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Religious Pluralism in the Framework of Pancasila Ideology

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This study aims to explore the value of Pluralism to strengthen the unity of the nation's diversity. Ignorance of cultural values originating from the values of Pancasila is a mistake as a citizen who believes in God because Pancasila is in line with religious values. Pluralism is not just about diversity, but the involvement of diversity itself. Awareness of this plurality will lead to an attitude of mutual understanding of beliefs between citizens and in turn morality will be realized. This research method is qualitative in nature which examines various writings, both books and journals related to Pancasila education, pluralism, multicultural education, and the diversity of Indonesian society. The results of this study found that (1) in a democratic country such as Indonesia, which has the uniqueness of Pancasila democracy, pluralism must be a strength, because without pluralism, the concept of democracy will not be established in Indonesia, (2) through inter-religious education based on culture can prevent penetration outside culture (westernization) and wise use of technology can prevent potential divisions, and (3) Pancasila is a reference to reduce excessive fanaticism and encourage religious activities with respect for other religious people. The implication of this study is that diversity in Indonesia is unique and must be accepted by citizens by respecting each other between religious communities.

Kajian ini bertujuan untuk menggali nilai Pluralisme untuk memperat dan memperkokoh persatuan dari keragaman bangsa. Ketidaktahuan tentang nilai-nilai budaya yang bersumber dari nilai Pancasila adalah kekeliruan sebagai warga negara yang berketuhanan sebab Pancasila sejalan dengan nilai agama. Pluralisme bukanlah tentang keberagaman semata melainkan keterlibatan pada keberagaman itu sendiri. Kesadaran terhadap pluralitas inilah akan timbul sikap saling memahami (*mutual understanding*) keyakinan antar warga negara dan pada gilirannya moralitas akan terwujud. Metode penelitian ini bersifat

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kualitatif dimana mengkaji berbagai tulisan baik buku maupun jurnal yang terkait dengan pendidikan pancasila, pluralisme, pendidikan multikultural, dan keberagaman masyarakat Indonesia. Hasil penelitian ini menemukan bahwa (1) dalam negara demokrasi seperti Indonesia yang memiliki kekhasan demokrasi Pancasila harus menjadikan pluralisme sebagai kekuatan, sebab tanpa pluralisme maka konsep demokrasi tidak akan tegak di Indonesia, (2) melalui pendidikan inter religius yang berbasis budaya dapat mencegah adanya penetrasi budaya luar (*westernisasi*) sertapenggunaan teknologi yang bijak dapat mencegah potensi perpecahan, serta (3) pancasila merupakan acuan untuk mengurangi sikap fanatisme berlebihan dan mendorong untuk melaksanakan kegiatan beragama dengan menghormati umat agama lain. Implikasi dari kajian ini bahwa keberagaman di Indonesia menjadi kekhasan dan harus diterima sebagai warga Negara dengan cara saling menghargai antar umat beragama.

Key words: *Pluralism; religious; ideology; Pancasila.*

Introduction

Pancasila has become the agreement of the Indonesian people and is referred to as something final or as "The Great Oughts". Pancasila is believed to be the basis that is able to unite the nation. Pancasila is believed to have values that are able to realize tolerance between religious communities and at the same time as a unifying force of the nation. United States politician John Gardner said that "no nation can achieve greatness or greatness if it does not have something to believe in and which it believes has a moral dimension to maintain the civilization of its citizens."¹

Pancasila is also a source of morality both in its capacity as the nation's view of life and as the basis of the state. Moral Pancasila also means decency and custom according to the teachings of Pancasila². Pancasila is full of values which are references and considerations of human choices so that it becomes a driving force that encourages people to act. So, the values contained in Pancasila are not only the basis and reference for how to act and when taking action, but also color the purpose of action.³ Pancasila is a political consensus, meaning that various groups and schools of thought are willing to unite in the national state of Indonesia. The

¹Yudi Latif, *Negara Paripurna (Historis, Rasionalitas, dan Aktualitas)* (Jakarta: PT Gramedia Pustaka Utama, 2011), p. 42.

²Somantri, *Mengagas Pembaharuan Pendidikan IPS* (Bandung: Remaja Rosdakarya, 2001), p. 85.

³Ahmad Sanusi, *Sistem Nilai (Alternatif Wajah-Wajah Pendidikan)* (Bandung: Nuansa Publishing, 2017), p. 44.

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political term, Pancasila is the common platform or common denominator of a pluralistic Indonesian society.⁴

The post-reformation era marked by the opening of the tap of democratization has become fertile ground for the growth of radical Islamic groups. Radicalism that leads to terrorism is an important problem for the Indonesian people today. This issue has caused Islam to be labeled a religion of terror and Muslims are considered to like violence. This triggers suspicion among religious people in Indonesia with the existence of religious radicalism which is a threat to national integration and community plurality. The emergence of stereotyping symptoms in religious communities in Indonesia can trigger excessive mutual suspicion. Fear in every religious group, as a result of the emergence of symptoms of strengthening religious radicalism in Indonesia. This must be addressed immediately to prevent social divisions.

Pancasila has long encouraged religious harmony and the prevention of religious expressions that could trigger divisions in Indonesia. Religious radicalism can be regarded as a form of deviation from Pancasila, because it is not in accordance with the ideological values of the Indonesia. Radicalism has undermined the values of Pancasila as an open ideology that has been agreed upon by the founding fathers of the nation. Pancasila has basically become an open ideology and was agreed upon by the founders of the state who came from various religious groups as a unifying tool as well as national identity in Indonesia. This openness is actually cultural, that is, in harmony with culture. This means that this openness is in line with basic human values which are the core of culture and religion.

The condition of the pluralistic Indonesian society has the potential for conflict. Especially if the awareness of multiculturalism has not yet been formed in that society, namely a society that not only understands the existence of different groups, but also a society that can provide a place and is willing to coexist peacefully with various groups.⁵

The values of Pancasila need to be applied directly in the world of education to overcome religious-based radicalism. Pancasila values can encourage the implementation of interreligious education. Interreligious education will encourage the values of Pancasila by implementing the values of the Belief in the one and only God. Interreligious education that uses Pancasila as the right reference to reduce excessive fanaticism and encourage religious activities with

⁴Winarno, *Pradigma Baru Pendidikan Pancasila* (Jakarta: BumiAksara, 2019), p. 96.

⁵Nurjanah Sumbulah, *Pluralisme Agama: Makna Lokalitas Pola Kerukunan Antar Ummat Beragama* (Malang: UIN Maliki Press, 2013), p. 2-3.

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mutual respect between religious communities. The development of religious understanding that does not see nationalism in Indonesia. Radical ideology also rejects democracy as a system of government and does not view Pancasila as an important and appropriate ideology for the nation.⁶

Interreligious education based on Pancasila will fight the stigma against the education sector which has been suspected to be one of the causes of the strengthening of radicalism. Religious education in schools so far is ideological-authoritarian religious education, there is no nuance of dialogue in it. The debate on important issues of religions is never transparent in order to get a common meeting point. Religious education is taught in a literal, formalistic manner, so that the insight of pluralism which is the reality of society does not appear at all. Religious teaching so far has only tried to foster criticism and appreciation of one's own religion or the religion of others, it can even be categorized as misleading. For this reason, it is necessary to reconceptualize religious education, so that it is more inclusive and in accordance with the values of Pancasila.

Methodology

This research method is qualitative in the field of philosophy which examines and discusses various sources, both books and journals related to Pancasila education, pluralism, multicultural education, and the diversity of Indonesian society. This literature study is intended to explore in depth the value of pluralism in the philosophy of Pancasila. Similar research studies were also carried out in order to obtain valid and accurate conclusions. The technique of collecting data is by conducting a search in various representative references in exploring the Pancasila experience in various religious communities. The analysis used is descriptive qualitative, namely trying to describe the results of the study with conceptual analysis.

Discussion

Indonesia is a democratic country. The democracy adopted is not a liberal democracy or a communist democracy which was first born and implemented in developed countries, but Indonesia has its own characteristics, namely Pancasila democracy. The principle of Pancasila democracy is not a democracy that is formally based solely on majority rule as liberal democracy which states that the essence of democracy is only the concept of choosing people's representatives who

⁶Bunyamin Maftuh, *Internalisasi Nilai-Nilai Pancasila dan Nasionalisme Melalui Pendidikan Kewarganegaraan* (Educationist. Vol. II. No. 2 July 2018), p. 135.

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will make the highest decisions.⁷ However, Pancasila democracy respects the boundaries that must be considered in a modern state. Indonesia has various regions, ethnicities, and religions that must receive proper protection.⁸

In understanding the position of democracy, Delanty revealed that democracy consists of constitutionalism, pluralism, and citizenship.⁹ Therefore, in a democratic state like Indonesia that recognizes diversity, especially regarding religion, the concept of plurality must be the main pioneer in upholding Pancasila democracy. In other words, without pluralism democracy is just a jargon.

Living together and producing positive results without assimilation conflicts is a concept offered by a pluralist country like Indonesia. The homogeneity gave birth to a conceptual framework to show mutual respect and tolerance for one another. This is emphasized in the state's goals, namely eternal peace and social justice. This is a mandate from the constitution so that it has become the moral responsibility of all Indonesian citizens to create peace. This is the desire of all human beings on this earth, especially countries that recognize divine values such as Indonesia. Every religion recognized by the constitution teaches about peace so that if there are religious people who do not want peace, it can be said that they are wrong in religion. Religion is the gate of ma'rifat which is the instrument of every people to communicate with their God according to their respective beliefs.

The Indonesian people should be very accommodating to the presence of new religions because all these religions carry similar humanitarian teachings.¹⁰ Except for aspects of belief and ritual, all religions teach nobility to respect others, help each other. In addition, maintaining the harmony of the universe, managing and developing a life that can bring prosperity together.

Spiritual values in Indonesian education have been mandated in the content of lessons on Religious Education and Citizenship Education (Pendidikan Kewarganegaraan). The responsibility in teaching spiritual values, in which it teaches the value of tolerance, must receive a "yellow card". This can be seen from the syllabus to the teaching methods of the teacher, and this is confirmed by RetnoListiyati, Chair of the Indonesian Civic Teachers Association (ICGI) who stated that "Citizenship Education (Pendidikan Kewarganegaraan) books at the high school level do not teach multiculturalism and many teaching staff do not see the

⁷Winataputra dan Budimansyah, *Pendidikan Kewarganegaraan dalam Perspektif Internasional* (Bandung: Widya Aksara Press, 2012), p. 105,

⁸Ujang Charda, *Pendidikan Pancasila untuk Pendidikan Tinggi* (Depok: Rajawali Pers. 2019), p. 229.

⁹Freddy K. Kalidjernih, *Puspa Ragam Konsep dan Isu Kewarganegaraan* (Bandung: Widya Aksara Press, 2011), p. 11.

¹⁰Azyumardi Azra, "Nasionalisme, etnisitas, dan agama di Indonesia: Tantangan Globalisasi." *Journal 7* (2016), p. 12.

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issue of multiculturalism as a problem. material on citizenship issues compared to noble character and religion.¹¹ According to Soemantri, Citizenship Education (Pendidikan Kewarganegaraan) aims to become a Pancasilaist citizen with the intention of being a citizen who is patriotic, tolerant, loyal to the nation and loves the country, is religious and democratic.¹²

The Values of Pancasila

1) Diversity within the Pancasila Framework

Indonesia is a large country that embodies the legacy of the glorious civilization of the archipelago and the maritime kingdoms spread across the earth. It is very important to realize that the main reason for the birth of this nation is the common awareness and common interest to live in harmony. As stated by Yudi Latif that in transforming “we” (*kami*) into the “we” (*kita*), a positive attitude and good prejudice are needed. Cooperation and mutual trust and goodwill of each community. Strengthened by functional mutual cooperation between various elements of social institutions as a support for democratic efficiency in a multicultural society. As stated by Nurcholis Madjid that a society that is fragmented with each one full of suspicion of one another not only results in an inefficient democratic way of life. However, it can lead to the birth of a pattern of behavior that is contrary to the basic values of democracy. Recognition of freedom of conscience, equal rights and obligations for all (egalitarianism). And behavior full of trust in good faith towards other people and other groups requires a foundation of a positive and optimistic view of humanity.¹³

In line with the view expressed by Yudi Latif that to form and strengthen unity and integrity, it is necessary to have a good attitude and prejudice. Without it, it is impossible to create an atmosphere of peace between people and can even turn into a phobia of neighbors. This violates the nature of the essence and nature of the values of Pancasila, which prioritizes family and harmony among human beings, especially with fellow Indonesians¹⁴. This is also reinforced by the opinion of Nurcholis Majid who said that if life is suspicious of each other, it will not give birth to the effectiveness of a democratic life. This has the potential to prevent kinship between people and violate the nature of the birth of this nation, where the

¹¹Muktafi, *Wacana dan Praktek Pluralisme Keagamaan di Indonesia* (Jakarta: Daulat Press, 2017), p. 13.

¹²Soemantri, *Menggagas Pembaharuan Pendidikan...* p. 144.

¹³Hari Zamhar, *Agama dan Negara (Analisis Kritis Pemikiran Politik Nurcholish Madjid)* (Jakarta: PT Rajagrafindo Persada, 2004), p. 121.

¹⁴Yudi Latif, *Negara Paripurna (Historis, Rasionalitas...* p. 45.

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main reason is the common awareness that they want to live in harmony with one goal.

2. Meaning and actualization of precepts in the form of Unity and Integrity

Soekarno's speech stated that Indonesia should be a country where everyone can worship their God freely, meaning that culturally there is no religious egoism.¹⁵The concept of Pancasila does not contradict religions, instead it gives a message that there should be no egoism between religious adherents. Islamic teachings command that Muslims establish Unity and Integrity between humans and their leadership and strong organizations with the aim of inviting goodness. According to Kaelan, in the practice of growing and developing the unity of a nation, there are two aspects of power that influence, namely physical power (birth) or also called materialist power in the form of violence and coercion. Idealistic power in the form of psychic passions, morals, ideas and beliefs.¹⁶The process of nationalism controlled by physical power will grow and develop into a materialist nation. On the other hand, the process of nationalism, which in its growth is controlled by spiritual power, will grow and develop into an idealistic utopian state that is far from the reality of the nation and state. Therefore, for the Indonesian people, the principles of unity are not one-sided, but instead are a harmonious and harmonious synthesis of both external and spiritual matters. This principle is the most compatible with the monopluralist nature of human beings, which is contained in Pancasila.¹⁷

A nation that fills independence with positive things, namely the dissolution of physical power by the power of the soul. Because the domain of the soul is the controller of all things that are outward which will have no limits, so it needs to be based on inner strength in order to feel the will of others who are also full of interests. If the two elements can be harmonious, it will be able to strengthen the spirit of the nation and state based on kinship without marginalizing a group of people and even individuals.

Entering the era of globalization, it is possible for outside cultures to enter this country and merge into the nation's culture. It is also a separate threat for a country to face a conflict of divisions within the country. Now a lot of Indonesian culture that has begun to be forgotten among young people. Without realizing it, they use more foreign cultures in their lives and lifestyles. Therefore, it is better for the Indonesian people to maintain the unity that exists in this country. Even though there are many differences, they are still one unit in Indonesian. It is

¹⁵Ujang Charda, *Pendidikan Pancasila untuk Pendidikan...* p. 143.

¹⁶Kaelan, *Negara Kebangsaan Pancasila (Kultural, Historis, Filosofis, Yuridis, dan Aktualisasinya)* (Yogyakarta: Paradigma, 2013), p. 178.

¹⁷Kaelan, *Negara Kebangsaan Pancasila...* p. 28.

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necessary to restore awareness of the meaning of the third principle of "Indonesian Unity" in the person of the Indonesian people so that the Indonesian people realize how important unity is in the life of the nation and state in order to maintain unity.

The embodiment of Indonesian Unity is the embodiment of Indonesian nationalism which is imbued with Belief in the one and only God and Just and civilized humanity.¹⁸ This means that the establishment of the third precept is based on the first precept which reminds people of belief or the relationship between man and his god and the second precept which has humanist characteristics or is full of ethical approaches, including the value of tolerance. According to Syahrial Syarbaini, the implementation of the Indonesian Unity precepts in socio-cultural life can be done through:¹⁹

a. Education

Education is one of the tools to shape personality. Cultivating a good personality must be done early on. Especially the cultivation of a sense of love for the homeland and a sense of unity and integrity as an Indonesian. The good personality of the nation's successors will determine the fate and progress of Indonesia in the future. The values of Pancasila must be firmly instilled in the next generations of the nation. The purpose of national education is to create human beings who are faithful, devoted, have noble character, are healthy, knowledgeable, capable, creative, independent, democratic, and responsible.

b. Science and technology

Science and technology must meet scientific ethics, the most dangerous of which are related to life and death, people, the future, human rights and the environment. In addition, science and technology in Indonesia must be in accordance with the values of Pancasila because science and technology are basically for the welfare of mankind. The values of the third precepts of Pancasila, when detailed in ethics related to science and technology, include: (1) Scientific sources as national sources for all citizens. Utilization of science and technology must prioritize the interests of the nation and state; (2) Equitable allocation of resources and results; (3) The importance of individuality and humanity in the chess of the dharma of science, namely research, teaching, application, and practice; (4) Science and technology competition is not to bring each other down. However, new discoveries that help human activities and facilitate human work are for one purpose, namely for the progress of the Indonesia.

¹⁸Ujang Charda, *Pendidikan Pancasila untuk Pendidikan...* p. 137.

¹⁹<http://ueu5483.weblog.esaunggul.ac.id/2016/05/25/makna-dan-aktualisasi-sila-persatuan-indonesia-dalam-kehidupan-bernegara>, accessed on 25 July 2021.

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According to Poernomo, in actualizing the principles of Indonesian Unity in the socio-cultural field, several principles of implementing thought can be considered, including; (1) Able to place unity, integrity, as well as the interests and safety of the nation and state as a common interest above personal and group interests; (2) Able and willing to sacrifice for the interests of the state and nation if necessary; (3) Develop a sense of love for the homeland and nation; (4) Developing a sense of pride in being Indonesian and having a homeland; (5) Maintaining world order based on freedom, eternal peace and social justice; (6) Developing Indonesian unity on the basis of *Bhinneka Tunggal Ika*; (7) Promote association for the sake of national unity and integrity.²⁰

Implementation of Pancasila, inline with the view above that in making it happen it can be through educational and technological instruments that are implemented wisely. As it is known that the founding fathers have placed very visionary national goals because they are well aware that the only thing capable of dissolving this nation's primordial egoism is education so that it has a vision to educate the nation. The noble purpose of education is believed to be able to mature humans and unite all differences. The use of technology in facing the global arena in the 21st century which is full of sophistication certainly has the potential to divide and even destroy cultural values and local wisdom if they are not able to master technology. Therefore, technology is one thing that can introduce national identity and strengthen national unity with all information that can unite the unitary state of the Republic of Indonesia.

Pluralism as a Value of Pancasila

In Eck's opinion, pluralism is not just relativism. The new paradigm of pluralism does not require leaving identity and commitment behind, because pluralism is an encounter of commitment. It means holding the deepest differences, even religious differences, not in isolation, but in relation to one another. The language of pluralism is dialogue and encounter, give and take, criticism and self-criticism.

In lie with what was stated by Eck who considers that pluralism is not something that requires leaving cultural identity even to the point of impoverishing idealism. Because it is the strength of the idealism of the state that delivers it in order to give a spirit of tolerance. Expecting oneself to even involve oneself in diversity is also called the spirit of pluralism. This is reinforced by Geertz's view that pluralism is not just about diversity and difference, but involvement in diversity

²⁰Poernomo A. Soelistyo, *Pancasila: Makna dan Aktualisasi Sila Persatuan Indonesia dalam Kehidupan Bernegara* (Universitas Mercu Buana, 2016), p. 12.

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itself.²¹ Awareness of plurality will be mutual understanding of each other's beliefs and in turn morality will be realized.

Pluralism and tolerance, Nurcholish Madjid argues that in historical records, the notion of tolerance in Europe, among others, was started by the Tolerance Law of 1689. Tolerance in England only applies and is applied to various divisions within the Anglican Church, while Catholicism and Unitarianism are still seen as not legal. In the 18th century, tolerance was developed as people's concern for religion, not because of a belief in the value of tolerance itself.²²

The view above gives a signal to all people that it is important to understand the values and benefits of tolerance. Not for forcing oneself to be unfair to others, but for carrying out friendship and forging brotherly ties. Even more so to strengthen Pancasila as the foundation of pluralism and geographically and demographically tolerant behavior. There are islands, each of which has some diversity and in terms of the condition of the population who have different beliefs and ethnicities. This of course needs to be preserved as a form of Indonesia's wealth or the wealth of the archipelago and becomes a symbol of national unity and integrity.

In Islamic studies, the relationship between the state and religion is a very actual problem.²³ Natanogoro identified constitutional values in the context of the relationship between religion and Pancasila, including; (1) The state is based on the one and only God; (2) Indonesia as a nation that believes in one and only God so that every citizen has the human right to embrace and practice worship according to the religion he believes in; (3) There is no place for atheism and secularism in Indonesia because in essence humans are creatures of God; (4) Harmonization must be upheld by all adherents of religions in Indonesia so that there is no place for religious conflict, both between and among different religions; (5) It is not permissible to force religious teachings to people of different beliefs, therefore belief in a religion is not the result of coercion; (6) All adherents of these different religions must uphold tolerance, namely allowing and respecting other people who have different religions from us to carry out religious teachings as well as possible; and (7) Everything related to the administration of the state must be in accordance with the values of the one and only God, especially positive legal norms and moral norms.²⁴

²¹Muktafi, *Wacana dan Praktek Pluralisme Keagamaan...* p. 7.

²²Hari Zamhar, *Agama dan Negara Analisis Kritis...* p. 188.

²³Hamzah and Samiang Katu. "Pemikiran Islam tentang Hubungan Negara dengan Agama." *Dirasat Islamiah: Jurnal Kajian Keislaman* 1.1 (2020), p. 61.

²⁴Natanogoro, *Pancasila Dasar Falsafah Negara* (Jakarta: Pustaka Indonesia, 2008), p. 85.

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The Indonesian constitution which is based on Pancasila implicitly confirms that the Indonesian constitution recognizes religion or beliefs living in Indonesia. It does not justify the existence of coercion in religious matters but offers a harmonious relationship between religious adherents in this case upholding the attitude of tolerance between religious communities.²⁵ In other words, Pancasila implies that every religion is able to coexist or be moderate where there is a balanced attitude between the practice of one's own religion (exclusive) and respect for the religious practices of other people with different beliefs.

In 2005 the MUI issued a fatwah on anti-Secularism (Secularism, Pluralism, and Liberalism). The inclusion of the word pluralism in the fatwa reaps the pros and cons because in the academic world since elementary education, it has been taught that Indonesia is a pluralistic country. Because the condition of the population is so homogeneous or in other words has many tribes, races, and religions. However, the MUI definition of pluralism is “an understanding that teaches that all religions are the same and therefore the truth of religion is relative.” Therefore, every believer cannot claim that only his religion is right while other religions are wrong. With the fatwa, they actually feel accused because there is not a single pluralism activist who teaches that all religions are the same. Even pluralism itself departs from the recognition of the difference itself. Equating all religions and then collaborating them into one understanding is not “pluralism” but it is the notion of “syncretism” which refers to Geertz's view as a belief system that contains a mixture of various elements of different religions.²⁶

The International Conference on Pluralism was held at the University of Birmingham in 2003 to examine more deeply as a form of response to the reality of diversity, especially religious diversity. As a result, it is clear that none of the religious leaders want to mix or fuse them and form one religion in the world. On the other hand, diversity is something that invites goodness with all sincerity and is very valuable. The diversity that exists in this universe is something that must be celebrated and not destroyed, so that the goal of religion, namely living in peace, can be achieved by engaging in such diversity. This is what Jhon Hick calls transcending interfaith boundaries so that dialogue about diversity must be transformed from words to joint works and the claim of *rahmatanlilalamin* (mercy for the whole world) is not only a slogan that is raised, but the practice that is manifested or in other words religion is not a doctrinal tool for its adherents so that it becomes arrogance words but realized with the wisdom of joint work.

²⁵Damopolii dan Alqadri Burga, *Pendidikan Multikultural Pesantren...* p. 171.

²⁶Muktafi, *Wacana dan Praktek Pluralisme Keagamaan...* p. 13.

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Conclusion

Pancasila is believed to be the basis that is able to unite the nation from all differences. Pancasila has long encouraged religious harmony and the prevention of religious expressions that could trigger divisions in Indonesia. A democratic country like Indonesia, which has the uniqueness of Pancasila democracy, must make pluralism a strength, because without pluralism, the concept of democracy will not be established in Indonesia. The openness of the Pancasila ideology that is in harmony with culture means that this openness is in line with the basic human values which are the core of culture. Interreligious education that uses Pancasila as the right reference to reduce excessive fanaticism and encourage religious activities with respect for religious people. The implementation of Pancasila will strengthen the character of pluralism because Indonesia was born out of diversity itself, including religious diversity. Pluralism is dialogue and encounter, give and take, criticism and self-criticism. Hence, Pancasila must be instilled in the Indonesian people so that they are able to reduce intolerance and even radicalism who want to heed the values of pluralism for the benefit of the group.

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