



JUSTICE IN GOVERNMENT POLICIES WITHIN THE FRAMEWORK OF PANCASILA

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Abstract

The problem of inequality in Indonesia remains a growing issue. With a population of over 270 million, inequality remains an unresolved challenge. This study aims to further explore the concept of Justice in Government Policy within the Pancasila Framework. The research method used in this study is a qualitative approach, while the type of research used is a literature study. The results of this study indicate that the principle of justice within the context of Pancasila has been implemented by various government agencies such as the Ministry of Education and Culture, the Ministry of Religious Affairs, the Ministry of Transportation, Gadjah Mada University, and the BPJS Kesehatan (Social Security Agency for Health). This principle of justice is implemented through attention to disabilities, the principle of mutual cooperation within BPJS Kesehatan, and the existence of affirmative action programs to obtain educational scholarships for people living in the outermost, outermost, and remote areas. The conclusion of this study is that the principle of justice within the context of Pancasila has been implemented.

Keywords : Justice, Pancasila, Policy, Politics

1. INTRODUCTION

The issue of inequality in Indonesia remains a growing issue. With a population of over 270 million, inequality remains an unresolved challenge. Despite abundant resources and continued economic growth, inequality remains quite high. In March 2023, the level of expenditure inequality, as measured by the Gini ratio, reached 0.388 (Retnosari, 2023). Discussing the issue of inequality in Indonesia seems never-ending. Without needing to search, various forms of inequality are easily found. The statement "the rich get richer, and the poor get poorer" is not just a cliché. Data from the Central Statistics Agency (BPS) shows that the Gini ratio increased from 0.379 in March 2024 to 0.381 in September 2024. Furthermore, when viewed from another measure of inequality, namely the World Bank, the 20 percent of the highest income group experienced an increase in expenditure proportion of 0.33 percentage points during March 2024–September 2024, from 45.91 percent to 46.24 percent. Meanwhile, expenditure in the bottom 40 percent group was only 18.41 percent of total household expenditure as of September 2024. This figure is only a 0.01 percentage point increase from the March 2024 figure of 18.40 percent.



The persistent high inequality in Indonesia is deeply regrettable. This is because the national economy, as measured by Gross Domestic Product (GDP), is actually quite large. In fact, Indonesia currently holds the status of an upper-middle-income country (Retnosari & Mumtaz, 2025). Inequality is an accumulation of unequal concentration of economic activity between one region and another (Abidin, 2020). The Institute for Economic and Social Research (LPEM) of the Faculty of Economics and Business (FEB) at the University of Indonesia (UI) regrets that the decline in poverty rates in Indonesia has not been accompanied by equality. LPEM FEB UI researcher, Muhammad Hanri, stated that inequality remains a serious issue in the country. "Although the trend of poverty reduction continues, unequal income distribution remains a serious problem that requires attention," Hanri said in a report titled "Labor Market Brief" by LPEM FEB UI, published on February 3, 2025.

Hanri stated that the percentage of poor people in Indonesia was 8.57 percent, or around 24.06 million people, according to data from the Central Statistics Agency (BPS) as of September 2024. This figure decreased from 25.22 million people in March 2024 and 25.9 million people in March 2023. However, Hanri said, inequality indicators in Indonesia actually increased. Hanri used the BPS's Gini Ratio indicator to measure income inequality in Indonesia. In the Gini Ratio, a value of 0.0 indicates perfect equality, while a value of 1 indicates income inequality. The closer to 1, the higher the level of income inequality in a region. Indonesia's Gini Ratio was 0.381 in September 2024. This figure increased by 0.002 points compared to 0.379 in March 2024, although it was still lower than 0.388 in March 2023. According to Hanri, several regions in Indonesia exhibit high levels of inequality. These include Jakarta, with a Gini score of 0.431; West Java and Yogyakarta, with 0.428; South Papua, with 0.424; and Gorontalo, with 0.413 (Abdurrahman, 2025).

The Head of the Population Research Center, National Research and Innovation Agency (BRIN), Nawawi M.A., stated that social inequality in society is a political issue. Nawawi made this statement during an online public discussion on Monday (August 7). The discussion was organized by the Poverty, Inequality, and Social Protection Research Group at the Population Research Center, Social Sciences and Humanities Research Organization (IPSH). "Social inequality is a political issue, not a matter of human capacity. This is a very interesting topic to discuss: how we understand social inequality and how we care about the data to find solutions, especially in Indonesia," Nawawi said (Brin.go.id, 2023).

Economists assess that economic inequality in Indonesia has worsened after the Covid-19 pandemic. Indonesia's middle class is the hardest hit. University of Indonesia (UI) economist Ninasapti Triaswati said that data from the National Socio-Economic Survey confirms the disparity in income growth across society. This income inequality has made the rich richer, while the middle class has become poorer. "In the final period, from 2019 to, say, 2022, we can see different growth between the richest upper class and the middle and poorest groups," Nina said, as quoted on Thursday (July 31, 2024). Nina said that the population in Indonesia can be simply divided into three groups: the lower 40%, the middle 40%, and the upper 20%. She noted that the rich experienced positive income growth, while the middle and lower classes saw a decline in income (Nugroho, 2024).

A recent study from the Pew Research Center revealed widespread public concern about economic inequality. The study was based on a survey conducted in 36 countries, including Indonesia. The results showed that the majority of respondents see the gap between rich and poor as a major problem, with a median of 54 percent stating this. The survey, conducted in the spring of 2024, revealed various factors that are the main causes of economic inequality.



Globally, the survey results showed that a majority of respondents believe that the political influence of the wealthy plays a significant role in exacerbating economic inequality. Furthermore, problems in the education system, discrimination against minorities, and unequal opportunities from birth were also considered major factors exacerbating inequality.

The background of the problem of inequality in Indonesia in various fields such as the economy has encouraged the government's efforts to strengthen the principle of justice so that inequality does not become further and is in accordance with the principles of Pancasila. The existence of Pancasila is a real need to guarantee the integrity of the Indonesian nation and state (Unggul et al., 2020). Social justice is a principle underlying the formation of the Indonesian state, as stated in the Preamble to the 1945 Constitution. Legal reform in this context seeks to ensure that every citizen has equal access to justice before the law, regardless of their social, economic, or political status. This is crucial because injustice in the legal system can lead to social disparities that further worsen the conditions of society (Itasari, 2024). Therefore, researchers are interested in conducting more in-depth research on Justice Politics in Government Policy within the Pancasila Framework.

2. RESEARCH METHOD

The approach used in the research on Just Politics in Government Policy within the Pancasila Framework is a qualitative approach. Creswell (2009) Qualitative research is an approach that can be used to understand social issues or behaviors within individuals and groups. The rationale for using this qualitative approach is to obtain concrete data on Pancasila entrepreneurship, thereby achieving the objectives of this research.

In this study, "Just Politics in Government Policy Within the Pancasila Framework," the type of research applied is a literature study. Literature study means a type of research that involves collecting various data, such as books, magazines, and other sources (Saputri & Nuryono, 2018). Meanwhile, this study used secondary data sources. Primary data sources are those that can be directly used for data collection. Secondary data sources, such as books, newspapers, and other information, constitute additional data (Sugiyono, 2013).

3. RESULTS AND DISCUSSION

A. Justice Politics in the Health Social Security Administration Program Reviewed from a Pancasila Perspective

Social security is a manifestation of the state's presence in society. The social security ecosystem serves as the primary foundation for ensuring every citizen receives protection from social and economic risks. Indonesia has had social security for the public for more than two decades, marked by the enactment of the National Social Security System Law in 2004. He emphasized the need for continuous improvement in the BPJS Kesehatan management system. One of the goals is to ensure that the benefits of employment insurance are felt by informal workers (Machmudi, 2025).

National Health Insurance (JKN) participants are required to pay monthly BPJS Kesehatan contributions according to their class. In return, sick BPJS Kesehatan participants can enjoy JKN benefits, including free medical treatment and care. However, for participants who have never used BPJS Kesehatan for medical treatment, the contribution funds cannot be disbursed. This was revealed by BPJS Kesehatan Head of Public Relations, Rizzky Anugerah. Rizzky explained that participant contribution funds cannot be disbursed because the JKN program adheres to the principles of humanity, benefit, and social justice for all Indonesian people. This fund is a mutual cooperation (gotong royong) program. This means that



contributions from all participants will be collected and used to finance health services for participants who need them. "Even if someone has never sought treatment, their contributions still contribute to helping other participants who are sick. Likewise, when a participant needs health services, the costs will be covered from the same fund," said Rizzky (Hardiantoro & Adhi, 2025).

Preventive measures: One of BPJS Kesehatan's strategies is to expand its health screening program for early disease detection, while simultaneously encouraging the public to adopt a healthy lifestyle. This effort aligns with President Prabowo Subianto's Free Health Check (CKG) program, which is technically implemented by the Ministry of Health and targets beneficiaries across all age groups. "BPJS is conducting this screening to encourage people to adopt a healthy lifestyle, as well as other approaches such as outreach through art," said Ghufon. Ghufon hopes that the ongoing collaboration with health facilities and various sectors can continue to be strengthened to raise public awareness of maintaining health, while optimizing the benefits of JKN (Kusumastuti, 2025).

Membership in the National Health Insurance-Indonesian Health Card (JKN-KIS) program of the Social Security Administration (BPJS Kesehatan) can be changed. Participants in the wage-earning worker (PPU) category can apply to change their membership segment to non-wage-earning worker (PBPU) or independent. The segment transition from PPU to PBPU generally occurs when a participant resigns or is affected by termination of employment (PHK). This segment change can be done online (Lestari, 2025).

The Social Security Administration for Health (BPJS Kesehatan) and the Employment Agency (BPJS Ketenagakerjaan) are collaborating with universities to instill social security principles in students. BPJS Kesehatan President Director Ali Ghufon Mukti said in Surabaya on Thursday that a curriculum will be created to teach the principles of social security, including social security. "The point is how the public understands. Because of this lack of understanding, starting from college, even before elementary, middle, and high school, students should understand the concept of mutual cooperation. So, helping each other. So, if someone doesn't get sick, for example, with BPJS Kesehatan, not getting sick doesn't mean losing money; we're helping our brothers and sisters. And this is what we need to understand to the wider community," he said on the sidelines of the launch of strengthening the social security ecosystem through education at Airlangga University on Thursday. He said this was done to produce resources who understand social security, whether majoring in medicine, public health, economics, technology, and others. "Almost any educational program can include philosophy. What is the philosophy regarding the concepts of equality and justice? What constitutes fairness? What faculties are included. So, there's a separate course on social security," he said (Setiawan, 2025).

The mutual cooperation embedded in the principles of BPJS Kesehatan represents justice inherent in the modern world and social change. Therefore, it aligns with what was proposed Adiansyah (2023) The concept of justice is a concept that is naturally desired and desired by all humankind, regardless of ethnicity, culture, or religion. The concept of justice will continue to evolve in line with social developments. The meaning of justice is also part of the cultural current and social dynamics, so that its meaning will always be new without abandoning the achievements made by previous generations. The existence of the principle of mutual cooperation in the BPJS Health program is in accordance with the principle of Social Justice for All Indonesian People, which contains the teaching that every Indonesian citizen must be



fair to all Indonesian people without any discrimination. These values include, among others, developing various actions of mutual cooperation in national life (Utari et al., 2023).

B. Just Politics in the Affirmation Program for Outermost, Frontier, and Remote Regions (3T) Viewed from the Pancasila Perspective

Member of Commission X of the Indonesian House of Representatives, Mercy Chriesty Barends, emphasized the importance of affirmative action policies in education for the Outermost, Frontier, and Disadvantaged (3T) regions and marginal areas. She emphasized that these policies must have a real impact, not just promises without realization for the people in these areas. In a meeting of the Working Committee (Panja) for Education in 3T and Marginal Regions, Mercy highlighted the need for affirmative action policies as an effort to overcome the negative discrimination that has been experienced by people in these areas. According to her, the root of the education problems in 3T regions must be reviewed from the national education system which is still oriented towards mainland areas and large islands. "The continent-based education model is unable to address the problems in 3T and marginal areas. Therefore, the discussion of the National Education System Bill is expected to accommodate the special needs of these regions, including in terms of human resources, teacher allowances and welfare, student transportation access, digitalization, availability of books, curriculum, and school facilities and infrastructure," Mercy further emphasized that national education policies should not be generalized. He proposed specific indicators to ensure that affirmative action policies are truly implemented in areas with low education quality. Furthermore, Mercy highlighted the management of the education budget, which he deemed inadequate to reflect the realities on the ground. He assessed that the allocation of funds for 3T and marginalized regions remains insufficient to meet needs (Abrar, 2025).

Equity in education is one of the government's efforts to reduce the disparity in welfare between regions. It also strengthens the sense of nationalism, nationhood, and unity throughout Indonesia. The government's efforts to achieve equal education are based on the fact that many regions in Indonesia, due to their geographical location, still face difficulties in accessing information, communication, and transportation. Due to these geographical conditions, communities in these regions still struggle to obtain adequate education, resulting in them being left behind. Data from the Ministry of Villages, Development of Disadvantaged Regions, and Transmigration (Kemendes PDTT) indicates that as of 2023, there are still 32 underdeveloped regions. In 2021, the Ministry of Education, Culture, Research, and Technology identified 9,449 villages in Indonesia categorized as special regions based on their geographical conditions. To reach communities in these 3T and special regions so that they can access educational services, the government has launched an educational affirmative action program. The goal is to expand and improve access for communities in 3T, special regions, and other special community groups to higher education, particularly secondary and tertiary education (dit-mawa.upi.edu, 2023).

In an effort to improve the academic qualifications of lecturers in underdeveloped, frontier, and outermost (3T) regions and affirmative regions, the Directorate of Resources, Directorate General of Higher Education is opening registration for the 2025 Domestic Pre-Doctoral Scholarship Program. This program is held for one semester at domestic universities and is intended for permanent lecturers from universities in 3T regions or affirmative regions who have an interest and commitment to continue their doctoral studies, especially in the fields of Basic Science and Engineering. This program aims to facilitate and prepare prospective



participants to be more academically and administratively prepared to participate in doctoral programs at the host universities (Lldikti15.kemdikbud.go.id, 2025)

The Secondary Education Affirmative Scholarship Program (ADEM) is a tangible form of government support for Indonesian children, particularly those from underdeveloped, frontier, and outermost (3T) regions, as well as children whose parents work as migrant workers abroad, also known as repatriates. This program aims to provide better opportunities for students from 3T regions and repatriates by placing them in 11 leading schools in Kupang City. This way, they can experience a quality, decent, and high-quality education, which may be difficult to access in their home regions.

The Head of the NTT Provincial Education and Culture Office, Ambrosius Kodo, S.Sos., in his remarks explained that this program is part of the government's commitment to creating equal education. "The ADEM program is not just about student transfers, but also a long-term investment in the development of Indonesia's human resources. We want to provide equal opportunities for every child in NTT, especially those from the 3T (third-most remote) areas, to receive an education equivalent to children from other regions," he said. Through the ADEM program, the government also provides assistance in the form of tuition fees, transportation costs, living expenses, school supplies, and academic and psychosocial support for children from underprivileged but high-achieving families (Dindikbud.nttprov.go.id, 2025).

UGM Tridharma Affirmation 2025 selection path held as a form of UGM's concern for prospective participants who come from schools in Disadvantaged, Frontier, and Outermost Regions (3T), affirmation areas and/or proposed by UGM's Tridharma cooperation partners. Special Requirements for UGM Tridharma Affirmation for participants who come from 3T areas and/or affirmation areas come from schools in Disadvantaged, Frontier, and Outermost Regions (3T) as stated in the Decree of the Chancellor of Gadjah Mada University concerning Affirmation Areas and Disadvantaged, Frontier, and Outermost Regions in the implementation of UGM's Tridharma of Higher Education are included in the top 40% (forty percent) of students in their class; choose a Study Program in accordance with the Regional Excellence Development Plan; have a recommendation letter from KAGAMA, the Regional Government (Provincial Government/District Government), the Head of the local Education Office stating: the choice of Study Program is in accordance with the Excellence Development Plan Region; the ability to cover living costs and educational costs while the student is studying at UGM, including if necessary pre-university, if funded by the local government; and in the case that the one who will cover living costs and educational costs is a non-Regional Government partner (Provincial Government/District Government), then this letter of commitment comes from the UGM partner who is responsible for the costs; has a passing grade for all subjects in Semester 1-5 (the value of the knowledge aspect is greater than or equal to the Minimum Completion Criteria); has a certificate as a winner in an achievement event recognized by the National Achievement Center (Puspresnas) if any; participates in pre-university as part of the selection, if declared to have passed the administrative selection (Ugm.ac.id, 2025).

In recent years, the Ministry of Religious Affairs has provided support to educators serving in frontier, disadvantaged, and outermost (3T) regions. One such region is the Indonesian border region of Ende, East Nusa Tenggara. As a form of affirmation for their dedication to educational duties, the Ministry of Religious Affairs provided training for madrasa teachers in Ende. The three-day training, from November 28 to December 1, was held in commemoration of National Teachers' Day (HGN) 2020. "We will continue to provide affirmation for teachers in the 3T regions. This is a form of appreciation for their dedication,



as stated in the HGN 2020 theme, "Teachers' Service Protects the Nation," explained Director of Madrasah Teachers and Education Personnel (GTK) Muhammad Zain in Ende, Tuesday (01/12). This activity was attended by Madrasah Teachers and Education Personnel on Ende Island. According to Zain, teachers serving in border regions are the defense of the nation and the Unitary State of the Republic of Indonesia. Therefore, it is the responsibility of the government's Directorate General of Islamic Education to be present, greet, and affirm them. "Only the best people choose the profession of teaching. After that, they can then choose to seek other professions," said Zain, quoting Teach Like Finland. "The teaching profession is very noble for strengthening national literacy while building civilization," he emphasized. In this training, teachers were trained on Madrasah Teacher Learning Community Design and Partnership Development, Self-Development through Teacher Work Forums in 3T Regions, Digital Literacy in Social Media, Strengthening the Character of Moderate Teachers, Designing Fun Learning for Teachers During the Pandemic, and Independent Learning Innovation through the Creation of Smartphone-Based Learning Videos (Kemenag.go.id, 2020).

The Secondary Education Affirmation Program (ADEM) and the Higher Education Affirmation Program (ADik), initiated by the Ministry of Education, Culture, Research, and Technology (Kemendikbudristek), have had a tremendous impact in expanding access to education in Papua and other underdeveloped, frontier, and outermost (3T) regions of Indonesia. Since the program's launch, thousands of students from remote areas have had the opportunity to study at secondary and tertiary institutions across Indonesia. One of the main objectives of the ADEM program is to provide access for students in Papua and the 3T regions to continue their secondary education at quality schools on the islands of Java and Bali. According to official data, more than 6,800 students have successfully completed secondary education through this program since its introduction in 2013. In 2024, 443 students from Papua who were members of the 2021 ADEM class successfully completed their education at various senior high schools (SMA) and vocational high schools (SMK) in West Java, Banten, Yogyakarta, Central Java, East Java, and Bali. The Minister of Education, Culture, Research, and Technology (Mendikbudristek), Nadiem Anwar Makarim, at the graduation ceremony for ADEM students in Jakarta some time ago, expressed his appreciation for the students' courage in leaving their hometowns to pursue education outside their region. "Indonesia needs all of you to become future leaders. Keep learning and achieve your dreams with the spirit of Freedom to Learn," said Nadiem in his remarks (Tempo.co, 2024).

Affirmation of Outermost, Frontier, Remote (3T) Regions carried out by various parties, such as the first Commission X of the Indonesian House of Representatives which emphasized the importance of educational affirmation policies for Outermost, Frontier, and Disadvantaged regions. Second, the Directorate of Resources, Directorate General of Higher Education conducted Affirmation of Outermost, Frontier, and Remote (3T) Regions by opening registration for the 2025 Domestic Pre-Doctoral Scholarship Program. Third, the Secondary Education Affirmation Scholarship Program (ADEM) such as from underdeveloped, frontier, and outermost regions (3T) namely from Kupang. Fourth, UGM Tridharma Affirmation 2025 through a selection path held as a form of UGM's concern for prospective participants from schools in Underdeveloped, Frontier, and Outermost Regions (3T). Fifth, the Ministry of Religion in recent years has provided reinforcement to educators who work in the frontier, backward, and outermost regions (3T) such as in the Indonesian border region in Ende, East Nusa Tenggara.



The affirmation of the Outermost, Frontier, Remote Regions (3T) carried out by various parties such as Commission X of the Indonesian House of Representatives, the Directorate of Resources, the Directorate General of Higher Education, UGM, and the Ministry of Religion proves that these various parties still care about the people in the 3T areas. This is also in line with the concept of justice as stated by Masyhur in Kasman (2022) which provides a definition of justice such as a. Justice is putting something in its place, b. Justice is receiving rights without much and giving rights to others without less, c. Justice is giving full rights to everyone who has the right, no more and no less, Among people who have the right, in the same circumstances, evil people or lawbreakers are punished according to their mistakes and unlawful actions.

The existence of equal opportunities for 3T regions in efforts to advance the education sector is also in line with the concept of justice according to Ramadhan (2023) which states that justice is a requirement for a balanced attitude and character between rights and obligations. Therefore, justice is an act that provides equal treatment to everyone in the same situation. This is said because, in essence, all humans have the same status and value. However, it is also important to emphasize that in certain problems or under certain conditions, unequal treatment is sometimes necessary to achieve what is called justice.

The fairness implemented by various government agencies in affirmative action programs demonstrates that leaders are still fighting for equality in the 3T regions. This aligns with Khumalia's point (2023) A just leader is one who acts fairly and implements equality and equal opportunities for all team members. Fair and non-discriminatory treatment will encourage the satisfaction of all team members and can create a supportive work environment for all team members to develop optimally. A just leader will not discriminate against one team member from another. A just leader will better understand what work is appropriate to be given to team members and how much salary is appropriate to be given to them according to their contribution and hard work. Affirmative action programs in the 3T regions are also a form of justice that can promote the welfare of the 3T region community. This is in line with Buya Hamka's statement in Lubis (2021) which explains that fair leadership is the foundation for creating a harmonious and prosperous society.

C. Just Politics in Disability-Friendly Programs Reviewed from a Pancasila Perspective

Approximately 23,000,000 Indonesians have disabilities, whose rights in public services must be respected. Government policies must strive to create inclusive public services, one way of doing this is through the use of digital technology. According to 2020 data from the Central Statistics Agency (BPS), there are approximately 22.97 million people with disabilities in Indonesia. Of this number, approximately 2.9 million people with moderate to severe disabilities are of productive age (15-64 years). One way to create accessible public services for people with disabilities is through inclusive policies. The government, through the Ministry of Administrative and Bureaucratic Reform (PANRB), encourages service delivery units to adapt to technology, making it easier for all levels of society to access services. The Ministry of PANRB periodically evaluates public services, assessing the availability of facilities and infrastructure that are accessible to vulnerable groups. For example, providing ramps, accessible toilets, and information in Braille (Menpan.go.id, 2024).

As time progresses, the number of Buddhist temples (monasteries) is increasing across the globe. Their structures are also becoming larger and more luxurious. A monastery is no



longer just a building or a dhammasala (prayer hall); in the modern era, monasteries have undergone significant changes. Many monasteries now have additional facilities such as Sunday school rooms, libraries, kitchens, dormitories, and even elevators. The development of monasteries today is a sign of the development of Buddhism, a practice worthy of gratitude. The presence of monasteries in various parts of the world demonstrates the ability of Buddhism to spread throughout the world. However, among the many monasteries, very few are accessible to people with disabilities. This is evident in the lack of accessible facilities such as wheelchair ramps, accessible paths, accessible restrooms, braille signage, and so on. This situation certainly makes it difficult for people with disabilities to visit the monastery.

The concept of unlimited love that Buddha taught in various suttas should be a guide for all of us. In the Karaniya Metta Sutta Buddha Says: "Just as a mother risks her body and soul to protect her only child, so towards all beings, unlimited love radiates" (kemenag.go.id, 2025). A new feature has been added to the Ministry of Religious Affairs website. On the 78th anniversary of Indonesian Independence, the Ministry of Religious Affairs is offering more disability-friendly information services. The Minister emphasized that his staff are continuously striving to provide a number of disability-friendly services. For example, the Ministry has initiated several inclusive madrasas (Islamic schools) that are also disability-friendly. Furthermore, during the 1444 H/2023 AD Hajj pilgrimage, the Ministry is specifically promoting a spirit of friendliness for the elderly and people with disabilities.

The Ministry of Religious Affairs has also recently introduced a Signed Quranic Mushaf. This is all part of the Ministry of Religious Affairs' commitment to improving the quality of disability-friendly services," he explained. The disability-friendly feature on the website is marked by a blue International Symbol of Access or "Wheelchair" icon in pop-up format on the left side of the web display. There are a number of service options presented in this feature, including: news services in the form of sound, text enlargement and reduction services, and other services that are expected to facilitate access for friends with disabilities (Indah, 2023).

As a significant step in enhancing inclusivity and supporting equality, the Gadjah Mada University (UGM) Library and Archives has provided disability-friendly facilities, including wheelchair-friendly stairs, elevators, disabled toilets, and dedicated spaces for the disabled. This initiative aligns with Sustainable Development Goal (SDG) 10, which aims to reduce inequality. The implementation of these facilities underscores the UGM Library and Archives' commitment to creating an environment where everyone, regardless of their physical abilities, can access educational resources and fully engage in academic activities. Recognizing the importance of inclusivity in education, the UGM Library and Archives has taken proactive steps to ensure that its facilities serve the diverse needs of its students, staff, and visitors.

Wheelchair-friendly access provides convenience for individuals with mobility limitations to access the library and eliminates barriers that may have previously prevented them from participating in academic activities. Furthermore, the installation of an elevator improves accessibility and allows individuals with disabilities to move between library floors easily and independently. Furthermore, the presence of a disabled restroom ensures that the library is equipped with facilities that cater to the specific needs of individuals with disabilities. The UGM Library and Archives also provides a special room for visitors with disabilities, equipped with various facilities. The facilities available in the room include wheelchairs, braille books, magnifying glasses, computers for accessing the Electronic Theses and Dissertations (ETD) collection, and others. These facilities can be utilized by visitors to the UGM Library and Archives, especially those with disabilities (Adzhani, 2024).



The Ministry of Social Affairs is providing disability-friendly polling stations (TPS) to ensure full participation for people with disabilities in the Simultaneous Regional Elections. One of the TPS equipped with these accessibility facilities is located at TPS 78 Pangudi Luhur Integrated Center (STPL), Bekasi, which is located in the courtyard of the ATENSI Creation Center (SKA). The Ministry of Social Affairs has taken strategic steps to improve accessibility for people with disabilities, including providing Braille ballots for blind voters, assisting disabled voters, and conducting comprehensive outreach and education. Furthermore, registration and verification of data for people with disabilities are also carried out to ensure their right to vote is accommodated. At TPS 78 STPL, there are 572 Permanent Voters List (DPT) at the TPS, including people with visual impairments, people with physical disabilities, and the elderly. Voters with disabilities are given priority facilities such as being escorted directly to the ballot box and accompanied by supervisors to ensure their voting rights are maintained without intervention. In addition to Bekasi, the Ministry of Social Affairs also facilitated the voting of people with disabilities in other locations. At the Inten Soeweno Integrated Center in Cibinong, nine beneficiaries with disabilities exercised their right to vote at TPS 01 Karadenan. Meanwhile, the Phalamartha Center in Sukabumi also facilitated the voting of people with mental disabilities at the polling station (Ananda, 2024).

The Directorate General of Civil Aviation of the Ministry of Transportation held the 2025 Disability-Friendly Inclusive Homecoming Program Through Air Transportation, as a form of commitment to providing inclusive, safe, secure, and comfortable air transportation services. This activity was officially opened by the Director General of Civil Aviation, represented by the Director of Air Transportation, Agustinus Budi Hartono, at the Ministry of Transportation Headquarters, today, Wednesday, March 19. Agustinus Budi Hartono appreciated the collaboration and support from partners who have actively participated in making this activity a success. "We would like to express our gratitude to PT Angkasa Pura Indonesia, AirNav Indonesia, Garuda Indonesia, Batik Air Indonesia, Citilink Indonesia, Pelita Air Service, Lion Air, Super Air Jet, Sriwijaya Air, Wings Air, and Bank Syariah Indonesia for their support. This collaboration reflects the spirit of togetherness in providing the best service for our brothers and sisters with disabilities." This year's Disability-Friendly Inclusive Homecoming Program sent 31 people with disabilities and their companions from Jakarta to various destinations outside Java. "We hope this trip will be a safe, comfortable, and enjoyable experience, and leave a positive impression of national air transportation services," said Agustinus (Hubud.kemenhub.go.id, 2025).

UGM students have successfully developed a technological innovation in the form of a disability-friendly service application called Accessive.id. This application provides accessibility information for people with disabilities such as those with physical disabilities, the elderly, the sick, and other audiences. "So, we developed this application to facilitate mobility for people with disabilities so they can plan their visits more easily. Not only does it help people with disabilities, but this application also helps those with physical weaknesses such as pregnant women, the elderly, and the sick," explained Muhammad Faqih Husaen, the developer of the Accessive.id application during a chat with reporters in the Fortakgama Room UGM. Faqih revealed that the development of this application began with the condition of himself and his late brother who had a physical disability. He and his brother have limited mobility due to suffering from Duchenne muscular dystrophy (DMD). The disease causes sufferers to experience decreased muscle function, resulting in leg paralysis. This condition



inspired him to create an application that could help him and people with disabilities in accessing disability-friendly service information.

This 2019 Computer Science student from the Faculty of Mathematics and Natural Sciences, Gadjah Mada University (UGM), began developing the Accessive.id application in 2020. The development was funded by the Ministry of Communication and Informatics' 1,000 Digital Enterprises program. Faqih designed the application together with two colleagues, namely Bima Indra Permana (UGM Master of Management) and Gaksa Gantara (UGM Vocational School alumnus). The man from Turi, Sleman, said that the application is currently still in the beta testing stage. However, the public can already access this application through the Play Store for free. Accessive.id has four main features: place search, place accessibility details, reviews, and an open collaborative platform. Through the place search feature, users can browse places through maps or lists. Then, through the accessibility details feature, users can see information available at a place such as RAM facilities, audio descriptions and other facilities for all disabilities, the elderly, and other physical weaknesses.

Next, the review feature provides a place for users to tell stories and share their experiences of places they have visited. Finally, the open collaborative platform feature allows users to help add various information about disability services offered by a location. This application successfully represented Indonesia in the International Intellectual Property (IPITEX) competition in Bangkok, Thailand, from February 1-7, 2023. Bangkok International IPITEX is an invention exhibition and competition that brings together inventors and researchers from various countries to showcase new ideas and products to manufacturers, investors, and the wider community (Ekaptiningrum, 2025).

The concern of various parties for disabilities proves that there is still justice in this country for people with disabilities. First, the Ministry of Administrative and Bureaucratic Reform (PANRB) is committed to public services for people with disabilities, such as the availability of facilities and infrastructure that are friendly to vulnerable groups. For example, providing ramps, disabled toilets, and information in braille. Second, the Ministry of Religious Affairs has new features such as disability-friendly features on the website marked with the International Symbol of Access or "Wheelchair" icon. Third, the Gadjah Mada University (UGM) Library and Archives provides disability-friendly facilities, including wheelchair-friendly stairs, elevators, disabled toilets, and special rooms for the disabled. Fourth, the Ministry of Social Affairs also cares about disabilities by facilitating people with disabilities to exercise their right to vote at polling stations. Fifth, the Disability-Friendly Inclusive Homecoming Program by the Ministry of Transportation. Sixth, UGM students developed a technological innovation in the form of a disability-friendly service application called Accessive.id. This application provides accessibility information for people with disabilities such as physical disabilities, the elderly, sick people, and other audiences.

The concern of various government agencies for people with disabilities demonstrates that justice can reach all levels of society and that all people have equal opportunities. This aligns with Rawls's point in Laming (2021) that justice is a measure that must be given to achieve a balance between personal interests and common interests. There are three principles of justice, namely (1) the greatest possible equal freedom, (2) differences, (3) fair equality of opportunity.

Every human being is a creation of God, and therefore, every human being should be treated fairly as a creation of God. Fair treatment must also extend to people with disabilities, as mentioned above. This is in line with what was stated Nurak (2023) The teachings about



Pancasila humanity are contained in the second principle of Pancasila, namely: just and civilized humanity. This second principle recognizes and treats humans according to their dignity and worth as God's creatures. The teachings of this second principle serve as guidelines and guidelines for regulating social and national life and serve as a principle for recognizing and respecting human dignity. This respect and recognition demonstrate that humans possess a higher dignity than other creatures. This uniqueness of humans is directed at the characteristics of just and civilized humanity, namely integral, ethical, and religious.

4. CONCLUSION

The conclusion of this study is that the principle of justice within the context of Pancasila has been implemented by various government agencies, such as the Ministry of Education and Culture, the Ministry of Religious Affairs, the Ministry of Transportation, Gadjah Mada University, and the BPJS Kesehatan (Social Security Agency for Health). This principle of justice is implemented through attention to disabilities, the principle of mutual cooperation within BPJS Kesehatan, and affirmative action programs to obtain educational scholarships for people living in frontier, outermost, and remote areas.

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