

The Relevance of Pancasila Values with Islam, Dispelling the Issue of Islam as the Enemy of Pancasila (Study of Contemporary Issues in Islamic Education)

Ahmad Asrin

STAIN Mandailing Natal, Sumatera Utara: ahmadasrin75@gmail.com

ARTICLE INFO

Keywords:

Islam;
Values
Pancasila,

Article history:

Received 2022-11-25
Revised 2022-11-27
Accepted 2022-11-28

ABSTRACT

This study discusses the different perspectives between Islamic nationalist groups and secular nationalist groups regarding the historical relationship between Islam and Pancasila. History records the views of Islamic nationalist groups who once asked for the foundation of the Indonesian state to be based on religion. While the secular nationalist group believes that in the formulation of the basis of the state, religion must be separated from the state. The first opinion (Islamic nationalists) is based that the majority of Indonesia's population is Muslim, and conversely the second group argues that Indonesia is a pluralistic country consisting of various groups who want Pancasila as the basis of the state. These two meccas of views finally found their meeting point when each of them put forward the spirit of nationalism and national unity above personal and group interests, hence the birth of Pancasila as the basis of the state. Apart from being proud to put forward greater interests, they, especially the Islamist group, also believe that the basic values of Pansasila have substantive relevance to Islamic values, including the value of Islamic education.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Ahmad Asrin

Universitas Islam Negeri Sumatera Utara Medan: ahmadasrin75@gmail.com

1. INTRODUCTION

The relationship between Islam and Pancasila in the context of the life of a multi-cultural nation-state which requires the implementation of religious moderation is still frequently debated in Indonesia. The issue of statements about Islam being the enemy of Pancasila is a subject that is still being heard. In principle, there is no conflict between Islam and Pancasila, but disharmony is often found in Indonesian cultural practices that promote multicultural values

for the sake of moderation in the country. The inculcation of multicultural values has not been completed in practice until a lifestyle is formed that recognizes one another's existence and respects one another (Dewanti, 2020).

History records the views of Islamic nationalist groups who once asked for a state based on religion. While the secular functionalist group believes that in the formulation of the basis of the state, religion must be separated from the state. The first opinion (Islamic nationalists) is based that the majority of Indonesia's population is Muslim, and conversely the second group argues that Indonesia is a pluralistic country consisting of various groups who want Pancasila as the basis of the state.

The issue of the emergence of Islam against Pancasila in the last few decades has been increasingly triggered by the large number of cases that have caught the attention of the Muslim community and caused a feeling of dissatisfaction with their handling. Dissatisfaction is then expressed in a perspective and behavior that seems a little extreme and then this is referred to as defiance (enemy). Apart from that, there were also unwise statements from figures including Yudian Wahyudi, Head of the Pancasila Ideology Development Agency (BPIP), Chancellor of UIN Sunan Kalijaga Yogyakarta who said religion was Pancasila's biggest enemy which invited various criticisms from various parties. In fact, it is clear that the study of religion in Pancasila, is contained in the 1st principle of Pancasila, which reads as Belief in One Almighty God. In substance, religion is positive for Pancasila.

2. METHODS

This research is a qualitative research with a Library Research approach, namely referring to bibliographical reference books and also journals related to the topic of discussion. However, the background for choosing this topic is based on researchers' observations of phenomena in society that tend to be critical of the recent problems of the relationship between Pancasila and Islam.

Finally the author collects references and then conducts research on the Relevance of Pancasila Values to Islam, Dismissing the Issue of Islam as the Enemy of Pancasila.

The purpose of this research is to contribute ideas regarding the values contained in Pancasila, in fact there is nothing that contradicts Islamic values, especially Islamic Education, so that there is no conflict of understanding between Islam and Pancasila which might disrupt the continuity of national and state life within the Unitary State. Republic of Indonesia.

3. FINDINGS AND DISCUSSION

A. Brief History of the Birth of Pancasila

Differences regarding the basis of the state which will be used as the basis of the state have occurred since 1938 until the preparations for the independence of the Republic of Indonesia, this difference of opinion occurred between Soekarno's nationalist group and the Islamic group led by Muhammad Natsir who wanted an Islamic state as the basis of the state. The Nationalist group wants Pancasila as the basis of the state while the Islamic group wants Islam as the basis of the state (Hamidi, H., Jazim, J., & Abadi, A, 2001).

It can be interpreted that this separation can be said to be a form of secularization carried out by Soekarno because he did not want to combine state affairs, politics, social affairs, science, technology with the influence of religion or the occult. Secular is a word that denotes a condition that separates worldly life from spiritual influences, giving rise to a dichotomy between reality and sacred life. For example, many western countries implement this kind of life (Kasmuri, K, 2014).

Then the opinion of Muhammad Natsir from religious circles stated that religion and the state cannot be separated because state affairs are essentially part of the message of Islam, in building a country the need for inspiration from Islamic values because religious people or Muslims have a way of life, an ideology that all includes Al-Qur'an and As-Sunnah. He also criticized Soekarno's statement regarding religion and the state which made Turkey during Kemal Ataturk's time as a reference, Natsir considered that during Kemal Ataturk's reign it was not an appropriate example of an Islamic state, in the view of Islam the state was not the final goal, the state was only a medium for realizing Islamic teachings. Islamic teachings in the Al-Qur'an and Sunnah (Suhelmi, A, 2002).

This long debate between Soekarno and Natsir expanded until it reached the process of forming the Indonesian state in 1945. In an effort to formulate a state basis, the Investigating Agency for Preparatory Efforts for Independence (BPUPKI) was formed and inaugurated on May 28, 1945. The formation of the BPUPKI consisted of 8 people from Japan, 15 people from the Islamic group and the rest are nationalists and Javanese natives, when viewed from the total number of Islamic groups in BPUPKI members only amounting to 20% (Thaba, AA, 1996).

The debate about the basis of the state between the Islamic group and the national group in the BPUPKI session continued, the Islamic group wanted Islam as the basis of the state, while the national group wanted Pancasila as the basis of the state. When there was no bright spot for the state foundation at the BPUPKI meeting, a small committee of 9 members was formed, led by Ir. Sukarno. These members consisted of Muhammad Hatta, Achmad Subardjo, Muhammad Yamin and AA Maramis from the nationalist group and H. Agus Salim, Wahid Hasyim, Abikusno and Abdul Kahar Muzakkir from the Islamic group. On June 22, 1945 an agreement was made between the nationalist group and the Islamic group to add seven words to the first precept, namely "Divinity with the Obligation to Implement Islamic Shari'ah for Its Adherents". After the reading of the proclamation on August 17, 1945 the first precept was changed to "Belief in the One and Only God" with the reason for national unity, minimizing high political tensions and the optimism of Muslims in winning the elections 6 months after the proclamation. This change in the word Pancasila was carried out on the lobby of Muhammad Hatta by considering these three reasons (Thaba, A.A, 1996). The final conclusion regarding the state ideology was decided by choosing Pancasila as the basic ideology of the state, in the end the Islamic group wholeheartedly accepted Pancasila as the state ideology.

B. Basic Values of Pancasila

Pancasila is the basis and ideology of the state, which can be viewed from three aspects, namely political, philosophical and juridical. From a political perspective, Pancasila is seen as a noble agreement (*modus vivendi*) that unites all primordial ties into one nation in the principle of unity. From a philosophical point of view, Pancasila is the basis of belief in the ideal society and the basis for administering the state which is crystallized from noble values that have developed far from the life of the Indonesian nation's ancestors. . Meanwhile, from a juridical perspective, Pancasila is a legal ideal that must be used as the basis and goal of every law in Indonesia, where the 1945 Constitution is the constitutional basis or the highest source of law in Indonesia (Soetari Ad., E).

Pancasila is the objectification of Islam. The essence of Islam and Pancasila are not contradictory, but the fact is that their existence can be opposed, especially to serve the interests of social groups. As a symbol system, both have their own nature. More than that, both have their own way of preserving. It is

true that there have been disputes, but the fault is definitely not in the pure teachings of both sides, but in practice. On the Islamic side there is a real fear that Pancasila will become a religion. Pure ideology and practical ideology are different. Pure ideology is final, there is no change. Pure ideology is the result of a long historical process, and is formulated into words. Meanwhile, practical ideology can be found in everyday political practice. Thus, there is no conflict between Islam as a religion and Pancasila as an ideology equally pure, but equally practical or historical between Islam as a religion and Pancasila as an ideology can cross paths. The conflict was caused by differences in political interests. (Kuntowijoyo, 1997).

Islam and Pancasila are in principle compatible and in harmony within the framework of Indonesian democracy. Democracy means active and fair participation for the people both in carrying out and in enjoying the results of development (Ginanjar Kartasasmita, 1996).

Because of this, it can be emphasized that there is nothing wrong with the basic teachings of Pancasila, in fact they are the result of an in-depth study of the founding fathers of this republic, both philosophically, ideologically, historically and sociologically, but when someone wants to clash and contradict religious ideologies such as Islam, for example, can occur because there are certain interests and or a narrow understanding of the values of the Islamic religion. (M. Natsir, 2001).

C. Views of Scientists Regarding Pancasila

1. Muhammad Natsir

He saw that Pancasila was a formulation of five virtues as a result of deliberations between our leaders at one stage of the struggle 9 years ago. It, as a formulation, does not contradict the Al-Qur'an, unless it is filled with things that do contradict the Al-Qur'an.

2. Nurcholish Madjid

Pancasila has shown its effectiveness as a support for this nation. Even so, it does not mean that Pancasila is fully operational and fills the spirit of the times. Precisely an important aspect that should be developed is how Pancasila becomes fully functional as a source to spur the future. To make it happen is to make Pancasila an open ideology (Nurcholish Madjid, 2008)

3. Drs. Mohd. Hatta

In his reasoning, M. Hatta emphasized that Pancasila is a political and moral foundation for realizing happiness, prosperity, peace and independence in society and the state. sovereign independent Indonesian law. The term fundamental certainly means that Pancasila becomes very important in the Indonesian context. In his study of Pancasila, Hatta places God as the main link that makes other precepts meaningful or meaningful. According to him, the principles of humanity, Indonesian unity, people's sovereignty and social justice are the foundations of the state. Meanwhile, the precepts of Godhead are the moral foundations of these joints. The foundations of the country all aspired for the future as a reaction to the bitter circumstances: people's misery, national humiliation, extortion, and the nation's suffering under pressure from the Dutch colonial power. To aspire to means to strive for realization. In that context, it appears that the process and dynamics of the life of the Indonesian people are directed towards these ideals, which also means following what is the ideal. If this is the case, it is true that Pancasila means spirituality because the life of the Indonesian nation is driven by and follows the rhythm of the fundamental values of Pancasila (Bung Hatta's Complete Work, 2000).

D. The Relevance of Pancasila Values with Islamic Values and Islamic Education

According to Fazlur Rahman, Islam is interpreted as a "way of life" providing correct moral guidelines for human actions and includes a total life (*kāffah*) stated in *syarīah*. In other words, Islam is a totality of perfection that provides solutions to all aspects of human life. This view is confirmed in the Koran in the letter *al-Nahl* verse 89: ... "and We have sent down to you the *Al-Kitab* (the *Quran*) to explain everything and guidance and mercy and good tidings for those who surrender." This view of totality has consequences in understanding Islam, both literally textually and exclusively which seems rigid or substantially-contextually and inclusively which is accommodative. In a literalist-textual understanding, the implied meanings contained in the *Qur'an* and *Hadith* tend to be marginalized. This situation is actually problematic, because this way of thinking ignores the context in which and when the texts of the *Koran* and *Hadith* were revealed. Nazih Ayubi explained: "Believe in the perfect and comprehensive nature of Islam so that according to them, Islam includes the well-known three "D" (*dīn, dunya, and daulah*). ..(therefore) Islam is a unified totality that offers a solution to all problems of life. Islam must be accepted as a whole, and must be

implemented in the family, economy and politics. (for these Muslims) the realization of an Islamic society is envisioned in the creation of an Islamic state, namely an "ideological state" based on complete Islamic teachings (Nazih Ayubi, 1991).

The values of Pancasila are a reflection of the noble values of Islam, let's call them the First Precepts as the foundation of Faith, namely God Almighty, which is also in line with the Qur'an Surah al Ikhlas, as well as the Second Precepts of just and civilized humanity in principle upholding the value of justice which the Qur'an highly exalts. , then the Unity of Indonesia is the fruit of brotherhood (ukhuwah) which is also the foundation of the Islamic religion, then the principle of deliberation and social justice are all reflections of noble values that are upheld in Islam, it's just how interpretation and implementation in real life when dealing with culture and diversity (plurality) in society.

Islamic education is the most important aspect according to researchers because Islamic education is the spearhead that will deal with the reality in society. Islamic education plays an important role in rectifying deviations at the level of interpretation and implementation of Pancasila values that are in line with Islamic values, both deviations made due to a lack of understanding of the problem and deliberate efforts created to clash Pancasila with Islam for certain interests.

4. CONCLUSION

Pancasila is actually an ideology that is philosophically, sociologically and historically born from national roots that pay attention to the diversity that exists within the body of the Indonesian nation. The birth of Pancasila as the foundation of the state is a monumental work that is rooted in the wisdom of the Indonesian nation's founding fathers who stood above this diversity. The nation's founding fathers sat at one table to formulate and consider a great interest, namely the sustainability of the Indonesian state to become a great nation free from the barriers of differences in views and even conflicts or potential conflicts so that Pancasila was born with all its advantages and disadvantages.

For Muslims, Pancasila is a compromising ideology that also does not conflict with Islamic values because the basic values in it also reflect the contents of the Koran and Sunnah depending on how we interpret and implement them in everyday life. Nevertheless, the basic value of Pancasila is an ideology that can be distorted by people who have certain interests, therefore it is necessary to

produce a broad interpretation and not actually collide with religious values, especially Islam as the majority adherents in Indonesia, so that harmony and peace are maintained in The Unitary State of the Republic of Indonesia

REFERENCES

Book

- Ali, As'ad Said. *Negara Pancasila: Jalan Kemaslahatan Berbangsa*. Jakarta: Pustaka LP3ES Indonesia, 2009
- Ali, Fachry. "Mengenang Cak Nur", dalam Muhammad Wahyuni Nafis, "Cak Nur: Sebuah Keyakinan akan Islam yang Mampu Memberikan Jalan Keluar," dalam Muhammad Wahyuni Nafis dan Achmad Rifki (eds.), *Kesaksian Intelektual, Mengiringi Kepergian Sang Guru Bangsa*. Jakarta: Paramadina, 2005)
- Muhammad Wahyuni Nafis. 2005. "Cak Nur: Sebuah Keyakinan.
- Al-Maududi, Abu 'Ala. *The Islamic State*. Birmingham: UK Islamic Mission Dakwah Center, 1994
- Ayubi, Nazih. *Political Islam: Religion and Politics in the Arab World* London and New York: Routledge, 1991
- Azra, Azyumardi. *Rejuvenasi Pancasila dan Kepemimpinan Nasional*". Kompas. 17 Juni 2004
- Dewanti, A. K. *Kontroversi Agama Musuh Pancasila*. Malang: Arsip Publikasi Ilmiah Biro Administrasi Akademik Universitas Muhammadiyah Malang, 2020.
- Esposito, John L. dan John O. Vol. *Islam and Democracy*. New York: Oxford University Press, 1996 dalam Ahmad Ali Nurdin, "Kaji Ulang Konsep Hubungan Islam Dan Demokrasi," Review Politik 6, no. 1.2016
- Hakim, A. A. *Fiqh Perbankan Syariah: Transformasi Fiqh Muamalah ke dalam Peraturan Perundang-undangan*. Bandung: PT. Refika Aditama, 2011
- Hamidi, H, Jazim, J., & Abadi, A, *Intervensi Negara Terhadap Agama*. Yogyakarta: UII Press, 2001
- Kartasasmita, G. *Pembangunan Untuk Rakyat, Memadukan Pertumbuhan dan Pemerataan*. Jakarta: CIDES,1996
- Karya Lengkap Bung Hatta, *Buku 2 Kemerdekaan dan Demokrasi*. Jakarta: LP3ES, 2000
- KBBI Online
- Kuntowijoyo, *Identitas Politik Umat Islam*. Bandung: Mizan, 1997
- Kusmiadi, R, *Kerangka Pokok Sistem Pemerintahan Republik Indonesia*. Bandung: Ilham Jaya, 1989

- Madjid, Nurcholish. *Islam, Kemodernan dan Keindonesiaan*. Bandung: Mizan, 2008
- Mahfud, MD. *Konstitusi dan Hukum dalam Kontroversi Isu*. Jakarta: Raja Grafindo Persada, 2010
- Natsir, M. *Agama dan Negara Dalam Perspektif Islam*. Jakarta : Media Dakwah, 2001
- Rahman, Fazlur. *Islam*. Chicago: Winston, 1966
- Rahman, M. Taufiq. "Keadilan sosial dalam pemikiran Barat dan Islam: Studi Komparatif atas Pemikiran John Rawls dan Sayyid Qutb." (2012)
- Rakhmat, Jalaluddin. Nurcholish Menurut Tuparev, dalam Sukandi A.K. (peny.), *Prof. Dr. Nurcholish Madjid, Jejak Pemikiran dari Pembaharu sampai Guru Bangsa*. Yogyakarta: Pustaka Pelajar, 2003
- Romli, L, *Islam Yes Partai Islam Yes, Sejarah Perkembangan partai-Partai Islam di Indonesia*. Jakarta: Pustaka Pelajar dan LIPI, 2006
- Shihab, al-Habib Muhammad Rizieq bin Husain. *Pengaruh Pancasila Terhadap Penerapan Syariah Islam Di Indonesia*, Tesis (Universiti Malaya, 2012)
- Suhelmi, A, *Polemik Negara Islam "Soekarno Versus Natsir"*. Jakarta: Teraju, 2002
- Thaba, A. A, *Islam dan Negara Dalam Politik Orde Baru*. Jakarta: Gema Insani Press, 1996

Journal Article

- Soetari Ad., E. Indonesia: Negara Berdasarkan Ketuhanan Yang Maha Esa. al-Tadbir: Jurnal Transformasi Islam dalam Pranata dan Pembangunan
- Kasmuri, K, Fenomena Sekularisme. Jurnal Pemikiran Islam Dan Filsafat, 2014
- Maula, M. Iqbal. Pandangan Muhammad Rizieq Shihab Tentang Pancasila, Hanifiya: Jurnal Studi Agama-Agama ISSN 2089-8835 Volume 2 Nomor 2 Tahun 2019: 71-88

Internet Website

- Azra, Azyumardi. Ceramah umum disampaikan di Megawati Institute, Gedung Priamanaya Energi, Menteng, Jakarta, Senin (5/11/2018), <https://www.timesindonesia.co.id/>
- Forum Diskusi Santri FPI, "NKRI Bersyariah vs Islam Nusantara," 2015, <http://www.suaraislam.com/read/kolom/habib-rizieqsyihab/15955/NKRI-Bersyariah-vs-IslamNusantara>.
- <https://kalimahsawa.id/bagaimana-wacana-pancasila-menurut-hti/>
- Islampos.com/yudi-latif-pancasila-sebagai-titik-temu-kehidupan-berbangsa-danbernegara-7063/