

Research Article

How Do The Concept Design and Pancasila Study Integrate Islamic Vision and Nationality Towards Indonesian Moslem in Millennium Era

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Abstract.

In the concern of being a nation and state, Pancasila is *kalimatun sawa'* (common platform) for Indonesian. As a common platform, Pancasila values are bases for nation in living with others. The values are basically taken from public agreement in which derives from various cultures and faiths lives of nation cultural wealth. The case is the values of Pancasila (can also be read: Indonesian values) are not yet fully integrated in nation's faiths. On the other hand, Pancasila confronts marketable transnational and radical ideologies among youth generation as well as Moslem students as the major nation generation. The abandoned ideological philosophy and socio-politic phenomenon would replace Pancasila, and it will not anymore be strong nation ideology and philosophy. Consequently, concept design and Pancasila study are highly required for moslem youth generation as well as moslem students to integrate Islamic vision and nationality. Finally, the study would give Pancasila study design which integrates both Islamic values and Indonesian values.

Keywords: Pancasila; nationality; Islamic values; Indonesian values

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1. Introduction

In the recent world global development, holded nation's commitment towards Pancasila and 1945 Constitution are tested for times. In fact, today's generation (read: millennium generation), mostly have been co-opted with various transnational political ideologies that possibly ruin and make youth generation's nationalism which is Pancasila philosophy and 1945 Constitution based weak. The integrity of nation is a bet for continued-weak nation ideology of Indonesian republic union. (see for example [1, p. 228]).

On the other hand, it is necessary to criticize in and outside of challenges. In side of challenges deal with a distance between nation's ideal life based Pancasila and facts within life of being a nation and state. [2]–[4]. Historically, worldwide countries and nations might say that nations will not question the fundamental of state when nation's


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nature rights are answered. Besides, there will be a refusal against ideal fundamental and philosophy of state for contrary fact in practice. Therefore, being the biggest part of nation, Moslems should take apart in keeping and holding strongly Pancasila as a national commitment.

In reality, there will be always a clash phenomenon between Islam and nationality. Moreover, Indonesian Moslems are originally good as good as nations. Thus, one of the crucial move to take in keeping national commitment among moslems is strengthening Islamic and nation integration school for moslem millennium generation, especially students.

There are in and outside challenges of Pancasila ideology comprehensive understanding the example of inside challenge is the "force" of certain elite groups to make interpretation of Pancasila through the Pancasila Ideology Direction Bill (HIP) which is initiated by the Indonesian Parliament. The HIP Bill then received rejection from many elements of the nation, especially from elements understanding of socio-religious organizations such as MUI, Muhammadiyah, Nahdlatul Ulama, Al-Jam'iyatul Washliyah, and others. Point rejection of them: first, it does not include TAP MPR No. XXV / MPR / 1966 on the dissolution of the Communist Party of Indonesia (PKI) and the prohibition of any activity as one of the draft preamble. Second, article 7 paragraph 2 of the Bill which mentions the main characteristics of Pancasila in the form of trisila, namely: socio-nationalism, socio-democracy, and cultured divinity; and in paragraph (3) it is stated that the trident as referred to in paragraph (2) is crystallized in Ekasila, namely mutual cooperation. "([https://republika.co.id/berita/ ...](https://republika.co.id/berita/) and [https://www.republika.id/posts/...](https://www.republika.id/posts/)).

In side challenge is the hardest one, and it is national elite. Therefore, it is our sincere effort to answer this challenge by strengthening the existence of Pancasila as a philosophical and theoretical paradigm of a national vision that is integral to understanding religion at all levels of generations, especially the Muslim millennial generation. This can be done by, first, the concept of Pancasila learning which is integral to religious understanding. Second, internalization of Pancasila values into the curriculum at every level of education. Third, the embodiment of the universal values of Pancasila in adult attitudes and role models, especially in state, educational, social and social institutions.

This article focuses on the first one, which is to conceptualize Pancasila learning which is integral to understanding religion. So far, learning Pancasila and citizenship to the younger generation often uses dogmatization and indoctrination approaches. Ethical and historical-sociological awareness approaches are less emphasized. In this case, this last approach will touch the ethical awareness of the nation's generation, so

that they will realize that Pancasila and the 1945 Constitution are common platforms or sentences of Sawa' [5, p. 164], a nation that is urgent and must be held firmly.

The ethical and historical-sociological awareness approach is only possible if the internalization of Pancasila values is carried out with a scientific-religious approach (not a doctrinal-dogmatic approach) [6], [7]. The scientific-religious approach is an approach that positions Pancasila as an object that can be critically studied, compared and dialecticized with religion, ideology and other thoughts, then continuously develop a panic understanding while still adhering to the eternal and absolute basic values of Pancasila. Among the absolute values referred to are divinity, humanity, justice, civility, unity, democracy, deliberation, and social justice. These values are said to be timeless because they originate from the holy book of religions and develop in various ethnic cultures in Indonesia.

2. Literature Review

Integration of Pancasila with religious understanding can be carried out in two domains. First, the paradigmatic domain, and the second the conceptual-theoretical domain. In the paradigmatic domain, the intended integration is carried out to provide an understanding that Pancasila is a sentence of sawa' (meeting point) or a national common platform, which is qiyasi (analogically) identified with mitsaq al-madaniyah (the Medina Constitution) during the era of the leadership of the Prophet Muhammad in Medina [5, p. 163]. Meanwhile, in the theoretical-conceptual domain, integration is carried out verbally-conceptually with thetadlilyah (postulating, normative), taktiyah (historical), and naqdiyah falsafiyah wa qiyasiyah (critical-philosophical and analogical approach) approaches.

Pancasila is the grand philosophy (Soekarno called it philosophische ground slag) for nationalism. Soekarno explained that the philosophical groundslagprofound meant "the fundamentals, philosophy, and thoughts upon which the building of an eternal and eternal Free Indonesia is built" [8]. From a historical perspective, Pancasila was truly born from the convergence of the flow of understanding (dialectic) of Islam, nationalism, and national cultural wisdom which later crystallized into the philosophy of an independent Indonesian state called Pancasila (five bases) [5, p. 163].

In the past, especially in the lead up to independence until the issuance of the Presidential Decree in 1959, one of the biggest mental obstacles among Muslims in accepting Pancasila was the political view that the Islamic State or the formal enforcement of Islamic law is an obligation of shari'ah (mandatory syar'i). However, along with the

increasing intelligence of Muslims, it is increasingly realized that the substantialization of Pancasila and the 1945 Constitution with Islamic values is much more strategic and rational than a political strategy based on the romanticism of the struggle of the Islamic State or the formal enforcement of Islamic law, compare with Zoelva [9]. The opportunity for the substantialization of Islamic values is wide open on the social and political stage of the nation. Anhar, taking inspiration from Madjid, explained that the contribution of Muslims as the majority of citizens in filling Pancasila will be able to make Indonesia a Muslim country in an ethical or substantive sense, not in a formal or symbolic sense. as the past wish to become an Islamic state. An example of filling Pancasila with Islamic values is the implementation of the Al-Qur'an command on deliberation (QS Ali Imran / 3: 159; Asy-Shura / 42: 38). This command is embedded without in Pancasila having to mention that the value of deliberation is the value of Islam. In this strategic stage, there is an objectification of Islamic values into Pancasila values [10, p. 503]. With the objectification of Islamic values, all citizens of the nation, across ethnicities and religions will feel the benefits of the values intended in the life of the state and nation and will see them as belonging to universal humanity [11, p. 103].

This option to objectify (can also be read: substantialization) is the smartest and most strategic choice in this era of the second millennium. Of course its implementation is not easy. Thoughts like this, even though they have long been campaigned by national figures such as Abdurrahman Wahid, Nurcholish Madjid, Ahmad Syafii Maarif and others [12], will still get stumbling blocks from both internal and external Muslims, see for example Dwijayanto [13]. Within the Muslim community, this intelligent thinking can be tripped over by the romanticism of the Islamic State or the formalization of Islamic law. Meanwhile, from the external environment, obstacles will arise from ideologies that are contrary to Islam such as communism, capitalism, liberalism, individualism and sectarianism [14].

3. Methods

This study takes the form of research and development. The steps are limited to five steps, namely the preliminary study, data and information collection, designing design, design validation and improvement. Meanwhile, product testing, revision and product dissemination will be carried out at the next stage of the study. Thus, this study gains the improvement/refinement of the integrated design of the Pancasila learning concept.

4. Results and Discussion

4.1. Designing an Integrative Concept and Learning of Pancasila

Pancasila At least the formulation of an integrative understanding of Pancasila must fulfill three aspects of scientific philosophy, namely ontological aspects, epistemological aspects and axiological aspects.

In the ontological aspect, the intended conceptual design must start from a deep understanding of the meaning, nature, existence, position and function as well as the metaphysical aspects of Pancasila which are the philosophy, ideology and basis / principles of the state for Indonesia which is blessed with cultural diversity and the richness of its homeland by Allah. SWT. This section is a paradigmatic dimension of understanding Pancasila that must be understood by teachers, trainers and activists of Pancasila. This part is what determines the building of an integrated understanding of Pancasila. If in this section, we succeed in formulating an integrative paradigmatic understanding of Pancasila, then the next dimension of understanding will just adjust. On a somewhat operational basis, the next job is to dedicate to the epistemic and ethical dimensions of understanding Pancasila.

Work on the epistemic dimension is related to methodological efforts to design integrative Pancasila learning for students. Students as the nation's generation must understand the concept of: first, the historicity of the birth of Pancasila and its urgency as a sentence of sawa' (meeting point) of the nation. Second, the meaning, essence and existence of Pancasila as the philosophy, principles and ideology of the state. Third, the position and function of Pancasila as a source of national law and ethics. Fourth, the basic values of Pancasila (Divinity, Humanity, Unity/nationality, populist, and social justice). Fifth, the manifestation of Pancasila as the ethical values and national aesthetics for modern Indonesia.

The five concepts are formulated with the naqdiyah philosophical and qiyasiah approaches (critical, philosophical and analogical), the approach attractiveness (Islamic historicity and nationality), and the approach tadhiliyah (argumentation or religious normative approach) with an integrative thinking paradigm. On the other hand, the concept above because it is only relevant for the higher education level pada, at the levels below it must be cleverly adjusted or elaborated, so that the grounding of this concept at every level of generation will be continuous from primary to higher education.

With this integrative approach, students will feel that when they are treated to the concept or understanding of Pancasila, their common sense will no longer compile knowledge that is distant or even antagonistic between the religions they believe in the concepts of state and nationality which must be their commitment. Finally, with the understanding of Pancasila that integrates Islam and nationality/Indonesianness, it is hoped that it will foster awareness that Indonesia is one of the demands of faith and piety to Allah SWT. The description of the effort to formulate an integrative Pancasila learning can be described in the following table form:

TABLE 1: The Concept of Integrative Understanding of Pancasila.

No	Integration Domain	Efforts Made	approaches
1.	Ontology	In-depth understanding of the meaning, nature, existence, position and function as well as the metaphysical aspects of Pancasila and its urgency to become the philosophy, ideology and basis/principles of the state for Indonesia which is blessed by Allah SWT with the diversity of religions, cultures and wealth of its homeland	<i>naqdiyah falsafiyah, qiyasiah (critical, philosophical and analogical), tarikhiah approach (Islamic historiography and nationality), and tadliliah approach (religious normative approach)</i>
2.	Epistemology	To teach the cognitive, psychomotoric and affective aspects of the nation's generation regarding: first, the historicity of the birth of Pancasila and its urgency as a sentence <i>sawa'</i> (meeting point) of the nation. Second, the meaning, essence and existence of Pancasila as the philosophy, principles and ideology of the state. Third, the position and function of Pancasila as a source of national law and ethics. Fourth, the basic values of Pancasila (Divinity, Humanity, Unity/nationality, populist and social justice). Fifth, the embodiment of Pancasila as the ethical values and national aesthetics for modern Indonesia.	The five concepts are formulated and studied using the <i>naq-diyah falsafiyah approach (critical, philosophical and analogical), the tari-khiyah approach (Islamic historicity and nationality), and the tadli-liyah approach (argumentation or religious normative approach) with an integrative thinking paradigm.</i>
3.	Axiology	Internalizing and visualizing the ethical and aesthetic values of Pancasila through exemplary in the words, actions and behavior of adults to the nation's generation, especially by formal leaders in the government and educational institutions	Exemplary and value actualization

4.2. Implementation in Curriculum and Learning / Lectures

In the perspective of the curriculum, integrated Pancasila learning requires the birth of a course that leads students to an integrated understanding of Pancasila with Islamic values. In this context it is important to design a Pancasila learning design that blends with Islamic values contained in the religious scriptures and values that grow in religious practice in Indonesia. Therefore, a new Pancasila learning design is needed which will then be in the form of a teaching subject, namely "Islam and Pancasila".

The learning outcomes of this course can be mapped to three areas of achievement, namely Learning Outcome of Knowledge Domain, Learning Outcome of Attitude Domain and Learning Outcome of Skills Domain [15], [16].

1. Learning Outcome of Attitude Domain

Students characterize the attitude of Indonesian people who respect the diversity of religions and beliefs, have universal humanity, are democratic and uphold social justice.

2. Learning Outcome of Knowledge Domain

Students have a comprehensive understanding of Pancasila as the philosophy and basis of the state which is integrated with Islamic values.

3. Learning Outcome of Skills Domain

Students are skilled in interpreting knowledge knowledge that is integrated with Islamic values towards an understanding of Indonesia which is unified (plural).

While the recommended lecture materials are: a) Religion (Islam) as a Source of Values; b) The Medina Charter: A State Administration Perspective; c) Islam, Capitalism and Communism; d) Islam, the Caliphate and the Nation State; e) Islam and Democracy; f) Islam, Law and Human Rights; g) Becoming Indonesian: Dar al-Ahdi wa asy-Syahadah; h) Islam and the One and Only Godhead; i) Islam and Fair and Civilized Human Values; j) Islam and the Values of Indonesian Unity; k) Islam and Popular Values Led by Wisdom in Representative Deliberations; l) Islam and the ideals of a just and prosperous country.

5. Conclusions

Designing the concept and Pancasila study which integrate the Islamic vision is a smart and strategic effort in affirming the position of Pancasila and the 1945 Constitution as a common platform (sentences sawa') of the life of the nation and state in the midst

of the nation's millennial generation community, especially students as the majority generation. By this effort, Pancasila will have a place in the forum for the religious beliefs of Indonesian Muslim students. The next impact, will form a vision of Indonesia that is integrated with diversity (Islam). The long-term implication is that there will be a process of objectification or substantialization of the universal values of Islam in the context of the life of the nation and state. In this way, all components of the nation, across ethnicities and religions, will benefit from the objectification of Islam in the socio-political life of the nation.

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