



## Integration of the Noble Essence of Pancasila with the Perspective of the Islamic Religion

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### Abstrak

Artikel ini berisi tentang nilai-nilai Pancasila yang berkaitan dengan ajaran agama Islam. Pancasila memiliki nilai-nilai yang memberikan pedoman bagi kehidupan berbangsa dan bernegara di Indonesia. Tentu nilai-nilai dilahirkan berkolerasi dengan ajaran agama Islam. Pancasila adalah falsafah hidup berbangsa dan bernegara yang menjadi fundamental nilai bagi rakyat Indonesia. Penelitian ini dilakukan dengan menggunakan metode penelitian literasi dan dokumen. Beberapa jurnal ilmiah, penelitian sebelumnya, serta sumber literatur yang terkait dikumpulkan data-data yang berkaitan dengan Integrasi nilai-nilai Pancasila dengan agama Islam yang kemudian dianalisis dan disimpulkan dalam bentuk tulisan. Syariat Islam berperan dalam terciptanya setiap esensi sila-sila dalam Pancasila. Sebelum kemerdekaan, panitia BPUPKI mengadakan sidang menjadikan Pancasila sebagai perpaduan yang bermakna antara pendapat, ideologi, dan latar belakang bangsa Indonesia. Artikel ini akan membahas lebih dalam tentang syariat Islam dan Pancasila serta hubungannya. Artikel ini menghasilkan dan membahas terkait integrasi dan sinergi antara esensi yang ada di dalam sila-sila Pancasila dengan perspektif agama Islam.

**Kata Kunci:** *Pancasila, Nilai-nilai Pancasila, Nilai Keislaman, BPUPKI, Kemerdekaan*

### *Integration of the Noble Essence of Pancasila with the Perspective of the Islamic Religion*

### Abstract

*This article is about Pancasila values related to the teachings of Islam. Pancasila has values that provide guidelines for the life of the nation and state in Indonesia. Of course values are born correlated with the teachings of Islam. Pancasila is the philosophy of life for the nation and state which is a fundamental value for the Indonesian people. This research was conducted using literacy and document research methods. Several scientific journals, previous research, and related literature sources collected data relating to the integration of Pancasila values with the Islamic religion which were then analyzed and concluded in written form. Islamic Shari'a plays a role in creating every essence of the precepts in Pancasila. Before independence, the BPUPKI committee held a meeting to make Pancasila a meaningful blend of opinions, ideology and the background of the Indonesian people. This article will discuss more deeply about Islamic law and Pancasila and their relationship. This article produces and discusses the*

*integration and synergy between the essence contained in the Pancasila precepts and the perspective of the Islamic religion.*

**Keywords:** Pancasila, Pancasila Values, Islamic Values, BPUPKI, Independence

## Introduction

Pancasila as a guideline, the philosophy of life for the nation and state. Of course, it played an important role in the independence of the Indonesian people. Indonesian independence took place on August 17, 1945 which came from an extraordinary event. This independence event was achieved through enormous effort and sacrifice, which not only required time but also emotional, spiritual, energy, life and time. Everything that the soldiers sacrificed was to realize a lofty goal that the entire Indonesian nation had been waiting for, namely independence (Siregar et al., 2021).

The BPUPKI committee held a meeting to decide on the contents of the 1945 Constitution and Pancasila. Before it was called Pancasila, the BPUPKI committee called it the Jakarta Charter. This charter contains five principles of nation and state. The first principle says: "It is God who is obliged to enforce Islamic law on behalf of his followers." The first directive received much comment and was the subject of conflict between the other militaries. Indonesia has various tribes, races, cultures and religions. However, only Islam is listed. Many religions and tribes reject this in Indonesia, especially people from Eastern Indonesia. Because the majority of the population is Christian or non-Muslim. Therefore, to maintain feelings and foster the values of unity, the name of the Jakarta Charter was changed to Pancasila (Anshori, 2021).

The name Pancasila comes from the Sanskrit book, which in this book it is said that panca means five and sila means leadership. Therefore, the first instruction was to change the Jakarta Charter to "Belief in One Supreme God". The name Pancasila was taken because it has the principles of nationality,

internationalism, unity, prosperity and divinity. Based on this explanation, it is concluded that "Pancasila" is the basis of a complete state because it has principles that protect all the elements needed by the Indonesian people (Putri & Dewi, 2021).

The relationship between Pancasila and Islamic law is that Pancasila is similar to the Medina Charter in its religious ideology. The values shown here are the philosophy of Pancasila derived from Islamic law. In the Medina and Pancasila Charter, the precepts of "just and civilized humanity" are mentioned, in this case related to human rights articles. The principle of "Indonesian Unity" relates to unity and oneness. In other principles it has a lot to do with the Medina Charter and of course places great importance on human values and justice (Noersyaheri et al., 2022).

Islamic teachings have shari'a to build a prosperous society and will not change at any time. The word prosperous means justice, tolerance, peace, non-discrimination, mutual respect, and so on. This essence became the initial foundation for the formation and birth of Pancasila. Based on morality and culture that is in the spirit of nationalism, making Pancasila more confident and stronger as the basis of the Indonesian state (Safitri & Dewi, 2021).

Approximately 13 years the Prophet Muhammad received humiliation, torture, and did not have the power and unity of thought in political matters. Until finally doing hijrah to Medina and get good treatment, honor, flattered, and get power. At Mecca they were all oppressed and weak. Whereas in Medina, they gain power and get a better position (Suhendra & Mahrusillah, 2019).

The facts and reality of the diversity that exists in Indonesia starting from the side of

religion, race, culture, ethnicity and ethnicity cannot be avoided anymore. The Indonesian government has agreed to adhere to a democratic system. Where people's voices are heard and get equal justice. So the author wants to discuss more about ISLAMIC RELATIONSHIPS IN PANCASILA VALUES.

### Method

The method used in this research is qualitative research. The implementation of this research through document review and literacy studies. Literature study conducted by reviewing related journals and articles. This method consists of four steps, namely data analysis, collecting data, processing data, and presenting data (Mestika Zed, 2008). The subject matter of this study is the concept of Islamic teachings (Madina State) and the concept of nationality (Pancasila State), philosophy which focuses on ideology. The main sources of this study are all journals and books that are directly related to the teachings of Islam (the State of Medina) and the teachings of the State ideology of Pancasila. This research data analysis uses several philosophical elements of prevention methods, including description, history, linguistic analysis, hermeneutics and heuristics (Azwar, 2019).

### Result and Discussion

#### Result

Based on research as well as scientific studies carried out, the relationship between Islamic law and Pancasila is very impressive. The Jakarta Charter states that from the first commandment, namely belief in God and the obligation to carry out Islamic law for its adherents, this order states that religion is based on Belief in One Almighty God, namely Allah SWT. Before Pancasila was ratified nationally in the BPUPKI era, Pancasila became a subject of contention among the people of eastern Indonesia, most of whom

were non-Muslims. It becomes a belief in one and only God (Ilyas, 2020).

Understanding Islam as a way of life plays an important role in implementing the values of Pancasila as the state ideology. The Medina Charter has the same meaning place as Pancasila which mentions aspects of reflection, human rights, equality before the law and other subjects. The 1945 Constitution and the Medina Charter have the same basic values: unity, unity, equality, justice, freedom of religion, defending the country, preservation of customs and culture, legalization and protection of religious law.

#### Discussion

The principle of Islam is seen to have many similarities with the basic commandments, where the basis for the judgment recorded in the fourth commandment is the most prominent. The principle of deliberation in every decision-making is stated in the ash-Assyura letter:

38, where it says: "...if their problem is resolved by consulting them..." and Sura Ali Imran:

159 "...and discuss things with them (in certain cases)". Therefore, it can be understood that a government based on people's sovereignty (debate) is a government that prioritizes the rights and interests of all people for the maximum benefit. For Nazir, the principle of syuro (discussion) in Islamic social policy is something that must be respected and applied in policy making (Maarif 2006).

In terms of human rights, the Medina Charter also prioritizes human rights, which is also reflected in the formation of the Medina Charter. In the midst of a pluralistic society, the Medina Charter highly respects the differences in society, this is shown by the permissibility of worshipping non-Muslims. This shows how much Medina really cares about humanity and differences. The State of Medina does not distinguish between the rights and obligations of citizens in a

pluralistic society. The Pancasila state also follows the principle of equality of rights and obligations of citizens with the fifth precept, namely "social justice for all Indonesian people".

### The History of the Medina Charter and its Collaboration with Pancasila

The long history of making the Medina Charter, starting from the migration of Rasulullah SAW to Medina. In this place the Apostle received a lot of support from his friends and followers. Many agreements must be agreed upon by the apostle before getting that support. Because the city of Medina was once occupied by many Jewish people where most of them did not have a sense of humanity, only wanting to benefit from the good attitude they did. Besides the Jewish tribes, Arab tribes also dominate the place. These Arabs are called the Ansar. The people who helped the apostle and his followers when they migrated from Mecca to Medina. By providing clothing, food, and shelter.

The city of Medina can be said to be almost the same as the situation in Indonesia, they have a diversity of ethnicities, races, cultures, ethnicities, and others. So that they have different views on the philosophy of life. This is what makes the people of Medina often conflict. Then an arrangement was made for the model of life in Medina by establishing laws, regulations that made them orderly and able to respect each other (Brata & Wartha, 2017). Through these regulations a safe, peaceful and harmonious life is created between tribes, cultures, ethnicities and religions in Medina. The Apostle built a unifying ideology that could be interpreted by all people on earth, namely humanity. In the Al-Qur'an, the life of the people of Medina is told, it is written in the letter Al-Hashr verse 9 which reads.

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ

It means:

"And those who occupied the city of Medina and believed (the Ansar) before their (immigrants) came, they (the Ansar) "loved" those who migrated to them (the migrants) and wanted them (the Ansar) in inside. "They take to heart whatever is given to them (the muhajirs) and they put (the muhajirs) over themselves even when they are in trouble." (QS. Al Hasyr: 9).

In addition to surah Al-Hasyr verse 9, this matter is also mentioned in surah Al-Hujarat verse 10 which also states that:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ ۚ لَعَلَّكُمْ تُرْحَمُونَ

It means:

"Surely the believers are brothers. So make peace (repair relations) between your two brothers and fear Allah so that you will be compassionate." (Hujarat: 10).

It can be concluded that the Koran loves peace and tranquility. The Qur'an also mentions humanity, justice, unity and oneness, divinity, and others. Based on this explanation, the essence contained in the events of the Medina Charter is highly correlated with the points presented in Pancasila. After analyzing that the values in Pancasila really represent the culture and elements needed by the Indonesian nation.

### The Embryo of Pancasila Through the Historical Jakarta Charter

Boedi Oetomo is a national organization which is the first national movement organization that has thought about the forms of movements that can be carried out to liberate Indonesia. Finally, Islamic-based national movement organizations emerged one by one, one of which was the Islamic Union (SI). This

organization was founded on October 16, 1905 (Sharif, 2016).

Disputes over ideological differences Ir. Soekarno and Mohammad Natsir on religion and the state. These two ideologies became the factors behind the establishment of the BPUPKI (Investigating Agency for the Preparatory Work for Indonesian Independence). This long and sharp dispute gave birth to the Jakarta Charter. Based on the meeting held by the BPUPKI committee, totaling 60 people. In the end they decided that Indonesia would be a democracy with 53 votes in the election. Then as many as 45 votes chose the Basic Ideology of the Indonesian state to be based on nationality. This is also based on the diversity that exists in Indonesia (Charter, 2015).

The first BPUPKI meeting produced the 1945 Constitution, then continued with the second session which was attended by 38 members which discussed the basis of the Indonesian state. The nine committees decided on the final outcome of the second session. These nine committees are called the Committee of Nine. They decided to draw up the Jakarta Charter which was signed by the nine committees who were present at that small meeting on June 22, 1945 in Jakarta (Adiwilaga, 2020).

The concept of the Jakarta Charter itself concerns the founding of the state which has now been revised and perfected into Pancasila. However, the contents of the Jakarta Charter itself are contained in the 1945 Constitution which reads "By the grace of Allah SWT..." and "Belief in the One and Only God". The 1945 Constitution also contains four essences: Belief in One Supreme God, social justice, unity and people's sovereignty. These principles are then explained in the Articles of Association (Ariesman & Iskandar, 2020).

The theological perspective in the first principle in Pancasila, namely "Belief in the One and Only God" that is God can be called monotheism. The point is that every religion

only considers one god in its heart and soul (Al-munawwar, 2018). Even though everyone has various religions, there is only one God in their hearts. Thus the concept of "Belief in One Almighty God" is not only embraced by Muslim communities, but other religions also use this concept. So that Indonesia is still based on a monotheistic nationality, not atheism (Anti-God), polytheism (Shirk), or secularism (Separation of religion and state).

## Conclusion and Suggestion

### Conclusion

There are several aspects that need to be considered based on the commitments made. Above all, these students are the future assets of the country. That's why it's worth paying attention to. Nationalism and Pancasila must be strengthened for the benefit of all Indonesian students. Second, the regional government through the regional education council and the ministry of religion must develop an extracurricular curriculum that can increase students' sense of nationalism and nationalism. Third, narrowing the ideological space for radicalism among students must be a common concern. Fourth, many students do not understand the relationship between Pancasila and Islam, and the two are not contradictory.

Since the beginning of independence, the issue of the Islamic State and Pancasila State has been widely discussed by Indonesian independence fighters. Indonesia is a sovereign country that upholds Islamic law, because the teachings of Pancasila implicitly inherit Islamic law. Indonesia is a Muslim-majority country, Indonesia knows that Indonesian people are more open to discussing all matters related to Islam. The diversity of Indonesia's population always tends to move and move dynamically with the times.

Pancasila is a system in which all the principles are interconnected and produce a unified whole. Pancasila embodies the dream of the Indonesian nation which includes the relationship between humans and their God, the relationship between humans and their surroundings, and the relationship between humans and their environment. In Pancasila

discusses the principles and guidelines. Therefore the Pancasila precepts are considered as universal guidelines. All Pancasila values originate from the essence of the life of the Indonesian people, including the essence of religion, including the values of Islamic teachings.

### Suggestion

Researchers provide suggestions or recommendations by practicing Pancasila values that have been instilled in the souls of students since school days. In addition, schools or colleges add subjects related to the Pancasila precepts in the curriculum, especially those related to religion.

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