



THE INTERNALIZATION OF PANCASILA VALUES AS AN EFFORT FOR RELIGIOUS HARMONIZATION IN INDONESIA

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ABSTRACT

Numerous acts of terrorism in Indonesia highlight the insufficient understanding and appreciation of moderation values. To combat terrorism and radicalism, a multifaceted approach is essential. This study examines the effectiveness of a deradicalization program that integrates Pancasila education and promotes moderate values through religious moderation education. The research posits that moderate Islamic education can prevent students from adopting radical behaviors and thoughts. Consequently, the graduates of Islamic educational institutions are better equipped to embrace religious diversity and respect differing beliefs. This qualitative study employs contextual and textual analysis of relevant articles to explore this topic. The findings reveal that the internalization of Pancasila values involves a three-step process: transformation, transaction, and internalization. These steps are crucial for harmonizing religious understanding and promoting tolerance. This study underscores the importance of embedding Pancasila values in educational curricula to foster a more moderate and inclusive society.

Keywords: Internalization, Islamic Education, Pancasila Values, Religious Harmonization, Wasathiyah.

ABSTRAK

Berbagai aksi terorisme di Indonesia menyoroti kurangnya pemahaman dan apresiasi terhadap nilai-nilai moderasi. Untuk memerangi terorisme dan radikalisme, pendekatan multidimensi sangatlah penting. Penelitian ini menguji efektivitas program deradikalisasi yang mengintegrasikan pendidikan Pancasila dan mempromosikan nilai-nilai moderat melalui pendidikan moderasi beragama. Penelitian ini menyatakan bahwa pendidikan Islam moderat dapat mencegah siswa mengadopsi perilaku dan pemikiran radikal. Akibatnya, lulusan lembaga pendidikan Islam lebih siap untuk menerima keragaman agama dan menghormati perbedaan keyakinan. Penelitian kualitatif ini menggunakan analisis kontekstual dan tekstual dari artikel-artikel yang relevan untuk mengeksplorasi topik ini. Temuan penelitian ini mengungkapkan bahwa internalisasi nilai-nilai Pancasila melibatkan proses tiga langkah: transformasi, transaksi, dan internalisasi. Langkah-langkah ini sangat penting untuk menyelaraskan pemahaman agama dan mempromosikan toleransi. Studi ini menggarisbawahi pentingnya menanamkan nilai-nilai Pancasila dalam kurikulum pendidikan untuk menumbuhkan masyarakat yang lebih moderat dan inklusif.

Kata Kunci: Internalisasi, Pendidikan Islam, Nilai Pancasila, Harmonisasi Beragama, Wasathiyah.



INTRODUCTION

The harmonization of religious practices, a critical concept for addressing diversity and disparities in Indonesia, is integral to national life (Muaz & Ruswandi, 2022). This concept, known as religious moderation (Zaman et al., 2022), has emerged in response to the growing intolerance associated with radical ideologies. Intolerance often leads to violence and attempts to impose specific religious beliefs, sometimes culminating in terrorism, which threatens social cohesion and national unity. Indonesia's national harmony faces complex challenges due to its geographical diversity, encompassing numerous islands and a multitude of ethnicities, languages, cultures, customs, and religions. These conditions frequently spark sensitive issues regarding ethnicity, religion, race, and group differences, challenging Indonesia's identity as a unified state (Hasanah, 2020).

Pancasila, Indonesia's ideological foundation, has effectively adapted to contemporary challenges, serving as the state's and society's guiding framework. The principles of Pancasila have become a way of life that harmonizes the nation's diverse elements, fostering mutual respect, collaboration, consensus-building, and equitable treatment of all citizens (Nasution, 2019). Despite challenges from various ideological spectrums, Pancasila has steadfastly upheld the national spirit, integrating modern digital advancements while maintaining its cohesive influence on Indonesian society (Hendri & Bayu Firdaus, 2021). It is crucial to further explore and clarify the connections among Pancasila's

principles to ensure its robust integration into societal norms.

Islamic religious education in Indonesia extends beyond ritualistic worship, incorporating subjects such as *muamalah* (social dealings), tolerance, harmony, and nationalism. The concept of *wasathiyah* (moderation) within Islamic education serves as a safeguard against the extremes of liberalism and fundamentalism, promoting a balanced approach suited to Indonesia's diverse context (Wartoyo, 2017).

Research related to Pancasila values and religious harmonization in Indonesia has been extensively conducted. Woodward et al. (2014), in their article "*Religious Tolerance and Pancasila: The Indonesian Experience*," discuss the use of Pancasila as a foundation to promote religious tolerance in Indonesia. The authors examine policies and the implementation of Pancasila values in maintaining inter-religious harmony. Similarly, Munjid (2017) in "*Pancasila and Religious Pluralism in Indonesia*" explores how Pancasila supports religious pluralism and its impact on social and political life in Indonesia. This article also highlights the challenges faced in implementing religious pluralism in Indonesian society.

Furthermore, Makin (2016), in his article "*The Role of Pancasila in Promoting Religious Tolerance in Indonesia*," investigates the role of Pancasila in promoting religious tolerance through educational policies and government programs. A focus on educational strategies is also discussed by Permana (2018) in "*Educational Strategies for Promoting Pancasila Values and Religious Harmony in Indonesia*," which examines the curriculum and teaching

methods in schools to promote Pancasila values and religious harmony. Contrasting with these studies, Platzdasch (2015) in “*Pancasila as Ideological and Political Tool to Manage Religious Diversity in Indonesia*,” examines the use of Pancasila as an ideological and political tool in managing religious diversity.

This article offers a unique perspective by focusing on the internalization of Pancasila values for religious harmonization. Unlike previous studies that emphasize general religious tolerance, religious pluralism, or the political use of Pancasila, this article explores the process of internalizing Pancasila values at the societal level. It highlights various methods and approaches used to internalize these values and their impact on inter-religious harmony, providing a novel and significant contribution to the discussion on religious harmonization in Indonesia.

RESEARCH METHODS

This study employed a qualitative research methodology to investigate the implementation of Pancasila values within the school environment from an empirical perspective, rather than the researchers’ subjective views (Miles et al., 2013). The researchers collected data through semi-structured interviews with educators and students, focus group discussions, and observations within the school setting. In addition, an extensive review of written materials, such as books, articles, and journals on Pancasila values and religious moderation, as well as other relevant documents, was conducted to support the research. The aim was to identify contemporary issues and

factual occurrences in the educational context, relating to the integration of Pancasila values, and to establish connections with initiatives promoting religious harmony.

Data sources included a wide array of literature on Pancasila values and religious moderation. Data collection involved systematic searches of relevant references, both manually and digitally, as outlined by Moleong (Moleong, 2015). The collected data were meticulously organized and synthesized into new, comprehensive insights. Data analysis was performed using textual and contextual analysis, focusing on identifying themes and patterns relevant to the study’s objectives (Sugiyono, 2016). To ensure the validity and reliability of the findings, triangulation was employed, comparing information from multiple sources and methods to confirm the consistency of the results.

RESULTS AND DISCUSSION Pancasila Values

Pancasila, as the fundamental basis of the state, did not merely emerge following the establishment of the Indonesian nation. Contrary to popular belief, Pancasila has undergone significant development and enhancement across various facets of Indonesian society even prior to independence. The principles of Pancasila are still upheld by diverse communities residing in different regions of the country, including remote areas, mountainous regions, coastal areas, and villages throughout the archipelago (Nurfatimah & Dewi, 2021).

As a result of prolonged periods of colonialism and imperialism, the nation

experienced a decline in prosperity, religious adherence, tolerance, and kinship. This ultimately led to the emergence of a collective awareness and recognition of new forms of liberation, such as a sense of justice, humanitarianism, patriotism, and democracy, which serve as the foundational principles of the nation (Perdana, 2018). This collective consciousness was established during the preparatory phase for the Independence of the Republic of Indonesia, serving as the cornerstone for the future independent nation. The state's foundation is rooted in Pancasila, a philosophy and worldview on national existence meticulously examined and developed by the nation's founding fathers.

The foundational tenets of the Indonesian nation, known as Pancasila, did not arise spontaneously but emerged from the intrinsic values and historical achievements embedded within Indonesian culture. Subsequently, these five fundamental principles were adopted as the official cornerstone of the state, known as Pancasila. Despite variations in the interpretation and implementation of Pancasila values, these values remain relevant and widely applicable across different regions of Indonesia today, despite the fluctuations and extremes in understanding these values that arise in conjunction with the numerous intricate challenges confronting the nation.

The principles of Pancasila are enshrined in the five principles of Pancasila, which were ultimately incorporated into the Preamble of the 1945 Constitution. This inclusion was sanctioned by the Preparatory Committee for Indonesian Independence (PPKI) on August 18, 1945 (Wahono, 2021). The nation's

founders initially established principles concerning the country's foundation through a series of meetings conducted in preparation for independence. Mr. Yamin, Mr. Soepomo, and Ir. Soekarno also articulated the fundamental formulation of the nation's ideology (Wahono, 2021).

The inaugural meeting of the Investigating Committee for Preparatory Work for Independence (BPUPKI) took place on May 29, 1945. During that period, Pak Yamin proposed the fundamental principles of nationality as outlined below: The five key principles are as follows: 1) National Identity, 2) Humanity, 3) Respect, 4) People's Participation, and 5) People's Welfare (Nurfatimah & Dewi, 2021). This ideology is the foundation for a nation that has united regions under colonial rule for centuries. Mr. Yamin asserts that Indonesia should have a constitutional framework that accurately represents its culture, ensuring that individuals from the Eastern region feel strongly connected to their cultural heritage.

In his speech, Mr. Soepomo outlined the fundamental principles underlying the establishment of a state, which encompassed five key elements: 1) Unity, 2) Kinship, 3) Equilibrium in both physical and mental aspects, 4) Deliberation, and 5) Justice for the populace. Mr. Soepomo, who obtained a bachelor's degree from Leiden University in the Netherlands, introduced the notion of totalitarianism-integralism (Hendri & Bayu Firdaus, 2021). He claims that the idea of national unification drew inspiration from German fascism and the Japanese empire, aiming to minimize conflict between the future government and its citizens.

On June 1, 1945, Ir. Soekarno articulated five philosophical principles and fundamental perspectives on life that would serve as the foundation for a future independent nation. According to the biography “Bung Karno Connecting the People’s Tongue,” Soekarno discovered five significant pearls while exiled in the East Nusa Tenggara region from 1934 to 1938. This discovery took place under a shady and cool breadfruit tree in Ende (Priatmoko, 2018). Soekarno’s thoughts formed the foundation of Pancasila, which comprises five pearls: 1) Nationalism, 2) Humanity, 3) Democracy or Deliberation, 4) Social Justice, and 5) Belief in One Almighty God.

According to Ir. Soekarno, Pancasila was not a product of his thoughts but rather the outcome of his thorough examination of the diverse aspects of Indonesian society. During this process, he experienced divine inspiration that guided him toward the five principles called precious stones (Samsudin, 2020).

The values of Pancasila have been present throughout history since ancient times when the ancestors of the Indonesian people promoted these values to attain peace in their lives. Following an extended period of colonial domination, Soekarno prioritized the values of friendship as the foundation for unity in his formulation (Suharto, 2017). In Indonesian society, the principle of humanity motivates individuals to prioritize human values in emergencies or other situations. Democracy, or consensus, is a method employed by society to reach decisions that are agreed upon by multiple parties. Social justice is the pursuit of equitable and fair distribution of resources and opportunities.

Additionally, religious values have been a significant component of Indonesian people’s lives since ancient times.

During the ongoing meetings of the Investigating Committee for Preparatory Work for Independence (BPUPKI) on June 22, 1945, a nine-member committee successfully formulated the five fundamental principles from Soekarno’s philosophical speech. The five principles are organized in the following manner: The core principles of Indonesia are as follows: 1) Faith in God accompanied by the duty to enforce Islamic law among its adherents, 2) A fair and cultured society, 3) The unity of Indonesia, 4) A democratic system guided by wise decision-making in representative discussions, and 5) Ensuring social equity for all Indonesian citizens. The committee, comprising nine members, was headed by Ir. Soekarno, and they convened a meeting at the Hookookai Java Headquarters. The individuals in question were Drs. Mohammad Hatta, Mr. Muhammad Yamin, Mr. A. Subardjo, Mr. A. A. Maramis, Ir. Soekarno, Kiai Abdul Kahar Moezakkir, K.H. A. Wachim Hasjim, Abikusno Tjokrosujoso, and H. Agus Salim (Nasution, 2019).

Despite the removal of the seven words in the first principle from the Jakarta Charter on August 18, 1945 (the day after Indonesia’s proclamation), the comprehensive formulation of Pancasila, which serves as the foundation of the state, continues to function as the nation’s unalterable philosophy to the present. The removal of the seven words from the Pancasila formulation was not merely a political adjustment made by Indonesian representatives in the Eastern

region but a crucial aspect that significantly impacted its fundamental significance (Wahono, 2021).

The five principles of Pancasila comprise three ideological concepts, one ethical concept, and one spiritual concept (Wahono, 2021). These ideological concepts encompass the third principle of Indonesian Unity, the fourth principle of Popularity guided by wisdom in representative deliberations, and the fifth principle of Social Justice for all Indonesian people. Ideology refers to a collection of ideas, beliefs, and understandings that provide a foundation for individuals to achieve their objectives (Pramono, 2018). The Pancasila ideology acknowledges the presence of collectivism and eschews excessive veneration of individualism.

The third principle of friendship in Indonesia's ideological perspective emphasizes the nation's unity despite the diverse races, languages, cultures, and beliefs of its people. As a nation, Indonesia recognizes the concept of unity that harmoniously incorporates diversity, resulting in a cohesive entity (Nasution, 2019). The existence of this nation relies on unity. The Indonesian nation encompasses the territory formerly known as the Dutch East Indies, spanning from Sabang Island in the west to Merauke in the east and from Miangas Island in the north to Rote Island in the south. This national concept brings together all citizens of Indonesia.

The Pancasila national ideology acknowledges all Indonesian citizens, regardless of their religious or belief affiliations, as long as they are born and reside

within the territory of the Unitary State of the Republic of Indonesia. Currently, there is a rise in extreme religious ideologies that are becoming more widespread. These ideologies, which align with certain religious interpretations, can potentially threaten the concept of nationality directly. Extremism, typically characterized by radical and violent tendencies, can lead individuals to disregard the significance of friendship as embodied in the principles of Pancasila (Fathani & Purnomo, 2020). The internet and technology have facilitated the avoidance of violence and abrupt structural changes by rapidly shaping the younger generation's mindset.

Ir. Soekarno posits that the subsequent ideological concept is encapsulated within the fourth principle (Popularity guided by wisdom in deliberative representation). This ideology stems from the long-standing tradition of Indonesian society that places deliberation as the primary means of decision-making, particularly concerning public well-being. Consensus deliberation minimizes the likelihood of conflict between minority and majority groups. The imposition of decisions by the majority through voting or by minority rulers on the people has been eliminated, as the principles of deliberation have been mutually accepted (Hasanah, 2020).

The third ideological concept, the fifth principle, encompasses the notion of social justice for all Indonesian citizens. Soekarno conceived this concept during the formulation of Pancasila. He pondered whether the Indonesian populace would attain equitable affluence following independence or persist in encountering the same circumstances as during colonization.

This national ideology prioritizes the government's duty to actively pursue fairness and well-being for its citizens, and this exceptional nation must put this into practice (Hasanah, 2020).

In a quote from his biography, Soekarno expressed the choice between an independent Indonesia under widespread capitalist rule or a nation where all individuals attain prosperity, with ample food and clothing, living in abundance, and protected by the nurturing embrace of Mother Earth, who provides sufficient sustenance and clothing. "In our pursuit of democracy, we should not aim for a Western-style democracy, but rather a system that ensures a fair and equitable life, known as *politieke-economische-democratie*, which can lead to social prosperity for the people of Indonesia. If Ki Bagus Hadikoesoemo were to become the Head of State of Indonesia and subsequently pass away, it should not automatically mean that his descendants inherit the position. Hence, I disagree with the principle of monarchy" (Nasution, 2019).

Soekarno conveyed the concept of humanity as one of the ethical principles encapsulated in the second principle. This concept of humanity extends beyond interpersonal relationships between nations and encompasses wider aspects. Indonesia, a prominent nation in the international community, actively contributes to preserving global peace. Indonesia strongly opposes the exploitation of less powerful nations. Concurrently, the significance of spirituality is evident in the initial principle. The belief in God Almighty is an integral aspect of Indonesian culture and society,

acknowledging the existence of a divine Creator in the universe.

The initial principle in Pancasila, derived from the formulation of Committee 9, serves as the foundation for the remaining four principles. The divine principles, coupled with noble teachings, possess the inherent capacity to serve as a robust cornerstone and cohesive force, ensuring that individuals lead a harmonious existence by adhering to the established order set forth by the Creator. The teaching of mutual compassion and love for fellow human beings, as well as promoting tolerance towards individuals of different religions and allowing freedom to embrace one's beliefs, also emphasizes belief in the Almighty (Fathani & Purnomo, 2020).

In the present age of digital technology, certain individuals with misguided beliefs exploit religious justifications to advocate and participate in actions that exhibit a lack of acceptance for differing religious beliefs. The rise of internet-based social media has become a significant challenge in addressing the growing problem of religious intolerance. From 2017 to 2019, Kominfo effectively addressed and removed 13,151 pieces of content that promoted radicalism. Facebook and Instagram were the platforms most impacted, with a total of 9,452 pieces of radicalism content (Fathani & Purnomo, 2020).

The government's decision to combat radicalism by implementing measures to halt and shut down extremist websites is commendable and appropriate. However, preventive measures also hold equal significance in promoting religious moderation. Adopting the principles of

Pancasila as a unifying ideological basis for the entire nation is the most effective approach to attaining religious harmony.

Religious Harmonization

Religious harmonization aligns closely with the concept of religious moderation (Zaman et al., 2022). This principle, integral to daily life, emphasizes maintaining a balance between excessive rigidity and undue leniency. In Islamic literature, an overly stringent approach is termed radical, while excessive resignation is considered liberal. The ideal, moderate path, which steers clear of both extremes, is known as *baina-baina*. This notion is encapsulated in verse 143 of Surah Al-Baqarah in the Qur'an:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا...

“And thus, We have appointed you, O Muslims, as a just and balanced community, so that you may serve as witnesses over humanity, and the Messenger of Allah, Muhammad, may be a witness over you...”
(Al-Baqarah: 143)

The verse explicitly mentions that Allah SWT refers to the followers of the Prophet Muhammad SAW as *“ummatan wasbatan.”* The term *“ummatan wasbatan”* is commonly interpreted by exegetical experts (*mufassir*) as individuals who embody moderation in their attitudes, behavior, and speech (al-Qurthubi, 1995). Ibn 'Asyur, as cited by Zuhairi Miswari, asserts that Islam is characterized as a religion of moderation, upholding justice and following a balanced approach. In Islam, adopting a moderate stance, which avoids both right-wing and extreme left-wing

positions, is considered praiseworthy (Misrawi, 2007).

Currently, Islam and the Muslim community face at least two significant challenges. Firstly, there is a tendency among some Muslims to adopt radical and rigid interpretations of religious texts and to impose these interpretations within the Muslim community. In certain instances, this can lead to the use of violent measures. On the other hand, there is another extreme inclination among certain Muslims to adopt a highly liberal mindset and readily assimilate cultural and negative influences from external sources into their religious beliefs. They reference religious texts such as the Al-Qur'an and Hadith, as well as the works of classical scholars known as *turrets*, to establish a foundation and structure for their ideas. However, their interpretation is based solely on the textual understanding of these sources, without considering their historical context. Undoubtedly, they embody the characteristics of a generation born out of its time, navigating the complexities of modern society while adhering to the mindset of earlier generations (Hanafi, 2013).

Indonesia continues to experience numerous instances of terrorism, indicating a persistent deficiency in comprehending and valuing the principles of moderation. Consequently, there are ongoing efforts to combat terrorism and radicalism, one of which involves implementing educational moderation programs. Implementing a moderate Islamic education can effectively discourage students from adopting radical attitudes and thoughts. In turn, it can lead to Islamic educational institutions producing

individuals who possess a balanced understanding and acceptance of religious diversity, enabling them to respect the beliefs of others.

Wasathiyah is derived from the root word “wasath” with the inclusion of the ya’ nisbat. The term “wasath” is explicitly mentioned in verse 143 of surah al-Baqarah in the Al-Qur’an. The word وَسْطًا means fair but can be interpreted as middle (Munawwir, 2007). When the word وَسْطًا is interpreted as moderate, it has a pluralistic meaning (Tim Penyusun Kementerian Agama RI, 2019). Al-Qaradlawi mentioned several vocabulary words that are similar in meaning, namely the words tawazun, ta’adul, al-’adl, and istiqamah (al-Qaradlawi, 1983). According to Khaled Abou el-Fadl in “The Great Theft,” moderation is an understanding that takes the middle path, neither extreme right nor extreme left (Misrawi, 2010).

Therefore, according to al-Qaradlawi, al-wasathiyah al-Islamiyyah appreciates the elements of rabbaniyyah (divinity) and insaniyyah (humanity), combines madiyyah (materialism) and ruhiyyah (spiritualism), and reconciles revelation (revelation) and reason, as well as general benefit (al-jama’iyyah) and individual benefit (al-fardiyyah). More specifically, al-Qaradlawi equates wasathiyah with three main principles: 1) tawassuth (middle); 2) ta’adul (fair); and 3) tawazun (balanced) (al-Qaradlawi, 1983). These three expressions are combined into “wasathiyah,” or moderation in other languages (Muhajir, 2018).

For a more detailed explanation regarding the three main principles of

moderation, here is the explanation: First, Tawassuth (التَّوَسُّطُ). The meaning of tawassuth, often considered to lack firmness in attitude, does not encourage people to strive for the peak of something, whether in worship, knowledge, or wealth. However, tawassuth or middle here does not mean being unclear or indecisive, like a passive, neutral attitude, nor is it the mathematical middle as thought by Greek philosophers. Moderation does not mean gentleness, although gentleness is an indicator of moderation.

Religious moderation is a view or attitude that always seeks a middle position between opposing and excessive attitudes so that neither of the two attitudes dominates a person’s thoughts and actions. In other words, a moderate Muslim is one who gives each conflicting value or aspect no more than its proper portion.

Secondly, Ta’adul (التَّعَادُلُ). Ta’adul refers to “putting something in its appropriate position.” The goal is to enforce the ‘azimah law during regular circumstances and the rukhshah law during emergencies. Modifications in fatwas resulting from changes in circumstances and conditions and variations in legal provisions due to an individual’s state and psychology are justifiable. Islam places high importance on ensuring justice for all individuals involved. Many verses in the Qur’an and Hadith command us to act justly. There are at least four (4) meanings of justice discovered by religious experts: a) fair in the sense of equality, meaning equal rights; b) fair in the sense of balance, where balance is found in a group with various parts leading to a certain

goal. If one member of the human body is excessive or reduced from its proper level or requirements, balance (justice) will not occur.

It should be noted that justice does not necessarily entail equality. Rather, it is about being fair by respecting individual rights and ensuring that each person is granted those rights. This concept is “placing something in its appropriate position,” and its antithesis is unjust. Justice is ascribed to God. Ensuring equity in the perpetuation of life, God’s justice fundamentally manifests as His benevolence and compassion towards all His devotees.

Various attitudes, such as dogma, faith, militancy, intolerance, extremism, radicalism, fundamentalism, and fanaticism, can impact moderation behavior. These attitudes frequently reflect the state of humans being constrained and transformed into colonized beings, primarily colonized by their ego and desires, detached from reality, disregarding others, and solely fixated on their version of truth.

Fanatical attitudes are an inherent characteristic of human nature, as individuals or groups can be found at any level of society. Fanaticism is an inevitable outcome of social pluralism, as fanatical beliefs cannot emerge without prior interactions with different social groups. Wolman defines fanaticism as expressing extreme and intense emotional enthusiasm towards fanatical beliefs. Irrationality, a limited perspective, and a fervent dedication to a specific objective characterize fanaticism.

The diversity present in the archipelago is highly susceptible to prejudice, both on an

individual level and within groups. Every tribe will exhibit extreme and obsessive devotion to its tribe, every religion will display intense and uncompromising devotion to its religion, and every group will demonstrate unwavering and zealous devotion to its group.

Radicalism, within the framework of religious moderation, refers to an ideology that seeks to bring about social and political changes through the use of violent methods in the name of religion. This includes verbal, physical, and mental violence. The core of radical acts encompasses an individual or specific collective’s mindsets and behaviors that employ aggressive means to achieve the intended transformation. Radical groups typically advocate for rapid, drastic changes that oppose the existing social system. Radicalism is frequently linked to terrorism because radical groups are willing to employ any means necessary, including the use of terror, to achieve their objectives, particularly against those who hold opposing views. While it is commonly believed that radicalism is primarily associated with specific religions, it is important to note that radicalism can be found across all religious beliefs.

Radicalism can emerge when individuals or collectives perceive unfair treatment and experience a sense of threat. Merely experiencing a sense of injustice and vulnerability is insufficient to generate radicalism. If radicalism is employed ideologically to provoke animosity towards groups perceived as responsible for injustice and those who pose a threat to their identity, it will inevitably arise.

Injustice encompasses multiple dimensions, including societal injustice,

economic injustice, political injustice, and others. Although the two can sometimes exist independently, injustice can be associated with feelings of apprehension. Perceptions of unfair treatment or threats can contribute to the development of radical attitudes or even acts of terrorism. However, individuals may not necessarily directly participate in radical or terrorist activities.

Hence, it is imperative to impart and implement religious moderation in our society to prevent the emergence of extreme religious zealotry. It is frequently observed that individuals often express disapproval towards prejudiced beliefs or what is commonly referred to as extremism. This criticism may or may not be attributed to fanaticism, which refers to an excessive and unwavering belief in certain teachings, such as politics or religion, as defined by the Kamus Besar Bahasa Indonesia (Great Dictionary of the Indonesian Language).

Thirdly, Tawazun (التوازن). Wasathiyah, or tawazun, embodies a state of balance, serving as a middle ground between contrasting elements. This principle encompasses the equilibrium between spiritual and physical aspects, harmony between this world and the hereafter, balance between individual needs and societal obligations, and a middle path between idealism and realism, as well as between liberal and conservative viewpoints. Rasulullah (PBUH) emphasized the importance of avoiding excess, even in religious practices, advocating for natural and moderate actions without superfluosity.

Equilibrium is crucial within society. Individuals who lack balance in their personal

and social lives often face adverse social interactions (Tim Penyusun Kementerian Agama RI, 2019). Religion consistently demands equilibrium in all life aspects, eschewing excess and deficiency. Due to its intrinsic balance, Islam is regarded as a perfect religion. Consequently, a moderate stance or wasathiyah fosters balanced relationships among humans as social beings (hablu min al-nas), humans with Allah (hablu min Allah), and humans with the natural environment (hablu min al-'alam) (Marbawi, 2019).

In Indonesian scholarly discourse, the concept of wasathiyah, commonly referred to as moderation, is closely linked to the dichotomy of radicalism and liberalism. Moderation occupies a central position between these extremes. Understanding moderation necessitates comprehending both radicalism and liberalism.

Radicalism etymologically stems from the Latin word 'radix,' meaning 'root.' A radical seeks to transform the current situation by dismantling its foundations. Radicals advocate for swift and comprehensive changes in laws and governance, often through revolutionary means involving violence and extreme measures (Rais, 1987).

Liberalism stands in stark contrast to radicalism. The comprehensive Indonesian dictionary defines 'liberal' as holding broad-minded perspectives. Charles Kurzman describes liberalism as a framework that interprets sacred texts through contemporary values and rationality, without undue emphasis on literal language elements (Qodir, 2010). Blinder posits that liberals support the continuous reinterpretation of Islamic

doctrine, adapting Islamic language to contemporary contexts rather than adhering unquestioningly to the Qur'an (Qodir, 2010).

The term 'moderation' originates from the English word 'moderate,' which signifies adopting a balanced stance, avoiding extremes, and maintaining an unbiased position. A moderator mediates between opposing sides, reconciling differences fairly and harmoniously without compromising truth principles. The Arabic equivalent, *al-wasath*, as explained by Imam al-Ashfahani, denotes balance, avoiding extremes on both ends (*ifrath* and *frith*). This concept embodies justice, steadfastness (*istikamah*), goodness, security, and strength (Satori, 2012).

Indonesia's foremost characteristic is its extensive diversity, encompassing culture, ethnicity, language, race, and religion. Diversity is an inherent aspect of existence, governed by Allah's will and individual destinies. However, unacknowledged diversity can lead to significant conflict.

Internalization of Pancasila Values as an Effort to Harmonize Religion

The comprehensive definition of freedom of religion and belief is provided by the primary principle of Pancasila, which serves as the foundation of Indonesian ideology. In individuals' everyday existence, these principles encompass adherence to a specific religious faith and the practice of rituals based on personal convictions, displaying respect and tolerance towards followers of different religions, refraining from imposing one's own religious beliefs on others, and leading a tranquil existence devoid of religious coercion. Regrettably,

manifestations of bigotry are still frequently observed in this nation.

The current violence and intolerance are intrinsically linked to three primary causal factors: (1) The proliferation of religious identity within society, particularly within the framework of a democratic nation, compels the majority of followers to advocate for a more extensive presence of religion in public affairs; (2) Insufficient governmental and societal capacity to effectively handle welfare in a specific area; (3) A lack of coordination among different components occasionally weakens the state's ability to manage societal welfare.

The attitudes stemming from these values in daily life have been established. They will persist if all stakeholders, including religious leaders, the government, and religious followers, acknowledge and comprehend that Pancasila is an enduring foundation for national unity.

The instruction of the principles embodied in Pancasila has indeed been imparted in Indonesian schools. The Pancasila philosophy remains an essential component of the educational curriculum, from primary to higher education, as both an ideology and a way of life. Conforming to the teachings of Pancasila becomes ingrained in our daily lives, particularly in the first principle that highlights the importance of mutual respect and reverence for followers of different religions, serving as a gauge for the effectiveness of learning Pancasila. Thus, Pancasila values are concepts that need to be comprehended and principles that need to be embraced and implemented by all individuals in the nation.

To promote religious harmony by implementing Pancasila values in daily life, several practical measures can be implemented: 1) Scrutinizing textbooks used in schools, 2) Enhancing contextual learning, and 3) Implementing strict monitoring and evaluation of Pancasila education to ensure its continuous and comprehensive implementation.

Filtering textbooks is crucial as they can propagate intolerant attitudes among students in educational institutions. Books that display dogmatic viewpoints and fail to reflect moderate attitudes toward religion can significantly impact students' perspectives and behavior, regardless of their prior knowledge of Pancasila values.

Additional contextual learning is required. If a teacher solely imparts theoretical knowledge without offering tangible illustrations of practical application, students will merely retain the principles of Pancasila as rote information. They fail to comprehend that acquiring knowledge of Pancasila should serve as a compass for navigating daily existence and diverse social circumstances.

The purpose of education management's control and evaluation is to ensure that all members of the school community have effectively implemented the principles of Pancasila. Programs incorporating the principles of Pancasila will persist in being disseminated and perpetuated as an integral component of the educational curriculum in schools.

According to the theoretical explanation of moderation mentioned earlier, it is

important to highlight that promoting an understanding of the values of Pancasila is a form of religious moderation that incorporates the principles of *'is*, *tawazun*, *tawassuth*, and *tasamuh*. These values are fundamental principles in all activities and daily routines within the school and community settings. Put simply, these moderation values transform into traits intended to be cultivated in both educational and everyday contexts of Islamic Education through internalization.

The role of teachers in providing knowledge about Pancasila values and moderation (*wasathiyah*) is crucial in internalizing these values as part of efforts to promote religious moderation. Students should possess cognitive knowledge to understand the importance of moderation in order to develop moral awareness and character, particularly when these values are rooted in moderate Islamic principles. When students comprehend the principles of moderation, they are more likely to be motivated to incorporate them into their daily activities. They will ultimately behave in alignment with the values they grasp from the attributes of moderation.

In order to achieve religious harmony in learning activities, Muhaimin outlines three distinct stages for the internalization of Pancasila values, which ultimately leads to the development of a moderate character. These stages include value transformation, value transaction, and value internalization. During the value transformation phase, values are conveyed through oral communication. Teachers serve the purpose of imparting both positive and negative values to their students.

During the value transaction stage, values are imparted through interactive communication, including teachers providing examples and implementing them in daily life. Students are required to acknowledge and put into practice these values. During internalization, the teacher presents their physical attributes to the students and showcases their mental disposition and personal traits. Students exhibit their reactions not only through physical movements and appearance but also through their attitudes and behavior. Hence, the internalization stage serves as a means of communication between two individuals actively and responsively engaged in the process, with reciprocal involvement in both directions.

CONCLUSION

The internalization of Pancasila values aims to achieve religious harmony through a comprehensive three-stage process. Firstly, it involves transforming Pancasila values by providing a thorough understanding and detailed information about the five principles, which include ideology, unity, justice, humanity, and balance. This educational phase ensures that individuals grasp the significance and application of each principle. Secondly, the value transaction phase entails the practical application of Pancasila values in daily life. In the educational context, teachers act as role models by consistently demonstrating these values, thereby influencing students' behaviors and attitudes. Finally, the stage of value internalization involves embedding all Pancasila values deeply within an individual's character, ensuring these principles become an integral part of their daily actions and decision-

making processes. This multi-faceted approach not only fosters religious harmony but also promotes a cohesive and just society. Future research could explore the long-term effects of this internalization on societal dynamics and individual behavior across different regions.

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