

Pancasila In Islamic Perspective

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Article Info	ABSTRACT
Keywords: Pancasila, Islam, universal values	Pancasila, US Indonesia's foundational philosophy, has a close relationship with Islamic teachings. This connection is evident in the alignment of Pancasila's principles with universal values of Islam. This study explores the relationship between Pancasila and Islam, the harmony of Islamic universal values with Pancasila, scholars' perspectives on Pancasila, and the challenges in applying Pancasila in the Islamic context in Indonesia. Findings suggest that Pancasila can be accepted as an inclusive state foundation, provided its implementation respect religious values and diversity. Therefore, Pancasila is not only compatible with Islam but also services US a unifying platform for English society.
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INTRODUCTION

Pancasila is the foundation of the Indonesian state which is formulated as the main guide in national and state life. The five principles contained in Pancasila reflect universal values that are able to unite the very diverse Indonesian society. As an ideological foundation, Pancasila is a guideline in carrying out social, political, economic, and cultural life that respects diversity. The existence of Pancasila was formulated through a long process involving in-depth debate between various groups in society, including nationalist, religious, and cultural figures, who ultimately agreed on Pancasila as a national consensus (Ramdhani & Dewi, 2022) .

As a country with a Muslim majority, the relevance of Pancasila and Islamic values is a frequently discussed topic. Substantially, the values in Pancasila do not conflict with Islamic teachings. For example, the first principle, *Belief in the One Almighty God* , is in line with the principle of monotheism in Islam which recognizes the oneness of God. This shows that Pancasila is able to accommodate the beliefs of the majority of Indonesian people without ignoring the rights of minorities to practice their respective beliefs (Pancasila in Development &, 2019) .

Pancasila also plays an important role in maintaining harmony between religious communities. Islamic values such as justice, tolerance, and compassion are reflected in the second principle, *Just and Civilized Humanity* . Islam teaches its followers to be fair

and maintain good relations with fellow human beings regardless of ethnicity, religion, or race. This principle supports the spirit of diversity that is the main character of the Indonesian nation, making Pancasila a means to unite the diversity of cultures and beliefs.

However, the journey of Pancasila as the foundation of the state was not without challenges, especially at the beginning of independence. Some Islamic groups proposed that Islamic law be the foundation of the state, but finally a compromise was reached through the Jakarta Charter. In the process, the founders of the nation realized the importance of building an inclusive state, which not only accommodates Muslims, but also provides space for other religions and beliefs. This consensus shows the spirit of tolerance and mutual cooperation that is the soul of the Indonesian nation.

In practice, Muslims in Indonesia have shown that Pancasila can be implemented without reducing Islamic identity. Islamic education, such as in Islamic boarding schools, teaches values that are in line with Pancasila, such as obedience to God, love of the homeland, and social concern. Many Islamic organizations, such as Nahdlatul Ulama and Muhammadiyah, also support Pancasila as the foundation of the state and use it as a guideline in their various socio-religious activities.

However, the implementation of Pancasila in society faces significant challenges. One of them is the emergence of radical ideologies that reject Pancasila as the state ideology. Some of these groups consider that Pancasila is not Islamic enough and contradicts religious teachings. To deal with this, joint efforts are needed from the government, religious leaders, and the community to educate the importance of Pancasila as a national consensus that does not conflict with religion, including Islam (Mindarto, 2018).

Education is an important key in instilling Pancasila values, especially among the younger generation. The education curriculum in Indonesia is designed to integrate Pancasila and religion, so that students not only understand national values, but are also able to practice religious teachings harmoniously in community life. With this approach, it is hoped that the younger generation can grow into individuals who are both religious and nationalistic (Nuraeni & Anggraeni Dewi, 2022).

As the foundation of the state, Pancasila not only functions as a guideline, but also as a glue for national unity. In the context of Muslims, Pancasila is able to be a bridge to build interfaith and intercultural dialogue. This is important considering that Indonesia is a country with very large ethnic, linguistic, and religious diversity. By prioritizing the values of Pancasila, society can live side by side peacefully without sacrificing their respective religious identities.

Muslims have a major role in strengthening the implementation of Pancasila. Through preaching, education, and social activities, Muslims can show that Islamic teachings are in line with the values of Pancasila. This contribution not only strengthens the position of Pancasila as the basis of the state, but also eliminates the mistaken view

that Pancasila and Islam are incompatible (Syarifuddin, 2018) .

In the future, it is important to continue to maintain harmony between Islamic values and Pancasila. Dialogue and cooperation between various elements of society must continue to be improved to ensure that Pancasila remains relevant in facing the challenges of the times. Thus, Pancasila is not only a symbol of the state ideology, but also a real guide in realizing a just, prosperous, and dignified society, in line with Islamic teachings and the national ideals of the Indonesian nation.

METHOD STUDY

This study uses a qualitative method with a descriptive-analytical approach to examine the relationship between Pancasila and Islam in depth. The main data were obtained through a literature study involving various sources such as books, journal articles, official documents, and publications relevant to the research theme. This approach was chosen to provide a comprehensive understanding of how Pancasila, as a state ideology, can go hand in hand with Islamic values embraced by the majority of Indonesian society. In addition, this literature study also allows for analysis of various perspectives, including historical, philosophical, and social perspectives. (Sugiyono, 2021) .

Data analysis techniques are carried out systematically through the stages of reading, grouping, and interpreting the information obtained. The information is then arranged based on the main sub-themes that have been determined, namely the relationship between Pancasila and Islam, the harmony of universal Islamic values with the principles in Pancasila, the views of scholars on Pancasila, and the challenges faced in implementing Pancasila in the context of Islamic society in Indonesia. These sub-themes are designed to answer research questions while providing a structured framework in the data analysis process.

This study also pays special attention to the views of Islamic thinkers, both domestic and foreign, that are relevant to the research theme. These views include various perspectives on how universal Islamic values, such as justice, tolerance, and togetherness, can be integrated into a state system based on Pancasila. In addition, this study considers the history of national consensus in the process of forming Pancasila, including the role of Islamic figures who contributed to formulating the state's foundation, as an important basis for analysis (Rukminingsih, 2020) .

Furthermore, this study identifies challenges in the implementation of Pancasila in the midst of Islamic society. These challenges include the perception of some groups who consider Pancasila not fully Islamic, as well as different interpretations of the concept of a state based on Pancasila. This study aims to explore solutions that can strengthen the implementation of Pancasila in national and state life, while maintaining Islamic values that are an integral part of the identity of the majority of Indonesian society. This descriptive-analytical approach is expected to provide new insights into the harmonious

relationship between Pancasila and Islam in the context of Indonesianness (Hadi, 2016)

Discussion

Relation Pancasila with Teachings Islam

Relation between Pancasila And Islam looks in the principles of Pancasila Which reflect values justice, humanity, unity, people's, And justice social. For example, first principle , "Deity Which Maha One," in line with draft monotheism in Islam. Please This provides space for religious freedom but still upholds divine values .

Relation between Pancasila And Islam No can released from history formulation That Pancasila alone. When hearing BPUPKI (Body Investigator Efforts Preparation Indonesian Independence) ongoing, for figure Islam like KH. Wahid Hashim And Hajj Agus Salim plays a role active in ensure values Islam accommodated without disregarding diversity Indonesia.

Please First, "Deity Which Maha One," describe confession towards the existence of God Which in accordance with principle monotheism in Islam. Draft This Also become point meeting with other religions, thereby making Pancasila the basis of an inclusive state. Relation This become proof that Islam No only compatible with Pancasila, but Also contribute in its formation (Sulalah et al., 2024) .

The Relationship between Pancasila and Islam has deep historical roots in Indonesian history, especially in the process of forming the foundation of the state. When Indonesia prepared its independence, appear debate fierce between group nationalist and group religious about base country Which will used. Group Nationalists tend to want a secular state foundation, while religious groups want a secular one. implementation Sharia Islam as base country.

Formulation Please First

Process compromise Which known as Charter Jakarta is Wrong One proof real from relation close between Pancasila And Islam. Please First Pancasila, "Deity Which Almighty ," it initially sounded "God with the obligation to carry out Islamic law for its followers." Even though Then phrase This deleted For guard unity and the unity of a pluralistic nation, the essence of Tawhid in Islam is still reflected. The concept of God Which Maha One No only referring to on oneness Lord in Islam but also give room to religion other For operate his teachings (Fa'atin, 2017) .

Mark Humanity in Islam And Pancasila

Islam teaches noble values such as justice, compassion, and respect for others. rights man. Mark This reflected in second principle, "Just and Humanitarian Civilized," Which emphasize importance humanize man. In Al-Quran, teachings about equality human in in front Allah Almighty (QS. Al-Hujurat: 13) become the foundation for Muslims For honor fellow regardless race, religion, or status social.

Harmony Pancasila with Values Universal Islam

Islam teaches universal values such as justice, humanity and brotherhood, which Also contained in Pancasila. For example, please second, "Humanity Which Fair and Civilized," in accordance with principle justice social in Islam. Matter This show that Pancasila is not contradictory with Islam, but can be framework for implementing values Islam in life socialize.

Islam is religion Which carry values universal like justice, equality, and brotherhood. These values Also contained in Pancasila, as seen in the second principle , "Just and Civilized Humanity." This value reflects respect for right basic man Which Also taught in Al-Qur'an And hadith.

Please third, "The unity of Indonesia," has harmony with the concept of ukhuwah Islamiyah (Islamic brotherhood), ukhuwah wathaniyah (national brotherhood), and ukhuwah insaniyah (human brotherhood). In Islam, maintaining the unity of the people and society is obligation For create harmony social

The fourth principle, "Democracy Guided by the Wisdom of Deliberation/Representation," reflect principle shura (deliberation) in Islam. The decision-making process through dialogue and consensus is the basis for governance. Which democratic And fair.

Pancasila own values universal Which in line with principle Islam, make it as base country Which inclusive And capable unite nation (Rika & Anggraeni, 2022) .

1. Please Deity And Tawhid in Islam

Please First Pancasila reflect principle Tawhid in Islam, that is confession of oneness Allah Almighty. This Also show respect to freedom religious, which is right fundamental in Islam. QS. Al-Baqarah: 256 state, "No there is coercion in religion."

2. Humanity Which Universal

The second principle contains universal values, such as respect for human rights, social justice and civility. In Islam, the concept of rahmatan lil 'alamin (mercy) for all over natural) teach people human for live side by side peacefully and with mutual respect.

3. Unity in Diversity

The third principle, "Indonesian Unity," is in line with the concepts of ukhuwah Islamiyah (Islamic brotherhood), ukhuwah wathaniyah (national brotherhood), and ukhuwah basyariyah (brotherhood humanity). Islam teach that diversity is the sunnatullah (God's decree) which must be accepted with an attitude of tolerance and respect.

4. Democracy And Deliberation

The principle of deliberation in the fourth principle shows that Pancasila encourages the creation of government Which fair And inclusive. In Islam,

deliberation No only a decision-making mechanism, but also a way to strengthen brotherhood and solidarity.

5. Justice Social as Core Islam And Pancasila

The fifth principle emphasizes justice social for all over the Indonesian people, who is also the core teachings Islam. Draft 'adl (justice) very emphasized in Al-Qur'an And hadith, especially in connection social And economy.

Thinking Scholar about Pancasila

The cleric Indonesia, such as KH. Hasyim Ash'ari And KH. Ahmad Dahlan, has accept Pancasila as base country Which No contradictory with Islam. They see Pancasila as the result of the Indonesian nation's ijtihad in finding common ground among diversity. Even, Assembly Scholar Indonesia (MUI) has state that Pancasila is base country Which final. The great scholars in Indonesia have diverse views but generally support Pancasila. KH. Hashim Ash'ari, for example, state that Pancasila is the foundation Which No contradictory with teachings Islam. He emphasize importance maintain harmony between religion And country.

KH. Ahmad Dahlan, founder Muhammadiyah, Also see Pancasila as means to make it real values Islam in life nation. Muhammadiyah, until moment This, active push implementation values Pancasila through education, health, and service social. Thus also, Abdul Rahman Wahid (Gus Dur) look at Pancasila as national consensus Which must maintained. He confirm that Pancasila is road in the middle between secularism And theocracy, so that it can become National principle Which respect diversity.

Challenge Implementation Pancasila in Context Islam

Even though Pancasila and Islam are in harmony, challenges remain, such as radicalism. religion And misinterpretation to values Pancasila. Part assessment group Pancasila not enough reflect teachings Islam in a way pure, temporary Other groups see it as too biased towards one particular religion. Another challenge is how to implement Pancasila without reducing the essence of religious values. adopted by public.

The implementation of Pancasila in Indonesian society faces various challenges, especially in context Islam. Wrong One challenge main is existence the group that look at Pancasila No Enough Islamic And propose implementation Sharia Islam in general formal. Matter This often bring up debate about so far where Pancasila can reflect teachings Islam.

Another challenge is the increasing religious radicalism that tries to interpret values Islam in a way exclusive. View This contradictory with the spirit of Pancasila inclusivity, which aims to unite all elements of the nation. Besides That, lack of understanding public to Pancasila Also become obstacles. Many people only know Pancasila as a theoretical concept without understanding how its values can applied in life daily. Matter This need education citizenship And religion Which balanced For to plant awareness about importance Pancasila as base country.

CONCLUSION

Pancasila and Islam have a complementary relationship, with Pancasila values such as justice, humanity, and unity being in line with Islamic teachings. Indonesian clerics support Pancasila as the foundation of the state because it is able to accommodate diversity. However, the implementation of Pancasila values in community life faces various challenges, especially in the context of Islam. Challenges such as radicalism and exclusivism arise from groups that consider Pancasila not Islamic enough and propose the implementation of Islamic law as the foundation of the state, which triggers tension in society. In addition, conflicts of political interests that exploit religious issues further strengthen polarization and damage the social order, so that the inclusiveness of Pancasila is often ignored. On the other hand, the imbalance in people's understanding of Pancasila is a serious obstacle. Many people only understand Pancasila as a theory without implementing it in their daily lives. The lack of effective education about Pancasila in schools worsens this condition, so that the younger generation does not understand the role of Pancasila as the foundation of national life. The challenges of globalization also bring the influence of foreign ideologies that sometimes conflict with Pancasila, demanding an adaptive strategy so that the values of Pancasila remain relevant amidst changing times. An inclusive approach, ongoing education, and interfaith dialogue are needed to ensure that Pancasila can be implemented effectively in a diverse society.

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