

## **Trancendental Values In Pancasila As The Personality Of The Indonesian Nation (Perspective From A Muslim)**

### **Basri**

Universitas Muhammadiyah Magelang  
basri@ummgl.ac.id

### **Yulia Kurniaty**

Universitas Muhammadiyah Magelang  
yuliakurniaty@ummgl.ac.id

### **Johny Krisnan**

Universitas Muhammadiyah Magelang  
johnykrisnan@ummgl.ac.id

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Corresponding

Author:

**Basri**

basri@ummgl.ac.id

### **ABSTRACT**

It turns out that when studied more deeply there is a match between the teachings of Islam and the values of Pancasila. On this basis, the researcher expresses the opinion that there is no reason to contradict the teachings of Islam and Pancasila. In fact, according to the researcher, the values of Pancasila are complemented by Islamic teachings and it is possible that the values of Pancasila come from Islamic teachings. Therefore, there is no need for Muslims to question Pancasila as the basic philosophy of the Indonesian nation and state. For others, when there is a reaction from Muslims, for example there is an issue to replace Pancasila with another ideology, there is no need to react excessively, because it cannot happen and be conducted by Muslims. Such an attitude is just a reaction to what happened, in which some Muslims are seen as contradicting the values of Pancasila as the personality of the Indonesian nation. This is the real problem that needs to be found at the root of the problem.

**Keywords:** Pancasila-Personality-Nation-Indonesia

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## **INTRODUCTION**

Judging from the title of this article, maybe all Indonesian people will agree to state that the personality of the Indonesian nation is Pancasila, or at least the personality of the Indonesian nation is in accordance with the values of Pancasila. Of course, this opinion is

not without reason, because indeed every person since starting school has been introduced and taught by teachers at school, so that they memorize it. So, Pancasila as the personality of the Indonesian nation is a rote that is taught in schools. However, judging from the reality, there are irregularities in the life of the Indonesian people in the current era. So, it is exceedingly difficult to conclude that the personality of the Indonesian nation is Pancasila. There are many reasons, of course, that can be put forward, including the life of tolerance among the society is currently somewhat disturbed, the sense of unity and integrity has begun to waver, the slogan of gotong royong is no longer a strength, *Bhinneka Tunggal Ika* is only a rote that has never been understood, and of course many other reasons could be put forward.

It is a fact that currently happening is contrary to the values of Pancasila, the researcher still believes that Pancasila is indeed the personality of the Indonesian nation. That personality has existed, known, and practiced in life by the ancestors of the Indonesian nation since time immemorial. Then the founders of the Indonesian nation formulated it in terms of Pancasila. The formulation in terms of Pancasila has certainly gone through a long and deep process of thought and reflection. Meanwhile, according to the researcher's understanding, what is currently happening is a denial of the values of Pancasila, which is basically still recognized as the way of life of the Indonesian people. Of course, there are many reasons behind this fact, one of which according to the researcher is a political factor that is immature to lead Indonesian society to be able to think objectively about themselves and their nationality.

Political factors have taught generations towards pragmatic thinking. The meaning of unity and unity is no longer a priority. Politics today only teaches interests and power. Politics that is full of interests and power has made the society as objects, which makes it fragmented. This can happen because the issues raised by politicians are only popular, without considering the sense of togetherness and brotherhood that has been entrenched in the consciousness of the society. The issues raised by politicians have shaken it all. So, the problem is not from society in general, but the political elite as the cause, who may not realize that the issues he raises are indeed beneficial for his group, but are dangerous in maintaining the integrity, unity, and integrity of the nation.

This paper tries to straighten out these perspectives and prejudices, so that Pancasila is utterly understood and described as the personality of the Indonesian nation. Here the researcher understands him as a Muslim, who loves the Indonesian nation and at the same

time loves the society, whoever he is. In this understanding, Pancasila is used as values in establishing interactions between different people, ethnicities, religions, races, and groups. This means that differences are not a reason for divorce, but differences should be used as a tool to strengthen the unity and integrity of the nation.

## **RESEARCH METHOD**

In answering the problems raised in this paper, the researcher conducts a literature study and makes observations of what is happening in social life. In this case the researcher divides the community into two groups, namely urban communities, and rural communities. According to the researcher, it is important to distinguish these two groups to see their perspectives and attitudes in everyday life. Here the researcher will look at their perspectives and attitudes in the context of Pancasila values which are practiced in social life. However, the values of Pancasila referred to here are in accordance with the researcher's understanding as a Muslim. Perhaps it can be considered very subjective, however the researcher tries to present it objectively, in the sense that the values developed can be used in common life, in the differences in ethnicity, race, and religion that exist in Indonesia.

## **DISCUSSION**

Since the beginning of Independence Day, especially when drafting the state constitution, there have been seeds of antagonism in political relations, especially between Islam and the state (Basri & Budiharto, 2020). Thinking like this is in the context of urban society, which prioritizes political issues. Although some experts think that this issue does not need to be revived, because it is considered an ideological battle that has been debated for a long time (Syafii, 2017). However, the researcher still feels that it is important to debate, because this issue is still often surfaced until now. It is an interesting issue for politicians. Meanwhile, people's lives in rural areas are mediocre. They seem unaffected by the hustle and bustle of the politicians who live in the city. They live life in an atmosphere of togetherness in diversity. Living in mutual cooperation and caring for each other is always built.

The hustle and bustle of politicians has led the researcher to think that it is as if Pancasila as the basis of the state is still unfinished for debate and seems to be still being contested. Actually, according to the researcher's personal view, Pancasila as the basis of

the state does not need to be debated anymore, because Pancasila has been believed to be the personality for all Indonesian children. This means that Pancasila is an objective reality that lives and develops in Indonesian society (Kealan, 2009). The name Pancasila was proposed by Ir. Soekarno at the First Session of the BPUPKI on the last day of June 1, 1945. According to his confession, the term Pancasila was given based on the instructions of a linguist, it though that he was Muhammad Yamin.

The name Pancasila as the nation's personality refers to the notion of identity. Hendrizal said the identity of a nation cannot be separated from the identity of the nation or more popularly referred to as the personality of a nation. Hendrizal further said that Personality as the national identity of a nation is the whole or totality of the individual personalities as elements that make up the nation. Therefore, the notion of a nation's national identity cannot be separated from the notion of "people's character," "national character" or "national identity."

Identity is something that is constructed by society to give meaning to their lives. When drawn to the national level, the state constructs the identity of the nation (Mubah, 2011). National identity (nation) is an expression of the cultural values of a society or nation that are unique in nature that distinguishes them from other nations (Yazidi, 2012). Pancasila is the national identity of the Indonesian nation. Kaelan said the Indonesian nation is the materialist cause of Pancasila.

Kaelan emphasized: Historically, the values contained in each of the Pancasila precepts before being formulated and ratified as the basis of the Indonesian state historically have been owned by the Indonesian nation so that the origin of the Pancasila values is none other than the Indonesian nation, or in other words the Indonesian nation as the materialist cause of Pancasila. Therefore, based on historically objective facts, the life of the Indonesian nation cannot be separated from the values of Pancasila.

Based on Kaelan's opinion, the writer tries to find these values from the perspective of being a Muslim. In this case, of course, the basic source of Islamic teachings is the main reference for the researcher. For this reason, the researcher needs to emphasize that there is a difference between being a Muslim and the basic sources of Islamic teachings. A Muslim may make mistakes or deviate from the teachings of Islam. Therefore, in assessing the compatibility between Pancasila and Islamic teachings, it is necessary to look at the teachings of Islam, not to the people. Muslims can be there are good and some are not good. On the other hand, if there is a group of Muslims who speak out about an Islamic state, of

course this should be understood as a reaction or antithesis to the facts that are happening within the Indonesian state and nation. For this reason, there is no need to react excessively, especially by being hostile to Muslims. If this attitude is continued, then this issue will always arise and flare up. Here the researcher wants to emphasize, try to be wise, and of course also be fair with Muslims. After all, in this country we love, 2/3 are Muslims.

The formulation of Pancasila is contained in the Preamble to the 1945 Constitution. According to Kabul Budiyono first, it is intended as the basis of the state which has the predicate or qualification as the basis of state philosophy (*Philosophische-Grondslag*). As the basis of state philosophy, then: (1) the precepts of Pancasila constitute a unified whole; (2) The precepts of Pancasila are a stratified (hierarchical-systematic) arrangement, and (3) the reciprocal relations between the precepts of Pancasila.

The precepts of Pancasila as a unified whole contain the understanding that these precepts are interrelated and cannot be separated. The precepts of Pancasila are a stratified arrangement containing the understanding that the five precepts, namely starting from *Belief in the one and only God* to *Social justice for all Indonesian people* represents a series of successive stages. Then regarding the reciprocal relationship between the precepts of Pancasila, it means that the precepts of *Belief in the one and only God* animate and include the precepts of a *Just and Civilized Humanity*, the precepts of *Indonesian Unity*, the Precepts of *Democracy Led by Wisdom of Wisdom in Representative Deliberations*, and the precepts of *Justice for All Indonesian People* and vice versa, so that they are interconnected.

In the concept of Islamic teachings, for example about the precepts of *Belief in the one and only God*, it can be seen in the Qur'an Surah Al-Ikhlâs (112), verse 1, which means: "Say Muhammad, "He is Allah, the One and Only". What does this mean? It turns out that there is a compatibility between Islamic teachings and the first precepts. "*Belief in the one and only God.*" If this is the case, it can be interpreted that there is no difference between the teachings of Islam and the first precepts of Pancasila. This teaching is certainly the main source for a Muslim in carrying out the teachings of Islam. If there is a desire from some Muslims to declare a return to sharia, or say there is a desire to establish an Islamic state, of course the intention is to return to the teachings of Allah Almighty, which in the first precepts is formulated in the sentence *Belief in the one and only God*. Further than this, of course, it is necessary to look at what factors are the driving force, so that some Muslims desire this. Of course, there are things that he considers to deviate from the values of *Belief in the one and only God*. Therefore, there is no need for negative statements, let alone

hostile to Muslims. If this is done, the country we love will never be at peace, we are only busy questioning things that have clearly become the personality of the Indonesian nation, namely a nation that believes in God Almighty.

How it is implemented in relation to other religions, the teachings of *Belief in the one and only God*. About this, for example, can be seen the teachings of Islam in the letter Al-Kafirun (109), verse 6, which means: “For you your religion, and for me my religion”. So, in this teaching there is a meaning to acknowledge each other’s religion. The existence of recognition means that there will be mutual respect for each other.

Next about the second precept, *Just and Civilized Humanity*. In the teachings of Islam very much talks about human values, values of justice, and civility, which can be seen in the Qur’an Surah Al-Hujaraat, verse 13, which means: “O humankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” So, there is no problem with differences according to Islamic teachings. Differences are gifted, commonplace and fitrah. For that, if this becomes a problem in the life of the Indonesian state and nationality, of course it is necessary to find an objective answer to this problem. Of course, it is not wise if it is treated with an arrogant attitude towards a certain group or religion. From now on, let us avoid words that are sparring, provocative and demeaning to each other. Because the attitude that likes to play against each other is not the personality of the Indonesian nation.

Qur’an Surah An-Nahl verse 90, can also be used as a teaching about human values that must be followed by Muslims, while the translation reads: “Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.”

Then about the precepts of “Indonesian Unity.” There are so many teachings of Islam that teach about the importance of unity and integrity, some of which are emphasized in the Qur’an Surah Al-Hujaraat, verse 10, which means: “The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.” This means that believers are forbidden to be hostile to each other, and if one is hostile to one another then the other Muslims are obliged to reconcile it. This is the teaching of Islam that should be carried out in the life of the nation and state.

The fourth precept, *Democracy Led by Wisdom of Wisdom in Representative Deliberations*. In Islamic teachings, it can be seen in Qur’an Surah As-Shura verse 38,

which means: “And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend”. Teachings like this seem to be widely practiced in the lives of our people in rural areas. Usually, in the event of an event, for example, it will begin by sitting together for deliberation, by inviting other people to be involved in the implementation of the event.

Finally, the fifth precept, “*Social Justice for All Indonesian People.*” The values of Islamic teachings related to this, for example, can be seen in Qur’an Surah An-Nisaa, verse 135, which means: “O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So, follow not [person] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted”.

## CONCLUSION

The Islamic teachings that the researcher put forward are only a few verses that are displayed from the thousands of verses in the Qur’an. Of course, there are many verses of the Qur’an that teach values that must be used as guidelines in carrying out state and national life for the Indonesian people. By referring to these several verses, of course it cannot be said that Islamic teachings are contrary to the values of Pancasila, it could even be that Islamic values give colour to the values developed in Pancasila. The teachings of Islam, of course, should be a personality for a Muslim. Now it is our duty as children of the nation to explain what the true teachings of Islam are, within the framework of living as a state and as a nation. So that life of “*Baldatun Thoyibatun warobbun Ghofur,*” really felt in the life of the nation and state of Indonesia.

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