

Social Stratification and Social Justice: Evaluation of The Implementation of Pancasila Values in Community Life

Nurhayati Jafar¹, Jumadi²

Institut Cokroaminoto Pinrang, Indonesia¹, Institut Cokroaminoto Pinrang, Indonesia²

Article history:

Received: 2025-07-18

Revised: 2025-09-25

Accepted: 2025-10-10

Published : 2025-10-23

✉ Corresponding Author:

Name author: Nurhayati Fajar

E-mail: nurhayati.jafar62@gmail.com

Abstract

This study aims to evaluate the implementation of social justice values in the context of social stratification in Indonesian society using a qualitative approach through literature review. This study begins with the phenomenon of increasing social, economic, and educational inequality, which indicates a gap between the ideal values of Pancasila and the social realities faced by society. Through an analysis of various scientific sources, this study identifies that the stratification structure formed by the dominance of power, access to resources, and the distribution of opportunities has hampered the realization of equitable social justice. The results show that although Pancasila normatively emphasizes the principles of equality and solidarity, its implementation is still limited by a hierarchical social system and policies that do not favor marginalized groups. Reactualizing Pancasila values as an ideology of social justice in the era of globalization is a major urgency to address inequality and strengthen social solidarity. This effort requires synergy between character education, inclusive policies, and community empowerment so that social justice can become a substantive reality, not just an ideological symbol. Thus, this study emphasizes the need to revitalize Pancasila values in building a more just, civilized, and nationally distinctive society.

Keywords: Social Justice, Pancasila, Social Stratification

1. Introduction

Social stratification is a sociological phenomenon inseparable from the structure of modern societies, including Indonesia, which boasts high social, economic, and cultural diversity. This stratification regulates the position of individuals and groups within a social hierarchy based on access to resources, power, and social prestige. The inequality arising from this structure creates disparities that are not only economic but also impact social and political dimensions. Access to education, health care, and employment opportunities often serve as strong markers that determine a person's position in the social order (López et al., 2024). This imbalance reinforces social reproduction, whereby groups at the top are more easily able to maintain their privileges. This situation demonstrates that social injustice is not simply a result of differences in individual abilities, but rather the result of a social system that does not yet reflect the value of substantive equality. This situation presents a challenge for a state based on Pancasila to ensure that social justice is truly realized for all people without exception (Maulana, 2025). This tension between idealistic values and social reality demands a critical analysis of the implementation of Pancasila values.

The values of Pancasila, particularly the fifth principle, contain a moral mandate for state administration to uphold social justice in all areas of life. The concept of justice in Pancasila is not solely oriented towards equitable distribution of economic outcomes but also encompasses moral,



Creative Commons Attribution-ShareAlike 4.0 International License:

<https://creativecommons.org/licenses/by-sa/4.0/>

social, and cultural dimensions that affirm respect for human dignity. Pancasila places humans at the center of national development, so all public policies should aim to improve the welfare and empower all levels of society (Manalu et al., 2024). However, the implementation of this value is often hampered by the dominance of political-economic interests that prioritize efficiency over equity. A development ideology that emphasizes economic growth without equitable distribution widens social disparities. As a result, Pancasila values tend to be reduced to normative discourse that does not address the practical dimensions of community life. This phenomenon emphasizes the need for evaluative efforts that are not only administrative but also conceptual regarding the extent to which the values of social justice are implemented in social policies and behavior. Thus, understanding the values of Pancasila must be revitalized as an active public ethic, not merely a passive ideological doctrine.

The widening economic gap is one of the most concrete reflections of the weak implementation of social justice values in Indonesia. Income inequality data shows that a small segment of the population controls a large proportion of national wealth, while the majority still struggles to meet basic needs. This inequality occurs not only at the individual level but also across regions, particularly between urban and rural areas. In remote areas, communities often face limited access to quality education, adequate healthcare, and productive economic infrastructure. This situation reinforces a cycle of structural poverty that is difficult to break without proactive policy intervention. Social justice, as mandated by Pancasila, should demand a proportional redistribution of opportunities and resources so that all citizens have an equal chance to develop (Windusancono & Daenie, 2022). However, the facts on the ground demonstrate a gap between normative principles and empirical reality. This phenomenon underscores the need for in-depth reflection on the extent to which social justice values have been truly internalized within the national development system.

Social disparities resulting from economic stratification often give rise to complex forms of social exclusion. Groups with limited access to public resources experience marginalization, both socially and politically. This situation hinders inclusive citizen participation in the development process. This inequality not only impacts economic well-being but also erodes the sense of solidarity and social cohesion that underpin national unity (Suryadmaja et al., 2025). In a fragmented society, there is a tendency toward increased individualism and a weakening of the spirit of mutual cooperation. This indicates a crisis of values rooted in the absence of the principle of social justice as a moral guideline in daily life. When the values of Pancasila are understood only as formal symbols, their substantial meaning in building social equality is marginalized. Therefore, recontextualizing the values of social justice is an urgent need to restore harmony to the nation's social structure.

The realization of social justice requires synergy between public policy, social structures, and citizens' moral awareness. The state plays a primary role in distributing resources and opportunities fairly, but society's moral responsibility is also a crucial component in maintaining social balance. Education in Pancasila values should not stop at the cognitive level but develop into social practices that guide interactions between individuals and groups (Yuniarto et al., 2025). The internalization of these values can shape a collective consciousness that rejects all forms of discrimination and inequality. If the internalization process fails, a gap will arise between normative understanding and actual social practices. In the long term, this gap can threaten social stability and undermine the state's moral legitimacy. Therefore, evaluating the effectiveness of Pancasila-based policies must consider both structural and cultural dimensions (Karimi, 2024). Social justice is not merely a product of law and policy, but also the result of moral awareness that grows within every layer of society.

Evaluation of the implementation of Pancasila values requires attention to contemporary social dynamics influenced by globalization and modernization. Global currents that bring individualistic and capitalist values often conflict with the principles of social justice, which prioritize collective well-being. This phenomenon creates a paradox between material progress and the degradation of social solidarity. As society places greater emphasis on individual achievement, the value of mutual cooperation, a national characteristic, begins to be marginalized. This shift in orientation has resulted in the emergence of consumption patterns and lifestyles that reinforce social stratification. Evaluating

the application of Pancasila values in these circumstances is crucial for reaffirming national identity, which is based on the values of togetherness and social balance (Suryanto & Adon, 2023). Efforts to strengthen social justice are inseparable from global challenges that demand adaptation without losing national identity. Therefore, strengthening Pancasila values becomes a strategic instrument in addressing social disruptions brought about by modernity.

Social justice, as a national ideal, truly demands a balance between individual rights and collective interests. Pancasila teaches that prosperity cannot be achieved solely through the accumulation of wealth by a few, but rather through equitable and sustainable distribution. This principle emphasizes the importance of inclusive development, where every citizen has an equal role and benefits. However, a development orientation that still focuses on quantitative economic growth often neglects the dimension of distributive justice. This demonstrates the need to reexamine the development paradigm to align it with the values of Pancasila. Evaluations should not only assess economic outcomes but also the social and moral impacts of each policy implemented. When the values of social justice are truly embraced, national development can become an instrument of liberation, not a reproduction of inequality (Harianja & Sinaga, 2025). Thus, the implementation of Pancasila will find its true relevance in modern society.

Efforts to restore the essence of social justice as a fundamental value of Pancasila require a collective commitment from all elements of the nation. The government, academics, and civil society must collaborate in building a social system that upholds equality, solidarity, and humanity. Public policy needs to be directed toward creating an inclusive social structure, while national education must foster critical awareness of the values of justice. A paradigm shift from mere ideological symbolism to the practice of social justice is a crucial step in realizing national ideals. If social justice can be implemented concretely, oppressive social stratification can be reduced through equitable social mechanisms. In this way, Indonesian society can move toward a harmonious order, where every individual has an equal opportunity to develop according to their potential. The realization of Pancasila values will provide a strong foundation for a national life that balances individual freedom and collective responsibility. National integrity will be maintained when social justice is not merely an ideal but also a reality experienced by all Indonesians.

2. Method

This study uses a qualitative approach with a literature review method, which aims to evaluate the implementation of social justice values in the context of social stratification in Indonesian society. The qualitative approach was chosen because it focuses on a deep understanding of social meanings, values, and interpretations that cannot be measured quantitatively. According to Creswell (2013), qualitative research allows researchers to examine social reality contextually and comprehensively through an analysis of related discourses, policies, and social phenomena. This approach is relevant because the issues of social justice and stratification are rooted not only in empirical data but also in the normative values contained in the Pancasila ideology. This study focuses on the relationship between social structure and the implementation of the values of justice outlined in the fifth principle, making conceptual and historical understanding essential elements in the analysis.

The literature study was conducted by examining various scientific sources, such as academic journals, social theory books, previous research results, and government policy documents related to the implementation of Pancasila values. Experts such as Neuman (2014) emphasize that literature-based research aims not only to gather information but also to synthesize and interpret data to identify patterns and conceptual gaps. Therefore, this study does not stop at description, but seeks to build a deeper theoretical understanding of how social stratification can influence the actualization of social justice in Indonesia. This process is carried out by comparing various theoretical perspectives, including the social stratification theories of Karl Marx, Max Weber, and Davis & Moore, which are then contextualized with the values of Pancasila as a national ideology. This theoretical analysis is expected

to provide a more comprehensive picture of the relationship between social structure and the ideology of justice.

Data collection techniques were conducted through documentation and systematic literature review. Each literature source used was selected based on its relevance to the research topic, academic credibility, and data recency. The literature collection steps included identifying keywords such as social stratification, social justice, and implementation of Pancasila, followed by searches in academic databases such as Google Scholar, Scopus, and DOAJ. After the literature was collected, a selection process was carried out to determine sources that met the criteria for academic eligibility and substantial relevance. Next, the researcher conducted a content analysis of each selected source by highlighting key themes, conceptual debates, and findings that support or contradict the theoretical framework used. This technique aligns with Krippendorff's (2018) opinion, which states that qualitative content analysis aims to systematically and interpretively discover meaning and structure in texts.

The data analysis process is carried out through three main stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, researchers select and organize the most relevant information to answer the research questions. This stage includes a categorization process based on themes such as forms of social stratification, dimensions of social justice, and Pancasila values in social policy. Next, in the data presentation stage, information is organized into analytical narratives and thematic tables to demonstrate the relationships between concepts. Finally, the conclusion drawing stage is carried out by integrating the analysis results from various sources to construct new interpretations that illustrate the relationship between social stratification and social justice. Miles, Huberman, and Saldaña (2014) emphasize that qualitative data analysis is iterative and reflective, so researchers need to continuously verify the findings to ensure the resulting interpretations remain valid and contextual.

To clarify the structure of the analysis, this study uses a thematic matrix that maps the relationship between dimensions of social stratification and the principles of social justice within Pancasila values. This matrix serves as a conceptual tool for systematically organizing the literature review results.

Dimensions of Social Stratification	Aspect of Social Justice (5th Principle of Pancasila)	Implications for Community Life
Economics (income and wealth)	Equal distribution of resources and economic opportunities	Economic inequality triggers the marginalization of the lower class
Education (access and quality)	Equal learning opportunities for all citizens	Differences in access to education reinforce social hierarchies.
Power (authority and influence)	Justice in the distribution of public power	Elite domination hinders public participation
Socio-cultural (prestige and status)	Recognition of human dignity and solidarity	Social status stratification reduces social cohesion

The above matrix serves as a basis for examining the extent to which the social structures formed in Indonesian society reflect or deviate from the principles of social justice mandated by Pancasila. Through a literature-based approach, this research not only highlights empirical issues but also explores the normative and ideological dimensions of social justice. This approach provides researchers with the opportunity to understand the complex relationship between social structure, public policy, and moral values in national development. The results of this study are expected to enrich academic discourse on the relevance of Pancasila as an ideology of social justice amidst the challenges of evolving stratification. Furthermore, this study is expected to serve as a conceptual reference for further research

focusing on strategies for implementing Pancasila values in social policy and national character education

3. Result

The Relationship between Social Stratification Structure and the Principle of Justice in Pancasila

Social stratification is a hierarchical structure that systematically differentiates individuals or groups within a society based on access to economic resources, power, and social prestige. In the Indonesian context, social stratification is not only natural but also shaped through a long historical process, including colonialism, industrialization, and economic globalization. This inequality creates social strata that influence the distribution of wealth and life opportunities. Data from the Central Statistics Agency (BPS, 2024) shows that Indonesia's Gini coefficient remains at 0.388, indicating a significant gap in income distribution. This figure demonstrates that access to welfare is not evenly distributed across all levels of society. This inequality has direct implications for the implementation of the values of social justice, the ideals of Pancasila. Therefore, understanding social stratification is the first step in assessing the extent to which social justice can be realized concretely.

The principle of justice in the fifth principle of Pancasila emphasizes the importance of a balance between individual rights and social responsibilities. Social justice refers not only to the equal distribution of results but also to equal access to opportunities that enable every citizen to develop (Andin, 2025). However, social reality shows that groups with strong economic and social capital tend to dominate access to productive resources, such as higher education and formal employment. Meanwhile, low-income groups are trapped in a cycle of structural poverty that is difficult to break out of. This reinforces Karl Marx's view that social stratification is a product of an economic system that oppresses the lower classes. When linked to the values of Pancasila, exploitative social stratification clearly contradicts the principles of justice and humanity. This inequality is not merely an economic issue, but also a violation of the moral values that underlie national life.

Social inequality in Indonesia can also be seen through the educational dimension, which is one of the main indicators of social mobility. According to data from the Ministry of Education and Culture (Kemendikbud, 2024), the average length of schooling in Indonesia is only 8.84 years, meaning that the majority of the population has not completed secondary education. This situation indicates structural barriers for poor communities to obtain a quality education. Education, which should be an instrument of equality, actually reinforces stratification because access is largely determined by economic background (Samsuri, 2022). Max Weber's theory states that social stratification depends not only on economic factors but also on social status and power, which reinforce social exclusion (Nasrudin et al., 2025). In the Indonesian context, this is evident in the disparity in educational quality between urban and rural areas. This situation confirms that the social justice idealized by Pancasila has not been substantially achieved because the social structure remains exclusive and hierarchical.

In addition to economic and educational factors, the dimension of power also plays a significant role in reinforcing social stratification (Armansyah et al., 2024). Power concentrated in elite groups often results in public policies biased toward the interests of certain groups. For example, in the context of economic policy, incentives and subsidies are enjoyed more by large corporations than by micro and small businesses. This phenomenon indicates political inequality, which has direct implications for social inequality. According to Pierre Bourdieu, power is determined not only by political position but also by cultural and symbolic capital, which enable dominant groups to maintain their status. When linked to the values of Pancasila, this condition illustrates the state's weak function in carrying out its distributive role to ensure justice for all citizens. As a result, lower-class communities tend to lose

confidence in the moral legitimacy of the state, which should function as a protector and guarantor of social welfare.

An unequal stratification structure has broad implications for the quality of social cohesion in society. As economic and social disparities widen, solidarity between social groups weakens, and the potential for horizontal conflict increases (Fathoni, 2024). This contradicts the ideals of Pancasila, which emphasizes unity and balance in social life. To strengthen social justice, a strategy for reconstructing the social structure is needed through affirmative action policies that balance the distribution of resources. Policies such as agrarian reform, equal education, and strengthening the people's economy can be concrete steps to narrow the gap between social classes. Thus, social justice is not only interpreted as a moral principle but also as a social strategy for creating an inclusive social order. The relationship between social stratification and Pancasila values must be seen as an evolving dialectic between social structure and the nation's collective consciousness.

Implementation of Social Justice Values in Public Policy and Social Life

The implementation of social justice values in public policy is an important indicator for assessing the extent to which Pancasila serves as an ethical foundation for state governance. The Indonesian government has designed various policies aimed at reducing social inequality, such as the Family Hope Program (PKH), Direct Cash Assistance (BLT), and education and health subsidy policies. However, the effectiveness of these policies is often questioned due to limitations in distribution, transparency, and accountability. Statistics Indonesia (BPS) data (2023) shows that the national poverty rate has indeed decreased from 9.6% to 9.2%, but disparities between regions remain significant, particularly between Java and Eastern Indonesia. This indicates that social justice has not been achieved evenly, and charitable policies have not addressed the structural roots of inequality. The values of Pancasila demand a policy approach oriented toward empowerment, rather than simply short-term social assistance. (Ningsih et al., 2023)

Social justice in society is also closely linked to access to adequate and quality public services. Access to education and healthcare is often cited as a primary measure of the success of social justice. However, the 2024 Human Development Index (HDI) report ranks Indonesia 116th globally with a score of 0.711, indicating that the quality of human development is still considered moderate. This figure indicates disparities between regions, with provinces with limited infrastructure and resources experiencing stagnant social development. This inequality reinforces Amartya Sen's view that true justice cannot be achieved solely through the redistribution of outcomes, but also through improving individuals' ability to live with dignity (Vandito et al., 2023). In the context of Pancasila values, public policy should prioritize increasing citizens' capacity to actively participate in social life, rather than simply being passive beneficiaries. This principle aligns with the spirit of mutual cooperation that is characteristic of Indonesian society.

Beyond formal policies, the application of social justice values can also be observed in everyday social life. The emergence of solidarity-based and community-based social movements is a concrete manifestation of the internalization of Pancasila values at the societal level. For example, various crowdfunding initiatives, food charity movements, and alternative education communities demonstrate a growing social awareness from below. This demonstrates that society does not rely entirely on the state to create social justice but rather builds horizontal solidarity mechanisms. According to Putnam (2000) in Kusmin (2023), social capital in the form of trust and social networks is a crucial element in strengthening social justice because it encourages citizen participation in collective activities. This phenomenon also emphasizes that social justice is not merely a product of state policy but also the result of social interactions grounded in moral values and empathy among citizens. Therefore, the

implementation of social justice needs to be understood as a dynamic process between policy structures and the social culture of society.

To clarify the extent to which social justice values have been implemented, this can be seen through the following social equality indicators:

Social Indicators	Condition 2024	Evaluation of Social Justice Values
National poverty rate	9.2%	There is a need to increase economic equality across regions.
Gini Index	0.388	Shows that income inequality is still high
Average length of schooling	8.84 years	Access to education is not evenly distributed in remote areas
Human Development Index (HDI)	0.711	There are still gaps between provinces
Open unemployment rate	5.3%	Demonstrates the need for more inclusive labor policies

The table shows that despite progress in several social indicators, the value of social justice has not been optimally realized. Increasing access to education and employment remains a major challenge for Indonesia. Efforts to achieve economic equality need to be accompanied by policies that consider ethical and participatory aspects so that the principles of Pancasila can be implemented sustainably. This discussion demonstrates that social justice requires not only structural intervention through public policy but also a transformation of values in social behavior (Takdir, 2018). Therefore, the effectiveness of implementing Pancasila values depends heavily on the synergy between the state, society, and individuals.

Another important aspect of this discussion is how social justice is influenced by good governance. Transparent, participatory, and accountable governance is a prerequisite for the realization of sustainable social justice. When governance is dominated by elite interests, the values of social justice will be distorted (Muhammad et al., 2023). Therefore, bureaucratic reform and policy decentralization are strategic steps to expand public participation in the public decision-making process. By strengthening the principle of participation, social policies can be more aligned with the needs of local communities. This principle also strengthens the meaning of Pancasila as a guideline for political and social ethics in building a just national life. Evaluation of the implementation of social justice values through public policy ultimately shows that Pancasila remains relevant as a normative and practical ideology for the social order of modern Indonesia.

Reactualization of Pancasila Values as an Ideology of Social Justice in the Era of Globalization

Globalization brings significant changes to the social, economic, and cultural order, which have implications for the weakening of local values, including the principle of social justice embodied in Pancasila. The current of global capitalism places efficiency and competition as primary values, so that social solidarity is often marginalized. In this situation, the reactualization of Pancasila becomes a

strategic necessity to maintain the balance between material progress and humanity. Data from the World Inequality Report (2024) notes that the richest 10% of the population in Indonesia controls almost 60% of the national wealth, while the bottom 40% of the population controls only 15%. This inequality indicates that the adopted global economic system does not fully support the principle of social justice. Pancasila needs to be reinterpreted as an ideology that emphasizes the balance between economic growth and equitable distribution of welfare to avoid losing its relevance amidst the currents of liberal globalization (Harianja & Sinaga, 2025).

The reactualization of Pancasila values requires a reinterpretation of the concept of social justice that is adaptive to the challenges of the times. Rahman et al. (2025) emphasize that Pancasila is an open philosophical system that can adapt to social dynamics without losing its fundamental principles. In the context of social justice, this reinterpretation encompasses a new understanding of well-being that is oriented not only toward economic aspects, but also toward quality of life, social participation, and environmental sustainability. This principle aligns with the ideas of ecological justice and a green economy, which emphasize the balance between humans and nature. Therefore, public policies based on Pancasila should integrate moral, ecological, and social dimensions to achieve social justice comprehensively. With this approach, Pancasila becomes not only a political ideology but also a paradigm for sustainable development that is humane and just.

Education is the primary medium for reactualizing Pancasila values amidst the currents of global modernization. Pancasila-based character education serves to instill ethical values, mutual cooperation, and social responsibility from an early age. However, a 2023 survey by the Ministry of Education and Culture showed that 64% of students in Indonesia possess a normative understanding of Pancasila but are unable to apply it in their daily social behavior. This indicates that internalization of values has not been fully effective because it emphasizes cognitive aspects rather than affective and practical ones. Therefore, Pancasila learning needs to be directed towards contextual education that links the values of social justice to the social realities faced by students. In this way, Pancasila values can be revived as moral guidelines and concrete actions, rather than merely symbolic knowledge. Reactualization of values through education is a crucial foundation for building a socially conscious and justice-oriented generation.

Another aspect of the reactualization of social justice values is the strengthening of economic policies based on the principles of a people's economy. This economic model emphasizes equal opportunity, community participation, and sustainability. Community-based economic programs such as digital cooperatives, green MSMEs, and independent villages are concrete examples of the application of social justice values in a modern economic context. According to a 2024 report by the Ministry of Cooperatives and SMEs, the MSME sector employs more than 97% of the national workforce and contributes approximately 61% to GDP. These figures demonstrate that a people-based economy plays a vital role in strengthening a just and inclusive social structure. If supported by progressive fiscal policies and regulations that favor the people's economy, the principles of Pancasila social justice can be actualized in the national economic system. Thus, the values of Pancasila become not only an ideological symbol but also a practical mechanism for achieving collective prosperity.

The reactualization of social justice values also requires an active role for civil society in strengthening a culture of solidarity and social empathy. In the digital era, social media can provide a new space for reviving the values of mutual cooperation and equality. Various digital social movements that highlight issues of poverty, education, and the environment serve as a form of citizen participation in realizing social justice through participatory means. According to Habermas's civil society theory, an open and inclusive public space enables the formation of a collective consciousness that is critical of structural inequalities. Therefore, the reactualization of Pancasila occurs not only through institutional channels but also through social practices involving all elements of society. The integration

of individual moral awareness with a just social system will strengthen the vitality of Pancasila ideology amidst the currents of globalization. Social justice, as a noble national value, will remain relevant as long as it continues to be lived out in concrete actions and serves as the ethical foundation for the entire national development process..

4. Conclusion, Limitations, and Suggestions

Conclusion

This study confirms that the social stratification that exists in Indonesian society still exhibits structural inequalities that directly impact the implementation of social justice values as mandated by the fifth principle of Pancasila. Although Pancasila normatively positions social justice as the foundation of national life, empirical reality demonstrates a significant gap between ideal values and the actual conditions of society. Economic inequality, educational disparities, and the dominance of political power are concrete forms of stratification that hinder the equitable distribution of welfare. Public policies, which should be instruments of equality, often fail to address the roots of injustice, as they are still oriented toward economic growth without regard for balanced social distribution. This phenomenon demonstrates that social justice has not been fully internalized within the social system or state policy. On the other hand, the emergence of solidarity- and community-based social movements demonstrates the potential for resistance to unequal structures and reflects the value of mutual cooperation in social practice. The literature review demonstrates that the successful implementation of Pancasila values requires ideological transformation that is not merely symbolic but also operational in public policy. The reactualization of Pancasila values is crucial as an effort to restore social ethics amidst the challenges of globalization and increasing individualization. Strengthening the role of character education and public morality is a key strategy in building a sustainable awareness of social justice. Furthermore, synergy between the state, society, and educational institutions is necessary to foster equal social participation in development. Through this process, Pancasila can once again become a moral guideline relevant to modern social life without losing its original meaning. Thus, social justice becomes not only a philosophical ideal but also a measurable social reality in the form of welfare, solidarity, and just humanity across all levels of Indonesian society.

References

- Andin, N. (2025). *Penerapan nilai keadilan sosial sila kelima Pancasila dalam kasus sianida Jessica Mirna. Lentera Ilmu*, 2(1), 92–99. <https://doi.org/10.59971/li.v1i1.81>
- Armansyah, A., Noviarani, D., & Rusyiana, R. (2024). Implementasi Sistem Pendidikan Dalam Mengatasi Ketidaksetaraan: Pengaruh Terhadap Stratifikasi Sosial. *INNOVATIVE: Journal of Social Science Research*, 4(3), 17235-17243.
- Fathoni, T. (2024). Konsep Solidaritas Sosial dalam Masyarakat Modern perspektif Émile Durkheim: The Concept of Social Solidarity in Modern Society: Émile Durkheim's Perspective. *Journal of Community Development and Disaster Management*, 6(2), 129-147.
- Harianja, A. P., & Sinaga, R. S. (2025). Pancasila As The Basis And Ideology Of The State: Implementation In National And State Life. *Journal Of Social, Justice And Policy*, 4(2), 20-24. <https://doi.org/10.56015/sjp.v4i2.46>
- Kusmin, A. F. (2023). Studi literatur: Peran modal sosial dalam pemberdayaan masyarakat. *Jurnal Arajang*, 6(1), 49-58.
- López, J. A., & Palacios, F. J. P. (2024). Effects of a project-based learning methodology on environmental awareness of secondary school students. *International Journal of Instruction*, 17(1), 1-22.
- Manalu, I. A., Lubis, U. U., & Desiandri, Y. S. (2024). Hak Asasi Manusia dan Keadilan Sosial: Analisis Implementasi Nilai-Nilai Pancasila dalam Sistem Peradilan. *Innovative: Journal Of Social Science Research*, 4(6), 5308-5316.

- Maulana, G. Z. (2025). Problem Ketimpangan Sosial Di Masyarakat Bagi Sila Kelima Pancasila. *Lentera Ilmu*, 2(1), 86-92.
- Muhammad, K., Firdaus, S. U., & La Aci, M. H. (2023). Kebijakan publik dan politik hukum: Membangun demokrasi berkelanjutan untuk masyarakat. *Sovereignty*, 2(4), 354-368.
- Nasrudin, S. H., MH, M., & Nina Nursari, S. E. (2025). *Buku Pengantar Sosiologi (Teori, Realitas, dan Transformasi Sosial di Abad 21)*. Penerbit Widina.
- Ningsih, J. R., Dara, F. L., & Putri, W. A. M. (2023). Pancasila sebagai dasar hukum dalam mewujudkan keadilan sosial. *Advances In Social Humanities Research*, 1(4), 462-470.
- Rahman, K. Z., Kartika, N., & Darmayani, I. (2025). Pancasila Sebagai Landasan Moral Dan Etika Sosial Dalam Kemajuan Ilmu Pengetahuan. *Journal of Education*, 1(1), 82-89.
- Samsuri. (2022). *Keadilan sosial dalam perspektif fikih ekonomi Islam serta relevansinya dalam konteks Indonesia*. *Peradaban Journal of Economic and Business*, 2(1). <https://doi.org/10.59001/pjeb.v2i1.58>
- Sistem Ekonomi Pancasila, Keadilan Sosial, dan Neoliberalisme Global” — S. Karimi (2024). Jurnal: *Pancasila: Jurnal Keindonesiaan* — Open access. DOI: 10.52738/pjk.v4iX.526
- Suryadmaja, G., Satria, C., Ningsih, D. P., & Utari, R. (2025). Internalisation of Presean Values in Social Learning to Strengthen Pancasila Ideology. *Pancasila: Jurnal Keindonesiaan*, 5(2), 253-263.
- Suryanto, F. R., & Adon, M. J. (2023). Konsep Keadilan Sosial Dalam Sila Pancasila Sebagai Upaya Mengatasi Intoleransi di Indonesia Menurut Soekarno. *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, 3(6), 185–190. <https://doi.org/10.56393/decive.v3i6.1655>
- Takdir, M. (2018). Transformasi Kesenjangan Buruh: Studi Kritis Teori Keadilan John Rawls. *Jurnal Sosiologi Reflektif*, 12(2), 327-352.
- Vandito, R. L., Tobing, A. N. L., Maha, R. A. D., Aminudin, M. A. V., & Tasyifa, K. A. (2023). Implementasi Konsep Kesejahteraan, Kesenjangan dan Keadilan Sosial dalam Kebijakan Publik Provinsi DKI Jakarta pada Tahun 2022: Studi Kasus KLJ dan Relokasi Program Provinsi pada Pemukiman Kumuh. *Jurnal Ilmu Sosial Dan Ilmu Politik*, 5(1), 54-74.
- Windusancono, B. A., & Daenie, M. (2022). Peran Perempuan Dalam Pembangunan Perekonomian Keluarga Melalui Pengamalan Nilai-Nilai Pancasila. *Mimbar Administrasi*, 19(1), 50-65.
- Yuniarto, B., Cholid, B. A., Nurussaadah, N., & Adelisah, A. (2025). Pancasila as the Foundation of Value Development in Science. *International Journal of Social Science and Community Service*, 3(1), 49-54.