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Islamic Perspective on Pancasila Values Implementation in Human Rights Practices¹

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Abstract

The values contained in Pancasila are real representations of the scope of human rights (HAM) practice. In various views, human rights (HAM) are an absolute thing and need to be upheld for every human being, including in the view of Islam. Pancasila is the ideology of the Indonesian nation that has been agreed upon fairly and cannot be changed just because it follows current developments. This country, which has been contained in Human Rights (HAM) such as equality in the eyes of God Almighty (YME) and human attitudes in respecting other individuals, is an illustration that this country is a state of law. Meanwhile, one of the conditions for running a democracy is the protection of human rights (HAM), which is the main goal of a Pancasila democratic state. This study aims to describe the values of Pancasila in practice in the context of human rights (HAM) and from an Islamic point of view. The method used in this study uses a qualitative method. The results of this study explain that Pancasila is the philosophy of the Indonesian nation. It consists of the essential values for living in Indonesia. Protecting human rights is the goal and condition for democracy to work in Indonesia. Islam and Pancasila are not two contradictory ideas.

Keywords: Pancasila; Human Rights; Islam

Abstrak

Nilai-nilai yang terkandung dalam Pancasila adalah representasi nyata pada lingkup praktik Hak Asasi Manusia (HAM). Dalam berbagai pandangan, Hak Asasi Manusia (HAM) adalah hal yang mutlak dan perlu di junjung tinggi bagi setiap manusia, termasuk dalam pandangan Islam. Pancasila merupakan ideologi bangsa Indonesia yang telah disepakati secara adil dan tidak dapat berubah hanya karena mengikuti perkembangan yang berjalan. Pancasila yang telah termuat dalam Hak Asasi Manusia (HAM) seperti kesetaraan di mata Tuhan Yang Maha Esa (YME) dan sikap manusia dalam menghargai antar individu lainnya, menjadi gambaran bahwa negara ini adalah negara hukum. Sedangkan, syarat berjalannya demokrasi salah satunya adalah perlindungan Hak Asasi Manusia (HAM) yang dijadikan tujuan utama suatu negara demokrasi Pancasila. Penelitian ini bertujuan untuk mendeskripsikan nilai-nilai Pancasila dalam praktiknya pada konteks Hak Asasi Manusia (HAM) dan dari sudut pandang Islam. Metode yang digunakan dalam penelitian ini menggunakan metode kualitatif. Hasil penelitian ini memaparkan bahwa Pancasila adalah falsafah bangsa Indonesia. Itu terdiri dari nilai-nilai penting untuk hidup di Indonesia. Melindungi hak asasi manusia adalah tujuan dan syarat agar demokrasi dapat berjalan di Indonesia. Islam dan Pancasila bukanlah dua gagasan yang saling bertentangan.

Kata Kunci: Pancasila; Hak Asasi Manusia; Islam

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A. INTRODUCTION

The principles of Pancasila, often known as the ideals of Pancasila, are the basis of the state constitution of the Republic of Indonesia. The Pancasila values are ideas that are constructed and created within the scope of Pancasila and aspire to the country and state. These ideologies are incorporated in the values that are outlined in the Pancasila. When viewed within the framework of a nation and state, Pancasila takes on the role of either a worldview or a philosophy of life for that nation and state. The qualities of divinity, justice, appropriateness, harmony, unity, humanity, and mutual collaboration are the values that are included in Pancasila. These values are used within the framework of human rights.

Pancasila makes the most significant contribution to the ideals that an individual must uphold in their own life in order to attain their human rights (HAM). The assertion made by Puji (quoted in Saparina and Dewi, 2021) is that "The Pancasila upholds a number of principles, the most prominent of which are divinity, humanity, unity, democracy, and justice. Because the five principles that make up Pancasila are utilized, there is now a wider variety of possible values to apply. In a similar vein, there are a variety of applications for the Pancasila values. One method that can be used is the freedom of expression."³

Pancasila is the foundation of Indonesian law, and as such, it must play a role in the conduct and activities of every individual. This is because Pancasila is the source of law in Indonesia. As a result, Pancasila is not only used as the primary source in every aspect of law and legislation in Indonesia, but it is also used in that capacity. The realization of the value of Pancasila as a fundamental value in the state into the norm of state life is followed by the requirement that Pancasila be explained into the norm as a practice in state life. Afterwards, the value of Pancasila as a basic value in the state is realized into the norm. Both ethical standards and legal norms have been chosen as relevant norms for the purpose of providing an explanation of the fundamental principles underlying Pancasila. This is due to the fact that Pancasila becomes the moral code of behavior of people and administrators of a country when it is used as a foundation for the fundamental ideals of Pancasila, such as moral values.

Individuals will acquire the values of Pancasila, either directly or indirectly, if they have a strong understanding of human rights. The realization of human rights can also be viewed from the perspective of a religious tradition, such as Islam, for example. Islam is the religion that is followed by the majority of Indonesia's population, which was estimated to be 235.73 million as of the 31st of December, 2021. The information was provided by the Ministry of Home Affairs (MHA).⁴

Every religion in the world undoubtedly holds the same perspective on human rights, which is to say that every person possesses the right to human rights in accordance with the principles that are enshrined in the Pancasila in Indonesia.

³ Saparina, A. S., & Dewi, D. A. (2021). Implementasi Nilai-Nilai Pancasila Melalui Praktik Kebebasan Berpendapat di Indonesia. *Jurpis: Jurnal Pendidikan Ilmu Sosial*, 18(1), 49–62.

⁴ <https://dataindonesia.id/ragam/detail/sebanyak-869-penduduk-indonesia-beragama-islam>
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Therefore, according to the perspective of Islam, anyone is free to represent the values of Pancasila in whichever manner and through whatever means they see fit. According to Hamidi (in Aswandi & Roisah, 2019) "Literally meaning "rights" or "fundamental rights," human rights are something that every single person is born with. They are a present from God and because they are a component of us, they can never be taken away. In addition, acknowledging the worth and value of persons is one of the purposes of human rights. People are people, which is an accurate acknowledgment of the fact that individuals belong to the human species."⁵

Human Rights are formal juridical recognition and the culmination of the struggle of most human beings, and especially members of the United Nations (UN), to always be aware of, respect, and uphold human rights, and the dignity of the human person. For a turbulent history our species can be said to have been born with the Universal Declaration of Human Rights (UDHR) or the Universal Declaration of Human Rights (UDHR) in 1948.⁶

Concerning the Universal Declaration of Human Rights (UDHR), there is one member of the United Nations with the status of a Muslim country that did not agree with the UDHR at the meeting of the United Nations held in Paris in 1948. This country's name is Iran, and it is a member of the United Nations. The will of the United Nations, which is still there and wishes to position human rights within the framework of Islam, found the perfect time in the Cairo Declaration in 1990. This declaration was issued in 1990. The Cairo Declaration (DK) is connected to Human Rights (HAM), and from an Islamic perspective, the Cairo Declaration is more influenced by the Universal Declaration of Human Rights than the other way around.

This should motivate researchers to clarify how, in the context of human rights in Indonesia, the ideals contained in Pancasila are perceived from the perspective of Islam. Is the implementation of the Pancasila ideals compatible with the worldview of a religion, particularly Islam? And whether or not the fulfillment of an individual's rights and obligations is capable of protecting the values of Pancasila for the Indonesian country as a whole.

B. METHODS

In this investigation, a qualitative research paradigm is utilized to provide a description of the events in a way that is coherent and consistent with one another. The purpose of this research is to investigate the meaning that can be derived from the actions of individuals. This study focuses on how other religions, particularly Islam, interpret the principles that are outlined in the Pancasila, as well as how those values are reflected in human rights. A literature review of academic books and journals that include the findings of research and conceptual studies was carried out by the writers of

⁵ Aswandi, B., & Roisah, K. (2019). Negara Hukum Dan Demokrasi Pancasila Dalam Kaitannya Dengan Hak Asasi Manusia (HAM). *Jurnal Pembangunan Hukum Indonesia*, 1(1), 128-145.

⁶ Paul S. Baut dan Benny Harman K, *Kompilasi Deklarasi Hak Asasi Manusia* (Jakarta: Yayasan Lembaga Hukum Indonesia, 1988), hal.3.

this study as part of this investigation. When using qualitative research approaches, qualitative data is typically gathered through in-depth talks, interviews, observations, and documentation.

C. RESULTS AND DISCUSSION

1. Pancasila, Human Rights, and Religion

The study of the relationship between religion and the state is inextricably linked to the discussion of the Indonesian state, which is founded on Pancasila and is home to a number of different religions. Religion and the state are two fundamental aspects that are still the subject of ongoing dispute. The reason for this is that science, philosophy, and theology have all spent a significant amount of time considering this topic. This is as a result of the fact that both religion and state hold a significant amount of significance for human existence. In point of fact, it is not uncommon for the two to have an effect on one another; religion is frequently co-opted by politics, and vice versa.

There is a connection between Pancasila and Human Rights in the sense that Pancasila serves as the foundation of the state and the origin of all laws. According to the Constitution of the Republic of Indonesia from 1945, Pancasila serves as the highest legal basis for Indonesian laws and regulations. This is because it is written into the document. Protecting human rights is one of the requirements that must be satisfied for Indonesia's legal system to be considered a Rechtsstaat. The other three requirements are: The other three prerequisites are as follows: (1) a nation that abides by its laws and constitution at all times. (2) The accountability mechanism for every policy and action taken by the authorities is regulated by the state on behalf of the state. (3) A nation that has judicial and state administrative courts that are free from outside influence.

According to Mohammad Hatta, Pancasila is the most important principle that sheds light on the other four precepts that are included in the first principle, which is the belief in one god. It also offers an ethical foundation for these precepts. According to Bung Hatta, Pancasila may be broken down into two primary categories: the moral and the political. The belief that there is only one God is central to moral foundations, whereas the other four tenets listed above are central to political fundamentals. When viewed through the lens of Islam, the remaining four tenets of Pancasila are seen as the natural consequence of religious practice and a consciousness of there being only one God.⁷ According to the terminology of Islam, the first precept rules the relationship between man and God, which is also known as "habl min Allah."⁸ In contrast, the other four precepts manage the interaction between humans, which is also known as "habl min al-naas."⁹

⁷ Maryono, M. Bung Hatta, Proklamator, Ilmuwan, Penulis dan Karya-Karyanya: Sebuah Analisis Bio-Bibliometrik. *Berkala Ilmu Perpustakaan dan Informasi*, 11(2), 24-35.

⁸ Nurcholish, M. (1999). *Cita-Cita Politik Islam Era Reformasi*. Jakarta: Paramadina.

⁹ Ruslan, I. (2015). *Negara Madani Aktualisasi Nilai-Nilai Pancasila Dalam Kehidupan Berbangsa Dan Bernegara*. SUKA-Press.

2. The Relationship between Pancasila Values and Human Rights

The founders of the state held the rule of law, also known as Rechtsstaat or The Rule of Law, as the pinnacle of their aspirations and objectives. The concept of a rule of law is reflected in the Constitution of the Republic of Indonesia from 1945 (UUD NRI 1945), which specifies in Article 1 paragraph 3 that "the State of Indonesia is a State of Law." In accordance with the stipulations that can be found in paragraph 4 of Article 28I of the Constitution of the Republic of Indonesia from 1945, in order for there to be a functioning legal system in Indonesia, the state is required to protect, promote, uphold, and fulfill human rights. Act Relating to Human Rights. (Kif Aminanto, 2018: 98-102).¹⁰

When it comes to enforcing human rights, it is in everyone's best interest to involve as many parties as possible, as this is how the principles of Pancasila and the constitution are supposed to be carried out. It is said in the Pancasila human rights statement that God Almighty created humanity with two sides: individuality (personality) and sociality. These two sides are described as follows: (society). Therefore, everyone's freedom is constrained in some way by the rights of other people. This entails that each and every person is accountable for recognizing and honoring the human rights of other people. This dedication extends to all groups as well, including the state and government, and it is especially important in Indonesia. According to Soekarno, the Indonesian people view the Pancasila philosophy as a foundation for family life because it was initially presented to the community as the philosophical basis of the Unitary State of the Republic of Indonesia, which will eventually be created, and human life that will be based on the Pancasila philosophy.

One of the features of human rights is that they are universal, which implies that they apply to all human beings regardless of their ethnicity, religion, race, or other group backgrounds. Other qualities of human rights include: As a result, the state has a responsibility to safeguard human rights for all of its inhabitants in an equal and non-discriminatory manner. Pancasila, the official ideology of Indonesia, serves as the foundation for the country's commitment to safeguarding human rights. Pancasila achieves a state of synergy with the ideals that it upholds when it comes to ensuring that human rights are protected in Indonesia. These principles include:

1. Values related to the basic nature of the five precepts of Pancasila. All cultures share a common set of ideals, goals, and values.
2. The values that are an extension of the ideals of Pancasila are known as "instrumental values". Thus, the five precepts of Pancasila can be practiced with the help of instrumental values that serve as guidelines. Constitutional provisions, such as local laws and regulations, which guarantee the existence of human rights provide an example of the most basic instrumental value.

¹⁰ Aminanto, K. (2018). Bunga Rampai Hukum: Supremasi Hukum, Hak Cipta. Human Right, Integritas.

3. Practical values are values that can be practiced in everyday life and achieve measurable results. The implementation of human rights demands that fundamental and instrumental values are used by every citizen in everyday life.

Pancasila is a philosophical philosophy as well as common platforms or words that are held by the people of Indonesia. It has a position in upholding human rights and is the major center. Pancasila also has a position in upholding human rights. The three levels of value – the ideal, the helpful, and the practical – should not be separated in any way; in fact, they cannot be split at all. The fulfillment of the Pancasila values is the most significant thing, particularly in terms of practical values, which are defined as the realization of ideal and instrumental values in day-to-day life, specifically in the orderly functioning of society, nation, and state. Therefore, the level of success that can be achieved in defending human rights is directly proportional to the degree to which individuals can successfully apply the principles of Pancasila to their own personal lives.

3. The Relationship between Pancasila Values and Islam

If we talk about the values of Pancasila that are used as a social contract for religious people and as the basis for community development in Indonesia, we can say that all of the rules in Pancasila have contract values for the Indonesian people and can be used as the basis for the formation of civil society in Indonesia. If we talk about the values of Pancasila that are used as a social contract for religious people and as the basis for community development in Indonesia. This is an agreement or a contract that has already been made between the persons who founded the country. One more point to consider is that the situations, circumstances, and attitude of the people in Indonesia are in line with the principles that are enshrined in the regulations.

In Rohman (2011), Ali Syahbana is quoted as saying, "If we go back into history, we realize that Pancasila was not just formed by leaders at the national level." KH. Wahid Hasyim, a member of the NU circles, and other academics from Muhammadiyah were among the individuals who contributed to the formation of the basis of the state. There is no doubt that the presence of these academics has colored and influenced the development of Islamic Pancasila, which reflects the beauty of Islamic teachings *lil'alam* rather than being far from and without Islamic principles. Each of the tenets that make up the Pancasila outlines and illustrates one of the core tenets of the Islamic faith, which are as follows:¹¹

First: God Almighty

Belief in One Supreme God, the first of the Five Precepts, is presented here as an alternative to the establishment of religion. As long as their faith is acknowledged by the government, those who adhere to religions other than Judaism or Christianity are afforded protection under the first precept. Building an independent Indonesia is not

¹¹ Rohman, M. S. (2013). Kandungan Nilai-Nilai Syariat Islam Dalam Pancasila. *Millah: Jurnal Studi Agama*, 205-216.

predicated on religious tolerance; rather, it is predicated on God Almighty, who granted Indonesia its independence.

The teachings of Islam paint a realistic image, which includes the belief in the one and only God, which can be acknowledged either directly or indirectly. In Islam, there is only one God, and no one can compete with or be equal to Him. According to the first of the five precepts, Indonesia is not a nation that emphasizes a single religion, but rather views religion as a significant value that ought to be supported in the everyday life of both the nation and the state. Those who live in a nation that is predicated on a certain religion have a high-minded worldview that, so long as they continue to follow the precepts of their faith, leads them to always act in an honorable manner. Indonesia is not a religious country in which the religion of the majority is recognized as the state religion, nor is it a secular country in which the practice of religion is prohibited in the government. But this is not the case in a nation that has strong religious convictions and uses its faith as a guiding principle in political and social institutions.

Second: Just and Civilized Humanity

The second principle, Just and Civilized Humanity, demonstrates that the people of Indonesia respect and value the rights that come with being a person. If the first principle describes how individuals relate to God, the second precept describes how individuals relate to one another. The concept of "hablum min an-nass" (relationships between humans) is mutual respect as a God-created cultured creature. As God-made people, we all share the same rights and duties. This implies that there should be no differences between individuals.

The second precept of Pancasila, the value of humanity, shows knowledge of respect for the boundaries of human values without distinction of ethnicity, religion, nation, or state. Humanity transcends national boundaries; it requires conscious attention to human ideals. Human values reject chauvinism, which promotes the truth of oneself over the truth of others. This respect for humans requires an impartial attitude towards human behavior. Fair to himself and other humans, because God's nature is fair. The following precepts are based on the precepts of the One Supreme Godhead. This means that the value of Islamic monotheism is reflected in the precepts of Pancasila. In the context of a just and civilized society, Islam also includes its basic values, such as the nature of justice, which is the most important thing about Allah SWT. What should people try to emulate? Civilized nature is the opposite of tyrannical nature.

Third: Indonesian Unity

The third precept, namely the Unity of Indonesia which means not only in a narrow sense, but also in a broad sense that all its people live in the same territory, namely the state of Indonesia. In Islamic teachings, the idea of unity includes both Ukhuwah Islamiyah (unity among Muslims) and Ukhuwah Insaniyah (unity among all people) (unity as fellow human beings). The two ideas must go hand in hand to create a society that is not divided or at odds because of differences in religion, race, or ethnicity.

Children in Indonesia share a sense of national pride because their parents have instilled in them a sense of a common destiny. The national philosophy is founded on the premise that religious toleration and peace are of the utmost importance. People in Indonesia have diverse cultural backgrounds and religious traditions. Due to the country's vast cultural diversity, it became evident that all religious groups in Indonesia must coexist in order to flourish. This understanding of shared needs and interests does not result in the devastation and slaughter of one another. Additional devastation would result in the extinction of Indonesian civilization. Disputes erupted as a result of the heightened sense of ethnicity and religious feelings, which ultimately trumped the idea of divinity. As a coherent element of a huge nation, Muslims in Indonesia utilize Islamic teachings to comprehend the presence of national consciousness. If the beneficial teachings of Islam are highlighted, the Muslim population of Indonesia will no longer wish to harm one another. As a varied culture, every region of the United States is aware that every issue must be resolved via dialogue, not by putting the needs of groups or people first. Due to the importance of adhering to the Qur'anic principles of deliberation, the people's consultation is the ideological foundation of the fourth Pancasila principle.

Fourth: Democracy Led by Wisdom in Deliberation/Representation

It is emphasized in the fourth commandment, which is called "Democracy Led by Wisdom of Wisdom in Deliberation/Representation," how essential it is to base one's life decisions on actual thinking that are congruent with the moral principles that are taught by Islam. Thinking about a problem is the most effective strategy for finding a solution to that problem. Conversation is the most effective tool for resolving a problem in which all parties are placed on an equal footing and no distinctions are made. The conclusion of the discussion is also a consensus that both parties must abide by in good faith in order for the agreement to be valid. In Islam, contemplating potential solutions to a problem before taking any action is known as *syuura* (consultation). Because Islam is a religion that sets a premium on the welfare of its adherents, it places a significant emphasis on communicating with one another and collaborating in order to accomplish anything. Cooperation and helping one another out is highly valued in Islam, and the Prophet Muhammad SAW served as a prime example of this value. Even if they are the ones who communicate with their friends the most frequently, it is crucial to ask friends to talk to their friends when there is a great deal of fighting going on.

Islam exerts a deliberate influence on the ideological ideals of the nation through a process designed to answer every difficulty that the Indonesian nation faces. The extent of the damage that is caused can be mitigated to some degree by prioritizing the use of common sense and the process of conversation over the use of violence. The will of the people bears weight in democratic decision-making processes, but so does respect for the rule of law. Due to the fact that Islamic ideals are constrained by the authority of the rule of law, democracy is considered to be an absolute in Islam. The concept of the rule of law entails obligatory adherence to the law on the part of both the governing body and the governed population. This is the fundamental tenet upon which Islamic democracies are founded. When it comes to the law and the individuals who are

responsible for it, there is nothing that can escape the grasp of the law. Because a person's previously unrestricted freedom is curtailed by the law, the law itself is regarded as the most authoritative authority.

Fifth: Social Justice for All Indonesian People

The fifth and final tenet is that there must be social justice for all Indonesian people. Each of the tenets of the Pancasila, known as precepts, is imbued with Islamic principles and values. One example of this is the fifth precept, which mandates that the state be administered in an equitable manner. This is justice that can be experienced by all individuals in Indonesia, regardless of their religion or race or any other factor. There are a lot of different perspectives on how to treat both oneself and other people fairly in Islam. As a faith that preaches "justice for all" (*rahmatan lil alamin*), the primary objective of Islam is to see to it that justice is upheld in every facet of human existence. Therefore, Muslims are obligated by Islam to always act in a way that is just, to steer clear of conflict and hatred, and to work toward establishing a social order that is effective. The Islamic concept of justice is really reflected in the fifth precept, which centers on social justice as its primary concern.

Social justice in Indonesia is about ensuring that everyone gets the help they need, and Islam says that a just society is the best way to live. In Islam, the goal of creating justice is to make society just. Islam does not agree with the idea of capitalism, which places wealth only in the hands of those who have capital. Islam is a just religion because social justice is the nature of God, and doing right will bring every Muslim closer to God.

The concept of social justice in Islam is distinct from the concept of social justice in socialist societies. The concept of God Almighty, often known as Allah SWT, serves as the foundation for social justice in Islam. As the one who created everything, He did it with the welfare of humanity in mind. Everyone has the right to receive the things that God has bestowed upon His creation, which includes wealth, which is seen as a gift from the Almighty. If Islamic social justice is based on the fifth principle of Pancasila and the first principle of Pancasila (*tawhid*), then as a nation we believe that the wealth we have is a gift from God Almighty, and that every Indonesian citizen should be able to feel the wealth of the country. This is because Islamic social justice is based on the first and fifth principles of Pancasila.

4. Human Rights in Islamic Perspective

In Islam, human rights are defined as basic rights given by Allah SWT to everyone. Human rights in Islam have the following characteristics: (1) based on what God has commanded us (theocentric); (2) not absolute because it is limited by respect for the freedom and interests of others; (3) responsibilities and rights are not separate; (4) there is a balance between individual rights and public rights.

The religion of Islam acknowledges the concept of human rights, which is predicated on the principle that all individuals are created equal and ought to be treated with respect. Both the Qur'an and the Hadith contain directives that explain what exactly constitutes human rights. There are eighty verses in the Qur'an that discuss life, how to maintain life, and how to get the things you need to live. These verses cover a variety of topics, including how to get the things you need to live. 150 verses explaining the creation of the world and how everything in it is identical to everything else. There are 320 verses in the Qur'an that discuss how to feel injustice and wrongdoers, and there are 50 verses that exhort people to do what is right. The majority of the Qur'an focuses on how to feel injustice. There are ten verses that discuss how people should not be coerced to ensure that they are free to think, believe, and utter whatever they choose.

The objectives of Islamic law (maqoshid al-Syaria'at) are summarized in Dharuriyyatul Khamsah (five basic principles) that must be held and upheld by everyone, namely: (1) Hifzud ad-Diin (Religious Protection), (2) Hifzu An-Nafs (Protection of the Soul), (3) Hifzul Aqli (Maintaining Intellect), (4) Hifzu An Nasl (Protecting Descendants), (5) Hifzul Maal (Maintaining Wealth).

D. CONCLUSION

Pancasila is the national ideology of Indonesia, and it encapsulates a number of core ideals that are essential to the functioning of the nation. Because Pancasila is the source of law and has also encompassed all elements of national and state life, human rights have a tight link with Pancasila. This is because Pancasila has covered all parts of national and state life. Protecting human rights is both the end objective of Indonesia's Pancasila democracy and a necessary condition for the democracy there to function properly. Whereas in a Pancasila democracy, acknowledgment and respect for human rights takes the shape of the principle of equality for all Indonesian people, a balance of rights and obligations, responsible freedom, and justice for everyone.

As the philosophy of the nation and state of Indonesia, Pancasila is not just the outcome of reflection or thought on the part of an individual or group of individuals, as is the case with other ideologies found across the world. Pancasila, on the other hand, is founded on the traditions, cultural values, and religious beliefs that have become ingrained in the way of life of the Indonesian people before the nation of Indonesia was ever established. In other words, the substance that constitutes Pancasila is comprised of the concepts that are held by the people of Indonesia.

The concepts of Islam and Pancasila are not incompatible with one another. Islam is a comprehensive way of life that upholds principles that are important to God, individuals, and society. The Pancasila is a group of principles that are derived from the Islamic treasures. Although Islam is not the same thing as Pancasila, its ideals have been incorporated into Pancasila, which is the foundational tenet of Indonesian philosophy up until this point.

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