



## The Ideology of the Republic of Indonesia in an Islamic Political Order

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### A B S T R A C T

On condition moment This important knowing the State Ideology of Indonesia, namely Pancasila which plays a role in strengthening the existence of this nation. At first glance, this political system seems to rule out aspirations people Islam. Because in country Which majority its inhabitants people Islam, No in a manner firm accommodate law Islam in system political And the law. In this study the authors carry out the normative. Need a writer put forward suggestion as continuation from study writer about things the above so as to be able to provide more complete and concrete information. With the understanding that the position of Pancasila ideology can be recognized as final base And ideology country Which accepted as aspirations people Islam in journey of the formation of Indonesia.

## **INTRODUCTION**

Function Pancasila show role significant in life nation Indonesia. Worries will the more many inhabitant public Which No know And understand Pancasila And values Which it contains, then this condition really endangers the life of the nation so that it can loss of direction and orientation. In conditions like this it is important it feels like making various efforts so that Pancasila plays a greater role in strengthen the existence of this nation. Various other important efforts so that the mark Pancasila can operationalized in life daily public Indonesia. endeavor interpretation And contextual Pancasila of course must done in a manner continuously Because No There is none system thinking or ideology Which No tested by history. Interpretation And contextualization Pancasila aim to Pancasila is able to show its work in the midst of dynamic historical dynamics.

History become reject measuring in determine period front nation and state. There are several versions of the history of the Indonesian nation various sources. Understanding of the history of the Indonesian nation half measures give rise to a superficial understanding of the philosophical meaning from the history of the Indonesian nation itself. One of Indonesia's history very important is discourse figure Islam in formulate ideology country. The formulation of this state ideology took place in BPUPKI sessions and PPKI who wanted a state based on Islam with the sociological assumption that the majority of Indonesian people are religious Islam. And strengthened by the struggles of the past Muslims, but not accepted by the nationalists because the nationalists wanted it or see the nation of Indonesia which is very plural. The discourse of Islamic figures took place from 29 May 1945 to 18 August 1945. At the BPUPKI meeting on June 22, 1945 the "Jakarta Charter" was drawn up which confirms the precepts of the basic formulation of the country is "Divinity with obligation operate sharia Islam for hugger- her adherents based on humanity Which fair And civilized. Furthermore on 18 August 1945 underwent changes due to political reasons for national unity namely abolition "with the obligation to carry out Islamic law for adherents the hugger" replaced with "Which Maha One" on proposal Mohammad Hatta.

Discourse about ideology What Which made as base country end on meeting PPKI date 18 August 1945. Reason Islamic figure agreed deletion sentence "with operate sharia Islam for adherents" is the first Islamic figure to believe in integrity Mohammad Hatta. Second, Islamic figures are fully aware of the difficult situation the state of Indonesia faced a serious problem, namely towards independence so that Islamic figures are more concerned with national unity and choose an approach substantial than the scripturalist approach, or more concerned with values mark Islam than Islamic symbols. Pancasila give injection Spirit in life nation and patriotic in a manner intact And thorough. In circumstances reality public Indonesia Which colonized as well as treated No human, Pancasila bring Spirit For No discriminate man based on religion, race, and culture. The order of modern society as an example public world.

Meanwhile, the political relationship between Islam and the Indonesian state itself in part even history is an antagonistic story insuspicion each one other. Connection who does not this harmony especially caused by difference view founding father republic This Which part bigMuslims about the Indonesia they aspire to be. One of the most important points in difference is what country patterned Islamic or nationalist. In accordance experience public Indonesia in nation, root culture the in articulate in formula philosophical pancasila. Based on the concept of Indonesian social ideology is Pancasila, structuring The concept of ideology is formulated with a slightly different formulation of the people Islam. <sup>10</sup> From difference the so that show up tension between both of them.

Difference view about correlation religion (Islam) And country, especially after independence during the constitution formation period Indonesia, this can be seen more clearly when polemics arose polemic in the early 1940s, the polemic touched on something more important, namely connection political between religion And country. In period This, No excessive if it is said that the figures involved between Soekarno and Natsir are exploratory. Soekarno basically supported the separation between religions (Islam) and country. M. Natsir is between figure class nationalist Islam Which intense propose ideology Islam as base country. For Natsir, Pancasila is taken from secular human thoughts and concepts, although in there is a formula in it "Divinity", however it does not come from revelation Lord, pancasila is results excavation from public Archipelago. Argument other Which worn by Natsir that public Indonesia majority religious Islam, so that appropriate If in make Islam as base country No pancasila. The polemic between Soekarno and Natsir, which is still explorative in nature. From the beginning, neither of them intended to formulate conceptions Which Ready use about connection country And religion. However both of them Also No mean For find similarities between they. Both only wanted to show their respective ideological-political positions. respectively. Consequently, the debates only underscore various that difference it seems not bridged between two group opposing politics. For that's in history growth after independence, openly about conflict tensions between the government and Muslims The foundation of the state lasted almost the entire period, up to For a rather long time, the history of Indonesian Islam was marked by political stagnation And attitude each other suspect between Islam political And country. In various episode politics during the old order and the new order, shows that efforts to building a formalist and legalistic relationship between Islam and the system political implications series of people in socio-economic life.

### **Formula and Limitation Problem**

By observing the existing background, the writer feels interested to examine the main issues that need further explanation details to be investigated, namely:

1. How is the Ideology of the Indonesian State in framework Political Islam?
2. What are the factors that influence the view of Islam on the State Ideology of Indonesia?

### **LITERATURE REVIEW**

Pancasila will cover history, meaning, values, and their implementation in the lives of Indonesian people. The following is a summary of the literature review on Pancasila:

#### a. History of Pancasila:

Pancasila was introduced by Bung Karno (Ir. Soekarno) on June 1, 1945 in his speech known as "Pancasila as the Foundation of the State." Pancasila was adopted as the ideological basis of the Indonesian state which replaced the previous state basis, namely the Jakarta Charter. Pancasila is also part of the Preamble to the 1945 Constitution (UUD 1945) which is the Indonesian constitution.

#### b. The Meaning and Values of Pancasila:

Pancasila has five precepts, namely Belief in One Almighty God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Deliberation/Representation, and Social Justice for All Indonesian People. Each precept represents different and complementary values, such as diversity, social justice, democracy and unity.

#### c. Implementation of Pancasila:

Pancasila is implemented in various aspects of life in Indonesia. In the political field, Pancasila is used as the basis for forming a Pancasila democratic system, which prioritizes consensus deliberation and representation. In the social and cultural fields, Pancasila teaches the values of diversity, respect for differences in religion, ethnicity and culture, and prioritizes harmony.

#### d. Pancasila Education:

Pancasila education is an attempt to introduce the values and principles of Pancasila to the younger generation of Indonesia. Pancasila education is carried out at various levels of education, from elementary schools to tertiary institutions, in order to form citizens who love the motherland, respect differences, and are committed to the principles of democracy and justice.

e. Challenges and Controversy:

Although Pancasila forms the basis of the state ideology, there are also challenges and controversies regarding its implementation. Some of the issues that arise include different interpretations of the Pancasila precepts, acts of intolerance, and religious conflicts that sometimes arise in various regions.

Pancasila views from Indonesian national figures :

- a. "Pancasila as an Open Ideology" by Abdurrahman Wahid (Gus Dur) This book details Abdurrahman's view of Pancasila as an open ideology that respects cultural and religious diversity in Indonesia.
- b. "Pancasila: Philosophy and Problems" by Prof. Dr. M. Amien Rais This book discusses aspects of the philosophy of Pancasila and invites one to reflect on the challenges and debates related to its implementation.
- c. "Pancasila: The Indonesian State Philosophy" by Ir. Sukarno This book contains Bung Karno's speech on Pancasila in 1945, which was an important speech in formulating the ideological basis of the Indonesian state.
- d. "Pancasila and the 1945 Constitution: Views of Constitutional Law Experts" by Yusril Ihza Mahendra This book discusses the views of Yusril Ihza Mahendra on Pancasila and the 1945 Constitution from the perspective of constitutional law.
- e. "Islam, Pancasila, and Democracy: Finding a Balance in Religion and State Relations in Indonesia" by Dr. Heydar Bagir This book discusses how Pancasila and Islam can synergize in the context of the relationship between religion and the state in Indonesia.
- f. "Pancasila and Diversity: Answering the Challenges of Pluralism in Indonesian Society" by Dr. Emile Salim This book discusses the importance of managing diversity within the framework of Pancasila and maintaining unity in Indonesian society.
- g. "Dialectics of Pancasila: Understanding Indonesian Basic Values" by Deliar Noer This book discusses Pancasila from a philosophical and cultural perspective, and invites one to reflect on Indonesia's basic values.
- h. "Pancasila in Challenge: Implementation of Pancasila Ideological Values in the Life of the Nation and State" by H. Muhammad Nuh This book discusses the challenges and implementation of Pancasila values in various aspects of national and state life.

## METHODOLOGY

The research method is a procedure in conducting research, by Because it's the author split on a number of research section This is study Which use approach qualitative, Which aim For understand circumstances or phenomenon, with method description in form words And Language,using natural methods. In this research the author uses library research. Which is descriptive qualitative. This is because in this study, the source of a data the author takes and processes from various sources source written like book, letter news, journal from various literature Whichrelated with theme study Which related with problem Which become object on this study one method Which function to describe or give an idea of the object researched through data or sample Which has collected, formulate attention to the problems as they were at the time of research carried out, the results of the research were then processed and analyzed for taken conclusion.

## RESEARCH RESULT

### A. Pancasila as Ideology Country

The basic definition of etymology (language) according to the Big Language Dictionary Indonesia is, base, pedestal, Foundation And tree. A number of expert provide a basic understanding of the state as follows:

1. Karl Marx argued that the basis of the state is a rank who has the power to carry out the exploitation or oppression to class other.
2. JJ Rousseau revealed that the basis of the state is a tool Which have function in guard independence everyindividual and order in people's lives his country.
3. Logemann, the basis of the state is an organization of power unite group man which then in call nation.
4. Tracy further explained that the basis of the state is the system to make changes in the life of the people of the country Which more Good.

So base country is part most important in A country Forregulate and maintain national life. In the Indonesian context pancasila made as base country. Pancasila as base country hasstated in paragraph IV of the Preamble of the 1945 Constitution which reads as as follows: "So the National Independence of Indonesia was drawn up in an Indonesian Constitution formed in a the structure of the Indonesian State which is people-sovereign and based on Belief in One Almighty God, just and civilized Humanity, Unity Indonesia and the people it leads by inner wisdom Deliberation/representation, as well as by realizing social justice forwhole people Indonesia". As mentioned above there are two meanings, namely the first thing the in a manner juridical have meaning as base country, second although until on sentence final paragraph the IVs not found say "*Pancasila*" in a manner explicit, say the meaning basecountry is pancasila.

Matter This based on interpretation in a manner historical, as Which carried out by BPUPKI in its first meeting BPUPKI chairman Radjiman Wedyodiningrat invites members to determine the basis of the state, with birth a number of idea from figure Which Then happen discussion And debate Which fierce, However on Finally agreed base country Indonesia is Pancasila, the contents of which are as stated in paragraph IV Preamble of the Constitution Country Republic Indonesia 1945. Pancasila as the foundation of the state is essentially the source of all source law or source orderly law. Matter This contain consequence juridical, that is that whole regulation legislation The Republic of Indonesia must be one soul and in line with Pancasila. In a word other, content And objective legislation RI No can deviate from soul pancasila. Pancasila Which Also in a manner aware And on purpose That placed in the preamble of the 1945 Constitution as the underlying philosophical basis and animate in preparation provision in Constitution Base the.

Source law on in fact is place We can find And explore the law. Source law according to Zevenbergen can shared become source law material And source law formal. The source of material law is the place where the material law comes from it's taken. This material source of law is a helpful factor legal establishment. Formal legal sources are places or sources from where something regulation obtain strength law. This related with form or way that causes the formal rules to apply. When associated with these two types of legal sources, then Pancasila is a source of material law, while characteristic formal like regulation legislation, jurisprudence, And habit. Pancasila as a source of material law is determined by content or the weight of the material contained in Pancasila. There are at least three quality material pancasila that is: *First*, payload pancasila is payload philosophical Indonesian nation. *Second*, payload pancasila identity law national. *Third*, Pancasila does not determine orders, prohibitions and sanctions but only determine principles fundamentals for formation law (*meta-juris*). Third quality here it is Which determine pancasila as source of law material. Karl Marx state ideology is implication from his view about public. mark share life society into two fields, namely the base field and the superstructure. These two elements form the structure of the social organization of production which in turn creates constant relations of production form of class relations. And in the end the relationship between The class gave birth to class conflict, namely between the upper classes (capital owners) And lower class (worker). In view other, Lenin (Leader Revolution Socialist Russia) states that ideology is ideas that originate from class social certain Which function For support interest- interest that class.

## **B. Pancasila as Aspiration Political**

Period Indonesia independent is moment most important in history state administration Indonesia, when Constitution 1945 will legalized, dialectics about relation religion And country become beginning debate Which Enough energy drain. At that time there was a sharp difference in views on between the founding fathers namely, the debate between Islamic factions and factions nationalists in BPUPKI session. The Islamic faction wants to be based on Islam, while the nationalist faction wants a state that is not based on religion. faction Islam principled that religion, in matter This Islam, No can separated from affairs state, Because religion No only arrange relationship between man and God but also set the relationship between fellow humans, the environment and the universe. Meanwhile, the nationalist faction secular principle that religion and state must be strictly separated and proportional, with belief that function religion only take care teachings- teachings Which related with life hereafter as affairs personal, temporary country is a political affair be business worldly. History record that nation Indonesia born after go through the struggle long with present all sacrifice and suffering.

A nation born out of the struggle between historical processes, challenge struggle, And ambition period front Which form personality. With he agreed Indonesia as country nation, so it takes a principle and foundation that can be the foundation for all national and state life. Principles that contain values or principles that can be the meeting point (kalimatun sawa') of all components nation. Character nation Which plural And fulfilled with Spirit struggle This is what is then used as a way of life and the basis of the state, crystallized in the form of Pancasila. Pancasila is an incarnation from soul And personality nation, at a time philosophy And view life Which explored through the thinking of the nation's cultural roots. So Pancasila is the point meeting (kalimatun sawa') of the plurality of the Indonesian nation. Indonesian country become agreement sublime nation, as well as pancasila as umbrella diversity. For para reviewer in Indonesia other, pancasila in hand ruler interpreted in a manner single, as if No There is interpretation other Which entitled give interpretation. Will but, quite the opposite What practiced in the life of society, state and nation by the New Order government by building a political system, socio-economic culture which is very contrary to Pancasila values itself.

Disciple S Widjoyo note, that during government Suharto pancasila only made as tool interest political government. Government build power authoritarian and violate Human Rights, but calling it Pancasila democracy, it also develops the economy liberal with name economy pancasila. That's clear that interpretation pancasila on era Orba is single, government the only one Which entitled interpret in a manner Correct. So that throughout experience regime Order New, there is no single understanding, flow, ideology, school of thought, belief and religion others who can live on Indonesian soil as long as they do not agree with ideology pancasila. On year



1980s government do action more repressive to all party Which not in line or against government.

NU (Nahdatul Ulama) is the group most critical of the government and among the victims of the repressive government -in the NU "walk out" event from the MPR session when the government proposed the existence of a belief system which is parallel to the official religions, with ideological indoctrination efforts Pancasila (according to New Order interpretation) en masse-, so considered very disturbing stability Which built government. Islamic movement fighting for the formalization of Islamic Sharia in Institution country or government is current new in Islamic development up to date in Indonesia because it displays all Islamic sharia with orientation Which formalistic ideological. Movement This different from the old political Islamic movement represented by the movement cultural groups such as NU, Muhammadiyah, as well as new intellectual groups, with its pattern inclusive-substantive. Group mass political Islam reform be marked with appearance groups Tarbiyah, Hizbutahrir Indonesia, FPI, Majelis Mujahideen and other. In general, post-New Order political Islam can be categorized into two major groups, namely the structural type group and the group Which type cultural.

## DISCUSSION

### Position of Pancasila Ideology in Islamic Politics

Through Pancasila which is substantively the values of the teachings Islam, the Indonesian people build new sciences. Above the sciences new That built system social new. With system The new society of Muslims organizes a new society. With the new society that is organized in an Islamic way is what Muslims are building A civilization Islam without Name Islam in a manner formal. With building civilization Islam that's people Islam can compete And outperform civilization world other, in a manner intelligent And dignified. politics is not meant to manifest the side of the formal symbols of Islam in a manner legal like country Islam. But Which fought for For applied is the values side Islam or the substance.

Pancasila is a state ideology that is based on substance Islamic teachings which have been the soul of Indonesian Muslims for a long time. Because it's a struggle to create a country and civilization Islamic things can be done through Pancasila which is the standard shared ways of thinking, ways of judging, and ways of behaving throughout the nation Indonesia. According to Abdurrahman Wahid, generation NU Which inspired with the thoughts of Kyai Siddiq, who tends to be accommodating and egalitarian he thought that Islam No own draft country Islam, Good clearly (*sharih*) or vaguely which was never mentioned in in Al-Qur'an And Hadith. Then according to Abdurrahman Wow (GusDur) believes the Islamic state is just an illusion. In that regard, Gus Dur argue Country Unity Republic Indonesia (NKRI) categorized as as *dar al-shulh* (country peace), Which Still operate syari'at Islam as system mark in life society, nation and state. Quoting the opinion of the

madzhab Syafi'i who divides the form of the state into several types, namely: *dar al-Islam* (country Islam), *dar al-harb* (country war) And *dar al-shulh* (country peace). According to Nurcholis madjid, Pancasila is adoption most neutral to diversity And plurality in Indonesia. Indonesianeither a theocratic state, nor a secular state; it is a country based on Pancasila. The precepts that exist in Pancasila today This Already very accommodating in understand diversity the, especially chapter 1 Which beeps "Deity Which Maha One". Previously indeed there is a suggestion to use the words "Godhead with decree certain obligation operate syari'at Islam for para her adherents."

A constructive understanding of Pancasila shows that Nurcholish madjid try For dig the basics inclusivity in Islam. Business This in framework Which more Far enabling Muslims to wholeheartedly embrace inclusivity country Pancasila. Nurcholish madjid has teach For regret accept in difference. In in difference We put together by mark-the same basic, embodied ethical values and beliefs Language ethics five precepts politics Pancasila. People Islam No Again question Pancasila. HarmonyPancasila and Islamic teachings are part of the dynamics of history unique. Precisely Because that's reception to Pancasila make Indonesia is able to care for and manage the existing pluralism in an effective manner Good.

### **Factors Influencing State Ideology Against Islamic Views**

The principles of the theory of legal methodology (*ushul fiqh*) and the principles rule law religion ( *qawaid al-fiqh* ) will guard so that process interpretationreturn That No deviate from principle Which contained in matter Which want to reinterpret its status, and not conflict with intent and the purpose of the status of things themselves. That became the cornerstone of political thought Munawir is ijtihad. According to him ijtihad is a form of activity sense to think. Ijtihad was born from the encouragement of the Qur'an and Hadith so that man use his mind in face problem life. In matter This, is ijtihad political in framework find Islamic values in the context of political systems and processes currently going on. But beyond the advance of the idea, he has tried building a new character of shari'ah which is known in political ejection in terms of building a distinctive civilization and character of society Indonesia ( *national state and character building* ) which is pluralistic and anti discrimination on any basis. In today's Indonesian Intellectuals, there is no doubt about the existence of Munawir Sjadzali, as one of them thinker modern in discourse thinking law Islam in Indonesia. So with the existence of a country that is able to protect or protect all its people to make a country that is tolerant and pluralism.

## CONCLUSIONS AND RECOMMENDATIONS

From results study Which put forward on can pulled conclusion as following:

1. State Ideology position of Indonesia viz Pancasila in framework political Islam, with give arguments about the position of Pancasila should be accepted as the political aspirations of Muslims, because in terms of Pancasila relations and Islam is not contradictory. Islam is a source of values, norms and morals. Whereas Pancasila itself is receptacle For operate values Islamic daily in Indonesia. As a people Islam in Indonesia is certainly very give thanks because Pancasila has positioned as base and ideology, No There are more suspicion for circles Which want to realize side formal Islam like country Islam.
2. The factors that influence State Ideology in Islamic Political Views are that the position of Pancasila has been obtained finally recognized as the basis and ideology of the state that is accepted as aspirations of Muslims in the course of their formation. Indonesia is a country which is based on Pancasila and is not a state religion or state secular. For this reason, there is no longer any reason or term for embodying the side of the symbol Islamic formalism such as an Islamic state or a theocratic state for those who Still suspicious of the Pancasila interpretation.

## ADVANCED RESEARCH

Hopefully the next research will be better.

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