ikut serta melaksanakan ketertiban dunia."*) Relating this, the word "educate" by Mahfud MD, criticized that the word "educate" the only analogous to the "intellectual brain". Though feeding it should include a holistic and comprehensive intelligence aspects of the self.

The government of system, according to the 1945 Constitution (*UUD 1945*) as a reflection of Pancasila democracy. Indonesia is a constitutional state (*Rechtsstaat*). Indonesia law is a unitary national laws or legislation that is built to achieve the country's goal which is based on the 1945 Constitution and Articles on the 1945 constitution (*UUD 1945*).¹²

Indonesia's Legal System

The result of PPKI conference at the date of 18-8-1945 trial outcome, formal judicial Indonesia already has a national law. In fact the Pancasila as the ideals of law, which by Mahfud MD¹³ interpret Pancasila as the "Tree of Legal Studies", that all the legislation of Republic of Indonesia based on Pancasila as the "root" of his. TAP MPRS / No.XX / MPRS / 1966 confirms that Pancasila is "the source of all sources of law RI. Homeland commitment to the national legal system RI is found in article 1, paragraph (3) of the 1945 Constitution affirms that Indonesia is a country based on law. Punish as a commander. RI is the rule of law for justice based on God¹⁴ In social justice Pancasila contains the principle that every person in Indonesia will get a fair behavior in the fields of law, politics, economics, and culture.¹⁵

¹¹ Jurnal Kajian Lemhannas RI Edisi Edisi 14 Desember 2012, *Memperkokoh Nilai-Nilai Pancasila: di seluruh komponen Bangsa untuk Memantapkan Semangat Kebangsaan dan Jiwa Nasionalisme Keindonesia-an Dalam Rangka Menangkal Ideologi Radikalisme Global*, diunduh 4 Desember 2014.

¹² Moh.Mahfud MD, *Membangun Politik Hukum, Menegakkan Konstitusi*, Jakarta: Rajawali Pers, 2010: 21.

¹³ Lihat Moh.Mahfud MD, ... Loc.Cit.

¹⁴ Undang-undang Kehakiman RI No.16 tahun 2004 Pasal 8 ayat (3); UU No.4 Tahun 2004 Pasal 4 ayat (1); UU No. 48 Tahun 2009 Pasal 2 ayat (1).

¹⁵ Pembukaan UUD 1945 alinea 4.

Mahfud MD,¹⁶ said. in view legisme, as if the true law is written law. Yet, throughout history, because the cultural roots of law in Indonesia was actually not written, it always happens attraction. Therefore, since the first of Indonesia stated, in deciding the case the judge berpedomana on legislation, judges also simultaneously be digging its own values of justice in society.¹⁷ (1). Indonesia is a state based on law (Rechstaat). Indonesian state based on law (Rechstaat), not by power alone (Machstaat). (2). Constitutional system of government based on the Constitutional System (Basic Law), not absolutism (unlimited power).

Continental European

This concept adheres to the idea that the judge can seek their own justice outside the law. Continental European legal system is a legal system derived from Roman law is called civil law system. Initially sourced to the great work of the Emperor Iustinianus Corpus Juris. The legal system refers to the codification.¹⁸ Indonesia also adheres to the Continental European legal systems (civil law system). Legal products in Indonesia is a Dutch product. The Netherlands is part of the European countries, and use the Continental European legal systems. So, in Indonesia there are two legal stretegi. Can legisme (civil law), may also be substantive justice (common law).

Anglo Saxon (common law)

Anglo-Saxon legal system (common law) originated in England in the 16th century, then spread in the colonies, including the United States. The system is no legal source berpatok on legislation (written), a source of law only public habit. The characteristics of the common law system is this: there is no sharp difference between public and civil law, there is no difference between the material and individual rights, there is no codification, the previous judge's decision binding on the judge who then (the principle of precedent, or stare decisis), Thomas Fleiner¹⁹ states, common law tradition to see the law as an instrument for limiting the state government only, whereas according to the Continental tradition, restricting but also

¹⁶ Moh.Mahfud MD., Sunaryati Hartono, Sidharta, Bernard L.Tanya, Anton F.Susanto,...Loc.Cit.

¹⁷ Mirriam Budiardjo, 2008, ... Op Cit.hlm.51. ; Moh. Mahfud MD, *Politik Hukum di Indonesia*,...2008.

¹⁸ Moh.Mahfud MD, *Membangun Politik Hukum Menegakkan Konstitusi*, Jakarta: Rajawali Pers, 2010: 22; Henry J. Schmandt, *Filsafat Politik*, ...Loc.Cit.

¹⁹ Thomas, Fleiner, ¹⁹ *Common Law and Continental Law: Two Legal System, Some Elements of Comparative Constitutional and Administrative Law with Regard to those two Legal Systems* Fribourg : Director Institute of Federalism, 2005:

empowers the state government. If the constitution is seen as an instrument not only to limit the power of the state but also to empower state agencies to change society.

Education System

The 1945 opening of constitution of paragraph 4 (Pada alinea IV Pembukaan UUD 1945) confirms the Indonesian national education goals, "the intellectual life of the nation." 1945 constitution (UUD 1945) article 31 insists on education. Law number 20 of 2003 to formulate the concept of informal education, formal and informal. First, informal education is regulated in Law No. 2003 .20 Article 1 (13). The character education values, norms, moral, religious, first born and experienced in the family. Secondly, formal education stipulated in Article 1 (11) of Law No. 20 of 2003. This level of education ranging from primary education to higher education. This study took place in a structured functional, systematic curriculum in a scientific atmosphere. Third, non-formal education. Nonformal education is regulated in Article 1 paragraph (12) of Law No. 2003. This education is education that takes place in public in the form of courses, training, etc.

The History of Political Law in Indonesia

There were several periods of political law of development of Indonesian. (1) The period 1945-1950. There are some annals of history in this period: the formation of a source of national law. Pancasila as the spiritual basis and 1945 as landasn constitutional, parliamentary system, PKI rebellion in Madiun, Aggression Netherlands, Formation RIS country. (2) The period 1950 - 1959, namely: the implementation of the First General Elections 1955, Presidential Decree July 5, 1959, the dismissal of consituante, invalidity UUDS 1950, back to 1945 of constitution (*UUD 1945*), the establishment MPRS and DPAS, Guided Democracy (*demokrasi terpimpin*) (3) The period 1960 - 1965. The series history of this period are: Guided Democracy and authoritarian, Indonesia out of the UN membership (*PBB*), G / 30S / PKI of events. (4) the period of 1966-1998, events Supersemar, Orla The end and the start of ORBA, Human Rights Violations, Military Government, The fall of Soeharto, the release of MPR Decree no.18 / MPR / 1998 P4 declared invalid, monetary crises, corruption. Fifth, Period 1999 - now, that is, the Reform Order, emergence of freedom of the press, corruption. There were some 1945 constitution of amendments. In this regard, Mahfud MD, stated that the period is a "political configuration" RI that can be summarized into several periods: (1) The period from 1945 to 1959: a democratic political configurations based liberal democracy. (2) Period 1959-1966: displaying an authoritarian political

configuration based understanding of guided democracy. (3) The period from 1966 to 1998: featuring political configuration based non-democratic understanding.

B. The Purpose of Plato Philosophy

Theory of Knowledge and Human

Plato²⁰ came from a respectable family. Classical Greek philosopher and founder of the Academy in Athens, the first institution of higher learning in the Western world. He is widely known and popular, especially in the development of Western philosophy. Plato in republicanya theory, that human life is need for a system so that people think, act according to existing rules. Man is the creator of culture, human beings are the source and destination for culture (*man is measure*). Plato²¹ called the creator of the universe come true (Ideen leer), idealism philosopher and thinker first to receive without them understand their Nature, Nature paced ideals. There are four fundamental concepts of Plato's political philosophy: virtue is knowledge; humans have the talent; intelligence; and ability are not the same, the state is a natural institution, and the goal is the common good of the political community²² Plato emphasized that human life is need for the system to think, act according to the existing rules.²³ Changes in society is one of the factors the degradation of injustice. Justice and injustice are sourced from the public, then the system / rules (norms) must be upheld in masyarakat.

The according Plato²⁴ knowledge is the result of interaction between the observation and the observed, under the guidance of the soul or the mind. It is the soul that captures such as identity, difference of existence and numbers. That according to Plato²⁵ the knowledge gained knowledge that humans are not permanent and changing. However, there are types of knowledge about the ideas compiled by reason, or knowledge about the independence of experience understood intuitively. It is the knowledge of the true reality, the essence of the

²⁰ Henry J. Schmandt, *Filsafat Politik:Op.Cit.* hlm.51; Jerome R. Ravertz, *Filsafat Ilmu: S dan Ruang Lingkup Bahasan* Yogyakarta: Pustaka Pelajar, 2009:10; Simon Blacburn, *Kamus Filsafat*, Yogyakarta: Pustaka Pelajar, 2013: 664; Adji Samekto, *Pergeseran Pemikiran Hukum dari Era Yunani Menuju Postmodernisme*, Jakarta: Konstitusi Press, 2015: 12.

²¹ Soekino, *Ilmu Negara*, Yogyakarta: Liberty, 1999: 16.

²² Henry J. Schmandt, *Filsafat Politik: Kajian Historis dari Jaman Yunani Kuno Sampai Jaman Modern*, Op Cit, hlm. 59.

²³ Fauzan, Uzair (Terj.), *Masyarakat Terbuka dan Musuh-Musuhnya (Judul asli: Plato Karl R,Popper, The Open Society and Its nemy)*.Yogyakarta: Pustaka Pelajar, 2002,:110.

²⁴ Adji Samekto, *Pergeseran Pemikiran Pemikiran Hukum dari Era Yunani Menuju Postmodernisme*, Jakarta: Konstitusi Press, 2015: 12.

²⁵ Henry J. Scmandt, *Filsafat Politik, ...Op.Cit.* 55.

object, the universal and permanent. For Plato²⁶ the knowledge itself is a recollection on the introduction we have already experienced the forma (shape) before we become immortal soul imprisoned in the body. According Plato's²⁷ theory that the republic is developing the famous comparison between justice and order spirit, and that exist in the country, famous for the myth that it shows the doctrine that only those who could memahmi forma (shape) goodness are fit to rule. Plato²⁸ asserts that the idea was an actual reality.

The State of The Ideal Concept: Equitable of Justice

The Destination of country is²⁹ for good or general welfare. The main task of the state is to direct human life to give them happiness. First he argues³⁰ that justice is an important policy of the state is as important as individual policies; justice is more accessible to large groups (state) than experienced by a small group, individual, man.

And the according Plato³¹ only by philosophy alone is capable of governing the country.³² that justice is doing the work yourself and not be the one who always come to mix with other people's business; we stated it repeatedly, and others saying the same thing to us we. Everyone is³³ allowed to compete wisdom, balance, courage to find justice. Plato pointed out that³⁴ suppose a carpenter doing the work of a cobbler, or vice versa, a cobbler doing the work of a carpenter; and even if they exchange their equipment and tasks, or the same person do both jobs were, or what the amendment; do not think there will be a great danger for the country. Plato stated the law should be enforced.³⁵

Education System

According to Plato purpose of education is to formulate scientific abilities of each individual and train him so that he becomes a good citizen. Plato emphasized the need for education planned or programmed.³⁶ Plato imposed a system of education in Athens as a duty

²⁶ Simon Blacburn, *Kamus Filsafat*, Yogyakarta: Pustaka Pelajar, 2013: 665.

²⁷ Ibid

²⁸ Ali Maksum, *Pengangat Filsafat*, Yogyakarta: Ar Ruzz Media, 2002; K.Bertens, 1986, Ringkasan Sejarah Filsafat, Yogyakarta: Kanisius;

²⁹ Henry J. Scmandt, *Filsafat Politik*, Op.Cit. hlm.63.

³⁰ Ibid, hlm. 64.

³¹ Simon Blacburn, *Kamus Filsafat*, Op Cit, hlm. 664.

³² Plato, *Republik*, Yogyakarta: Pustaka Prometheus, 2016: 179.

³³ Ibid, hlm.180.

³⁴ Ibid, hlm.181.

³⁵ Henry J. Scmandt, *Filsafat Politik*,...Op.Cit, hlm. 65.

³⁶ Jalaluddin & Abdullah Idi, *Filsafat Pendidikan, Manusia, Filsafat, dan Pendidikan*, Jakarta: Ar-Ruzz Media, 2012: 79.

of the state. The education system is not seen as a private matter, but as a state task. Plato³⁷ is a visionary philosopher. Thoughts, ideas reach of kea bad century. Plato³⁸ is generally considered to be the inventor of many philosophical arguments that we know today, and many philosophers admit that the depth and range of pemikirannya we never can exceed up to now.

The concept of education offered Plato³⁹ is a holistic education, a comprehensive, need to invent educational system training, so the talent and quality of conduct can be processed, then the government (state) responsible menyelenggarakan. The main purpose⁴⁰ of the Platonic education system is to create a ruling class, which excels in goodness and abilities. Age of Plato, began to open the academy to study two dunai yairu world of ideas and the senses. Start developing open new schools. At that time has begun to emerge mention the existence of "God".⁴¹

Government of Power

Leader (Government) is good according to Plato⁴² is a leader who ruled in accordance with the principles of justice are crystallized in the character. For wataklah that define the boundaries of human behavior is a concept that in the traditional view, lies at the heart of true constitutionalism. The leaders should be chosen carefully, precisely because they acquire knowledge and therefore also policy. Because a good leader⁴³ is to be actually reduces appetite and their ownership does not attach importance to the state, and the expense of the individual.

Law

Plato⁴⁴ filed blend aristocrasi and democracy, which is balanced in terms of wealth and the amount to stabilize the political forces. Council, administrative bodies, composed of representatives from each of the selection of four economy class. Plato emphasizes the natural law (natural law). The king is seen as a representative of God. The philosophers who were inspired knowledge (source of wisdom), worthy of being the leader. According to Plato justice is the one who controls himself, and his feelings are controlled by the mind.⁴⁵ The

³⁷ Henry J. Scmandt, *Filsafat Politik*, ...Op Cit, hlm. 66-68.

³⁸ Simon Blacburn, *Kamus Filsafat*, ... Op Cit, hlm.666.

³⁹ Henry J. Scmandt, *Filsafat Politik*, ...Op Cit, hlm. 66.

⁴⁰ *Ibid*, hlm. 68.

⁴¹ K.Bertens, 1986, *Ringkasan Sejarah Filsafat*, Yogyakarta: Kanisius, 1986:11.

⁴² Henry J. Scmandt, *Filsafat Politik*, ...Op Cit, hlm. 68.

⁴³ *Ibid*, hlm.74.

⁴⁴ *Ibid*, hlm.75.

⁴⁵ Sulaeman, Munandar, M., 2012, *Ilmu Budaya Dasar*, Bandung: Refika Aditama,2012: 103-104.

legal concept this time of Plato⁴⁶ is the law of justice, both for the state (public) and individuals (people).

C. The Philosophy of Plato's contribution of Law Political in Indonesia

The Concept of Justice

Destination countries according to plato philosophy is "justice" both the state and the individual with the natural law approach (nature). This matter very relevant to the country's goal in the opening paragraph IV 1945 (*Pembukaan UUD 1945 alinea IV*); the second principle of Pancasila philosophy insists on fairness it must be humane and civilized (cultured). And justice is not in a vacuum, but experienced in the context of social and exhaustive without considering the reed (the five principle of Pancasila). In the concept of Indonesian law enforcement is also envisioned that "justice". It was very clear ruling of the judges begins with the sentence, "For the sake of justice based on God".⁴⁷ Plato approached natural law (natural law) to uphold "justice", both in the field and in politics, it is an inspiration politih law in Indonesia, which uses a system of civil law and common law so as to make room for the empowerment of customary law in Indonesia. Tradition wisdom or wisdom of everyday life of the nation Indonesia.⁴⁸

The Concept of Education

Plato fight that education is a public service and holistic, therefore the government / state is obligated to serve education for the people. This concept is very relevant in Indonesia. Education in Indonesia is part of an important element of the destination country (1945 opening paragraph IV), Article 31 of the 1945 Constitution, Act No. 20 of 2003. Educational services, it can also be entrusted to the private sector (the body) to hold, so that the private schools and public schools, state and private universities under the coordination of the Government.

The Barriers Renewal of National Law System in Indonesia

The barriers renewal of national law system in Indonesia amely: (a) Globalization. The concept of law, international human rights law to deal with the problematic concept of

⁴⁶ Henry J. Scmandt, *Filsafat Politik*,...Op Cit, hlm. 64.

⁴⁷ Undang-undang Kehakiman RI No.16 tahun 2004, Loc Cit.

⁴⁸ Armada Riyanto, Johanis Ohitmur, C.B., Mulyatno, Otto Gusti Madung (Editor), *Kearifan Lokal-Pancasila Butir-butir Filsafat Keindonesiaan*, Yogyakarta: Kanisius, 2015: 13.

positive RI. Differing views is a bottleneck in the national legal reform RI. (2) Indonesia is a Pluralist country. The Pluralist as a matter of law reforms. (3) Supra structure and infra structure of political. The need for synergy between the supra-structure and infra-structure of political (state institutions) and infra political structures (NGOs, political parties, the press, academic, community organizations). Actually pluralistic is not an obstacle, Soekarno-Hatta stated, this country was founded thanks to a shared sense or collectivity of pluralistic⁴⁹ Some cases and political configuration, namely, corruption, the Presidential Decree July 5, 1959 to legitimize back 1945 vacuum time UUDS RIS 1950, and not of resolution of cases of corruption and human rights, to prove that the political role more energetic than the role of law, when the days of Plato, philosophy able to defeat political.

The Role Of the Philosopher in Law Political Reform

The at the time of the philosopher Plato was very influential in changing the political order of the country. Plato proved successful political strategy of "justice" in Athens. How Indonesian context? How is the role of thinkers (professor) in Indonesia to be made in less state policy, the more dominant is the political energy (DPR, MPR), whereas age philosopher Plato was instrumental changing the order state.

III. Conclusion

Some of the conclusions in this paper are:

1. Political goals of law in Indonesia for the sake of "fairness" and "welfare society", but the implication dominant berpatok codification
2. Legal policies (political law) in Indonesia is dominated by energy politics. Political energy more powerful than the energy law. In fact, July 5, 1959 Presidential Decree legitimizing 1945, freezing P4 (guidelines appreciation and practice of Pancasila), cases of KKN (corruption collusion and nepotism), legal and human rights violations have not been completed.
3. The plurality of the nation, the view of universal human rights, and the concept of holistic education to educate not optimal, so it has not been able to rearrange the Criminal Code (KUHP), Civil Code (KUHPperdata, and KUHD (Commercial Code).

⁴⁹ Tim Ahli Seknas Jokowi, Jalan Kemandirian Bangsa (Prof.Dr.Sri – Edi Swasono), 2014: 75.

IV. Recommendation

1. That it should be reimposed P4 program (as guidelines for appreciation and application of Pancasila) and Importance enter law political of education in the national curriculum for all faculty in colleges.
2. The need to empower the common law, in order to issue an unattainable by positive law to be missed in customary law..
3. The need for forms of state institutions from the professor who align (level) with other state institutions: Executive, Legislative, and Judicial.

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