

## An Examination of the Concept of Pancasila based on Hadith and the Prophet's Political Commitment

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### Abstract

The dissolution of fundamentalist Islamic groups or social organizations by the government is done in order to maintain the stability of the life of the nation and state. The group assumes that Pancasila and democracy are not in accordance with Islamic law. This paper seeks to provide an understanding of the relationship between Pancasila and Islam by tracing the normative and historical foundations of the concepts of formulating the basis of the State during the time of the Apostle. This research uses a qualitative approach through literature study. The data collection technique is done through documentation and then analyzed by content analysis. The results of this study show that there are at least two contexts that can prove that Pancasila is in harmony with Islamic teachings, namely the Medina Charter which respects the rights of non-Muslims and the Hudaibiyah Agreement which creates peace. Substantially, both Pancasila, the Madinah Charter, and the Hudaibiyah Agreement guarantee the social, political, religious, and cultural rights of the community in the unity of the people. The values of Pancasila are in accordance with the values of Islamic teachings in the Qur'an and Hadith so that rejecting Pancasila means rejecting Islamic teachings. Thus the concept of Pancasila has reflected the political commitment of the Prophet Muhammad Saw.

**Keywords:** Political Commitment of the Prophet; Political Concept of Pancasila; Medina Charter; Hudaibiyah Agreement

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## Introduction

The Indonesian government revoked the license of the *Hizbut Tahrir Indonesia* (HTI) organization because it threatened state stability and social security.<sup>1</sup> Its ideology and teachings seek to replace Pancasila, emphasizing the application of Islamic law in a textual and rigid manner that is not in accordance with the Indonesian nation.<sup>2</sup> According to the government, there are at least three reasons for the dissolution of HTI, namely that it does not have a significant role in national development, contradicts Pancasila and the 1945 Constitution, and causes conflict in society.<sup>3</sup> The same thing was done by the government to the *Front Pembela Islam* (FPI) because in some of its actions it encouraged radicalism and acts of violence in the name of Islam.<sup>4</sup>

The government's repressive measures were countered by HTI by challenging the decision to the Supreme Court (MA).<sup>5</sup> The dissolution of the two community organizations does not mean that their ideology and teachings have disappeared. Both are still spreading their ideology and recruiting members, albeit in different ways.<sup>6</sup> In addition, what needs to be watched out for is that the ideology and movement are still being carried out by other religious organizations.<sup>7</sup> Therefore, there must be efforts from all components of society to prevent the spread of this understanding.

Extremist fundamentalist Islamic ideology wants to make Islam the cornerstone of Indonesian politics, be it by establishing an Islamic state or imposing sharia local regulations.<sup>8</sup> The spread of this ideology is essentially not

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<sup>1</sup> Bayu Marfiando, "Pembubaran Hizbut Tahrir Indonesia (HTI) Ditinjau Dari Kebebasan Berserikat," *Jurnal Ilmu Kepolisian* 14, no. 2 (2020).

<sup>2</sup> Bambang Prasetyo, "Pembubaran Hizbut Tahrir Di Indonesia Dalam Perspektif Sosial Politik," *Analisis: Jurnal Studi Keislaman* 19, no. 2 (2019).

<sup>3</sup> Kompas, "HTI Resmi Dibubarkan Pemerintah," *Kompas.Com*.

<sup>4</sup> Gabriel Facal, "Islamic Defenders Front Militia (Front Pembela Islam) and Its Impact on Growing Religious Intolerance in Indonesia," *TRANS: Trans-Regional and National Studies of Southeast Asia* 8, no. 1 (2019).

<sup>5</sup> Hasbi Aswar, Danial Bin Mohd. Yusof, and Rohana Binti Abdul Hamid, "Hizb Ut-Tahrir'S Fight Back: The Responses of Hizb Ut-Tahrir Indonesia to The State Repression," *Jisiera: The Journal of Islamic Studies and International Relations* 5, no. Agustus (2020): 1–23.

<sup>6</sup> Mohammad Taufiq Rahman, "Post-Prohibition Da'wah of Hizb Ut-Tahrir Indonesia and Islamic Defenders Front," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 17, no. 1 (2023).

<sup>7</sup> Kisno Hadi and May Linda Sari, "Fundamentalisme Radikal Dalam Pemikiran Dan Gerakan Politik Keagamaan Di Indonesia: Studi Kasus Pembubaran Hizbut Tahrir Indonesia (HTI)," *Jurnal Ledarero* 20, no. 2 (2021).

<sup>8</sup> Mochamad Thoyyib, "Radikalisme Islam Indonesia," *Ta'lim: Jurnal Studi Pendidikan Islam* 1, no. 1 (2018).

only for theological reasons, but also social friction and political interests.<sup>9</sup> This movement is not purely jihad in the name of religion, but also carries political and economic interests in relation to global conspiracies.<sup>10</sup>

The establishment of the Islamic State of Afghanistan by the Taliban is an example of how this ideology spread due to political interests. As a result, conflicts continue to occur and create a negative image of Islam and Muslims especially after the events of September 11, 2001. The bulk of coverage of British Muslims -around two thirds- focuses on Muslims as a threat (in relation to terrorism), a problem (in terms of differences in values) or both (Muslim extremism in general).<sup>11</sup>

The main reason for the dissolution of organizations affiliated with fundamentalist Islam is that their ideology contradicts the values of Pancasila. Whereas Pancasila was designed by the founding fathers and agreed upon (consensus) as the basis of the state with the pluralistic identity of the Indonesian nation. Pancasila is an instrumental value that is in accordance with the life of the Indonesian nation, in order to every citizen is obliged to respect, appreciate, and apply it.

The values of Pancasila are undoubtedly the glue and unifier of the nation.<sup>12</sup> Indonesia, which consists of various tribes, religions, and cultures, is able to be united with the multiculturalism of Pancasila.<sup>13</sup> Therefore, Pancasila is absolute as the basis and philosophy of the State that is able to protect all differences in Indonesia. Anyone who wants to replace Pancasila with another ideology must be opposed and resisted for the sake of national unity.

Previous studies that examine Pancasila tend to focus on efforts to instill Pancasila values among communities and institutions. Handitya explains the cultivation of Pancasila values in the younger generation.<sup>14</sup> Anggraini et al

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<sup>9</sup> Zaky Ismail, "Gerakan Radikalisme Islam Kontemporer (Sebuah Analisa Sosiologis Dan Politis)," *Fikroh: Jurnal Studi Islam* 7, no. 1 (2023).

<sup>10</sup> M. Zaki Mubarak, "Dari NII Ke ISIS: Transformasi Ideologi Dan Gerakan Dalam Islam Radikal Di Indonesia Kontemporer," *Episteme: Jurnal Pengembangan Ilmu Keislaman* 10, no. 1 (2015).

<sup>11</sup> Kerry Moore, Paul Mason, and Justin Matthew Wren Lewis, *Images of Islam in the UK: The Representation of British Muslims in the National Print News Media 2000-2008* (Cardiff, 2008), <http://jppsg.ac.uk/jomec/resources/08channel4-dispatches.pdf>.

<sup>12</sup> Ida Bagus Brata and Ida Bagus Nyoman Wartha, "Lahirnya Pancasila Sebagai Pemersatu Bangsa Indonesia," *Jurnal Santiaji Pendidikan* 7, no. 1 (2017): 120–132.

<sup>13</sup> Agustinus Wisnu Dewantara, "Indonesia, Pancasila Dan Multikulturalisme," *Studia Philosophica et Theologica* 15, no. 2 (2015): 109–126.

<sup>14</sup> Binov Handitya, "Menyemai Nilai Pancasila Pada Generasi Muda Cendekia," *Adil: Indonesia Jurnal* 1, no. 2 (2019), <https://jurnal.unw.ac.id/index.php/AIJ/article/view/370>.

examined the practice of Pancasila values in the millennial generation<sup>15</sup>, in contrast to Hendri, Darmawan, and Halimi who focused on santri.<sup>16</sup> Meanwhile, Janah & Ami'in provide understanding to the public about the social fiqh paradigm in interpreting the universal values of Pancasila.<sup>17</sup>

Pancasila has an important role in deradicalization efforts with the support of pesantren<sup>18</sup> by teaching Washatiah Islam.<sup>19</sup> It is also able to respond well to community problems, such as the problem of deviant sexual behavior.<sup>20</sup> This research has a different significance from previous studies because it provides an overview of the relevance of Pancasila with Hadith and agreements during the Prophet's time. It also tries to provide an overview of the law of respecting Pancasila as the basis and ideology of the State.

### Method

This research is a qualitative research with a literature study approach. The formal object in this research is the basic concept of Pancasila and Hadith related to the Prophet's political commitment. The data collection technique uses documentation studies from books, journal articles, papers, and hadiths that match the topic. The collected data were then examined for the relevance of Pancasila to the agreements during the Prophet's time. Interactive analysis is used to process data to draw conclusions. Interpretative analysis<sup>21</sup> is used in an effort to find the meaning of the basic values of Pancasila and the Prophet's political commitment, as well as the relationship between them.

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<sup>15</sup> Devi Anggraini et al., "Pengamalan Nilai-Nilai Pancasila Bagi Generasi Milenial," *Jurnal Inovasi Ilmu Sosial dan Politik (JISoP)* 2, no. 1 (2020).

<sup>16</sup> Hendri, Cecep Darmawan, and Muhammad Halimi, "Penanaman Nilai-Nilai Pancasila Pada Kehidupan Santri Di Pondok Pesantren," *Civics: Media Kajian Kewarganegaraan* 15, no. 2 (2018): 103–110.

<sup>17</sup> Tutik Nurul Janah and Siti Nur Ami'in, "Fiqh Sosial Paradigm for Understanding Universal Values of Pancasila," *Santri: Journal of Pesantren and Fiqh Sosial* 4, no. 1 (2023): 83–100.

<sup>18</sup> Ihsan and Ahmad Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java," *Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 245–278.

<sup>19</sup> Umi Kulsum, "Konstelasi Islam Wasathiyah Dan Pancasila Serta Urgensinya Dalam Bernegara Perspektif Maqasid Al-Syari'ah," *Journal of Islamic Civilization* 2, no. 1 (2020).

<sup>20</sup> Sarmida Hanum and Muhammad Sabri, "Kontekstualisasi Nilai-Nilai Pancasila Dan Hadis Dalam Merespon Fenomena LGBT (Lesbian, Gay, Bisexual, Dan Transgender)," *Islamic Review: Jurnal Riset dan Kajian Keislaman* 12, no. 1 (2023): 77–90.

<sup>21</sup> M. B. Miles, A. M. Huberman, and J Saldana, "Cross-Case Data Analysis," in *Qualitative Data Analysis: An Expanded Sourcebook*, 3rd ed. (Arizona: Sage, 2014).

## Result and Discussion

### Pancasila and its Relevance to the Medina Charter

The birth of Pancasila is inseparable from the role played by BPUPKI (the Investigative Body for Preparatory Efforts for Indonesian Independence). The committee of nine that was led by Soekarno succeeded in formulating the draft basic law known as the Jakarta Charter. In the Jakarta Charter, the first principle which reads "*Ketuhanan dengan kewajiban menjalankan syariat Islam bagi pemeluk-pemeluknya*" received protests from East Indonesian delegates, so Muhammad Hatta proposed to change the editorial of the first principle to "*Ketuhanan Yang Maha Esa*".

This proposal received mutual approval from the East Indonesian delegates and Muslim figures such as Wahid Hasyim, Ki Bagus Hadikusumo, Teuku M. Hasan, and Kasman Singodimejo. Finally, on August 18, 1945, in the PPKI session, Pancasila was ratified as the basis of the Indonesian State which was a consensus of religious and nationalist leaders.<sup>22</sup> Deletion of seven words in Pancasila does not contradict Islamic values.

The agreement in formulating Pancasila has similarities with what happened during the time of the Prophet. The Prophet once made an agreement or agreement between Muslims and non-Muslims in Medina known as the Charter of Medina. In the Charter of Medina contained agreements and agreements on how to build a peaceful, tolerant, just and civilized society.<sup>23</sup> Explicitly, the Charter of Medina aims to protect the rights of every human being<sup>24</sup>, guarantee freedom of religion, and unite all groups, without distinction of religion, ethnicity, and race.

In the process, what the 9 BPUPKI committee did with what Prophet did in compiling the basis of the State have similarities. The background of the birth of the Medina Charter was driven by a social reaction in the city of Medina which consisted of various religious elements of the community such as Jews, Christians, Islam, Majusi, and others, as well as various tribes or kabilahs. Therefore, to guarantee the common rights and unity of Medina, the Prophet, who at that time was the head of State proposed a concept of a treaty

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<sup>22</sup> Susilawati, "Napak Tilas Pancasila Dalam Sejarah Perjuangan Bangsa Indonesia: Kajian Pustaka," *Jurnal Ilmiah Universitas Batanghari Jambi* 21, no. 2 (2021).

<sup>23</sup> Abdullahi Abdullahi Liman, "Madina Charter: Lessons Form Prophet," in *International Conference on the Biography of Prophet Muhammad SAW* (UMYU/NUSRET, 2019), 54–60.

<sup>24</sup> M. Fakhri, "Piagam Madinah Sebagai Pilar Dasar Kerukunan Masyarakat Madinah," *Toleransi: Media Ilmiah Komunikasi Umat Beragama* 2, no. 1 (2010).

on which the State was based for the justice of all groups namely the Charter of Medina.<sup>25</sup>

The Prophet did not make the Quran the basis of the State, because he understood that Medina had a variety of religions and tribes. This shows the same thing as the formulation of Pancasila which accommodates various tribes and religions in Indonesia. The first precept in the Jakarta Charter was eventually replaced by its editors for the sake of mutual benefit. Although Indonesia has a Muslim majority population, the basis of the state it establishes is not based on the Quran. In short, although it is explicit that the Medina Charter is not the same as Pancasila, but the material content contained in it is the same, that is, it guarantees the religious, social, and cultural rights of all people.

The authenticity of the Medina Charter can be found in the Book of Shahih Bukhari and Muslims in the chapter Fadhl (*Fadhli*) al-Medina. The content of the substance of the document of the Charter of Medina can also be found in the hadith<sup>26</sup> (p. 1209), "*From Anas he said; The Prophet Saw fellowship between Quraysh and Anshar at his home, in Medina*". In other histories it is explained that Anas bin Malik<sup>27</sup> said, "*Truly the Prophet Saw once established a friendship between the Quraysh and the Anshar people in my house.*" (p. 1407). In the same account, Abu Juhayfah said that Ali explained the *shahifah* (Charter of Medina) which is to Pay the diat, free the captives and lest a Muslim be killed by an infidel<sup>28</sup> (p. 1884).

The hadiths above are contained in the seven hadith books with sixteen sanad paths. Some scholars consider the path of the sanad is *mauquf*, while Muhammad al-Ghazali considers it Shahih. There are also scholars who consider him weak and his eyes are contrary to history such as Abu Hanifah.<sup>29</sup> However, the hadith above can be accepted and judged by Shahih because there are various histories that support each other, including Imam al-Bukhari himself who included the hadith in his book.

As Pancasila is able to unite various ethnic, religious and cultural backgrounds of Indonesian society, the Medina Charter also unites various ethnic groups and groups in Medina.<sup>30</sup> It united the Muslims Muhajirin and

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<sup>25</sup> Fakhri, "Piagam Madinah Sebagai Pilar Dasar Kerukunan Masyarakat Madinah."

<sup>26</sup> Muslim bin al-Hajjaj Abu al-Husain al-Qusyairi Al-Naisaburi, *Sahih Muslim* (Beirut: Dar Ihya al-Turas al-'Arabi, n.d.).

<sup>27</sup> Muhammad bin Isma'il Abu 'Abdillah al-Bukhari Al-Ju'fi, *Sahih Al-Bukhari* (Beirut: Dar Ibn Kasir, 1987).

<sup>28</sup> Al-Ju'fi, *Sahih Al-Bukhari*.

<sup>29</sup> Bustamin Isa, *Metodologi Kritik Hadis* (Jakarta: Raja Grafindo, 2004).

<sup>30</sup> Fakhri, "Piagam Madinah Sebagai Pilar Dasar Kerukunan Masyarakat Madinah."

Anshar, the conflicted Bani Aus and Bani Khazraj, several groups of Jews, and the pagan population. The most prominent thing is that both Islam (the State of Medina) and the State of Pancasila use the principle of *syuro'* (deliberation) in making policy decisions.<sup>31</sup>

The agreement between the Prophet and the communities of Medina led to an orderly, organized and harmonious social life. This condition is called *ummah* by Khashogi<sup>32</sup>, while Ahmad calls it the concept of nation-state<sup>33</sup>. Therefore, the concept of Pancasila was implicitly inspired by the concept of *ummah* in the Charter of Medina which became known today as the concept of the Nation-State. Pancasila is the basis and ideology of the Indonesian nation-state which is final, so there is no room for anyone to reject Pancasila as the foundation of Indonesian people's lives.

### **Pancasila and its Relevance to the Hudaibiyah Agreement**

Pancasila was built based on the agreement of nationalist figures and religious figures. Similarly, in the time of the Prophet, the Charter of Medina was built on the basis of the agreement of various groups, tribes, and religions. Not only the Charter of Medina, but the Treaty of Hudaibiyah also shows similar concepts as well as the Pancasila Charter and the Charter of Medina. The treaty known as "*shulh al-Hudaibiyah*" arose against the backdrop of tensions between the Companions of the Apostle and the infidels of Quraysh.

This incident began when about 1,400 companions of the Apostle at that time wanted to perform *Umrab*. However, the plan failed because the disbelievers of Quraysh prevented them. Overcoming this, the Prophet did not take the path of war with the Quraysh infidels, but rather the path of diplomacy (negotiation). The Prophet Muhammad offered a 10-year peace between the Muslims and the disbelievers of Quraysh in the sixth year of Hijri. In the negotiation process, the tension between the Prophet and the Quraysh could not be avoided.

One of the Quraysh delegates, Suhail bin Amr, criticized the opening editorial of the draft agreement submitted by the Prophet. This is illustrated in a hadith (by Ahmad) that explains that the Prophet prioritized benefit of all

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<sup>31</sup> Finsa Adhi Pratama and Irma Irayanti, "Kajian Filosofis: Islam Dan Negara Pancasila," *Jurnal Pancasila dan Kewarganegaraan* 7, no. 1 (2022): 37–45.

<sup>32</sup> Luqman Rico Khashogi, "Konsep Ummah Dalam Piagam Madinah," *Right: Jurnal Agama dan Hak Asasi Manusia* 2, no. 1 (2012).

<sup>33</sup> Zainal Abidin Ahmad, *Piagam Nabi Mubammad S.A.W: Konstitusi Negara Tertulis Yang Pertama Di Dunia* (Jakarta: Bulan Bintang, 1973).

people<sup>34</sup> (p. 431). The hadith above is also in the history of Bukhari. In the hadith above redaction shows that the Prophet prioritized benefit of all people. The Prophet avoided violent, prioritized peace, and avoided bloodshed through the hudaibiyah agreement.<sup>35</sup> This was clearly illustrated when the Prophet replaced *the phrase bismillah al-Rahman al-Rahim* with Suhail's proposed *Bismika Allahumma*. Then the Prophet replaced *the sentence hadza maa qadla 'alaihi Muhammad Rasulallah* with the sentence *Muhammad Ibn Abdullah*.

Finally, come to a conclusion that there are seven words that The Prophet deleted for the sake of unity and peace namely *Bi, Ism, Allah, Ar-Rahman, Ar-Rahim, Rasul, and Allah*. In the month of Dhulkaedah 6 H was decided the treaty of hudaibiyah. Prophet Muhammad's negotiations with Suhail coincided with one of the harām months (Dhulkaidah), which was the right moment to make a peace treaty because the Arab community highly respects the harām months and forbids all forms of bad actions.<sup>36</sup>

Hudaibiyah treaty was a beginning of a newphase to accomplish his mission and preach his call for thedivine faith to all nations. The prophet planned to spread the message of Islam beyond Arabia. This is the art of diplomacy and the treaty of Hudaibiyah is one of the most perfect paradigm of this art. It was for a reason that Allah referred to it as a “manifest victory” and a “mighty help”.<sup>37</sup> The art of diplomacy is like the process of the birth of Pancasila by the committee of nine led by Soekarno. In the end, Pancasila was accepted by all groups of representatives from all regions of Indonesia.

The process of formulating the hudaibiyah agreement above is in line with the formulation of Pancasila. When the formulation of Pancasila, especially the first precept was changed to "Ketuhanan Yang Maha Esa" because there were objections or protests from some eastern Indonesians. The value that can be taken from the attitude of the Prophet in formulating the hudaibiyah agreement is that the Prophet prioritized substance over formal symbols. Making the right decision by agreeing to the clauses of the agreement offered by the Quraysh which at first glance was a form of defeat for the Muslims, but later became a

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<sup>34</sup> Abu ‘Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad Al-Syaibani, *Musnad Ahmad Bin Hanbal* (Beirut: ‘Alam al-Kutub, 1998).

<sup>35</sup> Tim Himasal, *Fikih Kebangsaan, Menebar Kerahmatan Islam* (Kediri: Lirboyo Press, 2019).

<sup>36</sup> Imam Abu Muhammad Husein bin Mas’ud al-Farra al-Baghawi Al-Syafi’I, *Tafsir Al-Baghawi* (Beirut: Darul Kutub ‘alamiyah, n.d.).

<sup>37</sup> Suf Kasman, “Komunikasi Politik Nabi Muhammad Saw Terhadap Perjanjian Hudaibiyah (Analisis Surat Perjanjian Hudaibiyah Dalam Perspektif Jurnalistik),” *Jurnal Dakwah Tabligh* 20, no. 1 (2019).



victory.<sup>38</sup> This shows that the formal symbols of Islam do not always have to be enforced if the substance turns out to be neglected.

### **Pancasila's Values and Prophet's Political Commitment**

Pancasila is not a religion, but the values contained in Pancasila are part of the teachings of the Islamic religion. In Pancasila, there are values of divinity, humanity, unity, peoplehood, and social justice, all of which are Islamic teachings. Therefore, Pancasila and Islam are not two things that must be chosen one of them or even thrown away the other. Pancasila and Islam go hand in hand, are harmonious, strengthen each other, and do not conflict with each other.<sup>39</sup>

The nature of Pancasila as the foundation of the state and the foundation of the nation's ideology is in line with Islamic values. Each precept in Pancasila even contains a deep meaning that Islam became the spirit in the preparation of Pancasila. The first precept emphasizes that the Indonesian nation, especially Indonesian citizens, recognizes the existence of God. It means that Pancasila is the spiritual and moral foundation of the Indonesian State.<sup>40</sup> In the Islamic perspective, the concept of the first precept is the same as that of tawhid. This understanding does not necessarily deny the rights to the life of other religions.

In addition, the first precept affirms that Indonesia is a religious state not a state of religion. A religious state means that every society has the freedom to embrace its own religion. Meanwhile, what is meant by the State of religion is to make one of the religions as the constitution of the State which in fact has a plural population. Therefore, no one religion in Indonesia that can make and even impose its teachings as a constitutional foundation like the theocracy countries in the world.

The second precept reflects the relationship of man to fellow human beings. In the Islamic perspective, two relationships or communication relations are known, namely *hablumminallah* (human relationship to God) and *hablumminannas* (human relationship with fellow human beings). The first precept reflects man's relationship to his God, while the second precept shows that Pancasila has a strong relationship with Islamic teachings about the importance of regulates humanitarian relations as social beings.<sup>41</sup>

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<sup>38</sup> Ali Syahbana Siregar, "Negosiasi Rasulullah Saw Dalam Mewujudkan Perjanjian Hudaibiyah," *Seikat: Jurnal Ilmu Sosial, Politik dan Hukum* 2, no. 2 (2023).

<sup>39</sup> Tim Afkar, *Kritik Ideologi Radikal, Deradikalisasi Doktrin Keagamaan Ekstrem Dalam Upaya Meneguhkan Islam Bernawasan Kebangsaan* (Kediri: Lirboyo Press, 2019).

<sup>40</sup> Janah and Ami'in, "Fiqh Sosial Paradigm for Understanding Universal Values of Pancasila."

<sup>41</sup> Handitya, "Menyemai Nilai Pancasila Pada Generasi Muda Cendekia."

The third precept, The Unity of Indonesia in line with Islamic teaching are the command to unite has been alluded to in QS. Ali-Imran verse 103 to hold on on the ropes (religion) of God and do not divorce. Pancasila emphasizes the principle of diversity through the third precept. Although there are different religions, cultures, tribes, and languages, but still one is also one, namely both as citizens of the Unitary State of the Republic of Indonesia. This has been exemplified by Prophet when uniting the diverse people of Medina.<sup>42</sup>

The fourth precept illustrates that the highest power is in the hands of the people and is decided by deliberation. In the Preamble to the 1945 Constitution, it has been explained that deliberation must be based on the values of divinity, advocacy, unity, and social justice. This fourth precept principle has also been exemplified by the Prophet when conducting discussions or dialogues with the infidels of Quraysh who prevent friends from performing the Hajj.<sup>43</sup> The Prophet had a consensus to find common ground or understanding between them, so that the Hudaibiyah covenant was produced.

The fifth precept, Social Justice for All Indonesians is the ideal of all Indonesians in living the process of life in an independent country. Social justice means showing that there is no discrimination against all elements of society whether in the economic, social, cultural, political, educational, health, and other fields. Fair means balance and equality in giving a person rights without having to reduce or exceed the measure. Justice is one of the most important teachings in Islam, through its main source, the Qur'an, Allah always outlines the importance of justice. Justice is the pillar for the establishment of a prosperous society.<sup>44</sup>

From the explanation above, it shows that Pancasila and Islam have a strong relationship. Pancasila does not conflict with Islam. The values contained in Pancasila are the values contained in Islam.<sup>45</sup> Therefore, there is no room to reject Pancasila as the basis of the Indonesian State. A group of people who reject Pancasila as the basis of the State do not have a strong basis of argument. They consider Pancasila as a substitute for Islam, even though it is not like that understands it. Pancasila is not a religion, but Pancasila is a political concept of statehood that protects and guarantees the rights of all Indonesians.

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<sup>42</sup> Liman, "Madina Charter: Lessons Form Prophet."

<sup>43</sup> Siregar, "Negosiasi Rasulullah Saw Dalam Mewujudkan Perjanjian Hudaibiyah."

<sup>44</sup> Rudi Irawan, "Analisis Kata Adil Dalam Al-Qur'an," *Rayah Al-Islam* 2, no. 02 (2018): 232–247.

<sup>45</sup> Suparjo, "Promoting Inclusive Education Through Gus Dur's Understanding of Pancasila as a Principle of Religious Life in Indonesia," *International Journal of Innovative Research in Multidisciplinary Education* 2, no. 6 (2023).

Indonesia is a state based on Pancasila which is established on a noble national philosophy and in line with Islamic teachings. The values of Pancasila do not contradict Islamic teachings, rejecting Pancasila means not understanding Islamic teachings well. For example, Pancasila teaches the importance of respecting the dignity of humanity and unity, so people who reject Pancasila also reject the values of humanity and unity. Therefore, Indonesia, without being labeled as 'sharia' or 'Islamic', is already sharia in substance.

The values of Pancasila inherit the political concept that the Prophet had practiced in the past as illustrated in the Madinah Charter and the Hudaibiyah Agreement. History has recorded that the agreement is a wise political result, influential on the future of Islam and the future of the entire Arab nation.<sup>46</sup> Islamic law doesn't need formalizing into Pancasila because of the Indonesian condition that has many differences such as religion, culture, etc.<sup>47</sup> Pancasila and Islam must synergize with each other for the sustainability of religion, nation and state towards the welfare and benefit of society.

### **Conclusion**

Accepting Pancasila as the basis of the State is absolute and does not conflict with the teachings of Islam. The values contained in Pancasila are a representation of Islamic teachings that have been exemplified by the Prophet in the past. The political commitment of the Prophet in the Medina Charter and the Hudaibiyah Agreement has the same spirit as Pancasila in maintaining multiculturalism. Therefore, certain parties or groups who reject Pancasila as the basis of the State have not understood well the teachings of Islam. Finally, this research is expected to contribute in strengthening the understanding of the relationship between Pancasila and Islam.

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<sup>46</sup> Amin Iskandar, "Hikmah Di Balik Perjanjian Hudaibiyah," *Jurnal Studi Hadis Nusantara* 1, no. 1 (2019).

<sup>47</sup> Dalmeri, "Dinamika Formalisasi Syariat Islam Di Indonesia Dalam Konteks Pancasila," *Tadarus Tarbany: Jurnal Kajian Islam dan Pendidikan* 5, no. 1 (2023).

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