

Pancasila as a Paradigm in Inter-Religious Life in Indonesia

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Abstract - The focus of the study in this article is about Pancasila as a paradigm in inter-religious life. This paper moves from the social phenomena of post-reform statehood which still cause horizontal conflict in the community. Exalting this conflict uses religion as its basis. From the study in this paper, it can be seen that the basic values and philosophies contained in Pancasila actually already contain the paradigm of humane thinking. The content contained in the principles and teaching values of Pancasila requires that citizens always live in harmony and respect each other among religious adherents, so that Indonesian people will be able to realize even though different religions and beliefs, but united in unity and unity as enshrined in the principle of unity Indonesia, in order to achieve the glory of the nation and state. From this study it can also be seen that a deeper study is needed to embody the values of Pancasila as a paradigm of harmony.

Keywords: juridical basis, national law development, pancasila, philosophical basis

INTRODUCTION

Pancasila as the basis of the state philosophy of the Republic of Indonesia, there are several things that need to be related to the history of Indonesia before the process of formulating Pancasila as the basis of the state. This is related to the work struggle in maintaining the existence of the Indonesian nation. As for the kingdoms and their periods of revival, such as the kingdoms of Kutai, Sri Wijaya, Majapahit, and the period of the revival of Indonesia, Pancasila which has become the basis of the Indonesian nation state until now has undergone a long journey, in that case the span of many things or events occurred to accompany the journey of Pancasila, so that Pancasila stands as it is today in front of all Indonesian people. Starting from the first incident when Pancasila was initiated, it turned out that there were many internal conflicts from its originators. Even now, in the era of reform and globalization, Pancasila is still hotly debated by many educated circles, especially political circles and students. Most of the parties who discuss the Pancasila issue are about the initial origins of Pancasila regarding the first precepts. Indeed, from the early history of the development of the Indonesian nation, we can see that the community component is formed from two major groups, namely religious groups, in this case dominated by Islamic groups and religious groups. is a nationalist group both groups played a major role in making the basic design of our country. So, after much discussion about the meaning of Pancasila as the basis of the State, this is made as a record of the journey of Pancasila from the era of cruelty, so that we always do not forget the history of the formation of Pancasila as the basis of the state, and can also be used as a mediator for those who have various opinions about the basis of the state so that we can in the future stay like our motto, namely "Bhinneka Tunggal Ika". moreover this is in its application in our lives, including in the environment around us.

RESULT AND DISCUSSION

Pancasila is the foundation of the Indonesian state. Therefore, we must know the meaning and significance of each of the precepts of Pancasila. For example, the meaning and significance of the first precepts of Pancasila,

Belief in One God. In essence, God is the most important thing in Indonesia. As the basis of the state, we must also apply Pancasila in everyday life

It has been stated in Pancasila which provides the basic values for the people of the Indonesian nation to live peacefully in religious life in this beloved Indonesia. In accordance with the contents of the first Pancasila precept which reads "God Almighty" which is symbolized by the star in our state institution, namely Garuda Pancasila. We as humans are obliged to worship God Almighty in the territory of the country where they are located. Therefore, in Pancasila, the values contained in the first and second precepts are stated which reads "God Almighty" and "Just and Civilized Humanity". The meaning of the first principle of Pancasila is that we as humans must believe in the one and only God in accordance with our respective beliefs according to a just and civilized human basis. Who respect each other, respect each other.

So from the second principle of Pancasila, namely, we as humans must respect each other's humans because each of us humans are creatures created by God who have the highest degree. We as Indonesian citizens should practice Pancasila as part of the life of society and the state. Because Pancasila contains the values of life, we must participate in building the Republic of Indonesia so that peace is created in accordance with our motto from the past, namely "Bhinneka Tunggal Ika" as Indonesian citizens, we must have a very high tolerance attitude, mutual respect for each other. people, not disturbing other people while worshiping, respecting each other, helping each other, the most important thing is that our principles do not waver when we are with people who have different beliefs with us. The life of the multicultural Indonesian religious community can be a potential as well as a challenge that has both positive and negative impacts on the life of diversity. The number of people who adhere to different religions, this makes the religious teachings carried out by their respective people increasingly religious. Basically all religions have one goal, which is to direct their people to always be on the right path and live and love each other. An inclusive view and universal understanding of religious communities are needed in viewing the teachings of other religions. Effective communication is needed in discussing issues regarding religion and how one can be religious. Communication is important in building a harmonious relationship between religious communities. So it is necessary to understand the five human values which consist of:

1. Truth
2. Right action / good behavior (right action)
3. Peace
4. Love (love)
5. Do not kill (non-violence)

This human value really needs to be applied by every religious community in living life in order to create peace, peace, and foster a close sense of brotherhood. Key words: five human values, multicultural, communication, and diversity.

1. According to Nurcholish Madjid, religious pluralism is one of the leading figures in Indonesia that focuses on religious pluralism. In the context of Indonesia, there are six recognized religions, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Konguchu. Seeing that there are many religions in Indonesia, Madjid calls for recognizing their existence and being tolerant. There are three madjid thoughts about religious pluralism, namely religious pluralism is an understanding that recognizes the existence of other religions that are mature in facing the diversity of tolerance and competing in goodness.
2. That the idea of nurcholish Madjid religious pluralism is a religious principle that recognizes freedom of religion, lives with risks that will be borne by each believer, lives with risks that will be borne by each believer.
3. The concept of Nurcholish Madjid's thought is a da'wah that is openly dialogical, tolerant and upholds human values which is also a feature of Nurcholish Madjid's thinking to realize a Hanip and rahmatan lilalamin Islam.

The causes of violence and discrimination among religious people in Indonesia. Because the difference in understanding in values becomes a conflict in religious communities. Namely the obligations that are obligated by their religion, the ideal ideal regarding the certainty of the rights of religious people to understand the teachings and views, various different reasons. Differences in doctrine, differences in ethnicity and race of religious adherents, cultural differences, and differences in the majority and minorities are factors for the

emergence of conflicts between religious communities. The lack of the role of government and state apparatus in conflict situations between religious communities which is an opportunity for certain pro-factor parties. The function of the government and the community itself is to be able to resolve violence and discrimination between religious communities, where the government carries out major socialization of the community

CONCLUSION

The content contained in the points and teaching values of Pancasila requires that citizens always live in harmony and mutual respect between religious adherents, so that the Indonesian people will be able to realize even though they have different religions and beliefs, but unite in unity and integrity as stated in the precepts of unity. Indonesia, in order to achieve the glory of the nation and state.

lack of role of government and state apparatus in inter-religious conflict situations which is an opportunity for certain pro-factor parties. Functions of the government and the community itself are capable of resolving violence and discrimination between religious communities, where the government conducts major outreach to the community regarding the rules that form the basis harmony between religious communities in the Pancasila of the 1945 Constitution by dialogue and deliberation with the community, and linking the prevention of violence and discrimination with the sanctions contained in the Criminal Code.

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