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The Value System of *Pancasila* and Islam and Their Implementation in Sharia Economics in Indonesia: A Conceptual-Qualitative Approach

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Abstract

This article makes an attempt to explain how Pancasila and Islam contribute to each other in the life of the state and strengthen the unitary state of the Republic of Indonesia (NKRI). Undoubtedly, the vast majority of the country's Muslims played a significant role in freeing the land from the colonial rule of other countries, laying the groundwork for the nation's future autonomy by forming the ideology and foundation of the state on the principles of Pancasila, and achieving these goals. The adoption of a law that governs sharia financial institutions and sharia non-banking institutions is compelling evidence that Islam and its teachings have made significant contributions to the improvement of the state of the Indonesian economy. At the same time, the Pancasila economic system is strengthened by the adoption of this law.

Keywords: Pancasila, Islam, Sharia Economics, Value System

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Abstrak

Artikel ini berusaha menjelaskan bagaimana Pancasila dan Islam saling berkontribusi dalam kehidupan bernegara dan memperkuat Negara Kesatuan Republik Indonesia (NKRI). Tidak diragukan lagi, sebagian besar umat Islam di negara ini memainkan peran penting dalam membebaskan tanah dari kekuasaan kolonial negara lain, meletakkan dasar bagi otonomi bangsa di masa depan dengan membentuk ideologi dan fondasi negara pada prinsip-prinsip Pancasila, dan mencapai tujuan-tujuan ini. Pengadopsian undang-undang yang mengatur lembaga keuangan syariah dan lembaga non-perbankan syariah merupakan bukti kuat bahwa Islam dan ajarannya telah memberikan kontribusi yang signifikan bagi perbaikan keadaan ekonomi Indonesia. Pada saat yang sama, sistem ekonomi Pancasila diperkuat dengan diadopsinya undang-undang ini.

Kata Kunci: Pancasila, Islam, Ekonomi Syariah, Sistem Nilai

A. INTRODUCTION

Every country has its national ideology, including Indonesia. Since the independence of the Republic of Indonesia (RI) in 1945, Indonesia, which has agreed on 5 (five) precepts which are the formulation of M. Yamin, Ir. Soekarno, and M. Soepomo was officially crowned on August 18, 1945, after the text of the Proclamation was read by Ir. Soekarno and Bung Hatta as Pancasila became the official ideology of the Indonesian state which was later on June 1, 1945, by President Jokowi as the birthday of Pancasila.

A special gift from all Indonesian people, especially citizens of Muslim-majority countries, agreed that with the 5 (five) precepts (Prasojo, Prakoso & Mansyah, 2021) which is familiarly called Pancasila, it is final and cannot be contested anymore to become the ideology, basis of the state and philosophy of life for all Indonesian citizens. It is the source of all sources of law in Indonesia (Anshori, 1997; Abdullah & Wijaya 2020; Marzuki, Roswita, & Sitompul, 2020). Pancasila, which is an agreement as a result of the Jakarta Charter, brings great wisdom for the continuity of the life of the nation and state from time to time.

The formulation of Pancasila which consists of only 5 (five) precepts is full of values (Elihami, 2021; Sugiati, Nur & Anwar, 2021) such as; religiosity, nationalism, unity, nationality, a just and civilized economy become the glue for the nation in which the singular diversity is the basis for forming the character building of the nation and state. Indriati (2020) even dares to equate the formulation of Pancasila as Immanuel Kant, a leading philosopher who formulated three important elements in philosophy, namely ontological, epistemological, and axiological. And, Pancasila also contains that dimension. This is the basis of Pancasila as a philosophical foundation and even a system.

Pancasila is also referred to as an ideology that unites religious diversity into one view of the unity of God (Septyanun & Yuliani (2020). The first precept in Pancasila, for Muslims who are the majority people and in history since the national movement in 1900 became the first magnet (born SDI in 1999). 1905, Anshori 1997) and at the forefront of realizing the independence of the Republic of Indonesia before other movements were born, presented the Jakarta and NKRI Charter (Anshori, 1997) as a model for the unity of the nation and the state to inspire other precepts.

From the first precepts of Pancasila which are full of religion, it is not surprising that Indonesia later adopted many Islamic laws which were set to become national law (Abdullah & Wijaya 2020), such as marriage law, inheritance law, and even Islamic law in the economic field which was implemented with the birth of the Law Sharia Banking in 2008 as an economic system in Indonesia. Islamic economics is an embodiment of Islamic teachings which contain elements of social responsibility, moderate, tolerant, egalitarian, freedom of activity by sharia can be used as the basis for the development of the Pancasila economy and of course the establishment of Islamic economic regulations in Indonesia (Saputri, 2020; Septyanun & Yuliani, 2020; Subaidi, 2020).

Pancasila means 5 (five) precepts whose values must be implemented in the life of the nation and state. According to Amarini (2020) that the values contained in Pancasila

that must be implemented are 1) the value of God Almighty, 2) the value of humanity, 3) the value of unity, 4) the value of people's sovereignty, and 5) the value of social justice.

The elaboration of the values of Pancasila as determined by the MPR Number II/MPR/1978 which is also referred to as the items contained in the Ekaprasetya Pancakarsa can be tabulated as follows:

Table 1. The Values and Points of Pancasila

| Precept | Values | Points |
|---------|---|--|
| 1 | Belief in the one and only God | <ol style="list-style-type: none"> 1. Believing and piety to God Almighty following their respective religions and beliefs according to the basis of just and civilized humanity. 2. Respectfully respect and cooperate between adherents of religions & adherents of different beliefs so that harmony is fostered. 3. Mutual respect - respect for the freedom to worship according to their religion and belief. 4. Do not impose religion and belief on others. |
| 2 | Just and civilized humanity | <ol style="list-style-type: none"> 1. Recognizing equality, equal rights and equal obligations between fellow human beings. 2. To love one another. 3. Develop an attitude of tolerance. 4. Not arbitrarily towards others. 5. Upholding human values. 6. Likes to do humanitarian activities. 7. Dare to defend truth and justice. 8. The Indonesian nation feels itself as part of all human beings, therefore develop an attitude of respect and cooperation with other nations. |
| 3 | The unity of Indonesia | <ol style="list-style-type: none"> 1. Placing the unity, unity, interests, and safety of the nation and state above personal or group interests. 2. Willing to sacrifice for the interests of the nation and state. 3. Love the Motherland and Nation. 4. Proud to be an Indonesian Nation and to be Indonesian. 5. Promote association for the sake of national unity and integrity with <i>Bhinneka Tunggal Ika</i>. |
| 4 | Democracy Led by Wisdom in Deliberation / Representatives | <ol style="list-style-type: none"> 1. Prioritizing the interests of the State and society. 2. Do not impose your will on others. 3. Prioritizing deliberation in making decisions for the common good. 4. Deliberations to reach consensus are filled with the spirit of kinship. 5. In good faith and a sense of responsibility to accept and implement the results of the deliberation. 6. Deliberations are conducted with common sense and by a noble conscience. 7. Decisions taken must be morally accountable to God Almighty, uphold human dignity and values as well as truth and justice. |

| Precept | Values | Points |
|---------|--|--|
| 5 | Social justice for all the people of Indonesia | <ol style="list-style-type: none"> 1. Develop noble deeds that reflect the attitude and atmosphere of kinship and cooperation. 2. Be fair. 3. Maintain a balance between rights and obligations. 4. Respect the rights of others. 5. Likes to help others. 6. Avoid extortion towards others. 7. Not extravagant. 8. Not a luxurious lifestyle. 9. Do not commit acts that are detrimental to the public interest. 10. Likes to work hard. 11. Appreciate the work of others. 12. Together we strive to achieve equitable progress and social justice. |

Source: TAP MPR No. II/MPR/1978

From the table above, it can be said that Pancasila is 1) the state's view of life and philosophy, 2) the main tool in developing Indonesian nationalism, 3) the basis of the state. Pancasila contains noble values in its principles, both seen from each precept and a single unit. The unity of the five principles that bind strongly as described above. Pancasila with principles that can synergize state power and crystallize into real behaviour that spreads (centrifugal). Pancasila as the basis and its philosophical values become a source of knowledge (Aulia, Sugito, Hasmika, 2021).

Therefore, Pancasila must be able to provide solutions to all the problems faced by the Indonesian nation, while still adhering to its values. And, Pancasila is expected to be internalized, inspiring its citizens to remain united in a single diversity. (Aulia, Sugito, Hasmika, 2021). Besides Pancasila extracted from local wisdom, Pancasila and its values also contain both domestic and international civilizations (Brata, Mahatmaharti, Istianingrum, Hasanudin & Hadi, 2020).

The Islamic economy in Indonesia, which has an ideology and is based on Pancasila, not religion (Indriati, 2020), shows potential in its development and contributes greatly to the economic welfare of the people. The sharia economic system has also penetrated the real sector with the presence of several types of sharia businesses which include halal food and medicine, Islamic clothing, sharia transportation, and even sharia tourism and hotels. Pratama, Disemadi & Prananingtyas (2019) in their research confirms that sharia economic growth is marked by the proliferation of sharia-based financial institutions, such as; Sharia Banking, Sharia Credit, and Sharia Non-Bank Financial Industry (IKNB). Furthermore, they acknowledge that the position of Islamic economic law in the Indonesian legal system is no longer only due to historical demands and a Muslim-majority population (Indriati, 2020), but the needs of the wider community. Sharia economic law is felt to be fair so that it can guard the welfare of the people which the Indonesian nation aspires to as the spirit of the 1945 Jakarta Charter.



The Indonesian nation is based on the ideology and philosophy of Pancasila as contained in its legislation, especially Article 33 which adheres to the principle of kinship (ta'awun) in the economy by Islamic law. Because, Islam is a complete teaching, which emphasizes the values of God, as well as humanity and society, (Haryono et al., 2021). Islam is a source of norms and moral values, while Pancasila is a forum for carrying out Islamic values in life for the majority community in Indonesia (Yuliasih, Najmulmunir & Suharyat, 2019; Jatmiko, Paramitha & Sudjarwanto, 2020). Carrying out the values of Islamic teachings for its adherents is a form of fostering the implementation of religion which is greatly facilitated by the Pancasila state, (Unti & Lilik, 2019). So running the teachings of Islam and its values is a command and under the principles and values of Pancasila itself.

This article uses a conceptual-qualitative approach (Rosidah, 2020), and a descriptive analysis method through a literature review (Adha, 2020) which is referred to from reputable journals both nationally and internationally, especially those indexed by Sinta and Scopus.

B. DISCUSSIONS

1. Pancasila and its Implementation in Indonesia

Indonesia is a country with a population of more than 270 million, and the majority of Muslims along with other communities are bound by Pancasila and the 1945 Constitution which was enacted on 5 July 1959 as a result of a Presidential Decree as well as a reminder of the importance of the Unitary State of the Republic of Indonesia (NKRI) which is always echoed by M. Natsir (Anshori, 1997).

Pancasila, its values and points since the stipulation of MPR Number II/MPR/1978 until the fall of the New Order have not yet been seen as being used as the basis for living as a nation and state for Indonesian citizens and people. Moreover, after the reformation until now, the life of the nation and state seems to have lost its way, democracy which has always been echoed honestly has not been able to materialize what a real democratic state looks like even though the Old Order has been "deified" until now, while Pancasila as an ideology, the basis of the state and the philosophy of the nation has never realized what the real Pancasila state looks like.

In Aziz and Rana's research (2020), it was found that the values of Pancasila have almost faded during the life of the nation and state, both in the political, social, religious and economic fields. Because in the political aspect, the leadership embodied in the People's Precepts led by wisdom in deliberation has not materialized. The principle of deliberation has been replaced by a form of democracy, although this of course requires a meeting and a long discussion. In the social field, the principle of kinship, cooperation, tepo-seliro which is the pillar of local wisdom has been replaced by individualism, hedonism, and materialism.

Religious behaviour with the belief in one God is pawned with terrorist behaviour, exclusivism, intolerance, westernization, liberalization, and the like, as well as the

economic field that is based on social justice for all Indonesian people, dominated by capitalistic conglomerates that only enjoy the wealth of the national economy by the people of Indonesia. a handful of people through regulatory or other alignments. Even though a Pancasila Ideology Fostering Body (BPIP) has now been established in the era of President Jokowi, there is no movement and what format to realize Pancasila and its values that can be used as guidelines for the life of the nation and state on the earth of Pancasila. A controversial and counter-productive idea emerged, by changing and reducing the precepts of Pancasila, even the idea of One Godhead, it is said that it will be revised into a cultured Godhead.

2. Implementation of Sharia Economics as Part of the Pancasila Economic System

As it is known that in Indonesia, Islam is the majority religion and is believed to be a way of life to get safety in this world and the hereafter. And, Pancasila as a gift from Muslims in its formulation at the opening of the 1945 Constitution has been determined as a way of life, the nation and state of Pancasila is the main reference for conceptualizing the meaning of sovereignty which is then revealed in International Law which is owned by Indonesia. Pohan & Vinata (2019) in their research using discourse analysis implementing Islamic values in the Pancasila ideology emphasizes that the most important contribution of Islam to Pancasila is the element of monotheism which is the essence of Islamic teachings. Therefore, the dichotomy of Islam and Pancasila, or Islam and the Unitary State of the Republic of Indonesia (NKRI) is no longer relevant.

Therefore, it is natural that the entire order of life in Indonesia, including in the economic field, must reflect Islamic values. According to Apriani & Suriaatmadja (2020) in their research which alludes to the issue of business competition law in Indonesia, they must include sharia values to achieve business competition law that reflects divine values, which at the same time is a reflection of the values of the Pancasila economic system. Likewise, in resolving economic disputes, according to Rosidah (2020) to be by the values of Pancasila, first, the application of sharia principles in the settlement of sharia economic disputes is in line with the first and third principles of Pancasila. Second, the institutionalization of sharia principles becomes effective if there are prerequisites that must be met, namely (1) sufficient information for judges to understand sharia principles, (2) obstacles that come from judges themselves who are still oriented to the flow of legalism/positivism will have an impact on granting legal basis, and (3) the speed of institutionalization of sharia principles can be carried out through education and training organized by the Supreme Court for judges of the Religious Courts.

The same thing was also mentioned by Apriani, Suriaatmadja & Syafrinaldi (2020) in criticizing the business competition law in Indonesia as stipulated in Law Number 5 of 1999 concerning the Prohibition of Monopolistic Practices and Unfair Business Competition. One of the reasons for the birth of this law, according to him, was the pressure from the International Monetary Fund (IMF) as part of the Letter of Intent (LOI) at that time. The embodiment of Islamic values in the preparation of the law was not carried out at all. This can be seen from the provisions of the exception to Article 50, in



particular, the exception for small entrepreneurs. Whereas the ideal law is a law that is created by the noble values of the community and must accommodate the religious values of the community. So, reforming Indonesia's business competition law by incorporating Islamic values to achieve Indonesian business competition law that reflects divine values, and at the same time reflects the values of the Pancasila Economic System, must be changed and updated.

Thus, it is imperative to change business competition law in Indonesia by incorporating Islamic sharia values to achieve a healthy, responsible, egalitarian, and egalitarian Indonesian business competition law that reflects divine values which at the same time reflects the values of the Pancasila economic system. Gumbira, Handayani & Tedjomurti, 2019) immediately followed up. It is very possible if the elements of sharia and Islamic values in it fulfil many laws in Indonesia because the law is still Indonesian law, not Islamic law.

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Thus, it is very important to change the business competition law in Indonesia by incorporating Islamic sharia values to achieve a healthy, responsible, egalitarian and egalitarian Indonesian business competition law that reflects divine values which at the same time reflects these values. Pancasila economic system. Gumbira, Handayani & Tedjomurti, 2019) immediately followed up. It is very possible if the elements of sharia and Islamic values in it fulfil many laws in Indonesia because the law is still Indonesian law, not Islamic law.

C. CONCLUSION

Both Pancasila and Islam owe their existence to the grace of Allah, the All-Powerful God, and as a result, neither can longer be considered vital enough to be fought or debated. Pancasila is a gift from Muslims to strengthen the life of the Unitary State of the Republic of Indonesia as a forum to make Islamic sharia the order of life for the majority population. Islam is the religion that the majority of the Indonesian population adheres to, and Pancasila is a gift from Muslims to strengthen the life of the Unitary State. As a

nation founded on Pancasila, Indonesia, with all of the regulations and rules of life that are included in it, must not be in conflict with the values that are taught in Islamic scripture. The implementation of the values of Pancasila, which is imbued with the spirit of God Almighty, and other precepts in civilized life has been realized in the form of legislation, such as the law on Islamic banking, non-Islamic banking financial institutions, religious courts, marriage, and others that Hope it will continue in other fields. These laws include: the law on Islamic banking; the law on non-Islamic banking financial institutions; the law on religious courts; the law on marriage; and the law on religious courts For instance, in the realms of politics, society, and culture, as well as other areas.

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