

## Pancasila as State Ideology and Pillar of Religious Harmony in Indonesian Society

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### Abstract

Religious diversity in a country is natural, but even so, an arrangement within the country is needed to accommodate differences in religion and belief. Without a fair arrangement, this can make the state less stable and cause religious conflicts in a country. This article examines Pancasila as the state ideology in forming religious tolerance. This research is qualitative research with a literature study approach, namely by using books, documents, journals and other related sources as sources of research data. This study discussed Pancasila as state ideology and religion, Pancasila Philosophy in Islamic Views, and Pancasila as an ideology forming religious tolerance. While data analysis is carried out by grouping, sorting and then looking for themes that are in accordance with the focus of research for later interpretation. Results of study show; 1) Pancasila as the state ideology has been fully supported by religious normativity. 2) The values and norms contained in Pancasila have compatibility with the values that become the teachings of Islam. and 3) Pancasila plays an important role in creating religious tolerance, mutual respect and respect for adherents of other religions, and not forcing beliefs on other parties.

*Keberagaman agama di suatu negara merupakan hal yang wajar, namun meskipun demikian, diperlukan pengaturan dalam negara untuk mengakomodasi perbedaan agama dan kepercayaan. Tanpa adanya pengaturan yang adil, hal ini dapat membuat negara menjadi tidak stabil dan menimbulkan konflik agama di suatu negara. Artikel ini mengkaji Pancasila sebagai ideologi negara dalam membentuk toleransi beragama. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi literatur, yaitu dengan menggunakan buku-buku, dokumen, jurnal dan sumber-sumber lain yang terkait sebagai sumber data penelitian. Penelitian ini membahas tentang Pancasila sebagai ideologi*

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*negara dan agama, Filsafat Pancasila dalam Pandangan Islam, dan Pancasila sebagai ideologi pembentuk toleransi beragama. Sedangkan analisis data dilakukan dengan cara mengelompokkan, mengurutkan dan kemudian mencari tema-tema yang sesuai dengan fokus penelitian untuk kemudian diinterpretasikan. Hasil penelitian menunjukkan; 1) Pancasila sebagai ideologi negara telah didukung penuh oleh normativitas agama. 2) Nilai-nilai dan norma-norma yang terkandung dalam Pancasila memiliki kesesuaian dengan nilai-nilai yang menjadi ajaran agama Islam. dan 3) Pancasila berperan penting dalam menciptakan toleransi beragama, saling menghargai dan menghormati pemeluk agama lain, serta tidak memaksakan keyakinan kepada pihak lain.*

**Keywords:** Pancasila and Indonesia; State Ideology, Pillar of Religious Harmony; Religious Tolerance

## Introduction

Diversity in religion may be something that is natural if we talk in the context of the state. This also indicates that in a country it is normal for adherents of different religions to exist, of which one must be the majority and tend to dominate adherents of other smaller religions or beliefs.<sup>1</sup> Thus there are many more similar cases, such as in Myanmar, India and even in Europe. Like the case of the burning of the Koran in Sweden, where the perpetrators remained free and there was no firm action from the government for reasons of freedom,<sup>2</sup> In fact, this could trigger a wider conflict around the world.

The conflicts and behavior that dominates the majority group is certainly not a good thing in the ongoing government of a country. This is because this can trigger divisions and arbitrariness which will eventually result in rebellion movements for those who are persecuted. As in the sociological theory put forward by Marx that the phenomenon of resistance of the proletariat/workers is caused by the arbitrary actions of the bourgeoisie. So that because of this arbitrariness a revolution of workers' resistance will be born which will be able to split the bourgeoisie because of the large mass of workers. It is also a sign of the collapse of the bourgeoisie and the victory of the proletariat.<sup>3</sup> By carrying

<sup>1</sup> Fahrul Rozi, "Hakikat Pluralisme Di Indonesia Perspektif Nurcholis Madjid," *Jurnal Yaqẖan: Analisis Filsafat, Agama Dan Kemanusiaan* 6, no. 1 (2020): 111, <https://doi.org/10.24235/jy.v6i1.6157>.

<sup>2</sup> CNNIndonesia, "Kenapa Rasmus Paludan Bisa Bebas Bakar Al Quran Di Swedia-Denmark?," 2023.

<sup>3</sup> Karl Marx and Friedrich Engels, "Manifesto of the Communist Party," in *Social Theory Rewired: New Connections to Classical and Contemporary Perspectives: Second Edition*, 2016, <https://doi.org/10.4324/9781315775357>. Hlm 62-67

out actions that dominate one another in the context of the state, it must be completely eliminated, in order to create a harmonious state life.

Discussion about world peace is not something new, however, this is also something that is always interesting to study. This is because there are still many cases of inter-religious conflict in some countries. In addition, in the last ten years the discussion of community conflict originating from religion has remained a hot topic of discussion and everything except that this must be avoided immediately in order to achieve a harmonious life.<sup>4</sup> Therefore, it is necessary for the government of a country to pay serious attention to this problem, because this concerns the integrity and national unity of a country.

In Indonesia, the problem of national unity is a fundamental thing that must be realized in the nation and state. At least this has been reflected in the third principle of Pancasila, namely "Indonesian Unity". Apart from that, there is another symbol, namely the neighbor of *Bhinneka Tunggal Ika*, which means that even though they are different, the Indonesian nation is still one.<sup>5</sup> The concept of the Indonesian state is basically formed because of the convenience of fate. Therefore, it is an obligation for every Indonesian citizen to participate in maintaining the unity and integrity of the country. In addition, it is known that the values of the Indonesian Unity principle have contained an attitude of nationalism, fostered an attitude of tolerance, mutual respect and respect for differences, and fostered unity and oneness in differences.<sup>6</sup> With this attitude, the potential for conflict between religious communities in Indonesia can be minimized.

Even though Indonesia is a country with a majority Muslim religion, Muslims in Indonesia have never dominated and discriminated against adherents of other religions. It is recorded that as much as 86.88% of Indonesian people are Muslim while Christians who rank second only reach 7.49%.<sup>7</sup> As the majority religion, the Indonesian Muslim community on one occasion has lived in harmony side by side with other communities despite their different religions. As in this case, it can be seen from the religious traditions of the Indonesian Muslim community, which apart from not disturbing adherents of other religions, they also have a tradition of participating in guarding and

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<sup>4</sup> Mendley, "Konflik Antar Umat Beragama," n.d.

<sup>5</sup> "Teks Pancasila," n.d.

<sup>6</sup> Fitri Lintang Fitri Lintang and Fatma Ulfatun Najicha, "Nilai-Nilai Sila Persatuan Indonesia Dalam Keberagaman Kebudayaan Indonesia," *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 11, no. 1 (2022), <https://doi.org/10.33061/jgz.v11i1.7469>.

<sup>7</sup> Viva Budy Kusnandar, "Sebanyak 86,88% Penduduk Indonesia Beragama Islam," 2021.

securing the passage of other religious worship processions since 1996.<sup>8</sup> This is in accordance with the meaning of QS Al-Mumtahanah: 8, which means that Allah does not forbid doing good and being fair to anyone and loves those who are fair.

Mutual respect and tolerance in Indonesia can be said to be the true attitude of a Muslim. This is because the values of unity contained in the Qur'an are in accordance with the values of unity contained in the third principle of Pancasila. The teachings taught are equally to maintain the unity and oneness of all Indonesian people.<sup>9</sup> Therefore, this article will discuss "Pancasila as a State Ideology in Forming an Attitude of Religious Tolerance". So in this discussion will be discussed; 1) Pancasila as state ideology and religion. 2) Pancasila Philosophy in Islamic Views. 3) Pancasila as an ideology forming religious tolerance.

## Method

The research method used in this research is qualitative library research. Data collection in this study was carried out by searching for data from library materials in the form of journals, books, websites, or library documents related to the research focus, namely; Pancasila as a State Ideology in Forming an Attitude of Religion. From these data sources, the data collection technique in this study is in the form of documentation.<sup>10</sup> This type of library research focuses on the study of the "Pancasila" precepts. So the analysis used in this study is descriptive analysis based on various arguments and existing literature.<sup>11</sup> Data analysis is carried out by sorting, grouping, creating research themes and then interpreting.<sup>12</sup>

## Result and Discussion

### Pancasila as State Ideology and Religion

Pancasila is the basis of the Indonesian state, which has now been internalized into the belief in the life of the nation and state. This is because in Pancasila there are values of legal balance, namely divine values, human values, and other values. So that the balance value makes Pancasila a universal state ideology, and in it is also a form of representation of attitudes *hablumminallah*,

<sup>8</sup> Novita Andrian, "Kisah Tradisi Banser Bantu Aparat Jaga Gereja Sejak Natal 1996," 2022.

<sup>9</sup> Siti Nazlatul Ukhra and Zulihafnani Zulihafnani, "Konsep Persatuan Dalam Al-Qur'an Dan Relevansinya Dengan Pancasila Sila Ketiga," *TAFSE: Journal of Qur'anic Studies* 6, no. 1 (2021), <https://doi.org/10.22373/tafse.v6i1.9205>.

<sup>10</sup> Jusuf Soewadji, *Pengantar Metodologi Penelitian* (Jakarta: Mitra Wacana Media, 2012).

<sup>11</sup> Tatang M.Amirin, *Menyusun Rencana Penelitian* (Jakarta: Raja Grafindo Persada, 1995).

<sup>12</sup> Matthew B. and A. Michael Huberman Miles, *Qualitative Data Analysis (Terjemahan)* (Jakarta: UI Press, 2014).

*babluminannas, dan bablum minal alam* untuk mencapai tujuan *rahmatan lil alamin*.<sup>13</sup>

Pancasila as the basis of the state means that it is used to regulate all the life arrangements of the Indonesian nation and regulate the administration of the state. In addition, Pancasila as the basis of the state means that it is compatible with the characteristics and behavior of the body and soul of the Indonesian people.<sup>14</sup> Whereas Pancasila as the state ideology, means that it is a value system in the life of the people of the Indonesian nation, has been a way of life since the beginning of the history of the nation's birth, so that it has survived to this day as a unifying nation. Epistemologically, the formation of ideology and the basis of the state through the political process and the national spirit of our founding fathers. Axiologically, the Pancasila state ideology and basic imperatives function as norms and directions for the goals of society, nation and state.<sup>15</sup>

Pancasila is the basis of the state and in it are the values that guide the Indonesian people in the nation and state, therefore Pancasila is the state ideology. As the notion of ideology is the whole system of thinking, values, basic attitudes of a social group.<sup>16</sup> Therefore, as an Indonesian citizen, it is a must to live based on the values contained in Pancasila. So this also indicates harmony between Pancasila as the state ideology and religious ideology. Because the Indonesian people as an Indonesian nation, are also citizens of a religious country. As reported by detiknews, Indonesian people are the most religious people in the world. This survey involved 34 countries in the Middle East, Europe and various other countries.<sup>17</sup>

In Indonesia there are various religions and adherents of belief, in which they live in harmony side by side as good citizens. It is recorded that 86.88% of Indonesian people are Muslim, 7.49% are Christian, 3.09 are Catholic, 1.71 are Hindu, 0.75 are Buddhist, 0.04 are Beliefs, and 0.03 are Confucian.<sup>18</sup> There is a lot of evidence that shows that they lived peacefully side by side. One of the

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<sup>13</sup> Muhammad Chairul Huda, "Meneguhkan Pancasila Sebagai Ideologi Bernegara: Implementasi Nilai-Nilai Keseimbangan Dalam Upaya Pembangunan Hukum Di Indonesia," *Resolusi: Jurnal Sosial Politik* 1, no. 1 (2018), <https://doi.org/10.32699/resolusi.v1i1.160>.

<sup>14</sup> Ratna Sari and Fatma Ulfatun Najicha, "Memahami Nilai-Nilai Pancasila Sebagai Dasar Negara Dalam Kehidupan Masyarakat," *UNNES* 7, no. 1 (2022).

<sup>15</sup> Iriyanto Widisuseno, "Azas Filosofis Pancasila Sebagai Ideologi Dan Dasar Negara," *HUMANIKA* 20, no. 2 (2014).

<sup>16</sup> R Safa'at, *Rekonstruksi Politik Hukum Pangan: Dari Ketahanan Pangan Ke Keadilan Pangan*, Universitas Branyaya Press, 2013. Hlm 117.

<sup>17</sup> Danu Damarjati, "Survei 34 Negara: Orang Indonesia Paling Religius," 2020.

<sup>18</sup> Kusnandar, "Sebanyak 86,88% Penduduk Indonesia Beragama Islam."

proofs is the rejection of HTI which prohibits the caliphate government system in Indonesia. This is because the caliphate system has the potential to break up the divisions of the unity and integrity of the Republic of Indonesia.<sup>19</sup> The rejection of HTI (Hizbut Tahrir Indonesia) in Indonesia shows that the Indonesian people have a high spirit of nationalism and unity. Apart from that, this spirit of unity can also be seen from the revision of the first precepts of Pancasila in the Jakarta Charter, from what was originally "Godhead with the obligation to carry out Islamic law for its adherents" to "Belief in the One and Only God".<sup>20</sup>

The spirit of unity and nationalism had previously been taught by the Prophet Muhammad when he led Medina. In his leadership, the Prophet made Medina a strong and prosperous country, that is, without discriminating against and favoring certain groups of people. Until by him the reign of the Prophet Muhammad in Medina became considered by many scientists as the prototype of the best government.<sup>21</sup> The spirit of unity taught by Rasulullah SAW is certainly in line with the spirit of unity and nationalism of the Indonesian state. It is known that the formation of the Indonesian state was due to the existence of a common destiny and united solidarity over various races, ethnicities, religions.<sup>22</sup> Once the importance of the spirit of unity, nationalism and love for the motherland, the Prophet Muhammad SAW in his hadith expressed how much he loved his native land Mecca.

*The Prophet sallallaahu 'alaihi wasallam resided in the city of Mecca: "How good you are, O Makkah, and how much I love you, if my people had not removed me from you, I would not have lived except in your land." Abu Isa said; "This hadith has the degree of hasan shahih gharib through this path."*<sup>23</sup>

So from here it can be said that someone who is religious does not have to put aside the life of the state and vice versa. As in *maqosid sharia* it is explained that there is a concept of protecting religion, soul, mind, property and offspring.<sup>24</sup> In addition to protecting religion as its main concept, *maqosid sharia*

<sup>19</sup> Kemenag, "HTI Sudah Dibubarkan, Menag: Khilafah Tertolak, Mari Bangun NKRI," 2020.

<sup>20</sup> Ida Bagus Brata and Ida Bagus Nyoman Wartha, "Lahirnya Pancasila Sebagai Pemersatu Bangsa Indonesia," *Jurnal Santiaji Pendidikan* 7, no. 1 (2017): 120–32.

<sup>21</sup> M. Dahlan, "Nabi Muhammad SAW. (Pemimpin Agama Dan Kepala Pemerintahan)," *Rihlah Jurnal Sejarah Dan Kebudayaan* 6, no. 2 (2018), <https://doi.org/10.24252/rihlah.v6i2.6912>.

<sup>22</sup> Mifdal Zusron Alfaqi, "Memahami Indonesia Melalui Prespektif Nasionalisme, Politik Identitas, Serta Solidaritas," *Jurnal Pendidikan Pancasila Dan Kewarganegaraan* 28, no. 2 (2015).

<sup>23</sup> Abu Isa Muhammad bin Isa bin Surah Al-Turmudzi, *Sunan Attirmidzi* (Mesir: Musthofa Al-Babi Al-Halabi, 1975). Hadits no. 3926

<sup>24</sup> Syamsul Anwar, *Studi Hukum Islam Kontemporer Bagian Dua* (Yogyakarta: UAD PRESS, 2021). Hlm 54

also contains instructions to protect the soul from being harmed. Therefore, it is from here that a sense of unity must be created in order to avoid anything that endangers the soul and help each other for the common good. This proves that the life of religion and the state is a unified whole that cannot be separated. Nahuddin and Prastyo said that religion is a supporter of the existence of Pancasila, and religion cannot be contradicted or compared to Pancasila in the context of position and position in the life of the state and in the administration of government.<sup>25</sup>

Regarding opinions about the concept of unity between the state and religion in the running of a country it may cause a lot of disputes and differences of opinion, especially for some western countries such as Sweden which still consider that religious matters are private matters and may not enter the public sphere.<sup>26</sup> However, such an opinion is actually an unreasonable opinion, because a person who has a religion is also a subject of a state. In this case, religion or belief is inherent in citizens. As it is known that the presence of religion in power can provide a good moral boost, unite and political legitimacy. Therefore the relationship between religion and the state is a symbiotic form.<sup>27</sup>

### **Pancasila Philosophy in Islamic Views**

The function of Pancasila is as an ideology, namely a guide to life both in thinking and acting. Pancasila as the basis and ideology of the state, of course, has values and norms that guide the course of national and state life. Therefore, This is reflected in the five Pancasila precepts, which include divinity, humanity, unity, democratic statehood and justice, along with the contents of the five Pancasila principles:<sup>28</sup> 1) Belief in the One and Only God; 2) Just and civilized humanity; 3) Indonesian Unity; 4) Democracy led by the wisdom of expertise in representative deliberations; and 5) Social justice for all the people of Indonesia.

The first precept is about "Divinity has been symbolized in the form of a Star" namely Belief in the One and Only God. The meaning of this symbol is that the Indonesian nation is a nation that believes in and fears God Almighty in accordance with their respective beliefs.<sup>29</sup> This is of course in line with QS. Al-Baqarah; 163 which has meaning; *"And your God is God Almighty. There is no*

<sup>25</sup> Yusuf Eko Nahuddin and Angga Prastyo, "Hubungan Agama Dengan Pancasila Dalam Perspektif Konstitusi," *Jurnal Cakrawala Hukum* 11, no. 3 (2020), <https://doi.org/10.26905/idjch.v11i3.4070>.

<sup>26</sup> CNNIndonesia, "Kenapa Rasmus Paludan Bisa Bebas Bakar Al Quran Di Swedia-Denmark?"

<sup>27</sup> Ahmad Khalwani, "Relasi Agama Dan Negara Dalam Pandangan Ibnu Khaldun," *Resolusi: Jurnal Sosial Politik*, 2019, <https://doi.org/10.32699/resolusi.v2i2.993>.

<sup>28</sup> "Teks Pancasila."

<sup>29</sup> BPIP, "5 Sila Pancasila, Lambang, Dan Maknanya," 2022.

*God but He, the Most Merciful, the Most Merciful*".<sup>30</sup> This concept shows that the basis of the life of the Indonesian people is divinity. In Islam, this concept is usually called *hablum min Allah* which is the essence of monotheism in the form of human relations with Allah SWT. So that it can be said that the first precepts of Pancasila are in line with the normativity of the Islamic religion. So that with the basis and ideology of the country, it shows that the Indonesian state is a country with God.

The second precept of Pancasila is depicted in the Chain symbol. The second precept reads "Just and civilized humanity". This symbol shows the next generation of the nation that continues to be passed down from generation to generation in a culture of mutual respect and respect for the rights inherent in the human person without exception.<sup>31</sup> This second precept regulates the relationship between fellow human beings *hablum min an-nass*. Therefore, this is in line with the religious command in QS. Al-Maa'idah: 8, which instructs Muslims to be upholders of justice even against those they hate, because being fair is closer to piety.<sup>32</sup> So that by implementing this second precept, peace and harmony can be formed in life as the main goal of religion and state.

The banyan tree is a symbol of the third precept of Pancasila, which means "Indonesian Unity". The banyan tree symbolizes places to take shelter or shelter. And a bond of unity for all Indonesian people who are experiencing drought geographically in Indonesia.<sup>33</sup> This third precept is the embodiment of *ukhuwah*, which is the basis for the founding of the Indonesian state. Unity or *ukhuwah* in Islam is also very important, especially when it comes to the life of the nation. This spirit of unity had previously been taught by the Prophet Muhammad when he led Medina. Under his leadership, the State of Medina became a strong and prosperous country, because there was justice in it and without any oversight and privilege for certain groups of people.<sup>34</sup> This concept of unity has previously been taught also by the Qur'an in QS Ali Imron which commands to hold fast to the rope (religion) of Allah, and the prohibition of divorce.<sup>35</sup>

The symbol of the next Pancasila precept is the bull's head. The bull's head is a symbol of the fourth precept of Pancasila, namely "Populist Led by

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<sup>30</sup> Kemenag, *Al-Quran Dan Terjemahan*.

<sup>31</sup> BPIP, "5 Sila Pancasila, Lambang, Dan Maknanya."

<sup>32</sup> Kemenag, *Al-Quran Dan Terjemahan*.

<sup>33</sup> BPIP, "5 Sila Pancasila, Lambang, Dan Maknanya."

<sup>34</sup> Dahlan, "Nabi Muhammad SAW. (Pemimpin Agama Dan Kepala Pemerintahan)."

<sup>35</sup> Kemenag, *Al-Quran Dan Terjemahan*.

Wisdom in Deliberation/Representation”.<sup>36</sup> Deliberation in the administration of a country is a good step in an effort to build understanding in running the country. So that with this, it shows that Indonesia has an open and recreational attitude in accommodating aspirations and aspirations for advancing the nation. Similarly, this has also been taught in Islam, which can be seen in the Word of Allah SWT QS Ali Imron: 159 to be gentle, not to be harsh and harsh-hearted, and the suggestion to deliberate in resolving affairs with others.<sup>37</sup>

The final symbols are paddy and cotton. This symbol denotes prosperity and well-being, which is where it reads “Social Justice for All Indonesian People”.<sup>38</sup> Justice which is the ideal of Pancasila is justice without any treatment of religion, race, ethnicity and so on. So that with this justice, the potential for growing social inequality can be overcome and avoided. Therefore, Islam always orders its people to always do justice in all things, so that with the social order of society it can be created well. As in this case has been explained in QS. An-Nahl: 90 that; *“Indeed, Allah commands (you) to do justice and good deeds, to give to relatives, and Allah forbids heinous deeds, evil and enmity. He instructs you so that you may take lessons”*.<sup>39</sup>

The Pancasila State is a state that places religion as an important part of the nation's outlook on life and philosophy. This is stated in the first principle of Pancasila. Religion is indeed not the basis of ideology because it has been agreed that Indonesia is not a religious state. However, Indonesia is also not secular. The very unique relationship between religion and Pancasila has encouraged and positioned Indonesia as a country that adheres to the Middle Path. Likewise, religion, especially Islam, which is adhered to by the Indonesian people is a religion that offers the Middle Path or Wasathiyah. Wasathiyah is believed to be the best way, among others, to resolve various social, political and ideological conflicts that have hit the world community; resolving humanitarian and environmental crises.

### **Pancasila as an Ideology Forming Religious Tolerance**

Pancasila as an ideology means that it contains values and norms as views and guidelines for life as a nation. As understood that ideology is the whole system of thinking, values, and basic attitudes of a social group.<sup>40</sup> Therefore, it is not an exaggeration to regard Pancasila as a state ideology as one of the

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<sup>36</sup> BPIP, “5 Sila Pancasila, Lambang, Dan Maknanya.”

<sup>37</sup> Kemenag, *Al-Quran Dan Terjemahan*.

<sup>38</sup> BPIP, “5 Sila Pancasila, Lambang, Dan Maknanya.”

<sup>39</sup> Kemenag, *Al-Quran Dan Terjemahan*.

<sup>40</sup> Safa'at, *Rekonstruksi Politik Hukum Pangan: Dari Ketahanan Pangan Ke Kedaulatan Pangan*. Hlm 117.

forms of tolerance and mutual respect for Indonesian citizens. As it is known that the potential for conflicts between religious communities in Indonesia has been minimized. Therefore in the last seven years in Indonesia there have been no major conflicts that have occurred over religious matters. The last conflict, conflict between religious communities in Indonesia occurred in 2016, which is referred to as the Tanjungbalai conflict. The conflict was sparked by protests from non-Muslim residents over the sound of the evening call to prayer at the mosque, which sparked anger among Muslims and eventually led to the burning of three monasteries and six temples.<sup>41</sup> Even Indonesia completely cannot be separated from the existence of religious conflicts, this can be said to be very rare.

The lack of inter-religious conflict in Indonesia is caused by many factors, including government policies that do not discriminate against minority groups as well as citizens' awareness to respect and appreciate each other. This is in accordance with the second principle of Pancasila, "Just and civilized humanity" and includes equality, equal rights and basic obligations for every human being, without discriminating against ethnicity, descent, religion, belief, gender, social position, skin color etc.<sup>42</sup> So that with this attitude, this will give birth to an attitude of tolerance in religion and worship for every citizen.<sup>43</sup> This is also in line with the fifth Pancasila precept, namely "social justice for all Indonesian people".

In this case there is an attitude of life that; fair to others, maintain a balance between rights and obligations, respect the rights of others, and like to help others so that they can stand alone.<sup>44</sup> With justice and humanity, it means that every citizen has the same rights and obligations, including efforts to live side by side and help each other. As in this case, it can be seen from the religious traditions of the Indonesian Muslim community, which apart from not disturbing adherents of other religions, they also have a tradition of participating in guarding and securing the passage of other religious worship processions since 1996 until now.<sup>45</sup> So that with this kind of tolerance, it will further strengthen unity and solidarity among citizens.

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<sup>41</sup> Armandhanu Denny, "Kerusuhan Pecah Di Tanjungbalai, Rumah Ibadah Dibakar," CNN Indonesia, 2016.

<sup>42</sup> BPIP, "5 Sila Pancasila, Lambang, Dan Maknanya."

<sup>43</sup> Shofiah Fitriani, "Keberagaman Dan Toleransi Antar Umat Beragama," *Analisis: Jurnal Studi Keislaman* 20, no. 2 (2020), <https://doi.org/10.24042/ajsk.v20i2.5489>.

<sup>44</sup> BPIP, "5 Sila Pancasila, Lambang, Dan Maknanya."

<sup>45</sup> Andrian, "Kisah Tradisi Banser Bantu Aparat Jaga Gereja Sejak Natal 1996."

Unity and solidarity are evidence of tolerance in the state. Therefore this is in accordance with the third principle of Pancasila, namely "Indonesian Unity". This precept obliges Indonesian citizens to be able to place unity, unity, be willing to sacrifice for the interests of the country, love the motherland, be proud of the Indonesian nation and homeland, protect the world, develop Indonesian unity, promote association for the sake of national unity and integrity.<sup>46</sup> With the existence of Indonesian unity as the actualization of the tolerant attitude of citizens, this will trigger peace in social life, because in it there is an attitude of mutual respect and respect, mutual care for each other.

With the existence of peace in social life, this will also foster an attitude of tolerance in religion. This is a form of application of the first precept "Belief in the One and Only God". In this precept there are important points in religion, namely: the Indonesian nation is a nation that has God and its beliefs according to their respective religions and beliefs, mutual respect and cooperation between followers of religions and adherents of different beliefs, Fostering harmony in life between people of different religions and beliefs, the relationship in religion and belief is a personal relationship between the servant and his God, mutual respect for the freedom to practice worship in accordance with their respective religions and beliefs, not forcing a religion and belief on other people.<sup>47</sup> So that with the implementation of this first precept, conflicts caused by religious matters will not occur. Because one of the factors that triggers conflict between religious communities is the lack of respect for other religions.<sup>48</sup>

Religion and state are related in a symbiotic mutualistic way, namely a relationship that is mutually beneficial. The state is positioned as a means that can support religion. Meanwhile, religion is positioned as a moral guide (moral force) for the state. The state does not need to adopt the Islamic legal system legally and formally, but only uses moral footing in organizing national and state life. So in facing the problem of intolerance in society, religion and Pancasila function as

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<sup>46</sup> BPIP, "5 Sila Pancasila, Lambang, Dan Maknanya."

<sup>47</sup> BPIP.

<sup>48</sup> Azka Aulia Azzahrah and Dinie Anggraeni Dewi, "De Cive: Toleransi Pada Warga Negara Di Indonesia Berlandaskan Sila Ketuhanan Yang Maha Esa," *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 1, no. 6 (2021).

## Conclusion

Indonesia as an independent country has a national basis Pancasila as the nation's ideology. Pancasila as an ideology plays an important role in guiding the life of the nation and state, because it has values, norms that serve as role models in acting and living. The existence of Pancasila as an ideology that is supported by religious normativity, can be accepted by all parties and makes Indonesia a harmonious and peaceful country. In particular, Pancasila has views that are in harmony with the teachings of Islam has an important role in realizing peace, namely by respecting the religions and beliefs of other people and helping fellow citizens. So that with this attitude, tolerance in religion can be created, mutual respect and respect for adherents of other religions and not forcing beliefs on other parties, even mutually helping behavior can also be created in religion.

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