

Perspective of the Pancasila on Religious Moderation (Analysis of Religious Development Communication)

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ABSTRACT

Indonesia is a country where you will be diverse in ethnicity and culture, indirectly Indonesia has become a pluralistic country. The thing that is currently a problem and is often discussed by the government and figures as well as elements of society in it is religious moderation. How to maintain, maintain and involve the whole community tolerate being wrapped in religious moderation (religious development communication) can be a solution to differences and sexual disputes, which are questions that will be discussed in this study.

ABSTRAK

Indonesia adalah negara yang kaya akan beragam suku dan budaya, secara tidak langsung Indonesia menjadi negara pluralisme. Hal yang saat ini menjadi masalah dan kerap di diskusikan oleh pemerintah dan tokoh-tokoh serta elemen-elemen masyarakat di dalamnya adalah moderasi agama. Bagaimana cara menjaga, mempertahankan dan melibatkan seluruh masyarakat untuk bertoleransi yang dibungkus dalam moderasi beragama (komunikasi pembangunan agama) dapat menjadi solusi dari peredaan serta pertikaian sekaligus menjadi pertanyaan yang akan dibahas dalam kajian ini.

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I. INTRODUCTION

The concept of religious moderation continues to be explored in both formal academic institutions and the general public discourse. This notion is viewed as one that can preserve the unity and integrity of the diverse ethnic groups and groups that comprise the Indonesian country. Religious moderation is an ongoing study spearheaded by the Ministry of Religion (Lutaefi, 2015). According to (Fahrudin, 2019), in order to achieve the harmony of national and religious life, religious moderation is required, that is, a moderate or moderate religious attitude and not one that is extreme. They do not assert that they and their groups are the most accurate, do not rely on excessive religious legitimacy, do not employ compulsion or violence, are neutral and objective in their evaluations, and are not associated with particular political interests or forces.

The issue that is currently being debated is that the concept of religious moderation has not been successful in practice; there are still a great number of people who hold extremist religious views. In fact, some of them carried out suicide bombings in the guise of enforcing religious law, while others rejected religious moderation and pushed on Islam Kaffah and Khilafah Islamiyah.

Obviously, what is wrong is not the concept of religious moderation itself, but rather the foundations upon which it is founded. As a nation-state, Indonesia is distinguished by the distinctiveness and diversity of its cultures, ethnicities, races, and faiths, which blend and combine under the ideology of Pancasila. This is a magnificent gift that Indonesia has as an incredible potential that we must be grateful for by protecting and caring for it so as not to be dispersed by the radicalism and extremism caused by globalization's currents.

The government, as the bearer of control over the national leadership, has enacted a variety of laws and regulations that, if adhered to by the populace, will serve as a means of unifying a diverse nation. However, the government cannot develop and maintain this peace without the participation of the people (Hasan, 2015).

For this reason, it is necessary to examine what the problem is in building religious tolerance today, whether it is the government's system of improperly functioning regulations or the thoughts of those involved in the communication process for religious development whose theological and sociological competence is still being questioned, as well as the communication system approach in the delivery of regulatory content. Based on the preceding description of the problem's context, the formulation of the problem is as follows: to determine how the concept of religious moderation from the Pancasila perspective (development communication analysis) can run according to the government's expectations in achieving religious harmony ideals.

II. RESEARCH METHODS

Religious Moderation from Pancasila Perspective

Pancasila is the basis and ideology of the state, which can be viewed from three aspects, namely: philosophical, juridical, and political. From the philosophical aspect, Pancasila is the basis of beliefs about the society that is aspired to and the basis for state administration which is crystallized from noble values that have developed far from the life of the ancestors of the Indonesian nation. Meanwhile, from a juridical perspective, Pancasila is a legal ideal that must be the basis and purpose of every Indonesian law. Making the 1945 Constitution the constitutional basis or the highest source of law for Indonesia.

There is a fundamental difference between Pancasila and religion. Ideology is secular power, ideology without religion is chaos (chaos) and it should be noted that religion is different from secular ideology. Pancasila itself is declared not secular but also not religious. As an ideology, Pancasila is the objectification of religions because the objective element of religion is formed in Pancasila. There have been many writings saying that none of the precepts in Pancasila contradicts Islam. The first point of Pancasila reads "Belief in One Supreme God." The preamble of the 1945 Constitution in Article 28 paragraph 1 states that the state guarantees the independence of each Indonesian citizen to embrace the religion that they believe in (Wahyudin, 2021).

Pancasila is the objectivity of Islam. The essence of Islam and Pancasila are not contradictory, but the fact of their existence can be contradicted, especially to serve the interests of social groups. As a symbol system, both have their own essence. More than that, both have their own way of preserving. Islam and Pancasila itself are in principle in line and harmony within the framework of Indonesian democracy. Democracy means active and fair participation for the people both in implementing and in enjoying the results of development (Wahyudin, 2021).

Religious Development Communication

Communication on religious development is a communication carried out to implement development plans in the field of religion. One of the implementations of the first article of Pancasila is religious development, which aims to improve the welfare of the people through improving the quality of services and understanding of religion and religious life. In addition, religious development can also support increased mutual trust and harmonization between community groups. Therefore, religious development communication is a form of communication that plays an important role in the formation of harmony between people in Indonesia and religion can also be a moral and ethical foundation in society, nation and state (Arina, 2018).

Religious development has formulated various forms of regulations whose purpose is to build community welfare in the life of religious diversity. This form of regulation is clearly stated in Law no. 17 of 2007 concerning the National Long-Term Development Plan for 2005-2025, that religious development is directed at strengthening the function and role of religion as a moral and ethical foundation in development, fostering noble character, cultivating a work ethic, appreciating achievements, and becoming a driving force to achieve progress in development.

Communication on religious development in Indonesia seems ceremonial, unable to touch the existence of religious life in Indonesia. This can be seen from year to year that there are more and more religious conflicts, both inter-religious and inter-religious. The Indonesian people are still fresh in the minds of the cases of the destruction of the mosque in Tolikara, the destruction of the church in Aceh Singkil, as well as the sweeping carried out by a group of people in the name of a certain religion regarding mosques that do not have an IMB in the North Sulawesi region. This problem has no solution that has been built in the communication approach to religious development, the question for us is, what causes this condition to occur? Possibly there are several approaches that need to be seen to review the many problems in the scientific method approach including: the weakness of the regulatory system run by the Government in providing a sense of security for religious adherents in carrying out their beliefs, the loss of the role of the Government as an institution in running the bureaucratic system, as well as religious leaders. (Hasan, 2015). Religious development communication is also a form of communication and an important part for the formation of a communicative society, especially for a pluralistic society with plural religions. For this reason, it is necessary to establish a communication forum, a democratic public space, free from domination and hegemony of one party, where the actors of awareness are open and mature.

Religion and Development

Indonesian society is currently still in an agrarian condition with a low level of quality of life socio-economically. This condition is triggered by social inequalities and political structures that are not

This investigation was conducted in a library. There are four characteristics of library research: 1) research dealing directly with text (scripts) or numerical data and not with direct knowledge from the field or eyewitnesses in the form of events, people, or objects; 2) library data are ready to use (ready mode); 3) library data is generally secondary; and 4) heritage data is not limited by space and time because it consists of "dead" data stored in written records. So in this study, library research was conducted.

III. RESULTS AND DISCUSSION

Result

Pluralism (including religion) is unquestionably a reality. Pluralism derives from the Latin root plus, pluris, which literally translates to "more than one." Pluralism is a philosophical concept or doctrine that relates to the reality of several teachings, which alludes to the reality of multiple individuals. It is also obvious that the state of Indonesia, which comprises numerous tribes and civilizations, is renowned for its diversity.

Today, religious plurality is one of the features that distinguish us. Humans live in pluralism and are both passively and actively a part of pluralism, even in terms of religion. Religious plurality is currently a unique issue for religions. According to Coward (1989), every religion develops in a religiously heterogeneous context and in response to this pluralism.

To address this plurality from the sociology of religion's perspective, communication on religious development becomes an approach to the concept of science from a number of alternative disciplines. Communication of religion development is a communication process utilized to implement religious tolerance development initiatives.

The importance of religious moderation in this setting stems from the fact that the Indonesian state lacks a religious foundation and consists of a very heterogeneous national unity with several tribes, languages, traditions, and religions. However, Indonesia is also well-known for being a religious nation, despite not being a country established on a single religion. The fact that there are almost no everyday activities aside from religious values in the lives of the Indonesian people is evidence of this. In this case, religious moderation is required to ensure that, regardless of how diverse the understanding of religion may be, it is always maintained in accordance with the policy so as not to promote excessive religious practices.

Article 281 paragraphs (1) and (4) of the 1945 Constitution's CHAPTER X A concerning Human Rights state, respectively, that the right to religion is one of the human rights that cannot be diminished under any circumstances, and that the protection, promotion, enforcement, and fulfillment of human rights are paramount. Humans are the state's responsibility, particularly the government. In addition, CHAPTER XI, SECTION 11, RELATING TO RELIGION states: (1) The State is based on the One Godhead, and (2) The State ensures the freedom of each person to embrace their own religions and worship according to their views. The aforementioned laws and regulations stipulate that the right to religion is a fundamental human right, and consequently it is the obligation of the government to ensure its protection.

All individuals in national and state life must practice religious moderation, which entails altering their perspectives or conduct in order to find a moderate position between two opposing actions and avoid going too far in either direction (not extreme right or not extreme left). Interfering with other religions and supposing that the religion espoused by specific persons or organizations is the most accurate would harm diversity, as religious truth is highly subjective. In order to care for and preserve national peace, religious moderation exists as a solution, as it is a legacy given down by our ancestors to understand those who are different from us. The urge to always repeat moderation and occupy the middle ground in words and deeds is not limited to public services such as religious education and the ministry of religion. Nonetheless, all citizens of Indonesia and all humans must support religious moderation.

Religion exists for humans in life, not the other way around. This refers to how religion is applied to deliver mankind in the hereafter. This insight leads to religious consciousness, but it does not enslave humans in excessive and restricted religious fanaticism; rather, it liberates humans from shackles in their own religious ideals and in the material world. In religion and Pancasila itself, there is no

obligation for humans to believe in or adopt a particular religion, and although divinity is the fundamental principle of Pancasila, this does not imply that Indonesia enforces a particular religion. The objective of the first commandments is to utilize religion as a guide to cultivate values so that they can guide and direct a person throughout life. Consequently, the significance of public awareness in religious tolerance is for individuals to practice their own religions accurately and properly. In Islam, Allah never forbids his followers to coexist despite their differences, as stated in Surah Al-Hujurat Verse of the Qur'an.

Discussion

Humans cannot avoid contradicting themselves in real life, so religious moderation is a highly hot topic to address given that this is the desire and aspiration of the government and the entire society in order for people to live in harmony. According to Quraish Shihab, there are essential pillars in moderation (*wasathiyyah*), including (Fahri, 2019):

First, the pillar of justice, which is highly significant; some of the stated definitions of justice are: first, fair in the sense of "equal," that is, rights equality. A person with a straight gait and good posture always wears the same size, not two sizes larger. Equality is what prevents a just person from taking a side in a dispute. Fair can also mean setting something in its right location. This pertains to the equation, however the quantities may not be same. Giving others their rights without delay is just. Fair also means "neither excessive nor insufficient" moderation.

Second, the balance pillar According to Quraish Shihab, equilibrium is achieved in a group working toward a certain objective, provided that particular conditions and levels are met by each component. With the accumulation of these conditions, the group will be able to live and flee in order to accomplish the objective of its existence. Equilibrium does not necessitate identical conditions and contents for all components to be in balance. One component may be small or huge, with the size defined by the function required of it.

According to the understanding of Quraish Shihab, the primary principle of *wasathiyyah* is equilibrium. Because without equilibrium, justice cannot exist. Allah created all things in proportion to their size, number, and the requirements of living creatures. Allah also governs the system of the universe so that each element flows in a balanced manner according to its level, preventing collisions between the heavens and celestial bodies.

The third pillar is that of tolerance. Quraish Shihab suggested that tolerance is an appropriate limit of measurement for comprehension or reduction. Tolerance is the failure to accomplish something that was expected to be done; in other words, tolerance is a justifiable deviation.

Wasathiyyah appears to be a dividing line between two opposing things. This mediator allegedly does not support the attempt to disregard the Quran as the primary legal basis. Therefore, *wasathiyyah* is more likely to interpret Islamic teachings with tolerance and without excessive ambiguity. According to Yusuf Al-Qardhawi, moderate understanding (*wasathiyyah*) is one of the distinguishing qualities of Islam.

A just rule is a prerequisite for every social system. In the interest of the common good, a law that is just can ensure the rights of all levels and individuals, along with the application of conduct based on numerous laws. These are the rules for every Muslim in Indonesia to improve tolerance for life's variations, and the reason why, despite Indonesia's majority-Muslim population, the country's social harmony has been preserved for tens or perhaps hundreds of years.

Indonesia, which adheres to the Pancasila system in its first precept, declares that the One Godhead represents the presence of religion in Indonesia and plays a role in the fulfilment of the other precepts. Islam, Catholicism, Hinduism, Buddhism, and Confucianism are the recognized religions by the government of Indonesia. In 2016, FKUB observed a religious harmony index of 75.45% among the

six religions followed by Indonesian nationals. This is the ideal circumstance for the formation of religious diversity.

The fact that Indonesia recognizes six religions indicates that Indonesian society is pluralistic. This diversity can be a significant source of potential conflict, which hinders the development process itself. The history of human wars in various regions of the world teaches us that many of these conflicts are rooted in religion and religious identities, as each group seeks to demonstrate a particular religious identity. In order to avoid religious conflicts, the society must therefore foster the development of an atmosphere of harmony. Rukun describes an atmosphere that demonstrates the existence of plurality but does not conflict with each other and is contradictory despite their differences, so that there is an effort to combine and adapt to each other in order to form a coherent and mutually supportive whole without eradicating the fundamental characteristics of the old ones.

IV. CONCLUSION

Communication of religious development is an essential field of study for constructing a system of religious development, as it examines the pluralistic conditions of religious development in order to encourage motivation and guide people's understanding in particular to instill and strengthen religious tolerance.

The importance of religious moderation in this setting stems from the fact that the Indonesian state lacks a religious foundation and consists of a very heterogeneous national unity with several tribes, languages, traditions, and religions. However, Indonesia is also well-known for being a religious nation, despite not being a country established on a single religion.

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