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Pluralistic Economy and Economic Pluralism of *Lesehan* Culinary in Indonesia

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Abstract: Using unobtrusive research approach this study aims to introduce and depict analytically the concept as well as the practice of the pluralistic economy and economic pluralism under the scene and dynamics of the “*lesehan* culinary” in the Indonesian context. Why *lesehan* culinary? First, and foremost, this paper is responding to (i) the implications and following up of the 2014 national seminar on *Pluralism in Economics and Education*, and (ii) the three agendas recommended by the 2015 international seminar on *Reorienting Economics & Business in the Context of National and Global Development*. Second, the scene of a *lesehan* culinary delineated and analyzed here can be the answer to what and how to contextualize economic of a *lesehan* culinary within the perspective of *Pancasila*, *Bhinneka Tunggal Ika* and Article 33 of the constitution of the Republic of Indonesia (the *UUD 1945*).

Keywords: economic pluralism, heterodox economics, *lesehan* culinary, *Pancasila* economy, pluralistic economy

JEL Classification Codes: B52, B54, B59

1. INTRODUCTION

It was unexpected that the participants of the 2014 national seminar on *Pluralism in Economics and Education* hosted by the Department of Development Economics, Faculty of Economics, State University of Malang (November 29, 2014) were so enthusiast. The enthusiasm of participants indicated by the “full house” of the attendances and the number of papers submitted to and published in proceedings. Unfortunately, of the 60 articles in the proceedings (counted almost 800 pages), only 7 titles (11.67%) related to the “pluralism economics”, and 6 titles (10%) related to “*Pancasila* and the *UUD 1945*” (http://ekp.fe.um.ac.id/?page_id=1104). There were five implications as recommendations asserted by Witjaksono (2014) in his conclusion of a presentation about “*Kontekstualisasi Ekonomi & Pendidikan Ekonomi di Indonesia* (Contextualization of Economics and Economics Education in Indonesia)”:

1. The concepts, contents, methods, media and learning environment of teaching-learning economics need to be reoriented to the *Pancasila*, *UUD 1945*, and *Bhinneka Tunggal Ika*.

2. The current curriculum of economics education needs to be reset accordingly.
3. Socializing and piloting models of teaching-learning regarding points 1 and 2 are very demanding.
4. The existing of local economic diversity potentially be the vehicle as well as means to develop teaching-learning pluralist economic, as is aspired under the *Bhinneka Tunggal Ika*.
5. The commitment and supporting from all stakeholders are needed.

One year later, the issue of economic pluralism brought to discuss critically in the 2015 international seminar on *Reorienting Economics & Business in the Context of National and Global Development*, hosted by the Faculty of Economics, State University of Malang (June 13, 2015) (http://ekp.fe.um.ac.id/?page_id=1136). Witjaksono (2015) through “The Unfinished Agendas: From Pluralism Economics to Contextualizing Economics” reviving the audiences of the seminar that there are still three main agendas should be finished:

1. Exploring critically and constructively the available resources about “Pluralism/Pluralist Economics” in the context of education and development.
2. Adapting and elaborating the results into the *Ekonomi Pancasila*.
3. Bringing points 1 and 2 altogether to find a sound approach and viable model of teaching-learning *Ekonomi Pancasila* in all education levels.

By using unobtrusive research approach, i.e. non-reactive behavioral observation, the study of physical traces, the critical analysis of cultural content, and the historical notes and existing phenomena (e.g., Babbie, 2011; Baker, 2008; Berg, 2001; Bryman, 2012; Kellehear, 1993; Lee, 2000; O’Brien, 2012), the first section of this paper reviewing the basic concepts and principles of the pluralistic economy and economic pluralism in the Indonesian context. The second section is exposing the “*lesehan* culinary” from general view, and featuring the existence of the pluralistic economy and economic pluralism from the perspective of “the three strata of economy-reality” (Soler Miralles) and from the perspective of heterodox economics (institutional economics and feminine economics). The third section answering to the question about what and how to contextualize economic of *lesehan* culinary within the perspective of *Pancasila*, *Bhinneka Tunggal Ika*, and Article 33 of the *UUD 1945*.

2. PLURALISTIC ECONOMY AND ECONOMIC PLURALISM IN THE INDONESIAN CONTEXT

Indonesia is known as a pluralistic country in terms of cultural, religions, races, and local languages, as it enshrined in the nation’s motto *Bhinneka Tunggal Ika* (Indonesian: *Berbeda-beda tetapi tetap satu*, English: Unity in Diversity) on the national emblem of *Garuda Pancasila* (further analysis, see Wasino, 2013).

Pluralistic economy and economic pluralism in the Indonesian context generally speaking is the reflection of the *Bhinneka Tunggal Ika*, guided by *Pancasila*, and governed by the national constitution, the *UUD 1945* (*Undang-Undang Dasar 1945*), specifically Article 33 of Chapter XIV National Economy and Social Welfare (see **Appendix A**).

The ultimate goal of the national economic development shall be directed to the fifth *sila* of the *Pancasila* principles, that is “*Keadilan Sosial bagi Seluruh Rakyat Indonesia*” (Social Justice for the All of the People of Indonesia). The *Bhinneka Tunggal Ika* shall be the spirit in achieving this ultimate goal. This spirit is eventually reflected on Chapter XIV, Article 33 of the *UUD 1945*.

The term “pluralistic economy” here refers to how the plurality of economy looks like within the scene of *lesehan* culinary. The term “economic pluralism” is about how dynamics the “pluralism” in economic of *lesehan* culinary. Pluralism in this context follows the claim by Kellert *et al.* (2006), as rephrased in Garnett *et al.* (2010: 5): “... that there is no uniquely warranted theoretical lens through which to view the world, no single methodology for characterizing it empirically, and no single set of questions worthy of investigation.” For more detail about the history, paradigms, controversies or debates, and prospects of pluralism in economics and heterodox economics see for examples: Dequech (2007), Dobusch & Kapeller (2012), Dow (2000, 2009), Fullbrook (2003), Garnett (2006, 2008, 2009), Garnett *et al.* (2010), Harvey & Garnett (2008), Lawson (2005), Lee (2008, 2009, 2010), Reardon (2009), and Sent (2006).

The dynamics of pluralism in economic within the *lesehan* culinary would be analyzed and critically justified from the perspective of heterodox economics, instead of from the perspective of mainstream economics. Why is it so? According to Lee (2009: 7): (1) the discipline of economics is about developing theoretical explanations of the social provisioning process, which consists of the real economic activities that connect the individual with goods and services; and (2) the mainstream explanation focuses on how asocial, ahistorical individuals choose among scarce resources to meet competing ends given unlimited wants and explains it using fictitious concepts and a deductivist, closed-system methodology — in contrast, heterodox economics differs from mainstream economics not simply because it finds its asocial theoretical explanation of the provisioning process unsatisfactory, but also how it reaches this conclusion. How to reach a set of plausible explanations about the phenomena found during a social gathering in a *lesehan* culinary? Lee (2009: 8) argued that this explanation would be rooted in heterodox traditions that emphasize the wealth of nations, accumulation, justice, social relationships in terms of class, gender, and race, full employment, and economic and social reproduction. These fundamental view of heterodox traditions are in accordance with what *Pancasila* principles for about, and reflected upon the Article 33 of the *UUD 1945*.

3. OVERVIEW OF THE *LESEHAN* CULINARY

What does *lesehan* culinary mean?

The word “*lesehan*” is rooted from Javanese term: *lèsèh* (the position of someone sitting on the floor, with or without a mat). *Lèsèhan* (*lèsèh* + suffix: *an*) generally refers to some people sitting on the floor to do something together, whether just relax, gathering business, meeting, discussion, or eating together. Today, *lesehan* becomes a renowned mode of culinary in every where not only at tourism resorts or sites at Java island but also at around the archipelago (Indonesia). So far, the study about *lesehan* culinary in Indonesia mostly associated with cultural identity, architectural or spatial scenic, tourism attraction, and mostly Yogyakarta City (Central Java) is the area of observation (e.g., Bexley, 2016; Gunarti, 2016; Indrawati & Ellisa, 2013; Maharani, 2013; Sholihah, 2016).

For the time being, there is no such a study about *lesehan* culinary available from the perspective of economics. As far as my knowledge, there are two papers discussing *lesehan* as a means, medium, and model of teaching-learning economics in secondary school. The first one is by Nina Farliana (2014: 748-760) published in the *Proceeding of the 2014 National Seminar on Pluralism in Economics and Education* (November 29, 2014), with the title “*Pluralisme Pembelajaran Ekonomi Berbasis Lesehan* (Teaching-Learning Pluralism in Economic on the Basis of *Lesehan*).” (See http://ekp.fe.um.ac.id/?page_id=1104). The second one is by

Sunarsih *et al.* (2016: 131-145) published in the *Proceeding of the 1st National Conference on Economic Education (NCEE) 2016* (August 27, 2016), with the title “*Lesehan sebagai Model Pembelajaran Ekonomi (Lesehan as a Model of Teaching-Learning Economics)*.” (See: <http://pasca.um.ac.id/wp-content/uploads/2016/10/Proseding-Ekonomi.pdf>). The first paper was only showing how to use *lesehan* culinary as a means and medium to simulate teaching economics subject matter in the secondary school. The second paper only showing how to use *lesehan* as a model of cooperative learning in economics.

Due to the approach of the study in this paper is mainly using economics perspective, the word “*lesehan* culinary” here has two meanings. First, is a set of actions of a group of persons to pursue a certain objective or goal(s) by *lesehan* together. Second, the actions in *lesehan* are instituted, situated, and accommodated by culinary. This definition shall be developed further in the next session.

The general view of *lesehan* culinary scene

The general view of a *lesehan* culinary scene can be seen from its physical appearances and situations through the following pictures.

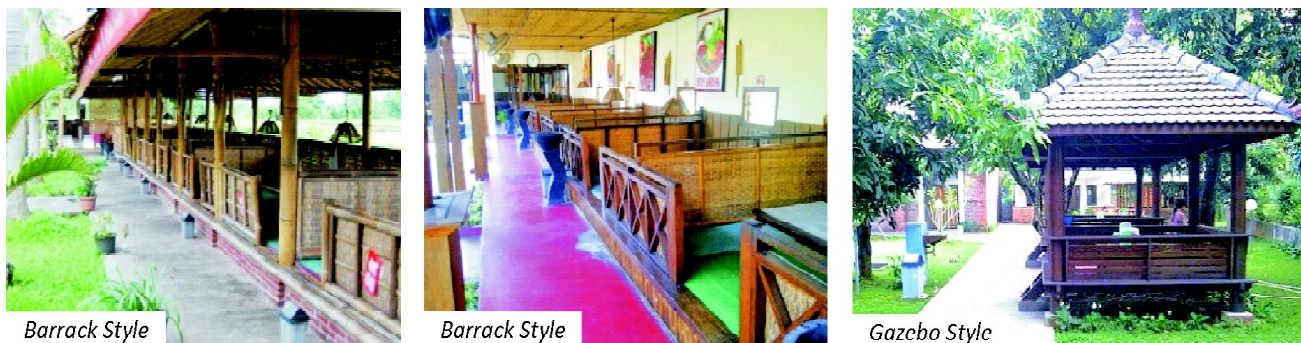


Figure 1: The two common physical appearance of *lesehan* culinary places



Figure 2: Different situations of social gathering in *lesehan* culinary



Figure 3: Food and beverage menus of five different outlets under the one roof



Figure 4: An example of variety food offered

The typical *lesehan* culinary situation that is being studied

There are many kinds of *lesehan* culinary in terms of its sites (places), people whose coming in, culinary (cuisines or food and beverages) being offered, and the purpose of the gathering. As the meaning of *lesehan* culinary stated in the previous section, the further development of *lesehan* culinary scene typically refers to the following conditions and situations:

- (1) The group of people who are coming and sitting together with the two main purposes that mutually accomplished: (a) discussing the problem to reach a set of consensus, while (b) enjoying eating and drinking culinary available at the site.

- (2) The group of people is composed of persons from a different demographic background, such as sex, age, education, religion, and profession.
- (3) The spirit of *lesehan* culinary is based on togetherness (mutualism), brotherhood, and democratic in the sense of emancipatory participation.
- (4) Every person has a preference and freedom to choose and decide the food and beverage wanted based on “the menus” provided by the site.
- (5) The money to pay the food and beverages may come from a single person, or joint funding (e.g., crowd-funding).

These five basic conditions and situations are the basic principles of an ideal *lesehan* culinary and would be the point of departure of analyzing critically to what extent pluralistic economy and economic pluralism of a *lesehan* culinary.

4. PLURALISTIC ECONOMY AND ECONOMIC PLURALISM IN A LESEHAN CULINARY

Looking through the Soler Miralles’ three strata of economy-reality

First, we look at Figure 1. The physical or architecture form of *lesehan* culinary places is mostly designed like a barrack (with one-long roof divided by semi partitions) and like a single roof as a gazebo. Figure 2 shows how that the people were not composed of the members of a family but from a different family. They were coming and sitting together to discuss and find a consensus of whatever they were going to achieve. This is the manifestation of the “economy-reality” that conceived as particular human behaviors as distinguished by Soler Miralles (1952: 134-135; translated in Crespo, 2013a: 19) into the three strata: (1) the first stratum has to do with the needy nature of the human person; (2) the second stratum involves intentional actions; and (3) the third stratum is a social stratum (by virtue of the human person’s social nature). The logical relation between stratum according to Crespo’s description (2013a: 19): (1) the first stratum concerns with the human person are economic to the extent that he/she is in need; (2) the second stratum means that as a human person, he/she should know how to use the means available to satisfy his/her needs; (3) since humans must accomplish this in the most reasonable way possible, according to the availability of resources and their defined priorities, a person’s reason must be adjusted to his/her particular way of making choices; and (4) since the human person is intrinsically social, then the human person’s sociability implies that his/her individual economic actions have social outcomes. In other words, the economic is social just like the human person.

The first stratum is how to satisfying economic basic needs: eating and drinking. The second stratum is a discussion to reach a consensus as “intentional actions”. The third stratum is manifested through the climate or atmosphere of communication interaction among the members, they democratically spoke and discussed all sort of things in regard to the consensus to achieved.

Second, we look thoroughly at the pluralistic of menus of food and beverages as examples in Figure 3 and 4. Figure 3 shows that beside in “one roof” there was a plural outlet, there were also a plural dishes offered as in Figure 4. The plurality economy also can be seen from the individual preference of the group. Which dish or dishes preferable by each person will manifest the plurality of economy choice. The different individual preferences of choice in one event of the economic gathering is about economic pluralism.

Third, to see how dynamics is an economic pluralism of *lesehan* culinary, we can observe through the dynamics of exchange and share food among individuals. There might be person X initially prefer to choose dish A, and person Y prefer dish B. During the time consuming the dish, may be X – after seeing the dish B chosen by Y – he/she wants to try some. As in actual action, Y will delightfully give A an opportunity to try some. This sharing opportunity to try every dish ordered may be also happening to all members. Thus, individual will not only consume what his/her already ordered, he/she also has the opportunity to consume all dishes. This is what I call the *spirit of economic pluralism* in *lesehan* culinary.

At the end of *lesehan* culinary, usually, there some leftovers food which is still edible (suitable to consume). The leftovers food is resulting from the over supply compared to the demand to consume. To cope with this situation, usually, the group agrees to “wrap leftovers” brought home. Who will take care of it? It will depend on the group consensus, whether taken by a person or divided and shared to all members evenly.

Looking through the lens of heterodox economics

Heterodox economics, as it was already noted by Jo (2010: 1; 2011: 1, n; 2016: 9-10), refers to historically grounded theories of the social provisioning process and the community of economists who produce such theories. Heterodox economics in its nature pluralistic rather than monistic, social rather than individualistic, open rather than closed, procedural rather than equilibrial, value-directed rather than value-neutral, retroductive rather than deductive, dynamic-evolutionary-historical rather than static-optimal-ideal. In short, heterodox economics is born to be plural (e.g., Davis, 2006; Dugger, 1996; Lawson, 2005; Power, 2004; Lee, 2008, 2009 & 2010; O’Hara, 1992).

Heterodox economics here is defined as the science of the social provisioning process and the structure of the explanation of the process combined with the pluralistic and integrative proclivities of heterodox economists, there have emerged a number of elements that have come to constitute the provisional theoretical and methodological core of heterodox theory (Lee, 2009: 9). It was Allan Gruchy who popularized the concept of the social provisioning process. He defines that:

[E]conomics is the study of the on-going economic process that provides the flow of goods and services required by society to meet the needs of those who participate in its activities... [economics is] the science of social provisioning. (Gruchy, 1987: 21, see also in Jo, 2011: 5 & 2016: 9).

Dugger (1996: 31) pointed out that Gruchy’s definition above emphasized that it was a “processual paradigm,” so that the science of social provisioning is also called as a study of the changing economic processes taking place in a specific, dynamic, cultural context. The concept of social provisioning has been put forward by heterodox economists in efforts to offer a social, historical, open-ended, evolutionary analysis of the economy (Todorova, 2014: 2).

In this study, there are three approaches could be used for analyzing and describing the existence of pluralistic economy and economic pluralism within a *lesehan* culinary form the lens of heterodox economics. Two approaches originated from institutional economics, which perceives a *lesehan* culinary as (a) the *social provisioning process* and (b) the *instituted process*. The last approach is from the perspective of feminine economics, which perceives a *lesehan* culinary as the *caring economics*.

Lesehan culinary as the social provisioning process

First of all, from the social provisioning process perspective of the institutional economics, we have to posit that the ideal *lesehan* culinary with five basic principles defined in the previous section is a miniature of a society wherein social provisioning occurs. This society is composed of persons from a different demographic background (sex, age, education, religion, and profession), and they are coming and sitting together with the two main purposes that mutually accomplished: (a) discussing the problem to reach a set of consensus, while (b) enjoying eating and drinking culinary available at the site (the principles (1) & (2)).

Second, the *lesehan* itself is a form of collective action to solve a certain problem. The ways people organize themselves in that *lesehan* are decided according to their cultural habit as suggested by Marilyn Power that

... “social provisioning” as a term that emphasizes the analysis of economic activities as interdependent social processes. To define economics as the study of social provisioning is to emphasize that at its root, economic activity involves the ways people organize themselves collectively to get a living (Power, 2004: 6).

Table 1
Pluralistic economy & economic pluralism within consumption process of a *lesehan* culinary
(identified and synthesized based on Todorova’s delineation 2014: 18-24)

<i>Elements of Consumption Process</i>	<i>The Dynamics of Social Provisioning Process within a Lesehan Culinary</i>	
	<i>Pluralistic Economy</i>	<i>Economic Pluralism</i>
A. Consumption Social Activities	<ol style="list-style-type: none"> 1. What meals to order and to consume are freely offered to everyone (as the menu available). 2. If the meal/drink ordered not available (out of stock), it can be substituted by other meal/drink, as long as available. 	<ol style="list-style-type: none"> 1. Every meal ordered by an individual is open to sharing or distribute to another individual. 2. There is no limitation in the case of one wants to add some more food/drink.
B. Institutions & Systems of Provision	<ol style="list-style-type: none"> 1. The seating arrangement and sitting position are instituted according to the individual habits. 2. The table manner arrangement is systemized based on the “ergonomic principle”. 	<ol style="list-style-type: none"> 1. In the case of one individual is needed a special treatment (e.g., disable), he/she has to be assisted or served by other. 2. The ways how to offer and deliver meal from one individual to the other are guided by the spirit of togetherness, brotherhood, and emancipatory participation.
C. Habits of Life & Thought (Culture-Nature Life-Process)	<ol style="list-style-type: none"> 1. The seating arrangement and sitting position of individual during waiting meals arrival are free to each individual. 2. When the meals are already on the table, an individual initiates to lead a praying to thank God and to hope that the overall activities and the main objective of the <i>lesehan</i> culinary will be successfully achieved. This praying is also done at the end of the activity to express thanks to God. 	<ol style="list-style-type: none"> 1. Individual behavior and attitude in consuming meal are properly adjusted to the “common ethics”, which everyone belief that those ethics are fit. 2. Sharing or exchange meals among the individual are believed to obtain maximum satisfaction. In the case of “food leftovers”, as long as edible, it usually “wrapped and brought home” by some or all individual.

The common cultural habits in organizing activities, communicating and sharing ideas, and deciding their consensus within *lesehan* forum are always be grounded in the spirit of togetherness/mutualism, brotherhood, democratic in the sense of emancipatory participation (the principle (3)). In Indonesian terms, it is known as “*musyawarah mencapai mufakat*” (discussion to reach consensus). Every person has a freedom to speak in proposing an idea or opinion during the discussion. The mechanism of *musyawarah* is usually coordinated by a leader whose assigned by the group. In addition, the *musyawarah* is not only for deciding the consensus about the main topic but also in allocating economic resources available (i.e., foods, beverages, and money) (the principles (4) & (5)).

Third, consumption is one of the elements of social provisioning. Within the *lesehan* culinary, consumption process is posited as the central feature of the provisioning process. From the perspective of heterodox economics, Todorova (2014: 8-24 & 2015: 8-13) delineates consumption activities, institutions, systems of the provision of goods and services, and specific habits of life and thought (or culture-nature life-process) as parts of consumption process. Pluralistic economy and economic pluralism within the main consumption activities, institutions, the system of provision goods and services, and specific habits of life and thought/culture-nature life-process of a *lesehan* culinary briefly identified and synthesized into table 1.

Table 1 is a preliminary result towards the identification of existing pluralistic economy and economic pluralism within consumption process in a *lesehan* culinary. By “preliminary” means that within each element of the consumption process (A, B, and C) empirically are not only consisted of two events. There are many kinds of “physical acts” involved during and after the overall consumption activities accomplished. These physical acts are delineated further through the instituted processes and caring economics below.

***Lesehan* culinary as the instituted process**

From Karl Polanyi’s substantive concept of economics, a *lesehan* culinary is an example of an empirical economy, that can be defined as “an instituted process of interaction between man and his environment, which results in a continuous supply of want satisfying material means” (Polanyi, 1957: 248). As already identified by Polanyi (1957: 250-256), there are three forms of interaction exist within a *lesehan* culinary as the instituted process: *reciprocity*, *redistribution*, and *exchange*. Reciprocity denotes movements between correlative points of symmetrical groupings. Redistribution designates appropriational movements toward a center and out of it again. Exchange refers to vice-versa movements taking place between “hands”. The following figures show what and how those three forms of interaction occur.

Figure 5 shows a common seating and table manner arrangement in a *lesehan* culinary with the description of its legends. Figure 6 shows how the “rice” as the main ingredient of a dish redistributed from the center to all individual plate. This can be done by taking and circulating the basket of rice to all individual and put back again in the center, or everyone alternately takes some rice and put on her/his plate until all done. Figure 7 shows a simple model of reciprocity, redistribution, and exchange as a social fabric within a *lesehan* culinary wich is inspired from George Hayden’s model of network based on reciprocity, redistribution, and exchange (Hayden, 1982: 650-653).

The pattern of redistribution actually not only for the rice but also for other dishes (i.e., soup, chicken, fish, and salad). The final composition of every plate will depend on the individuals choice. In one plate,

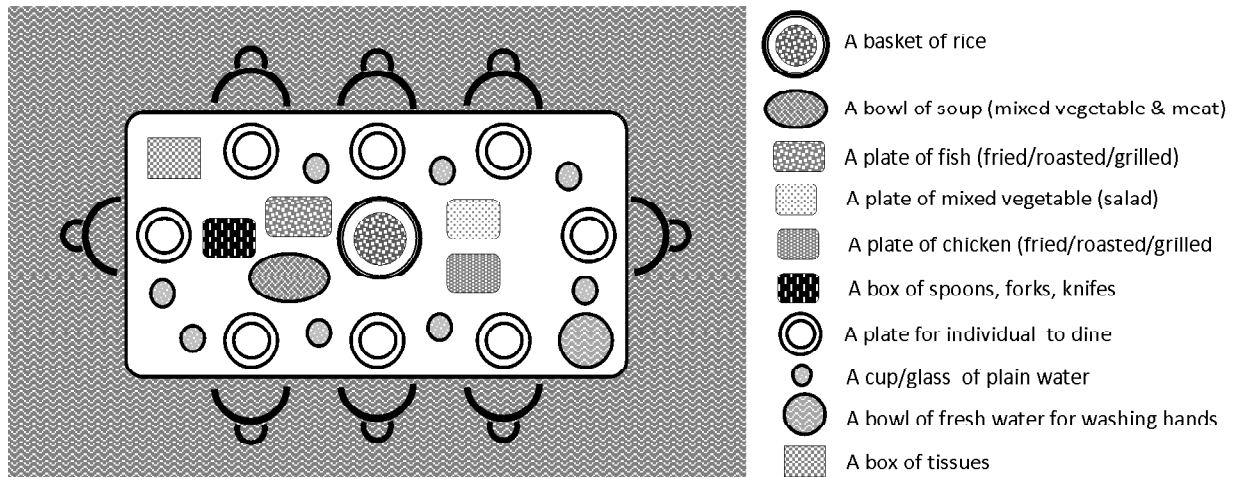


Figure 5: A common seating and table manner arrangement of a *lesehan* culinary

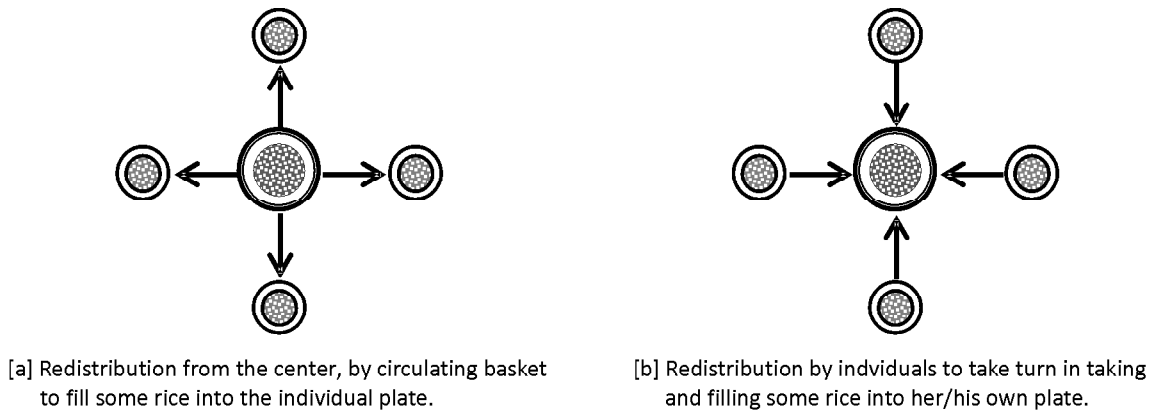


Figure 6: Two patterns of rice redistribution

may only contain rice, soup, and some chops of fish. Another plate might be full of all kind of meal available. This is another manifestation of pluralism in economizing the foods within a *lesehan* culinary.

Reciprocity can be seen directly when, for example, persons A and B asking help each other, A ask to pass the dish 1, and at the same time the person B ask to pass the dish 2 (they are reciprocally giving and taking). Exchange can also occur when, for example, person C, due to her allergy to shrimp, she ask person D to exchange with her (D at that time is going to put chicken). The exchange relation, in that case, is not such an exchange in a market system, but the exchange in terms of caring each other (as described in the next subsection). This situation could be drawn as a network of the social fabric (Hayden, 1982) in the figure 7.

Lesehan culinary as the caring economics

The issue of shifting the paradigm from neo-liberal to caring economics that I have been presented at the *National Conference on Economic Education* held by Pascasarjana Universitas Negeri Malang (Witjaksono, 2016a) leaving some critical questions towards its implications to economic development and practices in reality. One of the questions was “How does caring economics work in the real life within the context of the non-

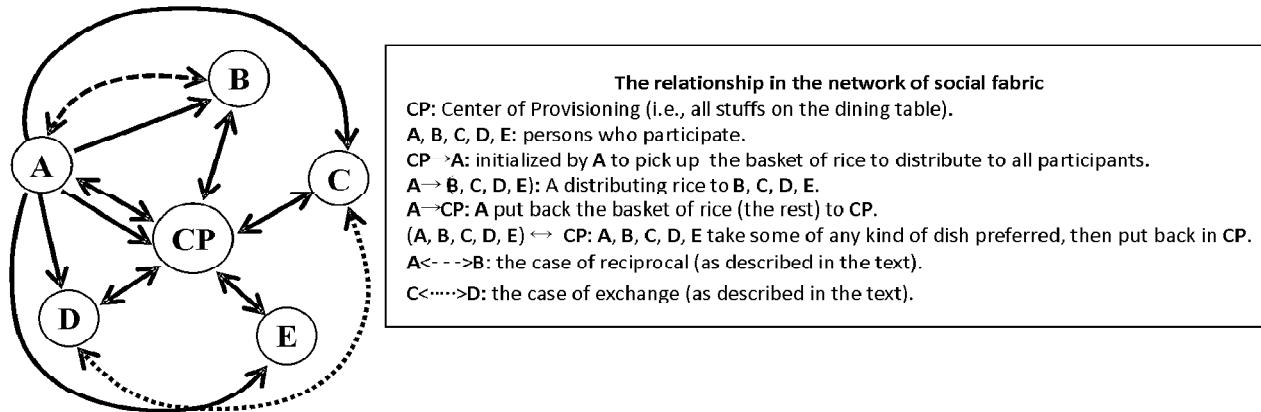


Figure 7: Reciprocity, redistribution, and exchange as social fabric within a *lesehan* culinary

Tabel 2
 A comparison of concepts and principles underlying caring economics (from Witjaksono, 2016b: 120, Indonesian version in Witjaksono, 2016a: 121-122)

Main References	Basic Concepts	Basic Principles
<p>1. Caring Economics: <i>Conversations on Altruism and Compassion between Scientists, Economists, and The Dalai Lama</i> (Eds. T. Singer & M. Richard, 2015. New York: Picador).</p>	<p>New economic system and action on the basis that “<i>homo economicus as fundamentally pro-social being</i>”. The Economic man remains the basic trait, but the ultimate goal is to achieve <i>social well-being and environment prosperity</i>.</p>	<p>Altruism and compassion be the basic principle in shifting paradigm form “<i>self-interest homo economicus</i>” to “<i>human being and environment-intersthomo economicus</i>”. <i>Caring</i> = is the economic action motivated by <i>altruism & compassionate</i>.</p>
<p>2. Building a Caring Economy and Society: <i>Beyond Capitalism, Socialism, and Other Old Isms</i> (R. Eisler, 2013. <i>Cadmus</i>, Vol. 1, Issue 6, May 2013, pp. 49-65).</p>	<p>Building economy and society on the basis of “<i>caring for people as well as for the natural environment</i>.” “<i>Caring for people and nature</i>” be the orientation and reference to the economic system and actions.</p>	<p>Community conomic system and actions on the basis of “<i>caring for people & natural environment</i>” could be realized through the changing of: 1) The domain of economic and social problems which are only focusing on “<i>market economy</i>”, “<i>government economy</i>”, dan “<i>illegal economy</i>” have to be completed with other sectors: “<i>household economy</i>”, “<i>unpaid community economy</i>”, and “<i>natural economy</i>”- hence, to be a full spectrum of economic, social, and environmental. 2) Shifting the social system paradigm, from “<i>domination system</i>” toward “<i>partnership system</i>.”</p>
<p>3. Towards a Caring Economic Approach (T. van Osch, 2013. Netherlands, May 2013).</p>	<p>Shifting paradigm of economic thinking from “<i>homo economicus</i>” to “<i>caring for human being</i>.” Changing in economic thinking toward “<i>caring for human being</i>” requires changing the basic concepts and theories those currently oriented to neo-liberal economics.</p>	<p>Economic thinking and action approach must be changed from “<i>thinking and action for self-interest</i>” to “<i>thinking and action for human well-being and to sustain the life on this planet</i>”. This approach can only be achieved by shifting the paradigm from “<i>neo-liberal economics</i>” to “<i>caring economic for human being</i>.”</p>

monetary economy in Indonesia?” In the discussion of my presentation, I only said that the “*lesehan* culinary” (in the Indonesian context) and the “time banking” (in the global context) are the forms of non-monetary economies, and be the real caring economics examples in practice. Following up the seminar, there are two articles regarding the caring economics (Witjaksono, 2016b & 2016c). The first is a critical and pragmatical analysis toward caring economics as a new paradigm in economic study. The second is about the time banking as the deployment of caring economics. The basic concepts and principles underlying caring economics based on the comparison of the three main references as the Table 2.

Caring for human being (people) as well as for environment (nature) prosperity is the dual ultimate goals of caring economics. To care is to relate: to fellow human beings, to the environment, to the self, as individuals and members of society, consciously, existentially, and overtime (Jochimsen, 2003: 1). The concept of “care” has several meanings. It refers to values, attitudes, and practices which establish social relations among people and their environment (van Osch, 2013: 4). According to Todorova (2015: 8) analyzing *care as a social process* would involve not only the study of activities of caring within and beyond the households but also the institutional arrangements of caring and habits of life and thought. (as described in the two previous subsections).

Two main points of caring within the economic of a *lesehan* culinary could be identified as (1) *social provisioning*, in terms of consumption process, and (2) *instituted process*, in terms of how reciprocity, redistribution and exchange occur in supporting the process of provisioning. These points of caring economic in the *lesehan* culinary are also the manifestation of the principles of “altruism and compassionate”, “partnership system”, and finally “caring for people” (see Figure 8 & Table 2).

From the perspectives of heterodox economics, then a *lesehan* culinary which typically has five principles as the background of condition and situation can be defined further as a form of collective action to solve the pluralistic economy and economic pluralism through the social provisioning process.

5. ECONOMIC OF A LESEHAN CULINARY WITHIN THE PERSPECTIVE OF PANCASILA, BHINNEKA TUNGGAL IKA, AND ARTICLE 33 OF UUD 1945

Contextualizing economic of a *lesehan* culinary within the perspective of *Pancasila*, *Bhinneka Tunggal Ika*, and Article 33 of the *UUD 1945* is about what and how a *lesehan* culinary can be the medium, means, as well as vehicle in practicing economic within the context of *Pancasila*, *Bhinneka Tunggal Ika*, and more specific within the context of Article 33 of the *UUD 1945*. As previously stated, that *Pancasila* is the guidance of the practice of *Bhinneka Tunggal Ika*. Practicing *Bhinneka Tunggal Ika* in the economic context shall be governed by Chapter XIV, Article 33 of the *UUD 1945*.

To be functioning as the guidance of national economic development, *Pancasila* has to be posited not only as the normative vision statement (as five *silas* or principles) but also as the frame work of national economic development to achieve “*Keadilan Sosial bagi Seluruh Rakyat Indonesia*” (Social Justice for All of the People of Indonesia, as the fifth *sila*). Being a frame work of national economic development means that ideally *Pancasila* has to be the system of Indonesian economic development, or, if not currently established as a national economic system (*viz. Ekonomi Pancasila/Pancasila Economic(s)*), at least reflected as a set of economic interactions of a whole society of Indonesian people in practice (*viz. Lesehan Culinary*).

This section would not discuss the polemic (debates and controversies) of the using and the notions behind the term “*Ekonomi Pancasila*” those have academically been documented in a various publication media since the term was introduced by Emil Salim, for example: Agussalim, *etal.* (2014); Butt & Lindsey (2009); Chalmers & Hadiz (Eds.) (1997); Jaelani (2016); Liddle (1982); McCawley (1982); Marktanner & Wilson (2014/2015); Mubyarto (1996, 2000, 2003, 2004a, 2004b); Mubyarto & Boediono (1981); Nugroho (2010a & 2010b); Rahardjo (2004); Salim (1965a, 1965b, 1966, 1979); Song (2010); Subroto (2015); and Swasono (2009, 2010, 2012a, 2012b).

Instead, the following sub-sections would present on the ground of what and how exactly the dynamics of the pluralistic economy and economic pluralism within a *lesehan* culinary may be one of a miniature form of the *Ekonomi Pancasila*, *Bhinneka Tunggal Ika*, and Article 33 of the *UUD 1945* in practice. However, it is necessary to define what percisely or appropriately meaning and usage of the term “*ekonomi*” (economy, economic, or economics) in “*Ekonomi Pancasila*” within the context of *lesehan* culinary.

Ekonomi Pancasila: terms, meaning, and usage in the context of lesehan culinary

The term “*Ekonomi Pancasila*” might be translated into English as “*Pancasila Economy*”, “*Pancasila Economic*”, or “*Pancasila Economics*”, since in Indonesian language the word “*ekonomi*” could be as nouns (economy or economics), or an adjective (economic) (Echols & Shadily, 1989: 154). The meaning of each term depends on the definition and the common usage of the words “economy”, “economic”, and “economics”. In this study, I would prefer to start with the semantic analyses from Crespo (2007 & 2013b).

Crespo (2007: 5-6, see also in 2013b: 764) states:

There is a family of words related to economics. We have the noun “economy”, the adjective “economic” and the adverb “economically”. Of course, we also have the corresponding science, “economics”. We use to speak about the “economy”, as the system or set of economic interactions of a whole society. We also speak about the economy of a person or a firm: “my economy/ the economy of the firm is not running as well as I would like.” These economic interactions may be performed economically, i.e., “as regards the efficient use of income and wealth”, or non-economically, wasting resources. As for the adjective, “economic”, it is also used to denote both, economically or non-economically performed economic decisions or actions. That is, there is a broad (not necessarily efficient) and a narrow (efficient) sense of economy and of economic. An economic decision or action (in the broad sense) might be non economic (in the narrow sense).

Referring to the semantic analyses above, the appropriate translations (in English), meanings, and usages would be like this ...

- (1) *Ekonomi Pancasila* as ***Pancasila Economy*** (*noun*) is the set of economic interactions of a whole society. This definition is used when we focus on what and how the “economic interactions” functioning in a whole society.
- (2) *Ekonomi Pancasila* as ***Pancasila Economic*** (*adjective*) is the actions or decisions in economic interactions of a whole society, whether performed economically or non-economically. This definition is used when we focus on what and how the “performance of the economic interactions” would be justified as economically or non-economically.
- (3) *Ekonomi Pancasila* as ***Pancasila Economics*** (*noun*) is the subject that studies *Ekonomi Pancasila* as for the (1) and (2) meanings. This definition is used when we study about *Ekonomi Pancasila* focusing on the human behavior, attitudes, and values related to the (1) and (2) definitions.

The definitions (meanings and usages) above are the “necessary conditions”, we need “sufficient conditions” to be a complete and integrated definition of “*Ekonomi Pancasila of Lesehan Culinary*” as follows.

Ekonomi Pancasila of Lesehan Culinary generally can be defined as:

“The set of economic interactions of all participants of the lesehan culinary (as a whole society) on the ground of the moral and values adhered to Pancasila.”

The phrase of “on the ground of the moral and values adhered to *Pancasila*” means that the first sila (*Ketuhanan Yang Maha Esa* – The belief in the One and Only God) is the first ground of how should the individuals as participants of *lesehan* (regardless the individual’s religious and belief adhered) behaving fit and properly into the next four silas, i.e., *Kemanusiaan yang Adil dan Beradab* (Just and Civilized Humanity), *Persatuan Indonesia* (The Unity of Indonesia), *Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan Perwakilan* (Democracy Guided by the Inner Wisdom of Deliberations Amongst Representatives), and *Keadilan Sosial bagi Seluruh Rakyat Indonesia* (Social Justice for All of the People of Indonesia) (**Appendix A:** (a) & (b)).

For the specific definitions, it would be depending upon the basis of (1) the focus of the study, (2) the paradigm or perspective, and (3) the conception, view, or version of economics we will use. The first is concerns with the three possibility foci of the study as already defined above. The second is concerns with the orthodoxy or heterodoxy paradigm/perspective economics. The third is concerns with “economics” itself, whether it will be viewed as “domain-focused”/“field-determined”, or “scarcity-based”/“disciplined-based” (see the detailed comparison in Crespo, 2007, 2011, 2013a, 2013b). Based on theoretical and empirical analyses in the previous sections, I believe that heterodox economics (i.e., institutionalist and feminist paradigms), and the version of economics as the “domain-focused/field-determined” would be relevant and appropriate perspectives to study *lesehan* culinary within the context of *Ekonomi Pancasila*. The following specific definitions are generated from the perspective of the theory of social provisioning and instituted process (institutionalist economics) and the theory of caring economics (feminist) on the ground of *Ekonomi Pancasila* (as the domain-focused/field-determined) (See Table 1 & Figure 8).

The first definition – *institutional economics*:

“A lesehan culinary within the context of Ekonomi Pancasila is the social provisioning and instituted process of reciprocity, redistribution, and exchange of the consumption processes with the two main purposes that mutually accomplished: (a) discussing the problem to reach a set of consensus, while (b) enjoying eating and drinking culinary available at the site.”

→ *The domain/field is pluralistic economy/pluralism economic in the provisioning and instituted processes of consumption.*

The second definition – *feminine economics*:

“A lesehan culinary within the context of Ekonomi Pancasila is the caring economic for all participants of lesehan to support the accomplishment in (a) discussing the problem to reach a set of consensus, and (b) enjoying eating and drinking culinary available at the site.”

→ *The domain/field is pluralistic economy/pluralism economic in the deployment of caring economics.*

Lesehan Culinary as the fit and proper medium, means, as well as vehicle in practicing *Ekonomi Pancasila*

The general and specific definitions of a *lesehan* culinary within the context of *Ekonomi Pancasila* are finally can be united into one proposition that “*Lesehan* culinary as the fit and proper medium, means, as well as the vehicle in practicing *Ekonomi Pancasila*.” This can be configured into the following figure.

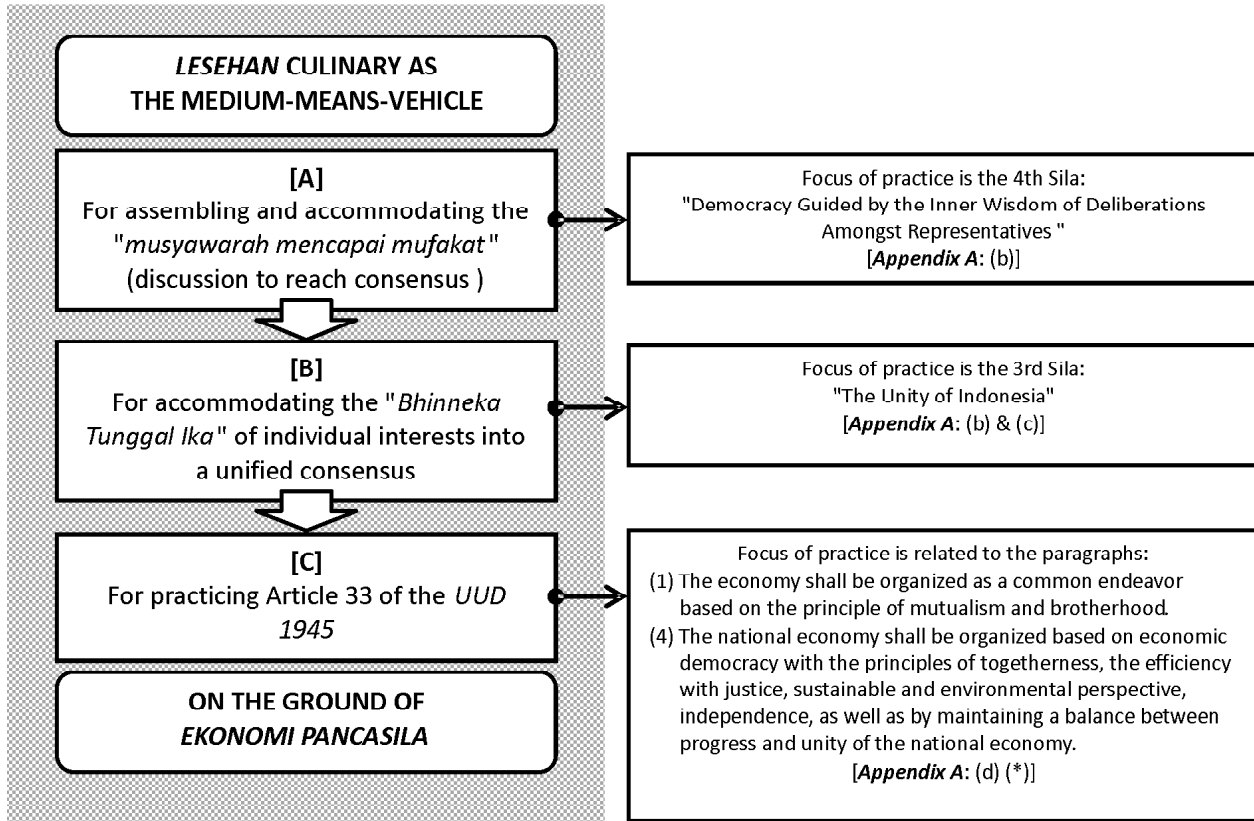


Figure 8: The *lesehan* culinary as the medium, means, as well as vehicle in practicing *Ekonomi Pancasila*

Based on the configuration above, it would be plausible also to say that any *lesehan* culinary (as long as the five basic conditions and situations embedded as stated in the sub-section “The typical *lesehan* culinary situation that is being studied”) would also be the fit and proper manifestation of pluralistic economy and economic pluralism in the Indonesian context.

6. CONCLUSIONS AND THE INTERIM NOTES

Three main conclusions can be drawn from this preliminary unobtrusive research towards the pluralistic economy and economic pluralism of a *lesehan* culinary in the Indonesian context. First, that the existence and dynamics of the pluralistic economy and economic pluralism within a *lesehan* culinary in Indonesia can be revealed and justified from the perspective of Soler Miralles’ three strata of economy-reality. Second, that existence and dynamics of the pluralistic economy and economic pluralism within a *lesehan* culinary can be revealed further by employing the perspective from heterodox economics (institutional economics and feminine economics). From the lens of heterodox economics we can see through that a *lesehan* culinary

is not just a group of people sitting and enjoying to eat together, but it is an entity wherein social provisioning and caring for people processes effectively convey and accommodate the so-called “*musyawarah mencapai mufakat*” (discussion to reach consensus). Third, from the delineation of how to contextualize economic of a *lesehan* culinary within the perspective of *Ekonomi Pancasila*, *Bhinneka Tunggal Ika*, and Article 33 of the *UUD 1945*, this study comes to the conclusion that a *lesehan* culinary can be both (1) the fit and proper medium-means-vehicle in practicing *Ekonomi Pancasila*, and (2) the fit and proper medium-means-vehicle manifestation of the pluralistic economy and economic pluralism in Indonesia.

Three interim notes below shall be considered first before proceeding to test the rigorously the plausibility of the definitions a *lesehan* culinary both as the manifestation of the pluralistic economy and economic pluralism in the context of Indonesia and as the medium, means, as well as vehicle for practicing *Pancasila*, *Bhinneka Tunggal Ika*, and Article 33 of the *UUD 1945*. Firstly, not every *lesehan* culinary is automatically the manifestation of the pluralistic economy and economic pluralism since there lots of such *lesehan* culinaries just as the forms of sitting and eating together with the absent of the five basic principles aforementioned. Secondly, to be the fit and proper medium-means-vehicle for practicing *Ekonomi Pancasila*, two important points have to remind to the teachers and curriculum developers in economics subject matter, and researchers as well as Indonesian economists that (1) the *Ekonomi Pancasila* is holistically and appropriately perceived from the perspective of heterodox economics, not from orthodox or mainstream economics; and (2) the *Ekonomi Pancasila* for this moment is in the Indonesian context. Lastly, for all scholars who are interested in exploring and developing further, it is necessary to take a look first on the “*Retrospectives On the Definition and Economics*” (Backhouse & Medema, 2009) and the proper positioning of Indonesian economists as depicted succinctly by Sri-Edi Swasono in **Appendix B**.

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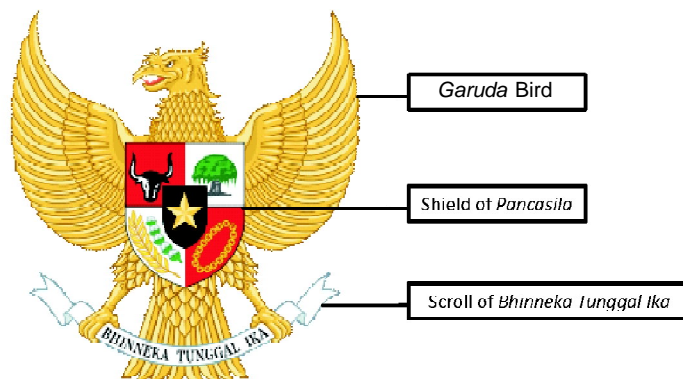
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Appendix A

(a) Garuda Pancasila as the national emblem of the Republic of Indonesia (Wikipedia, 2016a)



(b) The Shield and Symbols of Pancasila (Wikipedia, 2016b)

	<p>Shield is a martial symbol, standing for the defence of the country. It is divided into five sections: a background divided into quarters, coloured red and white (the colours of the national flag) in a checkerboard pattern; and a smaller, concentric shield, black in the background. A thick, black line lies horizontally across the shield, symbolising the equator which passes through the Indonesian archipelago.</p>
	<p>Star – the First Sila The black shield bearing the golden star at centre corresponds to the first <i>Pancasila</i> principle: "Belief in One Supreme God" (<i>Ketuhanan yang Maha Esa</i>).^(a) The colour black represents the colour of nature. Upon this shield at the centre is a golden, five-pointed star. This is a symbol common not only among Indonesia's sanctioned faiths of Islam, Christianity, Hinduism and Buddhism but of the secular ideology of socialism as well.</p>
	<p>Chain – the Second Sila In the bottom right quarter, on a red background, is a chain made up of the square and round links. This chain represents successive human generations, with the round links representing women and the square links representing men. There are 9 round links and 8 square links, together they sum the number 17. The chain corresponds to the second principle of the Pancasila, the principle of "Just and Civilized Humanity" (<i>Kemanusiaan yang Adil dan Beradab</i>).</p>
	<p>Tree – the Third Sila At the upper right quarter, on a white background, is the banyan tree (Indonesian: <i>beringin</i>). This symbol corresponds to the third <i>Pancasila</i> principle, the principle of "The Unity of Indonesia" (<i>Persatuan Indonesia</i>). The banyan is known for having expansive above-ground roots and branches. The Republic of Indonesia, as an ideal conceived by Sukarno and the Nationalists, is one country out of many far-flung cultural roots.</p>
	<p>Bull – the Forth Sila In the upper left quarter, on a red background, is the head of the Javanese wild bull, the <i>banteng</i>. This represents the fourth principle of <i>Pancasila</i>, the principle of "Democracy that is Guided by the Inner Wisdom in the Unanimity Arising Out of Deliberations Amongst Representatives" (<i>Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan-Perwakilan</i>).^(b)</p>
	<p>Rice and Cotton – the Fifth Sila In the lower left quarter, on a white background, are a gold-and-white paddy and cotton. These represent the fifth <i>Pancasila</i> principle, the principle of "Social Justice for the Entire People of Indonesia" (<i>Keadilan Sosial bagi Seluruh Rakyat Indonesia</i>). The rice and cotton represent sustenance and livelihood. There are 17 seeds of rice and 5 cotton buds.^(c)</p>

In Lindsey's article the translations are slightly differed as follows:

- (a) The belief in the One and Only God.
 - (b) Democracy Guided by the Inner Wisdom of Deliberations Amongst Representatives.
 - (c) Social Justice for All of the People of Indonesia.
- See Tim Lindsey, Indonesia Constitutional Reform: Muddling Towards Democracy. *Singapore Journal of International & Comparative Law* (2002), 6, p. 278.

(c) The *Bhinneka Tunggal Ika* (Wikipedia, 2016c)

The phrase "*Bhinneka Tunggal Ika*" is quoted from an *Old Javanese* poem *Kakawin Sutasoma*, written by Mpu Tantular during the reign of the Majapahit kingdom sometime in the 14th century, under the reign of King Rājasanagara, also known as Hayam Wuruk. *Kakawin* contains epic poems written in metres. It is inscribed in the Indonesian national symbol, *Garuda Pancasila* (written on the scroll gripped by the *Garuda's* claws), and is mentioned specifically in Article 36A of the *UUD 1945*. *Bhinneka Tunggal Ika* is translated in Indonesian: "*Berbeda-beda tetapi tetap Satu*", or in English: "Unity in Diversity"

The quotation comes from canto 139, stanza 5. The full stanza reads as follows:

*Rwāneka dhātu wimuwus Buddha Wiswa,
Bhinnēki rakwa ring apan kena parwanosen,
Mangka ng Jinatwa kalawan Siwatatwa tunggal,
Bhinnēka tunggal ika tan hana dharma mangrwa.*

Translation

It is said that the well-known Buddha and Shiva are two different substances.

They are indeed different, yet how is it possible to recognise their difference at a glance, since the truth of Jina (Buddha) and the truth of Shiva is one.

They are indeed different, but they are of the same kind, as there is no duality in Truth.

This translation is based, with minor adaptations, on the critical text edition by Dr. Soewito Santoso (1975: 578).

(d) The UUD 1945: Chapter XIV National Economy and Social Welfare, Article 33

<i>Indonesian</i>	<i>English</i>
<p><i>Bab XIV</i> Perekonomian Nasional dan Kesejahteraan Sosial <i>Pasal 33</i></p>	<p><i>Chapter XIV</i> National Economy and Social Welfare <i>Article 33</i></p>
<p>(1) Perekonomian disusun sebagai usaha bersama berdasarkan atas asas kekeluargaan.</p> <p>(2) Cabang-cabang produksi yang penting bagi negara dan yang menguasai hajat hidup orang banyak dikuasai oleh negara.</p> <p>(3) Bumi dan air dan kekayaan alam yang terkandung di dalamnya dikuasai oleh negara dan dipergunakan untuk sebesar-besarnya kemakmuran rakyat.</p> <p>(4) Perekonomian nasional diselenggarakan berdasarkan atas demokrasi ekonomi dengan prinsip kebersamaan, efisiensi berkeadilan, berkelanjutan, berwawasan lingkungan, kemandirian, serta dengan menjaga keseimbangan kemajuan dan kesatuan ekonomi nasional.</p> <p>(5) Ketentuan lebih lanjut mengenai pasal ini diatur dalam undang-undang.</p>	<p>(1) The economy shall be organized as a common endeavor based on the principle of the family system.^(*)</p> <p>(2) Production branches which are important for the state and which affect the livelihood of the people at large shall be controlled by the state.</p> <p>(3) The land and water and the natural resources contained therein shall be controlled by the state and shall be used for the greatest prosperity of the people.</p> <p>(4) The national economy shall be organized based on economic democracy with the principles of togetherness, the efficiency with justice, sustainable and environmental perspective, independence, as well as by maintaining a balance between progress and unity of the national economy.</p> <p>(5) Further provisions concerning the implementation of this article shall be regulated by law.</p>

Source: MPR R.I. (2002), *Sekretariat Negara R.I. (n.d.)*.

For the comprehensive analysis, critiques, and complete translation in the English version of the 1945 Constitution of the Republic of Indonesia see Tim Lindsey, *Indonesia Constitutional Reform: Muddling Towards Democracy*. *Singapore Journal of International & Comparative Law* (2002), 6, pp. 244-301.

For the specific analysis toward legal case since the amendment of Article 33 see also Simon Butt & Tim Lindsey in: "Economic Reform when the Constitution Matters: Indonesia's Constitutional Court and Article 33 of the Constitution." *Legal Studies Research Paper No. 09/29*, May 2009. Sydney: Sydney Law School, The University of Sydney.

(*) The translation of the terms "*berdasarkan asas kekeluargaan*" to be "based on the principle of the family system" (in paragraph (1)) according to Sri-Edi Swasono is not appropriate, it should be translated as "*based on mutualism and brotherhood*." This translation is applied in Figure 9. The details of logical reasoning see Sri-Edi Swasono, e.g., in:

(a) "*Keparipurnaan Ekonomi Pancasila: Menegakkan Ekonomi Pancasila*." Paper presented at the *Kongres Pancasila*. UGM in collaboration with Mahkamah Konstitusi, Yogyakarta, May 30- Juni 1, 2009.

(b) *Indonesia dan Doktrin Kesejahteraan Sosial: Dari Klasikal dan Neoklasikal sampai ke The End of Laissez-Faire*. Jakarta: Perkumpulan Pra Karsa, 2010. Pp. 48-55.

Appendix B

Repositioning Indonesian Economists within the Competing Paradigms

Indonesian economists, where are you in?

ECONOMICS AS MORAL SCIENCE

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Morality Dimensions of Economics:

- Moral sentiments (*homo economicus* vs *homo ethicus*)
- Ideology: mutualism & brotherhood vs liberalism & individualism
- Justice, fairness, equity, goodness, goodwill, altruism
- Equality, humanity, solidarity, non-usurious, religious values
- Competition, cooperation, cooptation
- Liberty and the pursuit of happiness vs societal welfare and social justice
- Nationalism

COMPETITIVISM <i>(homo economicus-based economics)</i>	COOPERATIVISM <i>(homo ethicus-based economics)</i>
<p><i>Competition-Based Economics</i> Neoclassical economics (dominantly capital-centered):</p> <ul style="list-style-type: none"> - Individualism/liberalism/capitalism - Free market - Growth-oriented - Free competition-based economics (self-interest) - <i>Homo economicus</i> ("<i>homo homini lupus</i>") - Efficiency by competition: free exit/free entry - Orientation: growth, economic added-value - Efficiency by free competition/free market - Economic motive: profit → privatization - Globalization: <ul style="list-style-type: none"> - the winner-take-all market - zero-sum society/the winner-take-all society - Globalization, American domination/Americanization and Washington Consensus 	<p><i>Cooperation-Based economics</i> Mutualism/brotherhood economics (dominantly people/human-centered):</p> <ul style="list-style-type: none"> - Cooperation-based economics (mutual-interest) - The end of <i>laissez-faire</i> - Employment-oriented - Religious-socialism, pursue of happiness - <i>Homo socius, homo religious, homo humanus, homo Khalifatullah, homo tat-twan asi</i> - Efficiency by cooperation: collective efforts, sinergism - Orientation: societal welfare, socio-economic added-value, employment takes care of growth - Cooperation/mutual self-help: grassroots economy, grassroots cooperatives (<i>ekonomi kerakyatan</i>) - Economic motive: social benefit - Global solidarity/mutuality - Just and fair economic cooperations/associations: APEC, AFTA, NAFTA, etc.
<p><i>Controlled competition-based economics</i> <i>(homo economicus vs homo socius)</i> Controlled competition-based economics/Early Structuralism:</p> <ul style="list-style-type: none"> - Socio-economic transformation - Restructuralization/equity-based system - Economic planning, growth-oriented - State enterprises as agent of development and progress (predominant) - Social market system (beconsidered) - The end of <i>laissez-faire</i> - Managed/controlled market - Orientation: welfare, redistribution, equity, equality — employment takes care of growth - Economic independency/interdependency - Non-discriminatory — partialism to the weak - People empowerment/prevent disempowerment (altruism-philanthropic) - Non-exploitative/prevent impoverishment (altruism-philanthropic) - Socialism (marxism/non-marxism) Fully controlled economy: <ul style="list-style-type: none"> - (To the extreme: communism) 	<p><i>Economic Democracy</i> <i>(structuralism, the end of laissez-faire)</i> Participatory-emancipatory-based economy:</p> <ul style="list-style-type: none"> - Removing economic subordination - Mutualism & brotherhood economy - Cooperation-based economy, grass-roots economy (<i>ekonomi kerakyatan</i>), employment-oriented - The end of <i>laissez-faire</i> - Orientation: societal welfare, redistribution, equity, equality, humanity - Economic democracy: structuralism - "<i>Pancasilanomics</i>": mutualism & brotherhood - "<i>Pasal 33</i>" economic system (socio-nationalism & socio-democracy), economic planning - People empowerment/prevent disempowerment - Non-exploitative/prevent impoverishment - Go public/collective ownership - "<i>Syariah</i>", non-usurious economic system (Q59:7) - Genuine NES vs <i>cultuurstielse</i> (forced cultivation) - Triple-Co (co-ownership, co-determination, co-responsibility). ESOP (Employee Stock Ownership) - State enterprises as agent of development and agent of progress (predominant) - <i>Alle Menchen werden Brüder</i>, the brotherhood of men - People-based Socio-Economic Development Planning

You are in here

The 3rd quadrant should be the focus of orientation not only for Indonesian economists, but also for all scholars, teacher-educators, and students who are willing to bring *Ekonomi Pancasila* into reality. (Detailsof reasonand description can be found in Sri-Edi Swasono (2012b). "Meluruskan Penyelewengan Mandat Konstitusi: Pancasila Nasionalisme Pasal 33 UUD 1945 Menolak Neoliberalisme." *Kuliah Umum Universitas Negeri Malang*, 4 Juli 2012. Pp. 17-23 & *Lampiran 1*.)