

## Pancasila and Religion

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**Abstract.** The background of this article is the values of Pancasila and religion. The religion that is adhered to by each individual, has the basics that have been reflected in Pancasila. However, as times change, Pancasila is always compared to a religion in which religion is the main guideline. Religion is paramount in everyday life, even though Pancasila values can be said to be in accordance with religious teachings. As for the author's goals in making articles, namely: 1) To understand Pancasila and Religion 2) To understand the relationship between Pancasila and Religion. In accordance with the author's background and goals, the method used is qualitative by collecting data in the form of literacy from books and articles that have been published. The result of this article is that the Indonesian people have accepted Pancasila as the foundation of national life and that all Indonesian citizens believe in God according to their respective religions and beliefs. Pancasila also accommodates differences and rejects the spirit of anti-tolerance when it includes dimensions of humanity, unity, democracy and social justice. So that Pancasila and Religion cannot be compared, because the values in Pancasila are in line with the teachings of all religions. Pancasila has a close relationship with Religion, this relationship presents a legal consequence in Indonesia which is based on Belief in One Almighty God.

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**Keywords:** *Pancasila; Religion*

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### INTRODUCTION

Pancasila became the basis of the state to unite the plural Indonesian nation. Each of the values of Pancasila has a connection in the implementation of people's daily lives. Diversity that is always associated with multiculturalism includes ideas, perspectives, policies, disclosures and actions, by the people of a country, which are diverse in terms of ethnicity, culture, religion and so on, but have aspirations to develop the same national spirit and have pride to maintain this plurality (Darlis 2017). Referring to the description in pluralism means that Indonesia has many tribes, races, religions, and intergroups that spread throughout the region, including religious diversity. Based on the novelty of the research, the results of the review of relevant

research results include: Pancasila ideology encourages fellow religious people to respect each other and not to commit hostility or discrimination (Tsoraya and Asbari 2023).

The Directorate General of Population and Civil Registration (Dukcapil) (Khardin and Giatman 2022) of the Ministry of Home Affairs recorded that Indonesia's population was 273.87 million people as of December 31, 2021. There are 238.09 million people or 86.93% of Indonesia's population recorded as Muslims at the end of 2021. Thus the majority of the population in the country is muslim. A total of 20.45 million (7.47%) Indonesians embrace Christianity, 8.43 million (3.08%) are Catholic, and 4.67 million (1.71%) are Hindus. There are also 2.03 million people or 0.74 million people in the country who are

Buddhists, there are 73.63 thousand people (0.03%) who embrace Confucianism, and there are 126.51 thousand (0.05%) who adhere to aliran kepercayaan (Hermansyah et al. 2022). Seeing the increase in survey data, religious diversity does occur in Indonesia and further clarifies diversity where religion is an important element in life to serve as a guideline, such as the values of Pancasila in the country.

There is no need to try to replace the ideology of Pancasila with a faith-based ideology on the grounds that the ideology of Pancasila is not a religious ideology. The ideology of Pancasila is a religious ideology (Aminullah 2018).

The Indonesian people have accepted Pancasila as the foundation of national life and all Indonesian citizens have divinity according to their respective religions and beliefs. The first value directly represents religion as the main state policy to be considered in every act of state, and the main foundation in the administration of government. Recognition of the existence of religion in this context, shows that religion is the main source of the values of Indonesian life (Ma'arif 2017).

Pancasila also accommodates differences and rejects the spirit of anti-tolerance when it contains in it the dimensions of humanity, unity, populism, and social justice. (Kaelan 2010) states that "The Indonesian nation is the origin of the values of Pancasila, which was extracted from the

Indonesian nation in the form of cultural customs and religious values contained in the daily life of the Indonesian nation". Referring to the statement above that in Pancasila there are also religious values that must be understood by the entire community so that there is no dispute with each other. Everyone is not allowed to be forced to interfere with the freedom to profess or embrace a religion and belief of their own choice, and the state guarantees the freedom of each citizen to profess his religion and belief (Budiyono 2014). Pancasila creates an ideal relationship between the state and religion which will have a dynamic relationship in developing different religions according to their respective beliefs in peace and calm in diversity.

Religious harmony is a driving force in realizing national integration that creates stability and achieves more abstract elements, namely peace and unity (Apandje and Rahmelia 2019). Pancasila is a guide in every difference and diversity owned by the Indonesian nation (Sari 2021). Indonesia sees from its philosophy of making Pancasila a guide in statehood (Suganda 2016). In statehood, Indonesia is a country that has various characteristics in various good things such as aspects of religion, culture, ethnicity, geographical area in an effort to maintain diversity (Mahendra, Fauziyyah, and Kusuma 2021).

In line with the nature of Pancasila and Religion, in the PPKn subject which is a lesson

also has the aim of forming good citizens in everyday life or in the life of the nation and state and in accordance with the values of Pancasila so as to create an intelligent and moral generation of the nation (Suardi et al. 2019).

Pancasila also needs to tackle religious transnationalism ideology which has spread across the nation and receive positive sympathy from some Indonesian (Fauzi 2017).

According to research (Mashudi 2014), religion and state cannot be clashed in any context, religion and state have a mutualism or mutually beneficial relationship. Religion needs religion in realizing religious values in life and the state needs religion in running a just, clean and prosperous government for the people and in managing the country. In the study, religion and Pancasila are mutually beneficial for each other's lives, but in the context of the foundation and grip of national life, everything has been regulated by Pancasila which already contains noble values in accordance with the teachings of their respective religions.

According to (Marhaeni 2017) producing religious relationships and Pancasila is a relationship that is mutually necessary where religion provides moral improvement of the nation, the state with its Pancasila guarantees that religious life can take place safely, peacefully and peacefully. Pancasila with its positive law is basically in accordance with the teachings of Islam,

through building civil society, through cultural channels it is hoped that one day positive laws that breathe Islam can be accepted by Islamic society and people outside Islam. The diversity of the Indonesian population on the one hand is the strength of the Indonesian nation, with the motto *Bhineka Tunggal Ika*. On the other hand, there is also a weakness in the diversity of the population in Indonesia, which results in the emergence of the complexity of radicalism which tends to be associated with the teachings of certain religions (Islam). (Haryono, Suneki, and Yunus 2023) The positive impact of pluralism in Penyangkringan Village is the creation of a harmonious relationship between its residents as evidenced in cooperation activities (building gates, painting names of places of worship), road repairs, and community service. The community looks harmonious in various activities of religious and social life.

The relationship between religion and Pancasila is a relationship of mutual need where religion provides moral improvement of the nation, the state with its Pancasila guarantees that religious life can take place safely, peacefully and peacefully. Pancasila with its positive laws is basically in accordance with the teachings of Islam, through building civil society, through cultural channels it is hoped that at some time positive laws that breathe Islam can be accepted by Islamic society and people outside Islam (Marhaeni 2017).

At the implementation level, radicalism in Indonesia is not easy to resolve, because it is always associated with world upheaval, especially the Middle East region. In addition, invitations to followers of thigm radicalism are widely carried out in higher education vehicles which are potential media for spreading understanding. Moreover, the development of radicalism is associated with the existence of the Islamic State of Iraq and Syria (ISIS), which is very worrying on an international scale, because it is considered to disturb and affect world peace. Based on the erosion of nationalism can nourish radicalism in Indonesia, this can be seen from the understanding of the values of Pancasila which is only limited to memorization and is not implemented in everyday life, so that implementation is not up to the end in order to fend off radicalism.

The Indonesian people themselves choose Pancasila as the state philosophy, so that in statehood, both the Government and all components of society in acting in the interest of achieving state goals, must be in accordance with the principles contained in Pancasila which are colored by Indonesian aspirations (Nahuddin 2017).

Due to the down-to-earth values of Pancasila, coupled with the increasingly fertile radicalism movement, the increasing number of poverty and unemployment in Indonesia is the entrance to the development of radicalism

in Indonesia, the author discusses Pancasila and Religion.

The purpose of writing this article is to understand Pancasila and Religion and to understand the relationship between Pancasila and Religion. In accordance with the background and goals of the author, the method used is to use qualitative by collecting data in the form of literacy from books and articles that have been published.

## RESEARCH METHODS

The type of research that will be used in this study is qualitative research. (Sujarweni 2014) stated that qualitative research is a type of research that produces findings that are not achieved (obtained) using statistical procedures or other means of quantification (measurement). The qualitative research described above, illustrates that researchers must produce findings based on events that occur factually. Referring to the above understanding, qualitative research methods prioritize natural conditions and emphasize the meaning of generalization, so researchers must understand the theory to be developed and find new theories in their research. The reason for using this type of qualitative research in this study is to examine the relationship between Pancasila and religion in Indonesia whose data is presented in qualitative form. The data presented uses literature studies from journals, books and articles. As for the data analysis technique used, namely interactive data

analysis according to Miles and Huberman. In (Sugiyono 2015) activities in analysis include data reduction, data display, conclusion drawing/verification.

## DISCUSSION

### Understanding Pancasila and Religion

#### 1. Understanding Pancasila

Pancasila is the source of all sources of law that apply in Indonesia which means that in carrying out the life of society, nation, and state. Pancasila comes from two words from Sanskrit, namely panca and sila. Panca which means five and sila which means joints, principles, policies, or regulations of every behavior of Indonesian citizens so that Pancasila has the meaning of the five basic regulations of the Indonesian nation in carrying out all very important and good behaviors (Wandani and Dewi 2021). Pancasila, which is the result of the excavation of the founding fathers of the nation and the values contained in it, is indeed in accordance with the personality of the Indonesian nation. In accordance with the values of Pancasila contained, it is used as the basis of citizen life and noble guidelines that must be obeyed and carried out by every Indonesian citizen to lead a prosperous, peaceful, just, safe, sentosa life.

The Indonesian people themselves choose Pancasila as the state philosophy, so that in statehood, both the Government and all components of society in acting in the interest of achieving state goals, must be in accordance

with the principles contained in Pancasila which are colored by Indonesian aspirations (Nahuddin and Prastyo 2020).

Producing religious relationships and Pancasila isa relationship that is mutually necessary where religion provides moral improvement of the nation, the state with its Pancasila guarantees that religious life can take place safely, peacefully and peacefully (Kopong 2021). Pancasila with its positive law is basically in accordance with the teachings of Islam, through building civil society, through cultural channels it is hoped that one day positive laws that breathe Islam can be accepted by Islamic society and people outside Islam. This is in accordance with the values contained and the results in this writing that religious teachings are also based on Pancasila.

Pancasila as a healthy interculturality by virtue of its open concept of divinity, namely “cultured divinity” (Pattipeilohy 2018). The principle of Divinity in Pancasila refers to a cultured Godhead (Arif 2016). The importance of understanding the values of Pancasila is an integral unity in implementing them in the community (Fadhila and Najicha 2021). A complete understanding in interpreting the values of Pancasila will provide learning to ward off intolerance and inconsistencies in national life (Darmadi 2020).

The following values are contained in each precept in Pancasila: first, the One and Only Godhead, in this precept it is certainly

clear that Indonesia always prioritizes God. With the obligation of every citizen to embrace one of the religions recognized by Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Also carry out their obligations as religious believers and respect every religious difference that exists as stated in article 29 paragraph (2) of the 1945 Constitution explains that "the state guarantees the freedom of each citizen to profess his own religion and to worship according to his belief". Porigin 29 paragraph (1) also states "the state based on the One and Only God" means that the state has the obligation to carry out a sense of faith in God Almighty by making a regulation regarding the protection of every religion and adherents of that religion from blasphemy, harassment, or other forms that can make its adherents uncomfortable. In addition to protection in this aspect, the laws established in Indonesia must also be in line with divine values. The established law must not deviate from religious values.

Second, Just and Civilized Humanity, in this precept means that all human beings are equal and get equal justice in the view of the law. This precept protects all diversity that Indonesia has in order to recognize equal rights and obligations as human beings, and have the same degree without distinguishing ethnicity, religion, gender, skin color, and whatever form of difference there is. Third, the Unity of Indonesia, this third precept contains the value

of unity. This precept protects all diversity in Indonesia. The third precept also means that common interests are above the interests of individuals, groups, groups, or other communities. Fourth, Citizenship Led by Wisdom in Consultation/Representation in this precept contains the value that every decision involving the crowd will be well deliberated through people's representatives who bear the people's trust. In each decision will be taken from a majority vote.

The noble values contained in this fourth precept include: making consensus deliberation a culture (Nahuddin 2017). Fifth, Social justice for all Indonesian people, the value contained in this precept is that all Indonesian people get equal justice in all fields. All peoples must protect the rights and duties of their fellow human beings. Always be fair in order to uphold justice in making decisions without taking sides with anyone. (Hasibuan 2014) the values contained in Pancasila as an ideology include: first, basic values which mean that Pancasila is abstract and fixed. It has a common nature without being bound by time and space. Second, instrumental values, are explanations for basic values that are contextual. This instrumental value is able to adjust to the demands of the times. Third, this practical value is a value that in fact already exists in the habits of Indonesian society both in writing and unwritten. Pancasila also functions as a view of life of the nation in which there is a basic

conception of life to aspire to, contained the deepest basis of thought and the idea of a form of life that is considered good. The values of Pancasila for the Indonesian nation become the foundation, basis, and motivation for all good deeds in daily life and in state life. In other words, the values of Pancasila are das "*Sollen*" or ideals about goodness that must be realized into a reality or das "*Sein*" (Rukiyati 2013).

Realizing the vision and mission of the nation must hold the guidelines of Pancasila values which must later be implemented in everyday life so that each value can ground every individual and make good citizens. The implementation of Pancasila values will realize the nation's goals in accordance with the NRI Constitution of 1945. In accordance with the background that the implementation of the values of Pancasila which is *prima* lies in the first Pancasila sila include: Belief in the existence of God Almighty as the creator of all things with perfect and holy qualities such as Almighty, Most Merciful, Most Fair, Most Wise and so on; For example: Loving plants and caring for them; always maintain cleanliness and so on (Dedees 2016). In Islam it is even emphasized, that Allah does not like those who make mischief on the face of the earth, but Allah is pleased with those who are always fearful and always do good. The Indonesian environment bestowed by God Almighty to the people and nation of Indonesia is His gift and mercy that must be preserved and developed so that it can continue to be a

source and support of life for the people and nation of Indonesia and other living beings for the survival and improvement of the quality of life itself (Alius 2019).

The religiosity of the Indonesian nation is a fundamental philosophical value that affirms the existence of the Indonesian state as a state with the Supreme Godhead. The Almighty Godhead is the spiritual foundation of the nation and the most important support for national unity and unity to ensure the integrity of the unitary state of the Republic of Indonesia (Santoso and Murod 2021).

Implementation of the values of Pancasila, the precepts of humanity that are just and civilized, namely the recognition of human dignity and dignity with all its basic rights and obligations. The application, practice/application of these precepts in everyday life are: Can be realized in the form of concern for everyone's right to obtain a good and healthy living environment; the right of everyone to obtain environmental information relating to their role in environmental management; The right of everyone to play a role in the framework of environmental management in accordance with applicable legal provisions and so on. The values of the Just and Civilized Precepts of Humanity turned out to be described in Law No. 23 of 1997 above, including in Article 5 paragraph (1) to paragraph (3); Article 6 paragraph (1) to paragraph (2) and Article 7 paragraph (1) to paragraph (2).

Indonesian unity is the unity of nations that inhabit the territory of Indonesia and are obliged to defend and uphold (patriotism); Recognition of *Ke Bhinneka Tunggal Ika* and the ethnic groups (ethnicities) and cultures of the nation (different but one soul) that provide direction in the development of national unity; Love and pride for the nation and the State of Indonesia (nationalism) (Sutiyono 2018). For the application of this precept is by conducting an inventory of traditional values that must always be taken into account in making policies and controlling environmental development in the regions and developing them through education and training as well as information and counseling in the introduction of traditional values and religious values that encourage human behavior to protect resources and the environment (Wahyudi 2017).

The popular precepts led by wisdom in representative consultations contain popular values. The wisdom contained in Pancasila provides limitations for interpreting and practicing (Sianturi and Dewi 2021). The complete practice of wisdom is also given by religion as the main foundation in the value of the first precept in Pancasila (Sutono 2015).

There are several things that must be observed, namely: Realizing, growing, developing and increasing awareness and responsibility of decision makers in environmental management; Realize, grow, develop and increase awareness of community

rights and responsibilities in environmental management; Realize, grow, develop and improve partnerships, communities, the business world and government in an effort to preserve the carrying capacity and accommodating capacity of the environment. While the five precepts are the goal of the Indonesian nation, namely social justice for all Indonesian people. Application in everyday life is seen in legal provisions governing environmental issues. For example, in the Decree of the People's Consultative Assembly of the Republic of Indonesia Number IV/MPR/1999 concerning State Guidelines (GBHN), Part H regulates aspects of environmental management and natural resource utilization (Yunita and Suryadi 2018). In this MPR decree it is regulated as follows (Rianto 2006) Managing natural resources and maintaining their carrying capacity to benefit the improvement of people's welfare from generation to generation. Increase the utilization of natural resources and the environment by conserving, rehabilitating and saving use by applying environmentally friendly technology.

## 2. Religion

Religion is the teaching system that regulates the system of faith in Almighty God and the rules related to human association and the environment. (Big Dictionary Indonesian). Agama is based on God's Revelation or God's word. The truth of something in religion



depends on whether it is revealed or not. What God reveals must be believed, rather than religion there is called belief. The reason for philosophy to accept truth is not belief, but inquiry itself, mere thought. The word "religion" comes from the Sanskrit "a" which means no and "gam" which means chaotic, so not chaotic. The term religion is widely used in various languages including religion (English), Religie (Dutch), religio (Greek), Ad-Din Sharia, Hisab (Arabic Islam) or Dharma (Hinduism). These various terms have adjacent and similar basic meanings, namely the system that governs the system of belief and worship of God Almighty and the laws related to humans intertwined between fellow humans and their environment.

Plurality is a need for interunderstanding other religion, openness, tolerance, and cooperation (Rachmat 2012). Universal approaches such as theological-normative can also contribute to understanding doctrinal religion, nash dogma (Pransiska 2017). Understanding religion on the basis of pluralism correctly will have an impact on healthy relations between religious communities in Indonesia, which is a plural country (Lestari 2020). The reconstruction of the role of religion in Indonesia transforms that religious believers can synergize with each other to make humans valuable and dignified (Lesilolo 2012). Valuable in this case is to interpret diversity in the principle of pluralism

by not contradicting the teachings in each religion (Dzakie 2014).

The essence of religion is for the liberation of man from suffering, the oppression of the tyrant's power for peace of life. Islam, like *Abrahamic Religion*, exists for man (his adherents) to stand freely before his God correctly which is actualized by the formulation of obeying His law, loving each other, acting justly and guarding against bad deeds and realizing a sense of piety. The basis of religious moral affirmation is the opposite of immorality. In its implementation, religious social institutions born from religious ethics actually become a source of resistance against despotism, injustice, and so on. Definitively, religion is a teaching, guide, commandment, prohibition, law, and regulation, which its adherents believe comes from the supernatural substance of the Almighty, which humans use as a guide for actions and behavior in living daily life. In other words, the essence of a religion is the teachings that people use as a guide for life. Religion is a teaching and various rule that become a guide to life consisting of guidelines in thinking, guidelines in looking at and judging things, and guidelines in daily actions.

There are 6 recognized religions in Indonesia, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Confucianism. In the New Order era, only 5 religions recognized by the Indonesian Government were Islam,

Christianity, Catholicism, Hinduism and Buddhism. But after the reform era, based on Presidential Decree (Keppres) No. 6/2000, the government lifted the ban on Chinese religion, beliefs and customs. Presidential Decree No.6/2000 issued by President Abdurrahman Wahid was later strengthened by the Decree (SK) of the Minister of Religious Affairs of the Republic of Indonesia Number MA/12/2006 which states that the government recognizes the existence of Confucian religion in Indonesia" (Puspitasari 2018). Six religions in Indonesia have scriptures, prophets, places of worship, holidays, and followers as follows:

- a. The religion of Islam, the name of its holy book the Qur'an, the name of the bearer of the Prophet Muhammad SAW. It began about 1400 years ago (now 2020). The place of worship is the Mosque, the religious holy day "Hari Raya Idul Fitri, Hari Raya Idul Adha, Hijra New Year, and Isra'Mi'raj. The number of adherents is 207,176 people (87.18%).
- b. Protestant Christianity, the name of the holy book is the Bible, the name of the bearer of Jesus Christ. It started about 2000 years ago (now 2020). The place of worship is the Church, the religious holy days "Christmas Day, Good Friday, Easter Day, Ascension of Jesus Christ. The number of adherents is 16,528,513 people (6.96%).
- c. Catholicism, the name of the holy book is the Bible, the name of the bearer of Jesus Christ. It started about 2000 years ago (now

- 2020). The place of worship is the Church, the religious holy days "Christmas Day, Good Friday, Easter Day, Ascension of Jesus Christ. The number of adherents is 6,907,873 people (2.91%).
- d. Hinduism, the name of the holy book is the Vedas, the name of the bearer (Para Maharsi). It started about 3000 years ago (now 2020). The place of worship is Pura, the religious holy day "Nyepi, Saraswati, Pagerwesi (Galungan-Kuningan). The number of adherents is 4,012,116 people (1.6.96%).
- e. Buddhism, the name of the holy book is Tri Pitaka, the name of the bearer of Sidharta Gautama. It began about 2,500 years ago (now 2020). Place of Worship Vihara, religious holy days "Vesak Day, Hasadha Day, and Kathina day. The number of adherents is 1,703,254 people (0.72%).
- f. Confucian religion, the name of the scripture's Si Shu Wu Ching, the name of the bearer of Kong Hu Chu. It began about 2,500 years ago (now 2020). The place of worship is Li Tang/Temple, the religious holy day "Chinese New Year, Cap Gomeh. The number of adherents is 117,091 people (0.05%) (Data on the number of adherents quoted from the Central Statistic Agency (BPS) Indonesia.

Of the six religions found in Indonesia, it runs with a tolerance with the frame of *Bhinneka Tunggal Ika*. Every religious believer always respects his adherents and

beliefs by worshiping according to His teachings.

### **The Relationship between Pancasila and Religion**

The Pancasila state based on the Almighty God contains the principle that Indonesia is a religious nation, open a state based on a certain religion or a state that separates religion from state affairs. Religious recognition or belief in God Almighty is a guarantee for religious residents in carrying out worship based on religion or belief is a characteristic of the One True Godhead. In accordance with what Ir. Soekarno said on June 1, 1945, when talking about the state that states the "principle of divinity", the nation and everyone in Indonesia always have god according to their respective beliefs (SARI 2021).

Juridically, the Supreme God is contained in the first precept and contained in the Preamble to the 1945 Constitution. In legal science, the position of the Preamble to the 1945 Constitution which contains the value of the Almighty God is a *staatsfundamentalnorm* in the Indonesian state. In this sense, the Supreme God is a constitutive and regulatory principle for the Indonesian legal order. In this sense, the Supreme God is a constitutive and regulatory principle for Indonesian legal order, so that it is a base for derivation for Indonesian legal order and positive law under it. Pancasila, which contains religious values,

moral legal values, natural law values, and God's legal values, is a source of material law for positive law of Indonesia. Thus, Pancasila determines the content and form of laws and regulations in Indonesia that are hierarchically distributed. In this hierarchical arrangement, Pancasila guarantees harmony or the absence of contradictions between various-law regulations vertically and horizontally.

Pancasila as a nation's view of life stems from a belief that the universe and its contents as a whole are harmoniously intertwined as a result of creationn God Almighty. Pancasila is a fundamental basis in law that has a strong essence and position in accordance with the mandate of the preamble to the 1945 Constitution of the Republic of Indonesia (Amri 2018).

The country with the Supreme God will provide a place or space for relationships that need each other (Marhaeni 2017). The basic values of Pancasila as a norm are the basis of the philosophy, soul, and noble values of the nation (Wasiyem and Ramadhani 2021). The instrumental value contained in the precepts of Pancasila is the elaboration of the important basis of the meaning of Pancasila education (Ruslan, Sanusi, and Safitri 2022). The relationship between religion and Pancasila in Indonesia is a mutualism relationship to be able to suppress friction between religions (Dahlan 2014).

The substance of religious norms implemented after promulgation and in

accordance with Pancasila is the ideal in the relationship between religion and state in Indonesia (Dahlan 2014). In the congress Pancasila explained that the Indonesian nation is a religious nation. The religiosity of the Indonesian nation is philosophically a fundamental value that confirms the existence of the Indonesian state as a state with the Supreme Godhead. Philosophically, the Supreme God is contained in the first precept of Pancasila which is positioned as the basis of Indonesian state philosophy, so that the first precept is the philosophical basis for national and state life in the relationship between state and religion. The relationship between the state and religion according to the Unitary State of the Republic of Indonesia based on Pancasila is as follows:

- a. The state is based on the One True Godhead.
- b. The Indonesian nation is a nation with the One and Only Godhead. Consequently, every citizen has the human right to embrace and practice worship in accordance with their respective religions.
- c. There is no place for athaism and secularism because man is essentially a creature of God.
- d. There is no place for religious conflicts, religious groups, between and between religions and between religions.
- e. There is no place for religious coercion because piety is not the result of coercion on anyone.

- f. Provide tolerance for others in practicing religion in the state.
- g. All aspects in implementing and organizing the state must be in accordance with the values of the Almighty Godhead, especially positive legal norms and moral norms, both religious and moral of state management.
- h. The state is essentially " thanks to the grace of Allah Almighty" (Kaelan 2010).

In the relationship between Islam and Pancasila, both can walk to support each other and strengthen each other. The two do not contradict and should not be contradicted. Some verses of the Qur'an that describe how basically the precepts of Pancasila are very in accordance with the religion of Islam include:

- a. The One True Godhead; Allah Almighty says in the Qur'an Surah Al Ikhlas (112:1) "Say (Muhammad), He is the One True God".
- b. Just and civilized humanity; Allah SWT said in QS. An-Nisa (4:135) "O believers! Be ye enforcers of justice. Bear witness for God's sake, even against yourself or against your parents, fathers and relatives. If he (the defendant/rich or poor, then Allah is more beneficial). Then do not follow lust because you want to stray from the truth. And if you twist (words) or refuse to be a witness, then know God knows all that you do.
- c. Unity of Indonesia; Allah SWT said in QS. Al-Hujarat (49:13) "O man, indeed we created you from a man and a woman, and

we made you into nations and tribes so that you might know one another, indeed the noblest among you in the sight of Allah is the most pious. Truly, Allah is all-knowing, all-conscientious.

- d. The people led by wisdom in representative consultations; Allah Almighty said in QS. As-Shura, (42:38) "and (for) those who accept (obey) the call of God and perform prayers, their business is (decided) by deliberation between them, and they infuse apart of the rizki that we give them".
- e. Social justice for all Indonesians; Allah SWT said in QS. An-Nahl, (16:90) "Allah commands (you) to do justice and to do policy, to give help to relatives and He forbids (doing) evil acts, evil and enmity. He taught you so that you could learn lessons." (Shihab 2020).

The elaboration of Islamic religious scriptures above provides an understanding between state and religion is inseparable.

## CONCLUSION

Pancasila comes from two words from Sanskrit, namely panca and sila. Panca which means five and sila which means joints, principles, policies, or regulations of every behavior of Indonesian citizens so that Pancasila has the meaning of the five basic regulations of the Indonesian nation in carrying out all very important and good behavior. The values of Pancasila have always been the handle of all people, nations and

states because they contain the first precept, the One and Only Godhead, in this precept it is certainly clear that Indonesia always prioritizes God.

Second, Just and Civilized Humanity, in this precept means that all human beings are equal and get equal justice in the view of the law. Third, the Unity of Indonesia, this third precept contains the value of unity. This precept protects all diversity in Indonesia. The third precept also means that common interests are above the interests of individuals, groups, groups, or other communities. Fourth, Citizenship Led by Wisdom in Consultation / Representation in this precept contains the value that every decision involving the crowd will be well deliberated through people's representatives who bear the people's trust. In each decision will be taken from a majority vote. Fifth, Social justice for all Indonesian people, the value contained in this precept is that all Indonesian people get equal justice in all fields. Religion is a teaching and various rules that become a guide to life consisting of guidelines in thinking, guidelines in looking at and judging things, and guidelines in daily actions. Pancasila as the nation's view of life is based on a belief that the universe and its contents. Pancasila and Religion cannot be compared, because the values in Pancasila are in line with the teachings of all religions. Pancasila has a close relationship with religion, this relationship presents a legal consequence in Indonesia based on the One

and Only God. To develop the values of Pancasila and combine them with religion, considerable effort is needed. One of them is that we must have a high sense of nationalism and mutual respect (not discriminating between one another).

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