PANCASILA AND ECONOMY PROPHETIC: the Reconstruction Efforts of Indonesian Economic Law

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| Submission  Track:  Received:  ………………  Final Revision:  ………………  Available online:  .....................  Corresponding  Author:  Name & E-mail Address | ABSTRACT  **Purphose:** The importance of the transcendental paradigm, able to change the demoralization of the economic sphere, affects the changing economic goals of Pancasila.  **Methodology:** Using normative legal research, with paradigmatic approaches and using qualitative descriptive analysis.  **Finding:** The symbolic phenomenon of religious rituals is not merely ritualism in the concept of civil religion. But able to penetrate the particulate partition of the operational dimension. Similarly, the prophetic paradigm, with its prophetic ethics in terms of liberation, humanization, Transcendence, gives space to the fundamental beliefs of society in economics. Civil religion minimizes the ongoing dominance, hegemonic, and exploitative of anti-humanity. The prophetic paradigm and civil religion are capable of being great energy for the realization of the idealism of Pancasila, the first of the transcendental meaning.  **Importance:** The transcendental dimension, of the first Sila, being a turning point. The importance of awareness of the community, and the legal traveler for the reconstruction of Indonesian economic law to realize the social justice of Pancasilais.  **Originality/Novelty:** The Prophetic and civil religion paradigms, becoming one of the bids on economic demoralization.  Keyword: Civil Religion; Profetic ethics; Pancasila; Indonesian economic law. |

# INTRODUCTION

To interpret the third paragraph of the opening of the CONSTITUTION 1945, the explanation of religious thought of the Indonesian nation, that the people of Indonesia is a society that is so strong with Divine values. This idea explains the relationship between man and the creator, being determined by the clear provisions, which Thomas Aquinas, "The world is above the Divine order... Deity, the law of Godliness is supreme ". Next in the fourth paragraph or last paragraph, explain about Pancasila which consists of five precepts. Substantially a concept of sublime and pure. Sublime because it reflects the values of the nation inherited hereditary and abstract. Purely because of the substance that concerns some fundamental aspects, both religious, economic, resilience, social, culture that has a participatory pattern.[[1]](#footnote-1)

Pancasila was born out of the noble values of the nation in an unassimilated culture and religious system. Economic products are also referred to as cultural products. Culture as a product, departing from the existence of copyrights (education), flavors (arts) and Karsa (moral customs). The cultural process is concrited by the process of thinking, converge in an actualization, so that it will be realized in space and Time dimension. So the economy that is discussed in this paper, is the economy and activities that depart from the culture of Indonesian society, thus creating a system, both the economic system, and the legal system. At this point, it is considered as Pancasila economy which materialized from the values and ethics of the religious people of Indonesia.

Religiosity is identical to the concept and meaning of Deity. Natural Law Philosophy Basis is the will of God in every creature. In the prophetic context, the object of study is the "revelation" of Allah Ta'ala through his verses, both written in the Kitab and Sunnah.[[2]](#footnote-2) In Indonesia, between belief and culture are assimilated into one entity. Culture and belief in the form of religion, principally in terms of vertical and horizontal dimensions. The vertical dimension is that there is a creator's intervention, the one true God who is absolute, singular, and unchanged. The prevailing horizontal dimensions and links between human beings and others are relative, compound, and continuously changing or dynamic. The current question is, does the culture form a paradigm? Alternatively, is the paradigm shaping a culture?. Musa Asy'arie[[3]](#footnote-3), the civilization of culture from time to time, all change and change, so that the paradigm determined by cultural change as well as vice versa.

These changes include a strong and dominant paradigm of spirituality and a unilateral claim that encourages specific interpretations of public and religious spaces. In the study of religious psychiatrists, religion divided into two: first, the face of healthy religion and intense spiritualism, thus encouraging people to grow and develop on an ideal model of character, characterized by tolerant attitudes not to impose a pluralist public space filled by individual interpretations of religion; Second, a religious face full of violent acts.

The demoralization of public space is a severe threat to the nation's diversity. Several sociologists such as Robert N. Bella and Talcott Parsons offer civil religion, which is interpreted differently from religious institutions (institutional religions) in the construction design of a pluralist society. Civil religion became a package of public ethics, overcoming the symbolic phenomenon of religious rituals. It offers a universal norm that penetrates the particulate partition of the institutional religion (Islam, Christianity, Hinduism, etc.). Civil religion continues to take inspiration from the institutional religion but operates in an acceptable operational dimension beyond the boundaries of formalism and religious particularism.[[4]](#footnote-4) Departing from this, Jeffrie Geovanie, in dozens of articles surrounding Islamic modernism issues and the social dimension of the political movement on behalf of Islam, asserted that worship in Islam has no meaning whatsoever not functional for personal and social righteousness.

The functional nature of the transcendental dimension is an essential factor in the holding of transcendental values in state life. The prophetic paradigm in prophetic ethics with its main principle is humanization, liberation, and Transcendence, which will be the knife of analysis of state significance. Efforts on a legal reconstruction in Indonesia, particularly in the field of economic law. The economic system of Pancasila, in the beginning, has placed the prophetic aspect as the highest point with the primary meaning of the Almighty. The economic law, which departs from the laws of the country in the form of laws and regulations of its derivatives and private law in the form (agreements, contracts, Akad) that awakened in public social contracts, tends to remoralize.

The occurrence of demoralization, identical to the form and formation of a culture. Culture as a personality forming through a particular process, one of which is education. Organized culture in the process of education that will give birth to personality and form a mindset. Personality becomes an integrated manifestation of education and culture. The form of demoralization is closely related to mindset. According to Haris Rusli[[5]](#footnote-5), mindsets (the War of mindset), which is being waged by the current foreign powers intended to: first, "Kill" or destroy Weltanschauung or the view of life that is the foundation of the values of "inner cement" or the adhesive of a very diverse nation. Sukarno, Hatta, and the founders of other nations formulated the people's view of life with the name Pancasila. Secondly, the direction of the mindset launched today aims to bury the conception of citizenship concepts of citizens embraced by the Constitution of our country. Citizenship concept binds and governs its citizens based on history through the Constitution, laws, and regulations of its derivatives. Now the concept of citizenship, gradually replaced by the concept of nitizenship of Internet citizen concepts, tied and directed by public opinion formed by the interest group of foreign capital Power. The concept of citizenship is now gradually eroded by the influence of nitizenship. In the case of online transportation (Gojek, Grab, and others), it shows that the concept of nitizenship lubricating the State based on public opinion has succeeded in defeating the country's conception of the Constitution and its derivative rules. Third, according to the will and direction of the free market, ideology, then the Mainset operation, also directs to tear down the nation-state (nation-state) concept that stands for history, philosophy, and territory formed through the Constitution. The concept of the nation-state that formed nationalism will be transformed and transformed into a corporate-state that stands for the cosmopolitan view that all human tribes are a single community as citizens of the world who are not restricted by tribal walls and state borders. The corporate-State concept is a country concept that stands on corporate interests that only know the producers and consumers, no longer know the boundaries of the country, do not know the citizens.

In the global condition, without the feel and the readiness of the Indonesian nation has wholly entered into the wilderness forest, free-market ASEAN Economic Community (MEA). Live in the field of free markets, like living the midst of a wilderness that unites all kinds of species, animals, and insects in one stretch without Borders. The law, according to Darwin's evolutionary theory, namely "survival of the fittest," the most powerful, most cunning, and self-adjusting that could survive and prevail in natural selection. The desire to prey on the nature of predators will appear only when they are hungry. They will stop when it filled, so the balance of nature is always awake.

Meanwhile, the type of predator that was born and shaped by the free market nature is thus not dangerous, sometimes present with the face of Angels, seems to bring help and new hope to modern life, the poison feels sweet like honey. This type of predator only knows the hunger, but never knew the fullness, very greedy and expert hoards, and accommodate billions to trillions of various foods that are prey from various continents and countries. Although free-market predators are not much of a kind compared to billions of human population, the consequences of greed have spawned war and crisis, both the welfare crisis, the economic crisis, and the social and political crisis.[[6]](#footnote-6)

Episodes of colonialism new forms, borrowing terms of the term Sukarno neocolonialism-imperialism (Neokolim), deprivation, foundation, wall, or boundary between one and another country, torn down. Smoothen economic domination and market mastery. The Predators create a free market system, with no regulatory barriers and tariffs, without walls and walls that restrict every country. They are present in a particular form, can be the face of the country, or as the face of international financial institutions, and very often come with a corporate face (multinational corporate) that operates without form,, in the expansion and scramble market infrastructure, manufacturing, financial and banking markets, the scramble SDA and so forth.

# RESEARCH METHOD

They are using normative legal research, with paradigmatic approaches. Normative legal research, a study of the legal elements or "Gegevens of het recht".[[7]](#footnote-7) These legal elements include elements of ideal and the element of riel. Ideal elements include moral desires and human ratios.[[8]](#footnote-8) They are using paradigmatic approaches. Anis Chariri, in view, that the paradigm strongly determines the view (worldview) Researchers in studying the phenomena, the ways used in the research, and the ways used in interpreting the findings. The paradigm will determine the standard and quality of a result of the correct, precise, and useful process. Paradigm has roughly the same meaning as the theoretical framework, the conceptual framework, the frame of thinking, theoretical orientation, perspective, or approach. Subsequently analyzed using qualitative descriptive analysis.

**RESULTS & DISCUSSION**

***Economics of Pancasila Paradigm Profetik a Reconstruction Efforts of Indonesian Economic Law***

The paradigm of law and legal Sciences in Indonesia, as identified by Kelik Wardiono[[9]](#footnote-9) that because of the emergence of problems in the study and development of Law and Legal Sciences in Indonesia, is the dominance of the rational paradigm that is supported by the philosophical sect of Positivistic law. There is a separation between science and religion, which poses a positive and negative impact.

Prophetic paradigm relations and the realization of prophetic legal ethics, in recognition of the existence of institutional religion in Indonesia. There are several views on the existence of the institutional religion, which one of these religions is dominant in providing an interpretation of openness between religion and science and technology. It is not separated from the values of religion in general, including Islam in it, having a philosophical possibility to meet with science and technology. The possibility has a foothold philosophy that is ripe, thanks to the discourse of religious and scientific integral that is brought about by the latest scientific developments.

On the other hand, many doubt religious and scientific integralism. These doubts necessarily based on the source of legal studies in Indonesia derived from the rationalist Roman law, so that the discourse of the Prophetic law that departs from religious beliefs is thought to make the truth, is considered ideal and applies to everyone, and cons with the spirit of religious pluralism in Indonesia.[[10]](#footnote-10) This doubt is essentially not wrong because pragmatism still is a position that has not been able to dialogues with other paradigms and sees this prophetic law at the level of existence that considered to be a spreading of the famous Sekat in Indonesia.

The concept of civil religion[[11]](#footnote-11) that known during this differs in the Indonesian context. According to Jeffrie Geovanie, in his writings on issues of modernism Islam and the social dimension of political movements in the name of Islam, that civil religion is a package of public ethics that must be held high in this compound country. Worship in Islam does not mean anything if it is not functional for personal and social righteousness. The debate about religion and state relations is final. What is required is the substance of religious values so that the face of Indonesia is not dry from the universal spirit of religion that can be shared jointly.[[12]](#footnote-12)

In line with the case that prophetic ethics is generally applicable, namely calling for good, preventing evil, and believing in God (transcendence). So the prophetic ethics has 3 (three) main principles: [[13]](#footnote-13) 1) humanization[[14]](#footnote-14), 2) liberation[[15]](#footnote-15), and 3) Transcendence[[16]](#footnote-16), is to restore all matters of life to God. This principle is, in fact, an attempt to optimize human spirituality as a servant, the transcendence expected to be the value of people's consciousness, which is communal or sociative. Humanization and Liberation are both solely sought after the principle of this transcendence.

The economic concept of Pancasila, one of them is in the thoughts of the founding fathers of Indonesia, namely the figure of one of the economic figures of the nation of Bung Hatta. In his book Anwar Abbas, titled Bung Hatta and the Islamic economy, Indonesia is independent, the mind of Indonesian social democracy is expected to be contained in the Constitution of the Republic of Indonesia year 1945, which outlines three points, namely, first, concerning the basic statement of political and ideals of Indonesia, where independence is seen as the right of each nation and the obligation for the Government to engage in implementing world order based on independence, lasting peace and social Justice. Second, the statement about the success of Indonesian political demands is the gift of God. With God's gift, there is a recognition that the nation of Indonesia will not be independent if God does not bless it. God bless Indonesia's independence because the people of Indonesia have it in earnest with the victim not least; Third, the statement of Pancasila as the philosophy of the state ideology, namely the Almighty Godhead, the inhumane, the unity of Indonesia, humane society and Justice.[[17]](#footnote-17) Also, Hatta's economic thinking can be seen as a part of Islamic economic thinking, where Hatta saw that the universe belongs to God's property. Therefore the economy must be held by spiritual values and humanity with the application.[[18]](#footnote-18) Islam as one of the religions in Indonesia and recognized by the national law of sustainability. Islam in its direction and development in Indonesia has a correlation with the birth of the unitary State of the Republic of Indonesia and Pancasila as in the first Sila "The almighty Godhead". Pancasila is a ground norm that must be the birth base of Islamic attachment with the birth of the concept of Pancasila, especially the first Sila. "Esa" or one, gives the form of Tawheed which is the most beautiful of the Islamic Ummah, and is realized in the basic form of the state of Pancasila.[[19]](#footnote-19)

Application of the values of Deity and humanity to the system and economic law by the State through his government, is a manifestation of the moral responsibility of the legal nomads. To further the application, how to apply the values of the Godhead and the humanity, at least we have to look at the history of economic law in Indonesia, since the pre-independence, the old order, the new order, until the current reform order. The economic history of Indonesia demonstrates the policies made by the parties deemed expert and competent in the field of economics and law. In some government policies, the economic pattern of Pancasila has a socialist character, and on the other hand there are also policies that are very capitalist character. The socialist and capitalist patterns which were driven by Pancasila in the Indonesian economic system and influenced the legal system, became a struggle for the paradigm that wanted to restore the spirit of divine values and humanity to the true economy of Pancasila. Considering the identity of the Pancasila economy, inevitably, and dislike to be emphasized through the paradigm of the following its fundationdomain.

Presenting God in the House of Indonesia means all to the way of the religion/belief Bergotong-Royong to equally practice the divine glory, namely to do the right, the good, and the sublime. Sila second is the road and team an ¬ tar of human beings (on the basis of the first noble spirit) to uphold humanity, righteousness, and justice in the House of Indonesia.[[20]](#footnote-20)

The history of economic policy, in pre-independence, where Indonesia experienced the colonization that divided into several periods. The Dutch colonized Indonesia implemented a variety of economic, legal systems that are valid until now. The Dutch adopted various economic policies since the era of Vereenigde Oost-Indische Compagnie (hereinafter referred to as VOC). The Dutch-adopted understand is an understanding of mercantilism. The VOC has Octrooi rights. When the Dutch East Indies were British, the British attempted to change the tax patterns of the earth and had been nearly two centuries applied by the Dutch, by implementing land rent (land tax). The policy is strongly influenced by theories of the classical sect, which materialize in an economic activity where the management of private plantations is controlled by the capital owners (capitalists) and society of the de as a land worker; The principle of absolute advantage, principle, laissez-faire, laissez-passer where the economy is handed over to the private (capital owner) when clearly Dutch East Indies held power in the colony.

In the old order government, which was the starting point of Indonesian independence, the state of the economy showed very poor conditions. This is characterized by high inflation, as a result of more than one currency is uncontrollable. The condition is the basis for the old order government to make efforts in addressing the economic problems faced, such as: cutting the value of money (sanering); The Fortress program attempts to foster indigenous self-employed; Nationalization De Javasche Bank becomes Indonesian bank with function as central bank and circulation Bank; Ali-Baba's economic system in the form of fundraising collaboration between Chinese businessmen and indigenous entrepreneurs. At that time, Indonesia ran a guided democracy system so that the logical consequences of Indonesia's economic structure is etatism, where all things are governed by the government. The interpretation and understanding of Sukarno of the then Pancasila, that the Pancasila, which had its real reality, had the five components squeezed into three precepts (Trisila), and was again reduced to the exposition. The Ekasila is interpreted as the Gotong Royong, where the other Sila is lost. Another word from Gotong Royong is the collectivism of one of the words of communism that dominate the government at that time.

The Era of New Order governance, economic and political stability became its main priority. The orientation of the government program is inflation control, saving the state financially and securing the basic needs of the people. In the process turned out, the liberal economic system is implemented, where the indigenous entrepreneurs lose the competition with non-indigenous entrepreneurs, the government's etatism system does not improve the situation, so the government chooses a mixed-economic system (mixed system), in the framework of the economic system of Pancasila. In this era, Keynes ' theories were used by the government in a limited economic intervention. For example, in setting the Regional Minimum wage, expansion of employment opportunities, and so on.

The Reformation Era made Indonesia a democratic country, and the nation of Indonesia protected economic, political, social, cultural, religious, and other rights in a fair and equitable manner. On the other hand, the economic problems of the nation and country are increasingly emerging, such as corruption, collusion and nepotism that is made against the law (a criminal offense), especially for the holders of government authorities who have the power and authority in regulating and managing economic and governance fields administratively and implementation. These problems are solved through economic recovery and legal outlaws such as; Requesting a postponement of state debt payments to the World Bank, the privatization policy of BUMN, the establishment of a Corruption eradication commission, the policy of reducing FUEL subsidies and raising the price of FUEL, the policy of direct cash assistance for poor people who tendency pose other social In the era of the leadership of Susilo Bambang Yudhoyono (the era of reform), the vision and economic mission was firmly stated in the plan of medium and long term development (RPJM/RPJP).[[21]](#footnote-21)

Reflecting on those thoughts, in the context of the present, is very difficult, if not followed by the social and legal paradigm that supports it. Basically, the social and legal paradigm that is always guided by a certain belief that sees the economy and the law as two swords ready to be planted on the basis of the variety of readings and interpretations of Pancasila for the fundasi of economic law in Indonesia.

Context Interreligiusitas Pancasila has not won any party among the religions and beliefs to God YME, Mochtar Kusumaatmaja, Alfian who confirms that the Pancasila is a political ideology or role and function politically, Sri Edi Sasono that relates the Pancasila with the Life (democracy) of the economy, especially the cooperation. Selo Soemardjan, who assessed that the Pancasila was a guideline to determine which values are diaphrvation as well as the divalsification, Mubyarto; Economic politics Pancasila as the foundation as well as objectives with the consideration of morality rather than the rationality, Bintoro Tjokroamidjojo that measures pancasila in the bureaucracy and governance apparatus is reviewed from the system and behavioral approaches; and Safroedin Bahar linking the Pancasila to the HANKAM we know with Dwi-fungsi ABRI.[[22]](#footnote-22)

Mindsets such as at the beginning of this writing are carried out by the power of economic globalization, which is the target to be "killed" or "mastered" is the mind and feeling, not the body physically. Foreign powers have been successfully infiltrated, mastered, and grasped and controlled us without form with a shifting pattern of the concept of citizenship widened nitizenship. This mindset operation has also changed the perspective of the organizers of the country and most of the Indonesian people under the power of neocolonialism, so that the direction and the state of the country no longer exists, which is determined by the representatives of the people and outlined by the Constitution but determined by public opinion that is formed through the operation of the mindset by utilizing information technology systems in the economic.

The history of the world shows two major events occurring within a decade, the mindset operation for the disintegration of the Soviet Union, which is strongly ideological, as well as the unification of two different countries of ideology, German West and East German, separated by walls. When the two major events occur, most of the people in the country are thus welcomed and supportive joyfully and joyful.[[23]](#footnote-23) History of Indonesia that departs from the history of the Kingdom of the archipelago, then we can find the collapse of large kingdoms such as Majapahit, hence not caused by the invasion of military forces of other countries. However, through foreign powers that get motion to infiltrate and spread new views, take advantage of the situation of "perestroika" and "Glasnot" that is ongoing when Majapahit reaches its peak of success and physical advancement. The viewpoint of some of the state apparatus and its people were successfully conquered, altered, and defaced; his mortification was vandalized, culminated in the collapse of the Kingdom. The concept that is trying to offer is the presence of the prophetic paradigm in the economic system of Pancasila as an effort to reconstructive economic law in Indonesia is assumed as the image below:

Figure 1:

Developing the economic Pancasila paradigm Profetik

Promoting prophetic ethics that contains the three main principles of humanism, liberation and transcendent. In addition, prophetic epistimology with the methodology of Obyektivismenya Kuntowijoyo become a pattern of relation is very urgent to be examined in an effort to integrate the values of religion and science in social life, economics, politics and so forth. The expectation is the realization of a system of legal and economic systems that are conceptualized and instituted, on the form of the paradigm of prophetic economic law, so that the noble values of the nation are not affected by foreign influences that move masiv in real and visible eyes through information technology. The economy of Pancasila has a prophetic paradigm, becoming an offer in reconstructing Indonesia's economic law, which has been perceived as having been out of its main fundation namely Pancasila which is loaded with transcendental values. The products of law and legislation as an output of legal positivism, have not been able to provide regularity (order) within the community.

# CONCLUSION

Humans are a fundamental functional part of the prophetic paradigm. The concept of the methodology of the objectivity of Kuntowijoyo is made to build a prophetic paradigm, where the teachings of religious values are subjective, and then objectified, giving birth to a paradigm shift (shifting paradigm). The realization of individual righteousness extends to social righteousness as a form of outward morality—concept Civil Religion, in Indonesia, which primarily departs from the functional dimension of religious values in public ethics. Economics of Pancasila was born from the values of transcendence and inter-religiosity religious institutions in Indonesia. Making the economic system and Indonesian economic law become distinctive. Therefore, the economy of Pancasila has a prophetic paradigm to be one of the reconstruction efforts of Indonesian economic law. To position the Indonesian nation as the Almighty, in the foundational and functional aspects.

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2. Absori, at.All, *Hukum Profetik Kritik terhadap Paradigma Hukum Non Sistematik*, Genta Publishing, Yogyakarta, 2015. Hlm XI. [↑](#footnote-ref-2)
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5. Haris Rusli Petisi 28, *“Operasi Mindset” Telah Berhasil “Membunuh” dan Mengendalikan Arah Fikiran dan Perasaan Bangsa Kita*, Seri 8, Note 23 Maret 2016, di akses pada tanggal 14 September 2016. [↑](#footnote-ref-5)
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7. Purnadi purbacaraka & Soerjono Soekanto, sendi-sendi ilmu hukum dan tata hukum, Penerbit Alumni, bandung 1982, Hlm 14. [↑](#footnote-ref-7)
8. Soerjono Soekanto & sri mamudji, penertian hukum normatif, suatu tinjauan singkat, , PT. Rajagrafindo Persada, Jakarta, 1985, Hlm 14. [↑](#footnote-ref-8)
9. Kelik Wardiono, *Paradigma Profetik Pembaruan Basis Epistimologi Ilmu Hukum,* Genta Publishing, Yogyakarta, 2016, Hlm 32. [↑](#footnote-ref-9)
10. Tomy Michael, *Eksistensi Ilmu Hukum Profetik di Masa Mendatang*, Fakultas Hukum Universitas 17 Agustus 1945 Surabaya, makalah seminar, disampaikan pada konferensi ke-5 AFHI di Universitas Muhammadiyah Surakarta 17-18 November 2015. [↑](#footnote-ref-10)
11. In an academic perspective, it was an American sociologist Robert N. Bella who popularized civil religion discourse; Of course in the American context. He departs from the French history setting. At that time, the French Enlightenment thinkers faced with a religion that was interpreted predominantly and hegemonic by the system of Kelrikalism, where the clergy were generally bound by the regime. Therefore, civil religion in France since the beginning is characterized by anti-cleralism, in protest against the church which is rigid and rigid. As a historical discourse, civil religion was the first time to come from J.J. Rousseau, in his classic work, The Social Contract, Rousseau made an outline of the very simple dogma of civil religion: the existence of God, the life to come, the reward for virtue and punishment for the opposite, and the removal of the intolerant religious stance.

    The existence of God, for example, becomes central civil religion dogma in America. President John F. Kennedy in his speech on 20 January 1961, referring to the four references to the existence of God being the forerunner of this civil religion. Firstly, the talk of the Laws of Nature and Nature's God, especially related to the natural rights given to the faithful of the human being for freedom. Secondly, the pretty popular Kennedy statement "by the creator, was granted certain undetachable rights". Here, Jefferson participated in laying the legitimacy of the higher law which was based on the classic Nature Law and biblical religion. Thirdly, "the supreme judge of our sublime intentions", and the fourth, indicates "a firm belief in the unwise protection of God". In the last two references, God's history in the view of Bibel (a Biblical God of History) appears to act as the judge of the world

    Further in the minds of Franklin, Washington, Jefferson and the other leaders in America, except for radical circles such as Tom Paine, civil religion never and will refer to himself as a substitute for Christianity, and religion in general. In fact, as today affirmed by Christologist Prof. Olaf Scumann, "Civil religion is not a religious source for someone where he obtained his understanding of his identity and about his social obligations. The source for that remains is the religion that exists, and civil religion should not and could not be empowered to be a substitute for the religions ". [↑](#footnote-ref-11)
12. *Op.Cit* [↑](#footnote-ref-12)
13. Hasnan Bachtiar, *Profetisme, Muhammadiyah dan Gelombang Besar Globalisasi: Suatu Tinjauan Transformasi Social*, The Center Religious and Social Studies, Malang, Volume 15 Nomor 1 , juni 2012, Hlm 26-27. [↑](#footnote-ref-13)
14. Humanitarianism sometimes replaced by industrialism. The orientation of profit that carried out through production (mode of production) forms a consumptive human mindset, even forming the consumption society. Thus, the market interest is a priority that serves only capital owners. Contrary to this, those who are far from capital ownership marginalized from the industrial community (eliminated). Humanization is a paradigm, where consciousness to humanize humans, is sought to answer the various problems of industrial society [↑](#footnote-ref-14)
15. This effort becomes very important, because in every social structure, especially in the context of industrial-capitalistic society. There are not only the owners of capital and workers but also in progress dominative, hegemonic, and exploitative. In other words, there are oppressive classes that are also oppressed. Liberation, as the principle of prophetic ethics, is useful to create a neutral condition of "colonialism". Liberation means liberation or is for humanity in the presence of a tiranic social system. [↑](#footnote-ref-15)
16. Furthermore, that God is a source of strength; God is the source of immortality and Dzat the most objective. All efforts of humanization and liberation are not reactive human thoughts and attitudes. Efforts to defend against humanity, such as in the presence of oppressive dehumanization, are not that the class of oppressive is replaced by the oppressed class as a new oppressive, but rather to neutralize efforts and lead to objective conditions. [↑](#footnote-ref-16)
17. Anwar Abbas, *Bung Hatta dan Ekonomi Islam,* Ed. Mukkaer Pakkana, Jakarta Kompas Media Nusantara, 2010, Hlm 240-241. [↑](#footnote-ref-17)
18. Noffellisa, *Sistem Ekonomi Bung Hatta Sejalan dengan Konsep Islam*, Era Muslim Media Islam Rujukan, di posting pada Kamis 14 Agustus 2008, *didownload* pada, Kamis 28 Oktober 2016. [↑](#footnote-ref-18)
19. Nurjannah S, et,all, Hukum dan Perbankan Syariah: Dinamika, Konstruksi Paradigma Pembaharuan Hukum Islam di Indonesia, Muhammadiyah University Press, Surakarta, 2020, hlm 25-26. [↑](#footnote-ref-19)
20. Absori, et.all, *Cita Hukum Pancasila, Ragam Paradigma Berkepribadian Indonesia,* Nurjannah Septyanun, *“Ekonomi Kerakyatan untuk mewujudkan Keadilan Sosial yang Pancasilais”*, Pustaka Iltizam, Surakarta, 2016, Hlm 116. [↑](#footnote-ref-20)
21. When viewed from the philosophy, direction, and purpose of development in Indonesia that development is carried out by attention to the principles of togetherness, fairness, sustainability, environmental integrity, independence, maintaining a balance of progress and national unity. On the other hand, development demands; has not strengthened the political institutionalization, state organizing agencies, and civic institutions; The low-internalization of democratic values in national and state life; A threat to the unity and unity commitments; And the tendency of unilateralism in international relations. The paradigm chosen and used in the 2004-2009 government, to realize the vision of a mission consisting of 1) the realization of the lives of peoples and nations that are safe, unified, harmonious and peaceful; 2) The realization of society, nation and state that uphold the law, equality, and human rights of Manusi; and 3) The realization of an economy capable of driving increased employment opportunities and viable livelihoods, and providing a solid foundation for sustainable development. The paradigm in realizing the Mission's vision is "a common mindset" in the development, addressing, and drafting strategies and policy measures for the five-year future. These paradigms can be described as "sustainable and sustainably growing, with a balance between political and economic democracy, the establishment of an institutional system and the realization of good and clean governance, the fulfillment of the fundamental rights of people, and the improvement of the welfare of the nation" in order to realize a just and prosperous society as the establishment of the opening of the CONSTITUTION 1945. [↑](#footnote-ref-21)
22. Oetojo Usman dan Alfian (peny), *Pancasila sebagai Ideology dalam Berbagai Bidang Kehidupan Masyarakat, Berbangsa dan Bernegara,* BP-7 Pusat, Jakarta 1992 Hlm 168. [↑](#footnote-ref-22)
23. *Op*.*cit* [↑](#footnote-ref-23)