**Pancasila and Religion**

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| **History:** Received 07/09/2022 | Revised 08/10/2021 | Accepted 25/10/2021 | Published 30/10/2022 |
| **Abstract**. *The background of writing this article is about Pancasila values that have a relationship with religion. The religion adopted by each individual has the basics that have been reflected in Pancasila. So that every individual has freedom and protection in embracing their respective religions peacefully.* 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 True Godhead. Some of the author's objectives in making articles are: 1*) To understand Pancasila and Religion *2) 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.* |
| ***Keywords:*** *Pancasila; Religion* |

**INTRODUCTION**

Pancasila became the basis of the state to unite the plural Indonesian nation. Every Pancasila value has a relationship in the implementation of people's daily lives. Each region has its own characteristics that make the identity of the Indonesian state diverse. The diversity that has always been associated with multiculturalism includes ideas, perspectives, policies, brushes and actions, by the people of a country, which are plural in terms of ethnicity, culture, religion and so on, but have aspirations to develop the same national spirit and have the pride to maintain this plurality (Dawing 2017). Referring to the description in the plurality means that Indonesia has many tribes, races, religions, and intergroups that spread throughout the region, including religious diversity.

Indonesian nation has accepted Pancasila as the foundation of national life and all Indonesians have a Godhead according to their respective religions and beliefs. Pancasila also accommodates differences and rejects the anti-tolerant spirit when it contains in it the dimensions of humanity, unity, peoplehood, and social justice. According to Notonegoro (A. Z. Kaelan 2010) states that "the Indonesian nation is the origin of Pancasila values, which are extracted from the Indonesian nation in the form of cultural customs values 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 impose on the freedom to adhere to or embrace a religion and belief of their own choice, and the state guarantees the freedom of each resident to embrace his religion and beliefs (Budiyono, 2014) (Marhaeni 2017). 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 with peace and peace in diversity.

The diversity of the Indonesian population is on the one hand 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 that tends to be associated with the teachings of a particular religion (Islam). At the implementation level, radicalism in Indonesia is not easy to solve, because it has always been associated with world upheavals, especially the Middle East region. In addition, invitations to followers of radicalism are widely carried out in higher education vehicles which are a medium for spreading potential 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 interfere with and influence world peace.

Based on the erosion of the sense of nationalism can nourish the understanding of radicalism inIndonesia, this can be seen from the understanding of Pancasila values which are only limited to memorization and are not implemented in everyday life, so that implementation does not reach the goal in order to fend off radicalism. Due to the un-grounded values of Pancasila, coupled with the increasingly fertile radicalism movement, the increasing rate 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**

Research method that is using qualitative research. Use of materials and instruments with book, journals, and Qur’an. Data analysis techniques that is thematic analysis is the process of processing qualitative data to find out the pattern or thematic forms that exist in the data.

**DISCUSSION**

**A. Understanding Pancasila and Religion**

**1. Understanding Pancasila**

In the discussion section, must meet the following criteria: 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 sansakerta, namely panca and sila. Panca which means five and precepts which have the meaning of joints, principles, basics, or regulations of every behavior of Indonesian citizens so that Pancasila has a meaning as the five basic regulations of the Indonesian nation in carrying out all behaviors that are very important and good (Wandani and Dewi 2021). Pancasila, which is the result of the excavations of the nation's founders and the values contained in it, is indeed in accordance with the personality of the Indonesian nation. Inaccordance with the values of Pancasila contained, it is used as the basis for citizen life and noble guidelines that must be obeyed and carried out by every Indonesian citizen to lead a prosperous life in peace, justice, security, sentosa.

Here are the values contained in each precept on Pancasila: first, the One True Godhead, in this precept it is certainly clear that Indonesia always puts God first. With the obligation of every citizen to embrace one of the religions recognized by Indonesia, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. It also carries out its obligations as a religious believer and then respects any religious differences that exist asstated in article 29 paragraph (2) of the 1945 Constitution explains that "the state guarantees the freedom of each resident to embrace his own religion and to worship according to his beliefs". P29 subsection (1) also states "the state based on the One True God" means that the state has an obligation to exercise 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 may make its adherents uncomfortable. In addition to protection from this point of view, the laws established in Indonesia must also be in line with divine values. Established laws must not deviate from religious values.

Secondly, Just and Civilized Humanity, in this precept implies that all human beings are equal and get equal justice in the view of the law. This precept protects all the diversity that Indonesia has in order to recognize equal rights and obligations as human beings, and to have the same degree without distinguishing ethnicity, religion, gender, skin color, and whatever form of difference exists. 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 the common interest is above the interests of individuals, groups, groups, or other communities.

Fourth, The People Led by Wisdom Policy in Consultative/Representative Affairs in this precept contains the value that any decision involving the crowd will be properly consulted through the representatives of the people who bear the mandate of the people. In each decision will be taken from a majority vote.

The noble values contained in this fourth precept include: making deliberation and consensus a culture (Nahuddin 2017). Fifth, Social justice for all Indonesians, the value contained in this precept is that all Indonesians get equal justice in all fields. All people must protect the rights and obligations of their fellow human beings. Always be fair for the sake of upholding justice in taking decisions without taking sides with anyone. According to Moerdiono (Kariyadi 2017) the values contained in Pancasila as an ideology include: first, the basic value which means that Pancasila is abstract and fixed. Has a common nature without being bound by time and space. Second, instrumental value, is an explanation for a basic value that is contextual. This instrumental value is able to adapt to the demands of the times. Third, this praxis 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 national life in which there is a basic conception of the life to which it aspires, there is a basic of the deepest mind and the idea of a form of life that is considered good. Pancasila values for the Indonesian nation become the foundation, basis, and motivation for all good deeds in daily life and in state life. In other words, Pancasila values are das "*Sollen*" or ideals of 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 daily life so that each value can ground each individual and make good citizens. The implementation of Pancasila values will realize the nation's goals in accordance with the 1945 NRI Constitution. In accordance with the background that the implementation of Pancasila values which are primed lies in the first pancasila precepts include: Belief in the existence of God Almighty as the creator of all things with perfect and holy qualities such as Almighty, All-Loving, All-Just, All-Wise and so on; For example: Doting on vegetation and caring for it; 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 devout and always do good. The Indonesian environment bestowed by God Almighty on the people and nation of Indonesia is His gift and mercy that must be preserved and developed in order to remain a source and support for life for the people and nation of Indonesia and other living beings for the sake of survival and improvement of the quality of Life itself (Sianturi and Dewi 2021).

Implementation of the value of Pancasila sila manuasiaan which is fair and civilized, namely the recognition of the dignity and dignity of human beings with all their human rights and obligations. The application, practice/application of this precept in everyday life, namely: 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 the 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 Precepts of Just and Civilized Humanity were elaborated in Law No. 23 of 1997 above, including in Article 5 paragraphs (1) to (3); Article 6 paragraphs (1) to (2) and Article 7 paragraphs (1) to (2).

The Unity of Indonesia is the unity of the nation that inhabits the territory of Indonesia and is obliged to defend and uphold (patriotism); Recognition of Ke Bhinneka Tunggal Ika and ethnic groups (ethnicities) and cultures of the nation (different but one soul) that provide direction in the development of national unity; Love and pride in the nation and the State of Indonesia (nationalism) (Sutiyono 2018). For the application of this precept is to conduct an inventory of traditional value systems that must always be taken into account in taking wisdom and controlling environmental development in the regions and developing them through education and training as well as lighting and counseling in the introduction of traditional values and religious values that encourage human behavior to protect resources and the environment (Wahyudi 2017).

People's Precepts Led By Wisdom Wisdom In Representative Consultative Affairs contained people's values. Afew 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 the rights and responsibilities of the community in environmental management; Realizing, growing, developing and improving partnerships, the community, the business world and the government in an effort to preserve the carrying capacity and carrying capacity of the environment. Meanwhile, precept five is the goal of the Indonesian nation, namely social justice for all Indonesians. Application in everyday life is seen in the provisions of the law governing environmental issues. For example, in the Decree of the People's Consultative Assembly of the Republic of Indonesia Number IV / MPR / 1999 concerning the Outlines of the State Direction (GBHN), Part H which regulates aspects of environmental management and utilization of natural resources (Yunita and Suryadi 2018). In this MPR provision, it is regulated as follows (Sianturi and Dewi 2021): Managing natural resources and maintaining their carrying capacity to be beneficial for improving the welfare of the people from generation to generation. Improving the utilization of natural resources and the environment by carrying out conservation, rehabilitation and saving use by applying environmentally friendly technology.

**2. Understanding Religion**

Religion is a system that governs the system of faith in Almighty God as well as the system of 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, from which religion is called belief. The philosophical reason for accepting the truth is not belief, but self-inquiry, mere thought. The word "religion" comes from the Sansekreta "a" which means no and "gam" which means chaotic, so not chaotic. The term religion is widely used in various languages including religion, 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 man intertwined between fellow human beings and their environment.

The essence of religion is for the liberation of man from suffering, the oppression of the tyrant's power for the peace of life. Islam, as well as *Abrahamic Religious*, exists for man (his adherents) to be able to stand freely before his God correctly which is actualized by the formulation of obeying His law, loving one another with others, acting justly and guarding against bad deeds and realizing a sense of devotion. The basis of such religious moral affirmation is contrary to immorality. In its implementation, socio-religious institutions born from religious ethics are actually a source of resistance to idolatry, injustice, and so on. Definitively, religion is a teaching, instruction, commandment, prohibition, law, and regulation, which its adherents believe is derived from the supernatural spirit 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 humans use as a guide for life. Religion is a teaching and various rules that become guidelines for life consisting of guidelines in thinking, guidelines in looking at and judging things, and guidelines in daily action.

There are 6 recognized religions in Indonesia, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Kong Hu Cu. 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 then strengthened by the Decree (SK) of the Minister of Religious Affairs of the Republic of Indonesia Number MA/12/2006 which stated that the government recognizes the existence of the Kong Hu Cu religion in Indonesia" (quoted by BPS Indonesia, internet 2020). Religiousgymnastics in Indonesia have scriptures, Prophets, places of worship, holidays, and their followers as follows:

1. The religion of Islam, the name of its holy book the Qur'an (Shihab 2020), the name of the bearer of the Prophet Muhammad SAW. Started about 1400 years ago (now 2020). The place of worship is the Mosque, the religious holy day of "Eid al-Fitr, Eid al-Adha, Hijra New Year, and Isra'Mi'raj. The number of adherents is 207,176 (87.18%).
2. Protestant Christianity, the name of the holy book of 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 day of "Christmas Day, Good Friday, Easter Day, Ascension of Jesus Christ. The number of adherents is 16,528,513 (6.96%).
3. Catholicism, the name of the holy book of 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 day "Christmas Day, Good Friday, Easter Day, Ascension of Jesus Christ. The number of adherents is 6,907,873 (2.91%).
4. Hinduism, the name of its holy book Vedic, the name of the bearer (the Maharsi). It started about 3000 years ago (now 2020). The place of worship is Pura, a religious holy day "Nyepi, Saraswati, Pagerwesi (Galungan-Kuningan). The number of adherents is 4,012,116 (1.6.96%).
5. Buddhism, the name of the scriptures Tri Pitaka, the name of the bearer Sidharta Gautama. It started about 2,500 years ago (now 2020). The place of worship is Vihara, a religious holy day "Vesak Day, Hasadha Day, and Kathina day. The number of adherents is 1,703,254 (0.72%).
6. Kong Hu Cu religion, the name of the scriptures Si Shu Wu Ching, the name of the bearer Kong Hu Chu. It started about 2,500 years ago (now 2020). The place of worship is Li Tang/Shrine, the religious holy day of "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 Satistik Agency (BPS) Indonesia.

Of the six religions in the country, it goes with a tolerance with the frame of Bhinneka Tunggal Ika. Every religious believer always respects his adherents and beliefs by worshipping according to His teachings.

**B. The Relationship Between Pancasila and Religion**

The Pancasila state based on the Almighty Godhead contains the principle that Indonesia is a religious nation, open a country based on a certain religion or a state that separates religion from state affairs. Religious recognition or belief in God Almighty is a guarantee to the religious population in carrying out worship based on religion or belief that is a characteristic of the One True Godhead. In accordance with what Ir. Soekarno said on June 1, 1945, when talking about a country that declares the "principle of divinity", the nation and everyone in Indonesia always have a godhead according to their respective beliefs (Latif 2013).

Juridically the Almighty Godhead is listed in the first precept and contained in the Preamble to the 1945 Constitution. In law, the position of the Preamble to the 1945 Constitution, which containsthe value of the Almighty Godhead, is a staatsfundamental norm in the Indonesian state. In this sense, the Almighty Godhead is a constitutive and regulative principle for the orderly law of Indonesia. In this sense, the Almighty Godhead is a constitutive and regulative principle for the orderly law of Indonesia, so it is a basis for rejecting derivation for the order of Indonesian law and the positive law that is subordinate to it. Pancasila, which contains religious values, moral law values, natural law values, and God's legal values, is a source of material law for positive law Indonesia.

Thus Pancasila determines the content and nature of the laws and regulations in Indonesia that are hierarchically followed. In this hierarchical arrangement, Pancasila guarantees harmony or no contradiction between various regulations of g-invitation regulation vertically and horizontally.

Pancasila as a view of national life is based on a belief that the universe and its contents as a whole intertwined harmoniously are the result of creationn God Almighty. In school harmoniously Pancasila and Religion there are example after the flag ceremony is over, the students go to their respective classes and pray together in accordance with the voice of the educator’s direction coming from the sound source in the teacher’s room, followed by reading Asmaul Husna, singing the Indonesia Raya hymn, reading sholawat nariyah, picket class finished before going home from school (Suardi, Yusnita, and Muhajir 2022).

 In the Pancasila congress, it was 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 One True God. Philosophically, the Almighty Godhead 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 state and religious relations. The relationship between the state and religion according to the Unitary State of the Republic of Indonesia based on Pancasila is as follows:

1. The State is based on the One True Godhead.
2. The Indonesian nation is a nation with the One True Godhead. Consequently, every citizen has the human right to embrace and practice worship in accordance with their respective religions.
3. There is no place for athaism and secularism because man is essentially a natural being of God.
4. There is no place for religious conflicts, religious groups, between and between religious believers and between religious believers.
5. There is no place for religious coercion because piety is not the result of coercion for anyone.
6. Tolerate others in practicing religion in the state.
7. All aspects of 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.
8. The state is essentially a "....... thanks to the grace of Allah Almighty". (H. Kaelan 2012)

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

1. Almighty Godhead; Allah Almighty says in the Qur'an surah Al Ikhlas (112:1) "Say (Muhammad), He is Allah Almighty".
2. Just and civilized humaneness; God SWT said in QS. An-Nisa (4:135) "O people of faith! Be you the enforcer of justice. Be a witness because of God, even against yourself or against your mother and your relatives. If he (who is accused or poor, then Allah is more willing to benefit (his goodness). Then do not follow lust because youwant to deviate from the truth. And if you turn around (words) or are reluctant to bear witness, then know God is all-knowing of everything you do.
3. Unity of Indonesia; God SWT said in QS. Al-Hujarat (49:13) "O man, truly we have created you from a man and a woman, and then we become you nations and tribes so that you may know each other, indeed the noblest among you on the side of Allah is the most devout person. Truly, God is all-knowing, all-conscientious.
4. Kerakyatan led by wisdom wisdom in the consultative assembly of representatives ;allah swt said in QS. As-Shura,(42:38) "and (for) those who accept (obey) god's call and perform prayers, are in their business (decided) by deliberation between them, and they inflict aportion of the rizki that we give them".
5. Social justice for all Indonesians; Allah Almighty said in QS. An-Nahl, (16:90) "verily Allah commands (you) to do justice and do policy, to give help to relatives and He forbids (committing) heinous acts, depravity and hostility. He gives k epadamu teaching so that you can take lessons". (Shihab 2020)

**CONCLUSION**

Based on the writing of the article on the results of the telaan it can be concluded as follows:

1. Pancasila: The Indonesian nation has accepted Pancasila as the foundation of national life and all Indonesians have a Godhead according to their respective religions and beliefs. Pancasila also accommodates differences and rejects the anti-tolerant spirit when it contains in it the dimensions of humanity, unity, peoplehood, and social justice. Pancasila comes from two words from sansakerta, namely panca and sila. Panca which means five and precepts which have the meaning of joints, principles, basics, or regulations of every behavior of Indonesian citizens so that Pancasila has a meaning as the five basic regulations of the Indonesian nation in carrying out all behaviors that are very important and good (Notonegoro in Amalia and Dini, 35). Pancasila values have always been the handle of all people, nations and states because they contain the first precept, the One True Godhead, in this precept it is certainly clear that Indonesia always puts God first. Secondly, Just and Civilized Humanity, in this precept implies 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 the common interest is above the interests of individuals, groups, groups, or other communities. Fourth, The People Led by Wisdom Policy in Consultative/Representative Affairs in this precept contains the value that any decision involving the crowd will be properly consulted through the representatives of the people who bear the mandate of the people. In each decision will be taken from a majority vote. Fifth, Social justice for all Indonesians, the value contained in this precept is that all Indonesians get equal justice in all fields.

1. Religion: The word "religion" comes from the Sansekreta "a" which means no and "gam" which means chaotic, so not chaotic. The term religion is widely used in various languages including religion, 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 man intertwined between fellow human beings and their environment. The essence of a religion is the teachings that humans use as a guide for life.

Religion is a teaching and various rules that become guidelines for life consisting of guidelines in thinking, guidelines in looking at and judging things, and guidelines in daily action. There are 6 recognized religions in Indonesia, namely Islam, Protestant Christianity, Catholicism, Hinduism, Buddhism and Kong Hu Cu. Of the six religions in the country, it goes with a tolerance with the frame of Bhinneka Tunggal Ika. Every religious believer always respects his adherents and beliefs by worshipping according to His teachings.

1. The Relationship between Pancasila and Religion: Pancasila as a view of national life is based on a belief that the universe and its contents as a whole yang terjalin harmoniously are the result of creationn God Almighty. The relationship between the state and religion according to the Unitary State of the Republic of Indonesia based on Pancasila is as follows: 1) The State is based on the One True Godhead, 2) the Indonesian nation is as a nation with the One True Godhead. Consequently, every citizen has the human right to embrace and practice worship according to their respective religions, 3) There is no place for athaism and secularism because of the fact that man has a nature as a creature of God, 4) There is no place for religious conflicts, religious groups, between and between religious believers and between religious believers, 5) There is no place for religious coercion because piety is not the result of coercion for anyone, 6) Providing tolerance for others in carrying out religion in the state, 7) All aspects of implementing and administering 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 the state, 8) The state is essentially a "....... thanks to the grace of Allah Almighty". (Kaelan, 2012) . In the relationship between Islam and Pancasila, the two can support each other and strengthen each other. The two do not conflict and should not be disputed.

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 True Godhead. To develop the values of Pancasila and combine it with religion, it takes a fairly hard effort. One of them is that we must have a high sense of nationalism and respect for each other (not discriminate against each other).

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