

Research article

Pancasila Values and the Interpretation Paradigm of Archipelago Mufassir

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Abstract.

Every country has an ideology that forms the umbrella of values and basic rules of life for its citizens. Indonesia has Pancasila, which draws from the deep and wise roots of its civilization, giving birth to the five foundations of national and state life. This has been determined to be final and binding in legislation. However, some citizens and groups think that Indonesia is a *thoghut* country. These groups wish Indonesia to become an Islamic state that applies sharia laws. Even today, such voices are still strong, especially after the large meeting of Prabowo-Sandi supporters in 2012. This research aimed to explain the commentary compiled by the archipelago Mufassir in response to the basic themes of the state. Pancasila was born from the womb of the archipelago, and the responses of the commentators come from the womb of the archipelago as well. Qualitative methods were used in a literature search. The interpretation referred to was the *Tafsir Qur'an Karim* by Mahmud Yunus, *Tafsir Rahmat* by Oemar Bakry, *Tafsir Al-Ibriz* by Bisri Musthofa and *Tafsir Al-Misbah* by Quraish Sihab. Pancasila, which has been embedded for hundreds of years in the earth, is in line with the values of the Qur'an. Contrasting Pancasila and religion is a discourse that is not a solution and should not be continued. More substantive discourses are presented in an effort to improve welfare in the community, uphold justice, and even make Indonesia a new super power that can truly reconcile various conflicts on earth.

Keywords: Pancasila, Al-Qur'an, substantive religion

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1. Introduction

Al-Qur'an is a guideline and demands for the life of Muslims, both as individuals and as a ummah. As a guide and demands for life, the Koran was revealed by Allah not only to be read textually, but the Qur'an to be understood and lived. and practiced in social life in society.[1]

Al-Qur'an was revealed to the Prophet Muhammad was to elevate the human status from the valley of darkness to the realm of bright light. History proves that the ignorant society which has no civilization and the direction and purpose of life was successfully

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brought by the Prophet Muhammad to a new, more advanced civilized life, namely a life illuminated by the light of faith and respect for human dignity.[1]

The media today shows that the news about Pancasila is very concerning. Pancasila, which has been finalized, as the basis for the value of shared life within the framework of the Republic of Indonesia, is still being "tampered with". So that the noble goals of a nation which are in line with "*maqashidu Sharia*", do not become the focus and priority. Unfortunately, we still dwell on formality, not on substance.

Call it starting from the issue of the Unitary Republic of Indonesia which was pioneered by Habib Rizieq Sihab. The main figure of the Islamic Defenders Front (FPI), however, still does not fully agree with the concept of Pancasila. So that the country which was founded by many religious leaders such as KH. Hasyim Asyari and KH. Ahmad Dahlan, is still considered not in accordance with sharia or sharia.

Likewise Hizbut Tahrir Indonesia (HTI), which openly, especially before the government was dissolved, rejected the existence of the Indonesian state, calling it a taghut state. KH. Shalahudin Wahid (Gus Sholah), caretaker of the Tebuireng Jombang Islamic Boarding School, denied HTI's stance. "We tell the public if this country is not a taghut. How could a state founded by groups in which there are kiai, NU and Muhammadiyah and others are also said to be taghut. This is a sign that they don't really understand this country. How can it be said that Indonesia is against Islam. "

This includes Jamaah Ansharut Tauhid (JAT), which was founded by Abu Bakar Ba'asyir in 2008. Besides JAT has a view of Indonesia as a taghut country. It has even been proven to have carried out a real radicalism movement, both related to the Bali Bombing, their involvement in the Aceh military training (2010), and some members were terrorist DPO.

According to these circles, they consider Indonesia based on the Pancasila ideology to be based on un-Islamic values, not in accordance with the Qur'an, nor according to the guidance of the Sunnah. Pancasila is the result of human thoughts, not from God. What a shallow, rootless, emotional thought; who only wanted religious formalities.

Pancasila, laws, and their derivatives are legal products or decrees that are rejected by them. This group almost always uses the argument with a very narrow interpretation, "Whoever does not punish by the laws that Allah sent down, then they are disbelievers." (Al-Maidah: 44)

Indeed, We have sent down the Torah in it (there is) guidance and light (which illuminates), by which the case of the Jews was decided by the prophets who surrendered to Allah, by their pious people and their pastors. , because they are ordered to keep Allah's Books and they are witnesses against it. therefore do not fear men, (but) fear me.

and do not exchange My verses for a small price. Whoever does not decide according to what Allah has revealed, then they are unbelievers.

Imam Ahmad narrated from Ibn Abbas, he said: Allah sent down the three verses above addressed to two groups of the Jews. In the age of Jahiliyah, one of them subdued the other. And finally they agreed that the punishment of a nobleman who killed a commoner was 50 bushels, while the punishment of a commoner who killed a nobleman was 100 bushels. That was until the arrival of Prophet Muhammad SAW in Medina. The two of them finally made a peace agreement with the Prophet. Shortly thereafter one case arose, a commoner killed a nobleman. Then another nobleman was sent to the commoner, he said, "Give us 100 bushels", the commoner, replied, "Is there anything special? Our two groups have one religion, our nation is one, our country is one; Why are some of them half of the other half? Indeed, we have submitted injustice and discrimination to you. If Muhammad comes, we will not give him to you "

2. Research Method

This research, the method used is qualitative (descriptive analysis), with the research library technique. Tafsir that becomes the reference: *First*, the Tafsir Qur'an Karim, compiled by Mahmud Yunus. *Second* Tafsir Rahmat, by Oemar Bakry. *Third*, Tafsir Al-Misbah, by Quraish Sihab.

After presenting the verses related to the theme, the interpretation of each, then analyzing the comparability of the various views and descriptions. Then conclude. According to Marzuki, the purpose of data analysis in this study is to narrow and limit findings so that they become regular, structured and more meaningful data.

The analyst is an attempt to find answers to questions from the formulation that has been composed. In qualitative research, Lexy J Moleong explains that the steps that must be taken in data analysis are unit processing (unityzing), categorization and data interpretation[2]. The brief description of the steps taken to analyze the data in this study are as follows:

- a. Data unitization, namely data grouped based on a framework of thought.
- b. Data categorization was arranged according to the formulation of the problem and research objectives.
- c. The interpretation of data is based on theory which is then interpreted

3. Result and discussion

The interpretation of the Koran has been going on since the time of Prophet Muhammad SAW (571-632H), and it is still ongoing today, even in the future. The interpretation of the Koran has indeed taken a very long time and gave birth to a separate history for the growth and development of the knowledge of the Qur'an, especially the interpretation of the Qur'an. The effort to trace the history of the interpretation of the Koran which is very long and widely spread throughout the Muslim world is of course not an easy matter.

Globally, some commentators divide the periodization of the interpretation of the Qur'an into three phases: the *mutaqaddimini* period (1-4 H century), the *mutaakhirin* period (4-12H century), and the new period (12-present century). In this case, Ahmad Izzan tends to sort the history of the development of the interpretation of the Qur'an into four periods: the period of the Prophet Muhammad SAW, *mutaqaddimin*, *Mutaakhirin*, and contemporary.

Al-Qur'an was the greatest miracle for the Prophet Muhammad. as well as being the "way" of human life (QS. Al-Baqarah: 185). Al-Qur'an is also a guideline for Muslims in solving problems that occur in the order of their lives, both at the time the Qur'an was revealed and now. In order for the meaning and purpose contained in the Qur'an to be conveyed, even though it is not completely perfect, it is necessary to have a process of interpretation as a tool. It is reasonable, because the Qur'an is a revelation from God which was conveyed to humans. Essentially, the Qur'an comes from God, so that the meaning of "original" is known only to God. However, even so, humans can explore these meanings with their potential and from existing clues and signs or symbols.

This interpretation process began at the time of Prophet Muhammad, meaning that the interpretation process has been carried out since the Qur'an was revealed. There are several interpretive processes that took place at the time of the Prophet, which were based on the ignorance of the companions. That is, whenever the companions did not understand a verse that had been revealed, the companions immediately asked the Prophet. regarding the meaning of the verse. The form of interpretation carried out by the Prophet. only limited to something asked by friends. So that the form of interpretation at the time of the Prophet. still in the nature of *ijmali* (global) and no systematic interpretation methodology has been formulated. This period ended with the death of Prophet Muhammad.

After our Master Muhammad (s). died, the interpretation of the Qur'an was continued by the four great friends. Interpretation in the period of the Companions was still isolated

during the time of the Prophet, namely prioritizing the figures of the great companions. The period of friends gave birth to interpreters from the class of friends, including, namely, Ibn 'Abbas ra. (who pioneered the madrasah al-tafsir in Makkah), Ubay bin ka'ab ra. (who pioneered the madrasah al-tafsir in Medina), Abdullah Ibnu Mas'ud ra. (who pioneered the madrasa)

The development of tafsir during the tabi'in era was not much different from that during the time of the companions. Because tabi'in are students who learn from friends. So that the tabi'in held on to sources that existed at the time of the Companions, as their predecessors. However, there is a slight difference from its predecessor period, namely in the tabi'in period, sectarians of tafsir and tafsir based on regions did not occur or appeared during the time of the Sahabah (p. 53). In this period there appeared famous commentators, such as Said bin Jubair, Zaid bin Aslam, Al-aswad ibnu Yazid, and so on. Tafseer during the Prophet's period to the beginning of tabi'in is the category of the first interpretation or qabla tadwinh al-tafsir in Kuffah).

The interpretation of the Quran with various editorial definitions contains a uniform meaning, that is, the focus of the interpretation activity is to seek information about Allah's intention contained in the al-Qur'an text and the search process is limited to human capabilities. From this centrifugal movement, the discourse on the interpretation of the Koran has developed into a religious tradition that is transmitted from generation to generation which is relatively bound by language rules and vocabulary content. In other words, the tradition of the study of the Koran appears as an action that boils down to the text alone, and interpretation in this form depends on the sound of the text alone, and interpretation in this form depends on the sound of the text and the subjectivity of the interpreter.[3]

This kind of interpretation of the Koran lasts quite a long time until the development of various scientific methods which tend to seek objectivity, which is intended to reveal the objective meaning of the Koran in other words "let the Qur'an speak for itself" and the interpretation has experienced a paradigm shift. Along with the dynamics of society and the socio-cultural transformation, interpretive discourses have emerged with various styles and methods. Marking the beginning of this new era of interpretation, Muhammad Abduh appeared to introduce a method of interpretation with an emphasis on the need for an interpreter to see the Koran as a book of guidance only, which is intended to dispel the notion that the Koran is a book of law and dogma so as not to become speculation. theoretical or scientific quotations outside the guidance of the Qur'an itself[4]

Each interpreter has his own characteristics in interpreting the verses that explain nationality and ideology. This of course cannot be separated from the background of religious social life, education and the participation of each commentator in government. All commentators have a very good background in religious education and can be said to be very expert in their fields, they have made scientific visits to countries for the sake of studying. However, they did not forget their hometown, so they devoted and shared their knowledge by making works, especially interpretations.

Specifically, there is no mention of Pancasila, but by looking at the interpretation of the verses that show social themes, it can be seen that the interpreter agrees that the values of Pancasila are taken from the content of the verses of the Koran both in terms of faith, namely by stating the values of harmony and tolerance between religious communities, and most importantly the emphasis on monotheism as mentioned in surah al-ikhlas and al-kafiruun.[5] Oemar Bakry emphasized in his interpretation that believers are required to take a firm stand against unbelievers in faith and sharia. There is no compromise in belief and faith. Rasulullah firmly rejected the suggestion of idolaters to compromise worship, one day worshiping God together and at another time worshiping idols together as well. Then in another verse, it is also explained that Muslims may do good and be fair to unbelievers, who do not fight against them, because of their religion and do not expel them from their homeland.[5] Faith and faith become something that cannot be negotiated, there is no compromise. However, in the field of *muamalah* or other interactions there is no prohibition against associating with people who are not of the same religion, that is what is called Islamic tolerance. Giving, accounts payable, trade relations and so on are possible with people who do not help the enemy. What is forbidden, is associating with enemies who are fighting or people who do not help the enemy.

Then, in the context of the second principle, just and civilized humanity, all commentators agree that morals are a fundamental thing that every human being must have, especially in the context of being a good citizen. This is because lack of character or low morality will be one of the causes for the destruction of the country itself. In addition, the second principle also emphasizes the need to maintain relationships between fellow humans, both Muslim and non-Muslim. This can be seen in the content of the letter al-Mumtahanah verse 8 and al-Hujurat verse 13. It is more emphatically said that if there is a conflict then it should be reconciled, there is an affirmation sentence at the end, namely that not only believers but who are on the same earth. also his humanity. These are the rules of association among the fundamentalists of the Muslims, maintaining peace and brotherhood among them.[5] Verse 13 of the letter al-Hujurat emphasizes

the unity of human origins by showing the equality of human humanity. It is not natural for someone to be proud and feel themselves superior to others, not only between one nation, ethnicity, or skin color, and other than between their genders.[6]

Then, as quoted by Quraish Shihab in his interpretation of Sayyid Qutb that in verse 8 of the letter al-Mumtahanah emphasizes Islam is a religion of dami and a creed of love. It is a system that aims to shelter all nature with the shade of peace and love. Islam is not at all interested in hostility nor in trying to do so. In fact, even in a state of adultery, Islam still maintains in the soul the factors of harmonious relations, namely honesty of behavior and fair treatment.[6]

Then in the context of the third principle, Indonesian unity, it is understood from many verses, that as Muslims who have the Pancasila ideology in Indonesia, they still have to uphold unity for the sake of the nation's integrity. Especially in the context of the Indonesian state which has a pluralistic society, various ethnic groups and religions. So prioritizing the value of religious harmony is important. In al-Hujurat verse 13 Oemar Bakry interprets that this verse provides a solid basis for achieving world peace. In fact, he mentioned information that according to the information he found this verse was displayed in a room at the United Nations building in New York. Humans were created tribes and nations not for mortal warfare, but to live in harmony with brothers and sisters. If this verse is used as a guide, surely the world will be peaceful, farthest from the danger of war. The money squandered on weapons could be used for prosperity. Safe and secure is the purpose of this verse. Apart from surah al-Hujurat verse 13, signs for this unity can also be seen in verses that use the word ummat such as Sura an-Nahl: 20, al-Maidah: 48 and several other verses.[7] Unity is born from the love of the homeland which is part of nationalism, and this is also not contradictory in the Koran, even the Koran combines the defense of religion and the defense of the state in His words in the letter al-Mumtahanah verses 8-9 as mentioned previous.[7]

It can not be separated from all that by looking at the fourth principle, that democracy as part of the way of running the wheels of government can also be taken from the values of several verses of the Koran which explain signs of deliberation as a form of solving common problems. In verse 36 of the letter it is stated that the affairs of the Muslims are deliberation among themselves, domestic affairs, associations, education and so on. But it is very unfortunate, half of the Muslims do not want to comply with this rule, instead they like to carry out a punishment (decision) deliberation with people who are experts (right) in this affair, so that eventually something happens that is not desired (division of fellow Muslims).

The Quran does not explain what form of shura it recommends. This is to give every community the opportunity to compose the form of shura they want according to the development and characteristics of their respective societies. It should be remembered that this verse came down in a period when an Islamic society had not yet formed political power or in other words, before the formation of the state of Medina under the leadership of the Prophet. The passage of verses describing shura in the Mecca period shows that deliberation is the recommendation of the Koran at all times and various problems that have not yet been found by Allah's guidance in it.[6] It can be said that the democracy used in the Indonesian state has become one of the values that the founding father embodied in this fourth principle. In other words, this does not contradict the principles of shura in the Koran itself. As for the concept of khilafah which is also offered by a group of people, it cannot be blamed if you look at the basic principles of this verse. However, of course, in the context of the unitary state of the Republic of Indonesia, the concept of the caliphate cannot immediately change the concept of democracy that has prevailed in Indonesia.

Finally, in the fifth principle, which emphasizes justice and prosperity for all Indonesian people, it is understood from the verses that explain the noble purpose of the commandment of zakat and infaq to people in need. This is because zakat, infaq and alms are one of the means to alleviate poverty (although it will not run out, at least zakat, infaq and alms can reduce poverty). In addition, with zakat, infaq, alms, the purpose of which is for welfare, namely "so that wealth is not only circulated among the rich among you" as stated in Surah al-Hashr verse 7.

The fragment of verse 7 of the letter al-Hasyr not only invalidates the community tradition of ignorance, in which the chief of the tribe takes a quarter of the acquisition of assets, then divides the share at will - not only can it cancel it - but it has also become a basic principle of Islam in the field of economics and the balance of the distribution of assets. for all members of society, even though of course it does not mean abolishing private ownership or its distribution must always be the same. With this verse, Islam rejects all forms of monopoly because from the very beginning the Qur'an has determined that property has a social function.[6]

4. Conclusion

Pancasila is the basis and way of life of the Indonesian nation. Pancasila is an extract from the values and culture of the Indonesian people. As Indonesian Muslims, we share a dual identity, that is, as Muslims we must practice the teachings of the Qur'an

and as the Indonesian people we must uphold the values of Pancasila as the way of life of the Indonesian people. We do not intend to test the Islamic Pancasila by presenting legitimate verses as many have done. On the other hand, we want to say that Pancasila is a basic ideology of the nation. That way, the al-Qur'an as the first source must be actualized by involving the values of the Pancasila principles, namely Godliness, Humanity, Unity, Democracy, and Justice. The five key words from each of these precepts are the context and goals that the Indonesian people want to achieve. This is what is meant by dialoguing the text and the context (the Indonesian nation). It is not intended to subordinate the Al-Qur'an under the shadow of Pancasila, but the Al-Qur'an remains the main source, while the values of Pancasila as a place to actualize al-Qur'an values.

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