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SYNERGY BETWEEN PANCASILA AND ISLAM IN THE REPUBLIC OF INDONESIA

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ABSTRACT

Pancasila, as the foundation of the state and the ideology of the Indonesian nation, has values that align with the teachings of Islam. This study aims to examine the synergy between Pancasila and Islam within the framework of the Unitary State of the Republic of Indonesia. The method used is a literature study with a normative and philosophical approach to the verses of the Qur'an, Hadith, and national documents. The results of the study indicate that each principle in Pancasila has a substantive alignment with Islamic principles. The first principle reflects the value of monotheism, the second principle is in accordance with the teachings of justice and humanity, the third principle is in line with the command of unity of the people, the fourth principle represents deliberation or shura, and the fifth principle reflects social justice and takaful ijtimai. This synergy proves that Pancasila does not conflict with Islam, but rather serves as a forum that accommodates religious values in the life of the nation and state. The role of Islam as a majority has contributed significantly to the formation of national character, social ethics, and national spirit. Meanwhile, Pancasila functions as a unifying force for the diversity that exists in Indonesia. Thus, the integration of Pancasila and Islamic values is key to maintaining the integrity of the Unitary State of the Republic of Indonesia. Implementing this synergy through education, policies, and social practices is expected to create a just, democratic, tolerant, and civilized society.

INTRODUCTION

In this increasingly advanced era of globalization, diversity has become one of the greatest challenges faced by nations around the world, including Indonesia. Technological progress and the rapid flow of information accelerate the exchange of cultures, ideologies, and values across countries. This condition often triggers tensions among different social groups. Indonesia, as a country with high cultural, religious, and ethnic plurality, faces significant challenges in managing its diversity. Amid these changes, the noble values that form the foundation of the nation are often confronted with new challenges that threaten national identity. Such diversity requires the ability to manage differences wisely. Without proper management, the potential for social conflict may increase. In facing these dynamics, a framework of values capable of uniting all elements of the nation is urgently needed. Pancasila, as the ideology of the Indonesian nation, plays an important role in maintaining national stability and harmony amid the strong currents of globalization (Putri Alisah, 2024).

Pancasila, as the unifying foundation of the diverse Indonesian nation, has a central role in national and state life. Pancasila serves as the primary foundation of the state, a way of life, and a national identity that unites the diversity of ethnicities, religions, races, and cultures in Indonesia. As an open ideology, Pancasila is able to adapt to the development of the times without losing its fundamental values. Its role is highly crucial in creating harmony, security, and peace within a diverse society. The influence of Pancasila on the Unitary State of the Republic of Indonesia is immense because its values form the basis of state life. Each principle of Pancasila contains complementary values that maintain a balance between the rights and obligations of citizens. Pancasila also functions to unite, mobilize, and guide the Indonesian nation toward its shared ideals. The values of divinity, humanity, unity, democracy, and social justice serve as moral guidelines in public policy-making. Therefore, Pancasila is not merely a state symbol but also a social ethic that regulates interactions among citizens. The implementation of Pancasila in everyday life is necessary to preserve the spirit of diversity and unity. Through the practice of Pancasila, society can live side by side with tolerance and mutual respect. Hence, Pancasila must continue to be instilled and maintained as the national identity that unites all elements of Indonesia (Sri Sedar Marhaeni, 2017).

Discussions regarding religious policy cannot be separated from the history of the establishment of the Indonesian state. Religion is an organized collection of beliefs, worldviews, and cultures that connect people to the order of life. Religion is defined as a set of values expressed through faith and ritual practices. This is manifested in the formulation of views regarding the order of existence, both for individuals and society, which are considered real. These symbols make theological concepts feel tangible, thereby maintaining inner peace. Thus, religion functions as a guideline that unites its members, provides meaning, and strengthens motivation (Hasriani Dwy Anjani et al., 2024).

Indeed, the true spirit of Pancasila lies in the principle of Belief in the One and Only God. However, in the present era, the noble values of Pancasila are gradually fading due to the influence of modern developments, even though its position is extremely crucial as the spirit that binds diversity. In efforts to maintain national identity, the important role of Islam has historically and politically been recognized by the founding fathers as an integral part of the state. Islam places society within the purpose of life, where the state functions as a support system for individuals. Therefore, the harmony between Islamic values and Pancasila is highly essential in facing challenges, without positioning them in opposition to one another (Nabila Eka Ramadhani Wahyudi et al., 2021).

In this context, Pancasila is used as a constitutional framework that regulates the relationship between the state and its citizens. Pancasila also serves as a guideline in all aspects of activities that must not contradict religious norms, laws, morality, and social ethics (Luh Suryatni, 2014). Meanwhile, Islam provides ethical and moral guidance for its followers in social, political, and economic interactions. These Islamic values are relatively permanent because they shape patterns of behavior, social roles, and systematic relationships among individuals. This is reinforced by formal authority and legal sanctions, enabling society's basic needs to be fulfilled in an organized manner (Mokh. Iman Firmansyah, 2019). Pancasila and Islam complement one another rather than replace each other.

In the Indonesian state, Pancasila, Islam, and the state itself cannot be separated because they mutually support one another. Chairil Anwar (2018) states that Islam as *rahmatan lil 'alamin* is a positive, creative, constructive, and inspirational force that teaches how to respond to differences and create peace. Meanwhile, Pancasila teaches mutual respect, appreciation, and tolerance among followers of different religions and beliefs, thereby creating harmony among religious communities. Pancasila guarantees freedom of religion and establishes a conducive legal framework. This ensures that national life is based on divine and civilized values, rather than merely secularism or rigid theocracy (Zidane et al., 2024).

The study of the synergy between Pancasila and Islam is crucial in creating harmony between national values and religious teachings. As a moral foundation, Islam strengthens the spirit of Pancasila, while Pancasila itself is not an ideology that contradicts Islam but rather a reflection of universal values aligned with Islamic teachings. This synergy is important to prevent ideological conflicts between nationalist groups and Muslim communities. This study emphasizes that Pancasila gains its living spirit from Islamic values. Such synergy also acts as a preventive measure against social conflicts caused by radicalism or secularism (Syamzaimar, 2025).

Considering that freedom of religion is part of human rights, efforts to overcome conflicts among religious communities can include Pancasila education through technology-based methods, such as the use of artificial intelligence and online platforms. These technologies can be utilized to create educational materials that integrate religious values and Pancasila. In addition, the government should implement policies based on the values of Pancasila so that religion becomes not only a moral element but also a practical solution in addressing various national challenges. This program aims to encourage collaboration among religious communities in daily life. Therefore, religious values can be realized through the spirit of Pancasila in building an inclusive, tolerant, and harmonious society (Nurul Adha et al., 2024).

METHOD

This research employed a qualitative approach, employing a literature study. The qualitative approach was chosen because it aimed to deeply understand the meaning and context of the relationship between Pancasila and Islamic teachings within the framework of the Unitary State of the Republic of Indonesia (Sugiyono, 2013). Qualitative research is used to examine natural objects. This research aims to understand phenomena in depth through non-numerical data. The research results emphasize meaning and interpretation rather than statistical generalizations. Data collection techniques were conducted through a literature review of books, scientific journals, constitutions, and relevant academic literature. These sources were selected to obtain a theoretical and conceptual foundation to support the discussion. The data obtained were then analyzed using systematic qualitative data analysis procedures. These procedures refer to the analytical framework proposed by Sidik Priadana & Denok Sunarsi (2021). This approach allows the research to yield a comprehensive understanding of the object under study.

Qualitative research aims to explore social phenomena holistically through the collection of non-numerical data, but rather in the form of texts, documents, and narratives. Data analysis was conducted using a descriptive-analytical method, which involves reducing data, presenting data, and drawing conclusions based on conceptual relationship patterns found in the literature. The first stage is data reduction, which involves sorting and simplifying data from scientific journals, constitutions, and academic literature relevant to the research theme. The second stage is data presentation, where the reduced information is organized into a systematic narrative for easy understanding. The third stage is drawing conclusions, which involves identifying conceptual relationship patterns between Pancasila values and Islamic teachings. This method was chosen because it can describe social phenomena holistically without using numerical data. The analysis was conducted by examining texts, documents, and narratives related to the synergy between Pancasila and Islam in the context of the nation. This allows the research to gain deeper meaning and interpret the relationship between these values in its entirety. (Tubel Agusven et al., 2023).

The qualitative method in this research aims to deeply understand the phenomenon of synergy between Pancasila and Islamic teachings. The study was conducted within the context of the Unitary State of the Republic of Indonesia as a pluralistic national space. In accordance with Moleong's (2018) perspective, qualitative research is conducted to obtain descriptive data. The data consists of written and spoken words from informants, as well as observable behavior. The primary objective of this method is to describe actual conditions objectively and systematically. Qualitative research is also used to discover the meaning contained within a social phenomenon. Through this approach, researchers can interpret the relationship between Pancasila values and Islam. This interpretation is conducted by observing the realities of national and state life. Thus, qualitative methods are appropriate for uncovering the synergy between Pancasila and Islamic values.

RESULTS AND DISCUSSION

Based on qualitative research, it can be understood that the synergy between Pancasila and Islam creates interreligious harmony, strengthens national cohesion, and provides a foundation for fair public policies. The position of Pancasila as the state ideology examines the meaning and history of ideology, the relationship between Pancasila and world ideologies, as well as the relationship between Pancasila and religion. This discussion is important because ideology is a system of beliefs embraced by citizens in social, national, and state life. Ideology is formed through a long process influenced by culture, religion, and the thoughts of influential figures. Culture plays a major role in shaping ideology through religious systems, social organization, knowledge, language, arts, livelihoods, and technology. If an ideology is rooted in the cultural components of the nation itself, citizens will find it easier to accept. The adherents of the ideology feel that these values are already familiar and not foreign to them. Therefore, Pancasila, which originates from the personality of the Indonesian nation, becomes a relevant ideology that is easy to implement. Based on a literature review, five points of convergence were found between Pancasila and the teachings of Islam.

The first principle states "Belief in the One and Only God" and is aligned with the principle of *tauhid* in Islam. *Tauhid* is the acknowledgment of God as the moral and spiritual foundation of the nation. It means that every human being must believe in the One Supreme God as the Creator. This belief becomes the moral and spiritual foundation in national and state life. The first principle places divine values as the direction of Indonesian society's life. From a linguistic perspective, the word "Maha" in Sanskrit means noble or great, while "Esa" refers to something absolute, singular, and indivisible. Thus, the first principle contains values of faith as well as respect for the oneness of God. This belief is not merely personal but also serves as guidance for social life. These values are in harmony with Islamic teachings that emphasize *tauhid* as the core doctrine. The oneness of God, which is noble in nature, becomes the source of ethics and norms in national life. Therefore, the first principle becomes the moral foundation that unites diverse beliefs in Indonesia (Aisyah Salsabila Qisthi et al., 2024).

The placement of religious teachings in the first principle of Pancasila has a clear purpose and is not coincidental. This is affirmed in Article 29 paragraph 1 of the 1945 Constitution, which states that the Indonesian state is based upon Belief in the One and Only God. This provision confirms that national life and government administration must be grounded in religious teachings. The first principle is the essence of Pancasila, reflecting the religious and multicultural character of the Indonesian nation. Without clarity regarding the state's foundation, it would be difficult for Pancasila to function as the source of all legal sources. The second through fifth principles are essentially accommodated within the framework of the first principle. Thus, the existence of the first principle guarantees that religious values become the moral and spiritual basis of the state. This shows that Indonesia is neither a secular state nor a theocratic state, but rather a nation that recognizes the role of religion. Religious teachings serve as guidance in building a civilized national life (Yusuf Eko Nahuddin & Angga Prastyo, 2020).

Buya Hamka argued that Pancasila cannot be reduced into a single principle (*ekasila*), namely mutual cooperation (*gotong royong*), as proposed by Sukarno. If Pancasila were compressed into *ekasila*, the divine values within it would disappear. According to the first principle, Belief in the One and Only God is the primary foundation that inspires all other principles in Pancasila. Although the basic idea is rooted in the concept of *tauhid*, Hamka emphasized the importance of peace and tolerance in interreligious relations in Indonesia. Every religion is seen as having its own perspective in interpreting the principle of divinity without the need for sharp disputes. For Muslims, the essence of the first principle is the affirmation that there is no partner besides Allah SWT. This principle of *tauhid* becomes a strong foundation for Muslims in practicing both religious and civic life. Thus, religiosity remains an inseparable pillar of Indonesian national identity. National unity is built through respect for each other's beliefs without neglecting the *tauhid* roots underlying them (Fokky Fuad Wasitaatmadja, 2017).

In the Qur'an, the principle of Belief in the One and Only God has a strong foundation, for example in Surah Al-Ikhlâs. Muhammad Tahir Azhari, in his book *Negara Hukum* (1992), concluded that Indonesia, with its Muslim majority and foundation upon Pancasila and the 1945 Constitution, shares similarities with the concept of Islamic nomocracy. Islamic nomocracy refers to a state governed by laws derived from Islamic teachings. The principles of Islamic nomocracy are already reflected in the preamble and body of the 1945 Constitution. From an Islamic perspective, the principle of Belief in the One and Only God is identical to the teaching of *tauhid*. Since Pancasila and the 1945 Constitution are rich in spiritual values, all legal products in Indonesia should refer to Pancasila's values, especially the first principle. This is in line with President Soeharto's statement that national legal development must embody the value of Belief in the One and Only God derived from religions, including Islam. The formulation of Belief in the One and Only God in Pancasila and the Constitution serves as a fortress for religious communities against ideologies that contradict their beliefs. Therefore, Pancasila is not only a state ideology but also a framework accommodating religious values (Taufiqurrohman Syahuri, 2011).

The second principle states “Just and Civilized Humanity.” Human beings are both individual and social creatures; therefore, this principle emphasizes that Indonesia is neither a liberal nor a communist state. This principle stresses justice in human interactions as the basis for creating a spiritually civilized society. Pancasila recognizes humans as complete individuals who are entitled to justice, and thus the state’s goal is to realize justice for all citizens. The principle of just and civilized humanity becomes the foundation and spirit of the following principles. This value aligns with Allah’s command in QS. Ar-Rahman verse 8, which instructs humans to uphold justice without cheating. Justice in Islam is not merely about law but also a spiritual value that shapes civilization (Nindyo Pramono & Sularto, 2017).

Just and civilized humanity becomes the soul of the Indonesian nation, providing strength and direction for society. This value guides the nation toward a better, fairer, and more prosperous physical and spiritual life. To maintain the strength of Pancasila, continuous and concrete efforts are needed to internalize and practice its noble values. Every citizen, state institution, and social institution at both central and regional levels must participate. This is in accordance with the saying of Prophet Muhammad SAW narrated by al-Thabrani and al-Dharuquthni: “The best of people are those who are most beneficial to others.” In this way, Pancasila remains alive and relevant in building national civilization. This collective awareness is key to preserving the spirit of just and civilized humanity (Ahmad Latif & M. Zainul, 2023).

The third principle, “The Unity of Indonesia,” reflects Indonesia as a multicultural country with various ethnic, cultural, and religious differences. This principle invites all Indonesians to maintain unity amid diversity. In Islam, this spirit is similar to *ukhuwah islamiyah* and *ukhuwah wathaniyah*, namely Islamic brotherhood and national brotherhood. The Qur’an in Surah Al-Hujurat verse 13 also emphasizes that humanity was created in nations and tribes so that people may know one another, not hate one another. Through the spirit of unity, Indonesians are expected to prioritize common interests to maintain harmony among religious communities. Diversity becomes a source of strength rather than an obstacle, allowing differences to unite within one Indonesian nation (Mardhiatul Husna et al., 2024).

The third principle emphasizes unity and harmony for all Indonesian people despite differences in religion, ethnicity, language, and culture. This diversity is bound together by the principles of national unity and integrity. The first principle is *Bhinneka Tunggal Ika* (Unity in Diversity), recognizing Indonesia's cultural plurality. The second is Indonesian nationalism, meaning love for the nation without feelings of superiority or imposing one's will on others. The third is responsible freedom, where humans as God's creatures possess freedom along with responsibility toward themselves, others, and God. The fourth is the Archipelagic Insight (*Wawasan Nusantara*), which places all Indonesians within one national framework. The fifth is Development Unity, aimed at filling independence with development toward a prosperous and just society. The third principle also teaches prioritizing national interests above personal or group interests. Symbolized by the banyan tree, this principle seeks to preserve harmony and order based on freedom, peace, and social justice for all Indonesians (Siti Nazlatul Ukhra & Zulihafnani, 2021).

The fourth principle is "Democracy Guided by the Inner Wisdom in Deliberation and Representation." In the context of state ideology, Pancasila is understood as a national system of life encompassing politics, economics, socio-culture, defense, and security to achieve state goals. Pancasila should become the guiding star in governance, law, socio-cultural life, defense, security, and foreign policy. As an ideology, Pancasila emerged from the life experiences of the Indonesian people and is believed to preserve national unity. The values within it direct society toward justice and prosperity. The concepts of justice, unity, and humanity in Pancasila align with Islamic teachings that demand a civilized social order. The principle of deliberation in the fourth principle also reflects the Islamic value of *shura*. Therefore, Pancasila does not contradict Islam but instead accommodates religious values. This compatibility makes Pancasila easily accepted by Muslims as the majority population. As an open ideology, Pancasila provides space for religion to play a role in national life. Consequently, practicing Pancasila also means realizing Islamic values in national and state life (Muzayyin Ahyar, 2022).

Islam highly values deliberation (*shura*) as a method of decision-making. Fairness and wisdom in deliberation are part of Islamic teachings. This aligns with Pancasila, which also uses deliberation to achieve wise and fair decisions. Islam influences the nation's ideological values through deliberative processes in solving national problems. Democratic deliberation was exemplified by Prophet Muhammad SAW when he accepted the opinions of companions who were more knowledgeable in certain matters. In democracy, law functions to maintain state integrity. Islamic democracy respects and even requires deliberation as part of its principles. The founding fathers desired a democracy based on deliberation, knowledge, and wisdom, which became the ideology of Indonesian democracy rather than coercion caused by ignorance of democratic values (Leni Layinah & Syahidin, 2025).

The principle of consensus deliberation is a core value in Indonesian customary law and aligns with the Islamic principle of *shura*. Through the Draft Criminal Procedure Code (RUU KUHP), the state recognizes and respects customary law and traditional rights as long as they remain alive and relevant to societal development. Therefore, criminal dispute resolution may involve customary mechanisms. The ratification of the Indigenous Peoples Bill is important to guarantee indigenous rights, reduce conflicts, and equalize their status with other citizens. Indonesian customary law is generally traditional, religious, communal, open, and resolved through deliberation. These values align with QS. Ash-Shura verse 38, which praises those whose affairs are decided through consultation. Thus, the synergy between customary law, Islamic values, and the state strengthens social justice and national unity (Rusydi Sastrawan, 2025).

The fifth principle is “Social Justice for All Indonesian People.” Pancasila acknowledges that the goal of the Indonesian state is to realize social justice for all citizens. Justice emerges from the combination of all individual interests within the nation. Therefore, the principle of humanity recognizes humans as whole beings consisting of body and soul. Humans have the right to obtain what is proper, including justice. The state’s goal in realizing true social justice is essentially to provide justice for every individual. Justice here includes not only legal aspects but also social, economic, and cultural dimensions (Nindyo Pramono & Sularto, 2017).

Social justice is a sensitive issue in society and serves as the culmination and strengthening energy of the previous four principles. In Islam, the absence of social justice not only violates religious teachings but also destroys humanity, divides unity, and creates unwise leadership. Social justice can only be realized when *tauhid* and worship are properly practiced, accompanied by humanity, unity, and deliberation conducted wisely with mutual respect. The Qur’an in Surah Al-Maidah verse 8 emphasizes that believers must uphold justice and not let hatred prevent them from being fair, because justice is closer to piety. If other religions or ideologies align with Pancasila, this is natural because the principles of Pancasila are meeting points for Indonesia’s religious, ethnic, and cultural diversity aimed at uniting the nation and reducing potential conflicts (A. Juneidi Kaeso, 2025).

The principle of Social Justice for All Indonesian People contains values of justice intended to create a materially and spiritually prosperous society. Social justice emphasizes balance between rights and obligations in national life. Every citizen must respect the rights of others, avoid causing harm, practice modesty, and help fellow creatures of God. This principle also encourages mutual cooperation, respect for others’ work, and impartiality. In Islam, justice is a fundamental command emphasized in the Qur’an, such as in QS. An-Nahl verse 90, which commands justice and goodness. Islam teaches that all humans are equal before Allah and deserve fair treatment without discrimination. Therefore, social justice in Pancasila aligns with the Islamic spirit that demands equitable welfare and social care. This value forms the basis for the state in realizing a civilized and caring society. Thus, practicing the fifth principle is a concrete form of social worship within the national context (Febby Nur Adhari & Dinie Angraeni Dawi, 2022).

Islam in Indonesia develops in accordance with the times. Therefore, to avoid ideologies that contradict Pancasila, Muslims need to protect themselves from provocation. Consistent implementation of Islamic values is essential. Although the majority of Indonesians are Muslim, they must continue to respect and maintain harmony with followers of other religions for the integrity of the Republic of Indonesia. Historically, the relationship between religion and the state has evolved from formalistic to secular typologies. The model established by the Prophet Muhammad was inclusive and substantive, meaning that religion and the state should interact symbiotically and dynamically. The institutionalization of Islamic norms within the state must not be unconstitutional but should proceed through the constitutional framework of Pancasila and the 1945 Constitution. Substantive Islamic norms may be legislated if they align with the national constitution, similar to the Medina Charter. The Medina Charter demonstrates that religion and the state can cooperate in realizing public welfare. Therefore, integrating Islamic values within the Pancasila framework is key to maintaining national unity (Ali Ismail Shaleh & Fifiana Wisnaeni, 2019).

The National Conference of Ulama in 1983 decided to accept the declaration concerning the relationship between Islam and Pancasila through several important points. First, Pancasila was established as the foundation and philosophy of the Republic of Indonesia, not as a religion, and therefore cannot replace religion. Second, the principle of Belief in the One and Only God, as stated in Article 29 paragraph 1 of the Constitution, was viewed as inspiring all other principles and reflecting the Islamic concept of *tauhid*. Third, for Muslims, Islam encompasses both *sharia* and *aqidah*, covering the relationship between humans and Allah as well as relationships among humans. Fourth, accepting and practicing Pancasila is regarded as part of Indonesian Muslims' efforts to implement Islamic teachings. Fifth, consequently, Muslims are obliged to safeguard the correct understanding of Pancasila so that it may be practiced purely and consistently by all parties. Achmad Siddiq emphasized that the Republic of Indonesia based on Pancasila is the final form of the nation-building efforts of all Indonesian people.

CONCLUSION

Pancasila, as the foundation of the state and the ideology of the Indonesian nation, does not conflict with Islamic teachings, but rather has a mutually reinforcing value intersection. Each principle in Pancasila can be identified as being in harmony with Islamic principles derived from the Qur'an and Hadith. The first principle, Belief in One Almighty God, aligns with the concept of monotheism in Islam, which affirms the oneness of Allah SWT. The second principle, just and civilized humanity, aligns with Allah's command in the Qur'an, Surah Ar-Rahman, verse 8, to uphold justice and refrain from cheating. The third principle, Indonesian unity, aligns with the Qur'an, Surah Al-Hujurat, verse 13, which also emphasizes that humans were created into nations so that they may know one another, not be enemies. The fourth principle, democracy guided by the wisdom of deliberation/representation, reflects the principle of shura, or deliberation, in Islam, as enshrined in Surah Ash-Shura, verse 38 of the Quran. The fifth principle, social justice for all Indonesians, aligns with Surah Al-Maidah, verse 8 of the Quran, which emphasizes that believers uphold the truth with justice, without being influenced by hatred, for justice is closer to piety.

The synergy between Pancasila and Islam is evident in their shared goals of prioritizing the welfare of the people and national harmony. Pancasila does not impose a particular religion, but rather allows religious values to thrive and flourish. In the Unitary State of the Republic of Indonesia, Islam plays a major role as the majority religion, contributing significantly to the formation of national character, social ethics, and national spirit. Furthermore, Pancasila serves as a unifying umbrella for the diversity of ethnicities, religions, and cultures in Indonesia. The implementation of Pancasila values, grounded in Islamic values, will produce a just, democratic, tolerant, and civilized society. Deliberation, social justice, unity, and respect for humanity will serve as a shared foundation for nation-building. Thus, Pancasila and Islam are not dichotomous, but rather complement each other in maintaining the integrity of the Unitary State of the Republic of Indonesia.

Therefore, this synergy needs to be continuously strengthened through education, public policy, and national practices grounded in noble values. When Muslims practice their religion while respecting diversity, and the state implements Pancasila with a spirit of justice, Indonesia's ideals as a nation that is *baldatun thayyibatun wa robbun ghafur* can be realized.

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