



Monoplural Humanity and Social Resilience: A Reactualisation of Notonagoro's Philosophical Framework for Understanding Social Resilience in Indonesian Communities

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Abstract

Indonesia is characterized by a high degree of diversity in terms of ethnicity, religion, culture, and socio-political orientation. Amid the growing challenges of polarization, social segregation, and identity fragmentation in the digital era, the question of what sustains Indonesia's social resilience has become increasingly significant. This article aims to reinterpret the concept of the monoplural human being developed by Notonagoro as a philosophical foundation for understanding social resilience in Indonesian society. The study employs a library research method using a philosophical-interpretive approach to Notonagoro's works and contemporary literature on social resilience and pluralism. The findings indicate that the concept of the monoplural human being not only explains the nature of human existence as a unified entity encompassing multiple dimensions, but also provides a conceptual framework for constructing a social order capable of managing differences without sacrificing integration. Based on these findings, the article proposes the concept of a monopluralistic social order as a model of social relations that bridges diversity and social cohesion. From this perspective, social resilience is grounded not in homogeneity but in society's capacity to preserve unity amid plurality. The article contributes to the revitalization of Notonagoro's thought as a source of social theory rooted in Pancasila philosophy and demonstrates its relevance for explaining the resilience of contemporary Indonesian society.

Keywords: *Monoplural human being, monopluralistic order, Notonagoro, Pancasila philosophy, social resilience.*

Abstrak

Indonesia merupakan masyarakat yang ditandai oleh tingkat keberagaman yang tinggi, baik dalam aspek etnis, agama, budaya, maupun orientasi sosial-politik. Di tengah meningkatnya gejala polarisasi, segregasi sosial, dan fragmentasi identitas pada era digital, pertanyaan mengenai sumber ketahanan sosial Indonesia menjadi semakin relevan. Artikel ini bertujuan untuk mereaktualisasi konsep manusia monopluralis yang dikembangkan oleh

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Notonagoro sebagai landasan filosofis dalam memahami ketahanan sosial masyarakat Indonesia. Penelitian ini menggunakan metode kajian kepustakaan dengan pendekatan filosofis-interpretatif terhadap karya-karya Notonagoro serta literatur kontemporer mengenai ketahanan sosial dan pluralisme. Hasil kajian menunjukkan bahwa konsep manusia monopluralis tidak hanya menjelaskan hakikat manusia sebagai kesatuan yang mengandung berbagai dimensi yang berbeda, tetapi juga menyediakan kerangka konseptual bagi pembentukan tatanan sosial yang mampu mengelola perbedaan tanpa kehilangan integrasi. Berdasarkan temuan tersebut, artikel ini mengajukan konsep tatanan monopluralistik sebagai model relasi sosial yang menjembatani keberagaman dengan kohesi sosial. Dalam perspektif ini, ketahanan sosial tidak bertumpu pada keseragaman, melainkan pada kemampuan masyarakat mempertahankan kesatuan di tengah pluralitas. Kontribusi artikel ini terletak pada pengembangan kembali pemikiran Notonagoro sebagai sumber teori sosial berbasis filsafat Pancasila yang relevan untuk menjelaskan resiliensi masyarakat Indonesia kontemporer.

Kata Kunci: Filsafat Pancasila, ketahanan sosial, manusia monopluralis, Notonagoro, tatanan monopluralistik.

Introduction

Indonesia is a nation built on the foundation of diversity. Diversity in ethnicity, religion, language, culture, and socio-political orientation is an inherent characteristic that shapes Indonesia's national identity (Soekanto, 2017). From a historical perspective, this diversity is not only a social reality but also the basis for the emergence of a national consensus manifested in Pancasila (Latif, 2018). However, developments in contemporary society indicate that pluralism does not always go alongside social integration. The increase of political polarization, the rise of political identity, the spread of disinformation through digital media, and the emergence of various forms of intolerance demonstrate that social cohesion in Indonesian society faces increasingly complex challenges.

These conditions make social resilience an increasingly important issue in the life of the nation and state. Social resilience refers to a society's ability to maintain stability, solidarity, and the sustainability of its social system when facing various pressures, conflicts, or rapid social changes (Keck & Sakdapolrak, 2013; Parsons, 1951; Schweitzer et al., 2022). In the Indonesian context, social resilience is not only related to a society's ability to overcome crises but also to its ability to maintain unity amid the diversity that is a defining characteristic of the nation. As highlighted by Nasikun (2013), maintaining unity amid diversity is the key foundation that determines the resilience and integrity of Indonesia's social system. Therefore, discussions on social resilience cannot be separated from efforts to understand the philosophical foundations that allow diversity to remain within the framework of national integration.

So far, studies on social resilience have been developed primarily from the perspectives of sociology, political science, and development studies. Various studies identify social capital, community participation, institutional capacity, and social networks as the primary factors determining a society's level of resilience (Fukuyama, 1995; Putnam, 2000). Although these approaches make significant contributions, they tend to view humans solely as social actors and have not adequately explained the anthropological foundations that enable the formation of social cohesion in a diverse society. As a result, the philosophical dimension regarding the nature of humanity as the foundation of communal life is often overlooked in discussions of social resilience.

In the Indonesian context, the need for such a philosophical foundation can be found in the Pancasila philosophy developed by Notonagoro (1987, 1988) and further contextualized in Indonesian philosophical discourse (Setiardja, 1994). As one of the leading figures in Pancasila philosophy, Notonagoro sought to explain the ontological foundation of the Indonesian people through the concept of the “monopluralist human.” According to Notonagoro (1987, 1988), human beings are a composite unity, that is, a fusion of physical and spiritual aspects, the individual and the social, and the personal being and the creature of God. This diversity is not understood as conflicting elements but rather as a whole and integral unity. Thus, plurality is an inherent part of human nature itself.

The concept of the monopluralist human holds an important position in the philosophy of Pancasila because it serves as the foundation for understanding the relationship between the individual and society. Human beings are not viewed as individuals standing apart from their community, as in the tradition of liberal individualism, nor are they completely subsumed into the collective, as in the tradition of extreme collectivism. Human beings are understood as individuals who possess both freedom and social responsibility. Therefore, harmonious social relationships are not built by eliminating differences, but rather through the recognition of diversity within a unified shared life.

A number of studies published in the field of Pancasila Education and citizenship education indicate that Notonagoro's ideas remain relevant for explaining the pluralistic nature of Indonesian society and reinforcing national paradigms (Sutono, 2015; Winarno, 2020). Studies in the field of Pancasila Education affirm that the values of unity, humanity, and mutual cooperation embodied in Pancasila play a crucial role in maintaining an inclusive and democratic social life. Furthermore, research published in *Civis: Jurnal Ilmiah Ilmu Sosial dan Pendidikan* indicates that strengthening Pancasila values contributes to fostering anti-discriminatory attitudes, social cooperation, and the development of civic character through educational and youth activities (Astuti et al., 2026; Maharani et al., 2026).

Nevertheless, most of these studies still treat the concept of the “monopluralist human” as the normative foundation of education and have not yet developed it as a theoretical framework to explain social resilience. In other words, there is a gap between philosophical anthropological studies of Pancasila and studies of social resilience that have emerged in contemporary social sciences. In fact, if human beings are inherently monopluralistic, then the society formed through interpersonal relationships also possesses a monopluralistic character. From this perspective, diversity is not a condition that threatens social integration, but rather an ontological condition that actually enables the formation of a dynamic and resilient communal life.

Based on this argument, this article seeks to reinterpret the concept of the monopluralist human being in Notonagoro’s thought as the philosophical foundation of Indonesia’s social resilience. This article proceeds from the assumption that Indonesian society’s ability to maintain social cohesion stems not primarily from uniformity of identity, but rather from the ability to manage diversity within an integrated social order. To explain this, this article develops the concept of a “monopluralistic order” as a conceptual model that bridges the relationship between human nature, social structure, and social resilience.

Method

This study is a literature review (Zed, 2018) aimed at examining the relevance of the concept of the “monopluralist human” in Notonagoro’s thought as a philosophical foundation for the social resilience of Indonesian society. All data used are secondary data obtained from various literature sources, including Notonagoro’s primary works as well as scholarly literature discussing the philosophy of Pancasila, philosophical anthropology, pluralism, social cohesion, and social resilience.

The primary data sources in this study include Notonagoro’s works, particularly *Pancasila: Dasar Filsafat Negara* (Notonagoro, 1987) and *Pancasila Secara Ilmiah Populer* (Notonagoro, 1988). The secondary data sources were obtained from national and international journal articles, academic books, scientific proceedings, and research documents relevant to the themes of the “monopluralist human” and social resilience. Literature was collected through searches of academic databases such as Google Scholar, Garuda, Dimensions, and Scopus. This study employs a philosophical hermeneutic approach (Gadamer, 2004). This approach was chosen because it allows the researcher to understand and interpret the conceptual meanings contained in Notonagoro’s thought, while simultaneously relating them to the contemporary social context. From a philosophical hermeneutic perspective, understanding

does not stop at reproducing the historical meaning of a text but also involves a dialogic process between the text, the interpreter, and the contemporary context, thereby producing new interpretations that remain rooted in the author's original ideas.

Data analysis was conducted qualitatively through procedures of data condensation, display, and conclusion drawing (Miles et al., 2020) in three main stages. First, the interpretation stage, which involved identifying and understanding the key concepts in Notonagoro's thought, particularly regarding the nature of the monopluralist human being. Second, the conceptual analysis stage, which involved elucidating the logical relationships between the elements of the concept of the monopluralist human being and theories regarding social cohesion and social resilience. Third, the theoretical reconstruction stage, which involves developing a conceptual synthesis in the form of a monopluralistic framework as a model that explains how diversity can serve as the foundation for the formation of social resilience in Indonesian society.

To ensure academic validity, this study employs source triangulation by comparing Notonagoro's primary works with various contemporary studies on the philosophy of Pancasila, pluralism, and social resilience. Through this procedure, the study is expected to produce a systematic and consistent interpretation that holds theoretical relevance for the development of Pancasila philosophy studies within the context of contemporary Indonesian society.

Discussion

The Concept of the Monopluralist Human According to Notonagoro's Thought

Notonagoro's concept of the "monopluralist human" is one of the ontological foundations of Pancasila philosophy (Notonagoro, 1987, 1988). This concept was developed to explain the nature of human beings as creatures that possess both unity and diversity within themselves. According to Notonagoro, human beings cannot be understood in a partial manner, merely as individual beings, social beings, or biological beings, but rather as a unified whole comprising various interrelated dimensions.

Notonagoro (1987) explains that the essence of humanity consists of three main elements: natural constitution, natural attributes, and natural status. Human natural constitution consists of physical and spiritual elements. The physical element encompasses the material dimension that enables humans to live and develop biologically, while the spiritual element includes intellect, emotion, and will, which distinguish humans from other creatures.

In addition to possessing a monodualistic natural constitution, humans also possess natural attributes as both individual and social beings. As individuals, humans possess

uniqueness, freedom, and personal responsibility. Yet at the same time, humans cannot live in isolation and always require interaction with others in social life. Therefore, human existence is always situated within a relationship with others.

Furthermore, humans also hold a natural status as free individuals and, at the same time, as creatures of the One and Only God (Notonagoro, 1988). This status indicates that human freedom is not absolute but exists within the framework of moral responsibility and higher values. From this perspective, humans are understood as beings who possess dignity as well as ethical obligations toward their fellow human beings and their environment.

Based on this discussion, the concept of the “monopluralist human” demonstrates that plurality is an inherent part of human nature. The diversity of the elements that constitute a human being does not result in conflict but rather forms a complete and integral unity. Thus, the “monopluralist human” embodies a balance between individuality and sociality, freedom and responsibility, as well as the material and spiritual dimensions of human life.

Table 1. The Structure of the Monopluralist Human According to Notonagoro

Aspect	Elements
The Structure of Nature	Physical and Spiritual
The Characteristics of Nature	Individual and Social
The Status of Nature	A free individual and a creation of God
The Essence of Relationships	Unity in Diversity
The Fundamental Principle	Integration Without Eliminating Differences

Social Resilience in Contemporary Literature

The literature on social resilience indicates that this concept has evolved in response to various forms of social change and disruption faced by modern societies (Keck & Sakdapolrak, 2013; Schweitzer et al., 2022). Social resilience is generally understood as the ability of a community or society to endure, adapt, and recover when facing social, economic, political, or environmental pressures.

Over time, social resilience has come to be understood not merely as the ability to withstand crises, but also as the capacity to maintain social cohesion, solidarity, and the continuity of a society’s social functions (Chan et al., 2006; Durkheim, 2014). Consequently, various studies identify social trust, solidarity, civic participation, and social capital as key elements in fostering social resilience (Fukuyama, 1995; Putnam, 2000).

Studies on social resilience also reveal a close relationship between diversity and social integration. Societies with high levels of social cohesion tend to be better able to manage conflicts, foster cooperation, and maintain social stability compared to societies experiencing social fragmentation (Chan et al., 2006). In this context, social cohesion is understood as the ability of diverse groups to coexist within an integrated social system.

In Indonesia, discussions on social resilience are often linked to the values of Pancasila, mutual aid (gotong royong), tolerance, and a spirit of nationalism (Latif, 2018; Setiardja, 1994; Sutono, 2015). Various studies indicate that these values serve as social glue, enabling society to maintain unity amid cultural, religious, and social identity diversity. Thus, Indonesia's social resilience is determined not only by institutional factors but also by the existence of shared values that form the foundation of social life.

Based on a review of the literature, several key elements consistently emerge in the concept of social resilience: adaptability, social cohesion, solidarity, social trust, and the community's capacity to manage differences. These elements indicate that social resilience is not synonymous with social uniformity but rather with the ability to maintain integration amid diversity.

Table 2. Dimensions of Social Resilience in the Literature

Dimension	Description
Adaptation	The ability to adjust to change
Social Cohesion	The ability to maintain unity
Solidarity	The willingness to help one another
Social Trust	The level of trust among community members
Managing Diversity	The ability to manage diversity constructively

Findings from the literature review indicate that both the concept of the “monopluralist human” and the concept of social resilience regard diversity as an integral part of human and social life. This commonality serves as the basis for further examination of the relationship between the two concepts in the context of Indonesian social life.

From the Monopluralist Concept of Humanity to a Monopluralistic Order

The concept of the monopluralist human put forward by Notonagoro (1987, 1988) is essentially an ontological explanation of the nature of humanity. Through this concept, Notonagoro rejects the reductionist view that sees humans merely as individuals or as part of a collective. Human beings are understood as a unity that encompasses various distinct dimensions yet remains integrated into a single, holistic existence.

In the context of Pancasila philosophy, this concept has implications that extend beyond the study of philosophical anthropology (Setiardja, 1994). If human beings are, in essence, monopluralistic beings, then society, which is formed through interpersonal relationships, also possesses a similar character. Society cannot be understood as a collection of fully autonomous individuals, nor can it be understood as a collective entity that erases individual identities. Thus, social life is a space where difference and unity coexist simultaneously, echoing foundational theories on social differentiation and justice in pluralistic settings (Rawls, 1999; Soekanto, 2017; Walzer, 1983).

These implications open the possibility of developing a concept referred to in this article as the monopluralistic order. A monopluralistic order refers to a social structure that recognizes diversity as an ontological condition of society, yet simultaneously maintains integration through shared values. Within this order, difference is not a deviation to be eliminated, but rather a constitutive element that enables social life to unfold dynamically.

This understanding holds strong relevance to the character of Indonesian society. As Nasikun (2013) observed, from its very inception, Indonesia was not built on the principle of ethnic, religious, or cultural homogeneity. Rather, the Indonesian nation was born out of a collective consciousness to foster unity amidst diversity (Latif, 2018). Therefore, diversity is not an external challenge for Indonesia, but rather an integral part of the nation's own social identity.

From this perspective, the concept of a monopluralistic order can be understood as a social extension of the concept of the monopluralist individual. Just as individuals integrate various distinct elements within themselves, society also integrates diverse identities, interests, and social orientations into a shared life grounded in collective values.

Monopluralistic Order and Social Cohesion

One concept frequently used in the study of social resilience is social cohesion (Chan et al., 2006). Social cohesion refers to the ability of community members to maintain harmonious relationships, foster a sense of belonging, and cooperate in achieving common goals.

Contemporary literature indicates that social cohesion does not require shared identities. On the contrary, social cohesion is put to the test precisely when a society faces high levels of diversity. In pluralistic societies, social cohesion depends on the ability of individuals and groups to develop trust, tolerance, and cooperation across identities (Fukuyama, 1995; Putnam, 2000).

At this point, the concept of a monopluralistic order offers a different perspective. While some theories of social cohesion are based on an analysis of intergroup relations, the monopluralistic order is grounded in the ontological assumption that plurality is an inherent part of human nature and society (Notonagoro, 1987). Thus, social cohesion is not the result of eliminating differences, but rather the ability to manage differences within a framework of unity.

This view aligns with the principle of “Bhinneka Tunggal Ika”, which serves as one of the foundations of national life in Indonesia (Latif, 2018). Unity is not understood as uniformity, but rather as the ability to sustain communal life amidst diversity. Within this framework, social cohesion emerges when various social groups recognize the existence of other groups as legitimate parts of the same political community, ensuring equal spheres of recognition and fairness (Rawls, 1999; Walzer, 1983).

Therefore, the monopluralistic order not only explains the existence of diversity but also explains the normative mechanisms that enable that diversity to foster social integration. The values of Pancasila serve as a common ground that connects various social identities without erasing their respective characteristics.

The Relevance of Monopluralism to Indonesia’s Social Resilience

In various studies, social resilience is often linked to a society’s ability to cope with crises, conflicts, or rapid social change (Keck & Sakdapolrak, 2013; Parsons, 1951; Schweitzer et al., 2022). However, this ability is not determined solely by economic and institutional factors. Social resilience also depends on the quality of relationships among members of society, social solidarity (Durkheim, 2014), and the existence of values capable of maintaining social cohesion (Chan et al., 2006).

The Indonesian context shows that various contemporary challenges, such as political polarization, intolerance, digital disinformation, global cultural shifts (Suneki, 2012), and identity fragmentation, have the potential to weaken social integration. The “echo chamber” phenomenon in digital media, for example, encourages individuals to interact more frequently with like-minded groups, thereby narrowing the space for social dialogue. As a result, differences are increasingly perceived as threats rather than as a natural part of communal life.

In such a situation, the concept of the “monopluralist human” offers a relevant philosophical foundation for strengthening social resilience. If every individual is understood as a being who inherently possesses both individual and social dimensions (Notonagoro, 1987), then social relations cannot be built on the principle of identity exclusivity. Instead,

social life must be oriented toward recognizing the existence of others as fellow human beings possessing equal dignity.

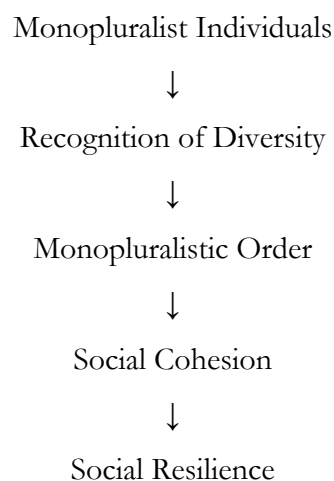
This recognition serves as the foundation for the development of social trust, solidarity, and cooperation, which are key elements of social resilience (Fukuyama, 1995; Putnam, 2000). In other words, social resilience does not arise solely from the strength of state institutions, but also from society's ability to internalize values that enable communal life to continue amidst differences.

From the perspective of Pancasila philosophy, Indonesia's social resilience does not rely on social homogenization. Efforts to standardize identities actually have the potential to lead to social exclusion and conflict. Instead, social resilience flourishes when diversity is accepted as a fundamental condition of community life and is managed through the values of humanity, unity, deliberation, and social justice embodied in Pancasila (Latif, 2018; Sutono, 2015; Winarno, 2020).

A Conceptual Model of Social Resilience Based on Monopluralism

Based on an interpretation of Notonagoro's ideas and an examination of social resilience, this article proposes a conceptual model that explains the relationship between monopluralist individuals and social resilience.

The model can be described as follows:



This model demonstrates that social resilience does not emerge directly but rather through a series of social processes rooted in an understanding of human nature. The monopluralist human being fosters recognition of diversity as a natural condition. This recognition then shapes a monopluralistic order that enables various groups to coexist within a shared framework of values. From this order emerges social cohesion, characterized by

trust, solidarity, and social cooperation. Ultimately, social cohesion serves as the foundation for the development of a society's social resilience.

Unlike approaches that emphasize institutional or economic aspects, this model demonstrates that social resilience also possesses ontological and philosophical dimensions. Thus, the primary contribution of the concept of the monopluralist human lies not only in the realm of the philosophy of humanity but also in the development of social theory that explains how a pluralistic society can maintain its integration and stability.

Through this reconstruction, Notonagoro's thought is not only relevant as part of the philosophical heritage of Pancasila but also has the potential to serve as a conceptual framework for understanding the challenges to Indonesia's social resilience in the era of digitalization and globalization (Suneki, 2012). In other words, monopluralism can be positioned as a philosophical principle that bridges the relationship between social diversity and societal resilience in contemporary national life.

Conclusion

This study shows that the concept of the "monopluralist human" in Notonagoro's thought is highly relevant for explaining the social resilience of Indonesian society. The "monopluralist human" describes the essence of humanity as a unity comprising various distinct dimensions: the physical and the spiritual, the individual and the social, and the person as a creature of the One and Only God. This diversity is not a source of conflict but rather an element that forms a holistic unity in human existence.

Through a philosophical hermeneutic approach and conceptual reconstruction, this study finds that the concept of the monopluralist human can be expanded from the realm of philosophical anthropology into a broader framework of social analysis. This expansion yields the concept of a monopluralistic order a social order that acknowledges diversity as an ontological condition of society while maintaining integration through shared values. From this perspective, diversity is not understood as a threat to unity, but rather as a prerequisite for the formation of a dynamic and inclusive social life.

The research findings also indicate that the relationship between the monopluralist human being, the monopluralistic order, social cohesion, and social resilience forms a conceptual framework that explains the ability of Indonesian society to maintain unity amidst pluralism. Social resilience does not rest on uniformity of identity, but rather on society's ability to manage differences through recognition, cooperation, and social solidarity grounded in the values of Pancasila.

Thus, the main contribution of this study lies in its effort to re-actualize Notonagoro's thought as a source of social theory grounded in the philosophy of Pancasila. The concept of a monopluralistic order developed in this study expands the function of the monopluralist human from an anthropological concept into a theoretical model that can be used to understand and strengthen the social resilience of contemporary Indonesian society.

Implications and Recommendations

The results of this study have both theoretical and practical implications. Theoretically, this study opens up possibilities for the further development of the philosophy of Pancasila as a source of social theory rooted in Indonesia's historical and cultural experiences. Practically, the concept of a monopluralistic order can serve as a normative foundation for strengthening Pancasila education, fostering civic character, and formulating policies oriented toward managing diversity and strengthening social cohesion.

This study is still limited to a philosophical analysis of Notonagoro's thought and a literature review on social resilience. Therefore, future research could develop a model of the monopluralistic order through empirical studies of communities, educational institutions, or social groups that represent Indonesia's diverse social life. Further research could also examine the relationship between monopluralism, social capital, and social resilience in the context of an increasingly complex digital society.

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