

INDONESIA IN THE FRAME OF PLURALITY: PORTRAIT OF PANCASILA HARMONY AND LOCAL WISDOM

Mutawali*, Gatot Suhirman**

* Universitas Islam Negeri Mataram, West Nusa Tenggara, Indonesia

** Universitas Islam Negeri Mataram, West Nusa Tenggara, Indonesia

Abstract- This article examines Indonesia in the frame of plurality, a portrait of harmony between Pancasila and local wisdom. Plurality is an inevitability. Indonesia is a plural nation consisting of thousands of islands, hundreds of tribes, languages, customs, religions and faith streams. This fact is like a double-edged knife. Plurality is both a mercy and a threat to the Indonesian as a nation. The results showed that Pancasila is the magic spell of that plurality. Pancasila was excavated, taken, and formulated based on the characteristics and local wisdom of the Indonesian nation. Theoretically, Pancasila as the basis of the state must always be taught, interpreted, and lived as a guideline for the direction of the nation. The findings of this study show that the content of Pancasila values actually reflects the basic values of sharia (*kulliyat al-khamsah*) according to maqashid asy-shari'ah. In practice, Pancasila's values must be reactualized to avoid future disorientation and division of the nation. The originality of this article shows that plurality, local wisdom, Pancasila, and Sharia can coexist harmoniously in Indonesia.

Index Terms- Indonesia, plurality, Pancasila, harmony, local wisdom

I. INTRODUCTION

As an introduction to the importance of religious values and local wisdom in shaping and developing the characteristics of the Indonesian nation, as stated by the President of the Republic of Indonesia, Mr. Ir. H. Joko Widodo (JOKOWI), at the Pancasila birthday commemoration ceremony on June 1, 2018. According to the President, "Soon we will celebrate the 73rd anniversary of the Independence of the Republic of Indonesia. For 73 years, Pancasila has been the guiding star of the Indonesian nation. For 73 years, Pancasila has survived and grown amid the roar of other ideologues trying to dismantle it. For 73 years, Pancasila has been our home with Bineka Tunggal Ika. God willing, until the end of time, Pancasila will continue to flow in the heartbeat of the Indonesian people" (Joko Widodo, 2018).

In addition, the President emphasized further: "Truly, Pancasila is a beautiful blessing bestowed upon us by God Almighty through the contemplation, mental struggles, and inner clarity of Indonesia's founding fathers." Bung Karno first

described Pancasila in detail on June 1, 1945, followed by the Jakarta Charter on June 22, 1945, and finally formulated on August 18, 1945. The spirit of unity is the main pillar in the life of the nation and state as a pluralistic nation of 714 tribes with over 1,100 local languages who live on more than 17,000 islands. We must work together to become a strong nation, a great nation, and a leading nation (Joko Widodo, 2018)."

The President's statement above is unambiguous in its assertion that Pancasila is a gift from Allah SWT. Since the country's independence, the founding fathers have agreed to make Pancasila the foundation of the state. Pancasila has remained a strong umbrella for the diversity of the Indonesian nation to this day. As a result, every Indonesian citizen is obligated to care for and apply Pancasila values in national and state life. If Pancasila and plurality are reflections of the "Ilahiyah and Insaniah" frame, the author believes it is not an exaggeration. Plurality is a requirement of God's creation. Pancasila is the nation's founders' response to the nation's plurality. Pancasila is the nation's glue and unifying ideology. *Bhinneka Tunggal Ika* translates as "unity in diversity."

It is the root of the main problem. On the one hand, Indonesia's various ethnic groups, languages, customs, and even religions are priceless assets. However, if not managed wisely, the existing plurality may become the greatest threat to the nation, particularly in the current global era.

Throughout its history, the existence of Pancasila as the state's foundation has been called into question, and efforts have been made to shift it. At the moment, two types of challenges are being faced: political and social media narrative challenges. Because the majority of Indonesians are religious, religious terms are frequently used as a triggering justification.

The political-systematic efforts to bring up "religious" issues, which are supported by the civil community and scholars from universities and other professional organizations, are one of the most significant, real, and troubling political challenges. According to Mahfud MD (2022), the Coordinating Minister for Politics, Law, and Security of the Republic of Indonesia, three radical groups are attempting to replace Pancasila as the state ideology. The first was an attempt by a non-Pancasila state to replace Indonesia or a Pancasila state. Hizbut Tahrir Indonesia was the name of this group, which the government disbanded on July 19, 2017. The Indonesian Mujahidin Council was the second (MMI). This group did not seek to replace the Pancasila state, but

rather to enforce all Islamic laws. The Preparatory Committee for the Enforcement of Islamic Law (KPPSI) in South Sulawesi was the third. It was claimed that this group intended to enforce Islamic law throughout Indonesia. Meanwhile, in today's digital age, supporters of these organizations use social media to spread provocative and perplexing narratives.

In this context, the youth must continue to encourage serious and ongoing efforts. Since Indonesia's independence, Pancasila has served as the nation's unifying ideology as the state's foundation. As *Bhinneka Tunggal Ika* fosters unity, the challenges of modernity can undermine national values and pose a global and humanitarian threat.

As a result, creative-innovative, inclusive, and constructive ideas that explore the diversity of the Indonesian people are extremely important. As a result, this article expanded on the portrait of Pancasila's harmony and the local wisdom that frames Indonesia's plurality. The ultimate goal of this research was to provide an ideological interpretation of Pancasila in order to protect the Indonesian nation's integrity in the face of future threats.

III. FINDINGS AND DISCUSSION

1. Pancasila on the Stage of National Plurality

Indonesian culture is characterized by plurality. The ideology that binds this plurality is Pancasila, which serves as the foundation of the Republic of Indonesia. The Indonesians' official motto is *Bhinneka Tunggal Ika*, which translates as "Unity in Diversity." Since its inception, the Indonesia has made Pancasila values its primary source of political strength in the face of global politics. Pancasila is a source of emotional, normative, and philosophical strength derived from the lives of Indonesians.

The plurality of Indonesian society is referred to as "su'ûb" and "qabâ'il" in the holy language of the Qur'an. The term "syu'ub" is the plural form (jama') of the word "syab," which refers to a nation made up of several indigenous groups or tribes that agree to unite under collectively agreed rules. Allah explains in the context of the plurality verse that He created humans from male and female and divided them into various nations and ethnic groups. The plural form (jama') of the word "qabilah," which means tribe, is "qaba'il." Typically, the term qabilah or tribe refers to the number of proud descendants. The term qabilah (tribes) has a narrower scope than "syu'ub" (nations) (Ministry of Religion, 1990). An article mentioned:

الشعوب: فهم عبارة عن مجموعات كبيرة من الأفراد تتضمنها القبائل، وكل شعب من الشعوب يحمل نفس الجنسية؛ بغض النظر عن الديانة أو العرق، وهم يتبعون نظام حكم معين وتقاليد وأعراف خاصة بهم، وهذا الشعب يعيش ضمن رقعة جغرافية؛ محددة بحدود تفصله عن الشعوب الأخرى، وتسمى هذه الرقعة بالوطن، ويفرد هذا الشعب بثقافة ونظم اجتماعية واقتصادية وسياسية خاصة به دون غيره من الشعوب. وأما القبيلة: هي عبارة عن مجموعة

II. METHODS

This study aims to portray a portrait of Pancasila harmony and local wisdom in the context of plural Indonesia. Through qualitative approaches and descriptive methods, this study will investigate how Pancasila, as the foundation of the Indonesian state, encourages diversity and cultural diversity and how local wisdom is an important element in maintaining harmony among diverse communities.

This study begins with a comprehensive literature review of Pancasila, local wisdom, and plurality in Indonesia. Through literature, articles, and other secondary sources, the study will gain an in-depth understanding of these concepts and how they are interrelated.

This study used a qualitative approach to data collection. Key questions are presented and analyzed in relation to the main theme of the study, namely Pancasila, local wisdom, and portraits of harmony, both of which are the glue of plural Indonesian society. On the other hand, an inductive approach is used to develop a deeper understanding of the harmonious portrait of Pancasila and local wisdom in the context of Indonesian plurality. Thus, the results of the analysis will be interpreted to portray a portrait of Pancasila harmony and local wisdom in the context of plurality in Indonesia.

Conclusions will be formulated based on research findings that refer to various references, such as books, journals, articles, official documents, and other sources of information relevant to the research topic.

صغيرة ينتمون إلى نفس شجرة العائلة، أو ينتمون إلى أصل واحد، وهم عادة يتبعون عادات وتقاليد خاصة بهم، ويتبعون نظام حكم خاص؛ يطبقونه على أتباعهم، ففي حل النزاعات فيما بينهم يلجؤون إلى حكم القبيلة أولاً، ونادراً ما يتدخل نظام الدولة في حل نزاعاتهم، كما أنهم يحبذون تزويج بناتهم إلى أبناء القبيلة فقط، وقد وجدت القبائل تحديداً في المناطق البدوية بشكل خاص، ومع تطور الحياة أصبح القبائل تعيش في المدينة؛ لكن أفراد القبائل لازالت تلجأ في حل مشاكلها إلى رئيس القبيلة أو زعيم القبيلة.

"Nations are large groups of people within tribes." Every nation, regardless of religion or race, has the same citizenship. They follow specific government systems, traditions, and customs. Typically, one nation lives in a geographical area that separates it from others. This area is known as the country. This country has a distinct culture, social system, economy, and politics from others. Meanwhile, a tribe is a small group of people who share a common ancestor or origin. They usually adhere to certain customs, traditions, and government systems that they impose on their adherents. If they have a disagreement, the first time they refer to the tribe's rules. They also prefer their daughters to marry sons from the same tribe. These tribes, in particular, can still be found in the countryside. These tribes lived in cities at the time, but their members still went to the chiefs for help with their problems."

Indonesian society is divided into tribes, customs, languages, religions, beliefs, sects, and other groups. Indonesians can live in harmony and peace (*li ta'ârafû*). These diversity values appear to be inspired by a source of ethical values known in religious colloquial terms as "al-taqwa." According to the author, a source of divine power unites the plural reality of life

with its various dimensions. Al-Qur'an QS. al-Hujurat (49): 13 highlights:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"We created you from a male and a female and divided you into nations and tribes so that you could know one another. Indeed, the most pious among you are the most honorable in Allah's eyes. Allah is truly All-Knowing."

According to Said Aqil Siroj (2012), the essence of God's word above applies to all religions around the world, particularly monotheistic religions (Judaism, Christianity, and Islam), Protestant Christianity, Catholicism, Islam, Hinduism, Buddhism, Confucianism, and any other religion. The essence remains the same: acknowledging the existence of a substance that created the world and everything in it. Everyone must worship and obey this substance without unequal treatment, so that a human being's obedience transcends race, class, social status, skin color, and other outward differences.

Concerning the reality of Indonesian plurality and the fact that Pancasila is a source of inspiration for forming harmony in national life, it is not an exaggeration to say that Indonesian plurality has received sacred legitimacy, as shown in the verse above. The words "su'ban" and "qabâ'ila" mean "nations" or "islands" and "tribes," respectively. According to Central Statistics Agency data released in 2018, the total number of islands in Indonesia, large and small, is 16,000 (sixteen thousand). The majority of the islands, totaling 4,108 (four thousand one hundred and eight) islands, are located in West Papua Province. Meanwhile, according to the Central Statistics Agency's 2010 population census, Indonesia has approximately 1,340 (thousand three hundred and forty) ethnic groups (Kompas.com, 2020).

The existence of several islands and numerous tribes is a significant capital in developing a nation and becoming a large country. Joko Widodo, President of the Republic of Indonesia, encouraged us to preserve the nation's identity. "Cultural diversity and Pancasila are the identities of the Indonesian nation," Jokowi stated. "Pancasila holds Indonesia together because it is a great nation built on diverse cultures, religions, languages, ethnicities, and ethnic groups. Pancasila is the key to surviving in the race for global civilization megatrends (Joko Widodo, 2018). Diversity does not have to split the nation, but it must become a positive force in order for Indonesia to be a blessing to all ethnics that live there.

2. The Five Pillars of Pancasila

Why are there only five pillars in Pancasila is an intriguing question. Despite the fact that Indonesia is diverse and has the largest population, it has survived until the modern era and is very rich in natural resources. Of course, no one seems to have a definitive answer. However, the author agreed with the President's statement above. First, Pancasila is a beautiful blessing bestowed by God Almighty; Pancasila is the result of Indonesia's founding fathers' contemplation (Joko Widodo, 2018)." It might be interesting to quote Masdar F. Mas'udi's perspective on trying to find a common thread between the five Pancasila precepts and the universality principle of Islamic teachings (al-Kulliyat al-Khams). Masdar F. Mas'udi (2010) claimed that:

"Pancasila" literally means "the five principles, or to borrow an Islamic jurisprudential term, al-Kulliyat al-Khams for the State and Nation of Indonesia, namely: Belief in the One and Only God" as its spiritual foundation; "Just and Civilized Humanity" as its moral and ethical foundation; "Indonesian Unity" as its social basis; "A democracy led by wisdom in deliberations and representation" as a political reference;"

The five universal Islamic principles (al-Kulliyat al-Khams), namely: "Hifdzu al-Din" (protecting religion); "Hifdzu al-Nafs" (protecting the soul); "Hifdzu al-Aql" (maintaining reason); "Hifdzu al-Mal" (protecting property); and "Hifdzu al-Nasab" (protecting offspring) are editorial and substantive correlations between the five concepts in Pancasila and the five universal principles of Islam in "al-kulliyat al-khams". Both have an "ideal" relationship that reflects an empirical perspective in which both have a strong and deep foundation."(Muhlil Musolin, 2020).

First. Precepts of Belief in the One and Only God

After Indonesia gained independence from colonialism in 1945, its leaders and founding fathers agreed that the government system should be used as a democracy. Meanwhile, Pancasila was agreed to be the foundation and ideology of national and state life. According to As'ad Ali, Chairman of the PBNU Tanfidziyah, as quoted by Afifufuddin Muhajir (2017), Pancasila is a fundamental agreement that is necessary for the establishment of a democratic nation.

The ideas in Pancasila, on the other hand, are perfect concoctions that can provide solutions for achieving a democratic state with a diverse population. Indonesia's founders were able to concoct it very creatively. They chose the middle path between two extremes: a secular state and a religious state. They put it together using an innovative formula: a state based on faith in the One and Only God (Muhlil Musolin, 2020). It is worth noting what Yudi Latif spoke of in his work "Ideal State" about the values of diversity, including religious diversity, and its ideal meeting with Pancasila. According to Yudi Latif, as quoted by MK Ridwan (2017).

"The values of God (religiosity) as a source of ethics and spirituality (which are vertical transcendental in nature) are considered important as the ethical foundations of state life in the first pillar of Pancasila. As a result, Indonesia is not an extreme secular country that separates "religion" and "state" and has the potential to confine religion's role to the private/community space. However, Indonesia is not a "religious state," as it represents only one (element) of religion. As a result, the state maintains the same distance from all religions/beliefs, protects all religions/beliefs, and bases its policies on religious values. Religion, according to Pancasila, must be capable of having a public role in social ethics (MK Ridwan, 2017)."

Belief in One Almighty God is the first pillar, and it is a fundamental affirmation that Indonesia is a country that guarantees its people as a religious community. As a result, non-religious people (atheists) cannot become Indonesian citizens. This principle also emphasizes the importance of the Indonesian nation and each citizen acknowledging the existence of God. The context of belief in the existence of God clearly demonstrates that Indonesian society is a religious society. Religion appears to be positioned in the state and nation as "inspiration" rather than "aspiration" in this sense. Why does religion present itself as a

source of inspiration? As quoted from Yaqut Cholil Quomas, Minister of Religion of the Republic of Indonesia (2020).

"...religion should not be used as a political tool, whether to oppose the government, seize power, or for other reasons." Religion is better left as an inspiration, carrying good values and peace in the life of the nation and state... how can we increase the Islamic brotherhood of this nation as a nation with the majority of Muslims..." This country will be peaceful if fellow Muslims have brotherhood among them..." "Improving ukhuwah wataniah (brotherhood) among Indonesians is important because Indonesia is free of colonialism, because of the battle of all religions, not just Muslims, but also Christians, Hindus, Buddhists, Confucians, and all religions in Indonesia... that when the upheaval reached for independence, all religious communities in Indonesia were involved in the battle, so it is important that this ukhuwah wataniah be revived."

The reality of diversity (with various religious views) develops naturally enough in Indonesia to provide meaning for forming a tolerant and balanced life order. It demonstrates that Indonesia exists to allow people to freely practice their religious practices and beliefs. As a result, it is clear that religions are accepted by the government and society.

"Belief in the One and Only God" refers to a religious agreement among Indonesians. It serves as a fundamental ethical-religious foundation for life as a nation and a state, framing the reality of diversity and plurality of life. Consider the views of Masdar Farid Mas'udi (2010) in this context, who attempted to reconcile Pancasila's concept of Belief in the One and Only God with Islam's concept of al-Tawhid. Masdar stated:

"According to the 26th Nahdatul Ulama Conference in Situbondo in 1984, the Tawhid (belief in One and Only God) concept did not intend to deny other religions' rights in Indonesia. Seeing as monotheism is the most profound belief and oldest of all religions."

What Masdar F. Masudi stated appeared to be based on several Koranic verses that either explicitly or implicitly confirm this fact as in verse.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نَحْنُ فَاعْبُدُونَ

"And We did not send a messenger before you, but We revealed to him: "There is no God but Me, worship Me all of you." (QS. al-Anbiya (21:25))

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ

"And We have prescribed slaughter (sacrifice) for each community so that they may mention the name of Allah for the cattle that Allah has provided for them; then, your God is the One and Only God. As a result, submit yourself to Him. And bring good news to those who submit (to Allah)."

وَأُولَئِكَ دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

"And had it not been for Allah's defense of human violence with others, Christian monasteries, churches, Jewish synagogues, and mosques where Allah's name is frequently mentioned would have been demolished." QS. al-Hajj (22): 40)

Thus, there is no doubt that the first pillar guarantees religious life. Many Islamic groups, such as HTI and FPI, view the Pancasila as a liberal-secular system irrelevant to Islamic religious teachings. Notably, the issue of "khilafah" or "al-Daulah al-Islamiyah," which is considered a government system with a "religious (God) mandate," as frequently expressed by these groups, cannot be justified epistemologically.

Those narratives were driven solely by orders or other hidden interests. Because "khilafah" is an issue of ijthadiyah. Taqî al-Din al-Nabhâni, the initiator and founder of Hizbut Tahrir in the Middle East, even emphasized in his book "al-Syakshiyah al-Islâmiyah" that the Khilafah system (al-Daulah al-Islâmiyah) is a human-designed government, not a divine system. Al-Nabhani (2003) elaborated:

الدولة الإسلامية دولة بشرية وليست دولة إلهية. الدولة الإسلامية هي الخلافة، لأنها هي المنصب الذي يملك من يتولاه جميع صلاحيات الحكم والسلطان وتبني الأحكام دون استثناء. وهي رئاسة عامة للمسلمين جميعا في الدنيا لإقامة أحكام الشرع الإسلامي، بالأفكار التي جاء بها والأحكام التي شرعها، ولحمل الدعوة الإسلامية إلى العالم، بتعريفهم الإسلام ودعوتهم إليه، والجهاد في سبيل الله. ويقال لها الإمامة وإمارة المؤمنين. فهي منصب بشري، وليست منصبا إلهيا وهي موجودة لتطبيق دين الإسلام على البشر ولنشره بين البشر.

"A caliphate is an Islamic state because it is a position held by a person/imam who has the legal authority to rule and enact laws without exception. It is a general leadership that applies to Muslims all over the world in order to uphold Islamic law based on the ideas it carries and the laws it continues to promote; to spread the message of Islam throughout the world by introducing Islam and inviting people to embrace it; and to strive in Allah's way. This position is also known as "imamah" and "imarah al-mu'minin." It is a human position, not a divine one. He exists to apply Islam to society and spread it throughout the world."

The question then arises as to whether supporters of the Khilafah refer to the views of Taqi al-Din al-Nabhani in an academic context. Furthermore, is it true that political religious texts are included? The facts demonstrate that Taqi al-Din al-Nabhani stated that the Khilafah system (al-Daulah al-Islamiyah) is not a divine system but rather a human-designed system of government. If it is true that they view the caliphate as a theological concern (God's mandate), then how could they reject the view of their earlier role model (Nabhani's view)? Therefore, why and what do they mean by implementing the caliphate system? There is no valid theological justification for saying that it was "God's mandate."

In addition, does not the Qur'an emphasize that the function of the human caliph (ideal governance of the universe) is to know and understand each other, which is the essence of unity? This pluralistic society could be torn apart if the concept of the Khilafah is implemented. The caliph must prosper the entire universe in comparison to this. What additional arguments are then employed? Strictly speaking, the pro-Khilafah group's sole academic theological basis is political.

Second. Just and Civilized Humanity

This principle of just and civilized humanity emphasizes that Indonesia is a part of universal humanity (al-Insaniyah al-lamiyah), namely the establishment of cooperation in creating a peaceful world order, the development of unity, and cooperation in developing goodness based on values of just and civilized

humanity. The article by Fatima Abd. Allah al-Darabi (2019) defined universal humanity and its relationship with the divine.

الإسلام دين الإنسانية يحتنا على العمل الإنساني للبشرية جمعاء، دون أن يقتصر عمل الخير عند المسلم على الأخوة في الإسلام، ليعتادها إلى الأخوة الإنسانية، والعمل الخيري أو الإنساني هو العمل الذي لا يعتمد على تحقيق أي مردود مادي أو أرباح؛ بل يعتمد على تقديم مجموعة من الخدمات الإنسانية للأفراد المحتاجين لها، فالمسلم حين يتعامل مع غيره، فهو يتعامل معه ظاهراً، لكنه في حقيقته يتعامل مع الله تعالى، يتوجه بقلبه وعقله إلى الله تعالى بهذا العمل، قاصداً الأجر والثواب من الله سبحانه وتعالى. إن مفهوم العمل الخيري والإنساني يتعدى دائرة الإسلام إلى دائرة الإنسانية، ويتعدى دائرة الإنسانية ليشمل دائرة الحيوان والجماد والنبات، فالعمل الإنساني قد يكون واجباً مفروضاً، وقد يكون مستحباً أو مباحاً، وليس في دين الله تعالى ما يحرم عمل الخير لغير المسلم، بل تتسع دائرة العمل الإنساني، لتشمل المسلم وغير المسلم معه أيضاً.

"Islam is a religion of humanity that encourages us to engage in charity work for all people. For a Muslim, doing good extends beyond the brotherhood of fellow Muslims to encompass the sense of solidarity of all humans. Good deeds or humane deeds are actions that are not motivated by material gain, but rather by the willingness to provide humanitarian assistance to those in need. When interacting with other people, a Muslim is essentially interacting with Allah almighty. The concept of good deeds or acts of humanity extends beyond Islam and the realm of humanity to include animals, inanimate objects, and plants as well. Humanitarian work may be legally required, advised, or permitted. There is nothing in the religion of Allah that prohibits performing good deeds for non-Muslims. The humanitarian field is vast, encompassing both Muslims and non-Muslims."

In this context, the meaning of just and civilized humanity emphasizes the significance of cooperation that is mutually beneficial, just, and characterized by civility, regardless of religion, race, or nationality. According to Yudi Latif, the second precept of Pancasila is a reflection of universal human values stemming from God's law, natural law, and human social characteristics (horizontal), which are regarded as crucial to the ethical-political life of the state in international affairs. MK Ridwan (2017) cited Yudi Latif as explaining further:

"Externalization and internalization contribute to the development of the principle. Externally, Indonesia employs all of its resources to actively promote a global order based on liberty, eternal peace, and social justice. Internally, Indonesia recognizes and embraces the fundamental rights of its citizens. As a prerequisite for this universal brotherhood, the ethical foundation is "just" and "civilized."

In Islam, a perspective on humanity can be found in a number of its verses. In fact, in a study conducted by 'Abd. al-

Wahhab Khallaf (1978) concluded that "most" of the verses of the Koran talk more about civilization and humanity rather than law and politics. Among the verses that directly have a solid relevance to this second precept are the verses found in the Qur'an, as in the verses below:

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

Who gave excellence to everything He created, and who began man's creation in the soil. Then He created his offspring from semen. Then He perfected and breathed into (the body) His spirit (creation), and He created hearing, sight, and hearts for you, but you are not grateful (QS. al-Sajadah (32): 7, 8, and 9).

In another verse, it is mentioned.

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Indeed, We have bestowed blessings upon the offspring of Adam; We have carried them on land and sea; We have provided them with sustenance from the good; and We have made them superior to the vast majority of the creatures We have created in every way. (QS. al-Isra' (17):70).

مَنْ أَجْلَ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Therefore we stipulate (a law) for the children of Israel that: whoever kills a human being, not because that person (kills) another person or not because he has caused damage to the earth, it is as if he has killed all of them. And whoever maintains all human life. And indeed, Our messengers came to them with clear statements, then many of them causing mischief on earth. (QS. al-Ma'idah (5): 32).

According to the verses above, the principle of humanity (the second precept of Pancasila), human nature and dignity must be used as a moral reference in developing and implementing Indonesia's state policies (Masdar Farid F. Mas'udi, 2010). However, justice has a substantial impact on social life.

It is critical to recognize that virtuous character is the primary for developing human values. Human existentialism is heavily influenced by how morals manifest in attitudes and actions toward others and even the universe. In order to provide emergence to civilized humans, moral values are practiced in social life by, for example, mutually upholding human values by treating fellow humans with respect and honesty. In Islam, morality is regarded as a normative standard of humanity. As a result, according to the noble Prophet Muhammad SAW, "Indeed, God sent me to improve human morality."

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

This hadith clearly demonstrates the importance of morality in Islam. Even though it is not more important than faith and worship, it came to complete the Prophet Muhammad SAW's sending. He used prophetic expressions to emphasize his urgency because morality reflects a person's character and how they interact with others. Others judge him and the Islam he practiced based on it. Faith is found in the heart. Worship is limited in Allah's relationship with His servants. Others, unlike morality, do not see both because Rasulullah SAW uses limiting expressions in Arabic. "innama bu'itstu, I was only sent..." the expression 'inna,' which means reinforcement, is followed by 'ma,' which means reinforcement from others. With expressions like this, more emphasis is placed on the significance of these values in Islam."

Based on the principles of a civilized and just humanity. It naturally leads to a civilized national entity, establishing cooperation with other nations and between nations whose social construction is based on mutual understanding in order to implement egalitarian principles in developing equality.

Third. The Unity of Indonesia.

This third precept outlines a national commitment that serves as the foundation for nation-building, namely Indonesian unity. In principle, this union emphasizes Indonesia's status as a nation-state. According to Masdar F. Mas'udi (2010), Rasulullah SAW initiated efforts to build national and state life based on plural nationality more than 14 centuries ago, in Medina, in 622 M. As is well known, during the reign of Allah's Prophet, peace be upon him. Medina was a government founded on tolerance for various religions, traditions, and tribes. In other words, Indonesian unity is formed through the convergence of various social, cultural, political, religious, ethnic, and ideological backgrounds. In addition to the diversity of ideas that exist in Indonesia, the "Madina Charter" has a very genuine theological foundation.

Indonesia has a very complex and diverse history, possibly the most complex in the world, in terms of social, cultural, religious, ethnic, and demographic factors. This determination to unite is truly admirable. This unity can only be maintained with a strong sense of togetherness among all parties, as exemplified by the nation's founders.

The tangible unity construction that exists and develops in Indonesia is a concrete unity construction. It adheres to the principle of unity founded on Islamic values, notably unity bound by human values. This is the concept of "universal brotherhood" (al-Ukhwah al-Islamiyah), which holds humanity together regardless of color, ethnic identity, or religion. Indonesian unity should be applied globally.

In Indonesia, the implementation of the Koranic precepts has produced an empirical fact of unity. "And humanity is one nation," the Quran states explicitly. Nonetheless, unity is used as a paradigm and as the basis for the development of people and civilization.

Furthermore, the author claimed that the ideals of Indonesian unity have various genuine significance. First, in Pancasila, national tolerance involves key aspects that must be achieved as a "beacon" of national life. Second, humanitarian tolerance is a tolerant stance that affirms the Indonesian country as a noble, cultured nation that respects one another locally,

regionally, and worldwide within the framework of unity and peace. Third, tolerance for diversity generates great stability for nation-building. Fourth, democratic tolerance, tolerance developed from a high awareness of Indonesia as a country with a reality of plurality that demands democracy as a mechanism to bridge all differences. In this environment, democratic tolerance tries to liberate all individual from fanaticism and extremism.

Fourth. Democracy Guided by the Inner Wisdom in the Unanimity Arising out of Deliberations Among Representatives

Democracy as a state principle means that the interests of the people must be the source of inspiration for the policies and steps of state power, not the interests of its rulers. The fiqh rule states, "The policy of the leader towards the people must refer to their interests."

تصرف الامام على الرعية منوط بالمصلحة

This principle emphasizes that Indonesians will continue to nurture and cultivate the spirit of deliberation in order to attain a consensus (mufakat) in representation. With the "populist principle," the state ensures that all citizens have the same rights before the law and the government. This idea implements what is known as al-musawah.

This principle demonstrates that Indonesia is a democratic country. In addition, the key point is that a democratic system inside the state and nation establishes specific principles that can be incorporated into the institutions, leadership, and accountability of the people. This context also highlights the fact that state management is a collaborative effort. It is consistent with the Islamic notion of 'Istikhlaf,' which mandates that the administration of life be delegated to the people, i.e., where Allah entrusts humanity with the responsibility of managing this life wisely, including the management of the nation to achieve prosperity. Conceptually, the verse provides validity to istikhlaf:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

"Indeed, We offered the trust to the heavens and the earth and the mountains, but they 'all' declined to bear it, being fearful of it. But humanity assumed it, 'for' they are truly wrongful 'to themselves' and ignorant 'of the consequences', (QS. al-Ahzab (33):72.).

Commenting on the word 'trust' in the previous verse, Thahir bin 'Asyur wrote in his commentary:

والمتبادر من هذه المحامل أن يكون المراد بالأمانة حقيقتها المعلومة وهي الحفاظ على ما عهد به ورعيه والحذر من الإخلال به سهوا أو تقصيرا، فيسمى تقريبا وإضاعاة، أو عمدا فيسمى خيانة وخيسا.

The word "amanah" in the preceding line has a broad meaning: living together. As a result, the state must not be handled in ways that are harmful to the society. Thus, the principle of democratic principles and the principle of deliberation work together to form a system to govern life; the people have the right to demand accountability for carrying out

this sovereign mandate. Furthermore, the fourth precept's principle of deliberation is constant and can be referred to as the actual execution of shura. Muhammad 'Abdullah. Al-Salam Habib (1977) underlines in his book that deliberation suggests a :governance system that upholds Islamic norms. He elaborated

الشورى من أهم المبادئ الدستورية التي يقوم عليها نظام الحكم فى الاسلام فنظام الحكم الصالح الرشيد الذي يقره الاسلام أن يكون مبنيا على قاندة الشورى فالتصرف فى الامور واتخاذ القرارات يجيب على المناقشة وتبادل الآراء

“Deliberation is one of the most significant constitutional foundations that underpins Islam's political system. Islam recognizes a suitable government system that is founded on deliberative principles. Managing all matters and making decisions must be done through dialogue and the exchange of ideas”

This institution provides a forum for interaction, discussion, and agreement on a priority policy for concerns that are, as much as possible, in the public interest. In other words, due to the huge number of individuals and even hundreds of millions of people, it is important to have procedures as well as political structures known as people's deliberative institutions (MPR) and people's representatives (DPR). While deliberation between them (decides) their affairs (Masdar Farid F. Mas'udi, 2010).

With this system of popular sovereignty, what is best for the people, especially underprivileged communities, is best for the nation and state; conversely, what is bad for the people, especially at the bottom layer, is worst for the nation and state. To accommodate all the elements forming democracy from, by, and for the people is to accommodate all the elements forming democracy from, by, and for the people. As a result, the MPR and DPR must base their judgments on the concerns of the Indonesian people or the broader public, rather than personal or group interests.

Fifth. Social Justice for All of the People of Indonesia

The precepts of social justice for all Indonesians are the fifth (and last) of Pancasila's five precepts. This principle, in particular, emphasizes the aspect of justice that is implemented or intended for all Indonesians. That is, all Indonesian citizens have the right and need to seek justice. As it is mentioned in a hadith

العدل الذي يكفل لكل فرد ولكل جماعة ولكل قوم قاعدة ثابتة للتعامل لا تميل مع الهوى ولا تتأثر بالود والبغض ولا تتبدل محاراة للصهر والنسب والغنى والفقير والقوة والضعف إنما تمضي فى طريقها تكييل بمكياد للجميع وتزن بميزان واحد للجميع.

In other words, equality is the fundamental component of justice. Differences in ethnicity, race, and culture should not be used to justify discrimination against others. Religion or ideological differences should not be used as a reason to discriminate against someone because religion is a matter of God's guidance

لَا يُنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair” (QS. al-Mumtahanah (60): 8).

Several types of justice are comprehensible when viewed through the lens of the above precepts. First and foremost, justice is not treating oneself or others based on ancestry or blood. This concept is consistent with the hadith of Prophet Muhammad

إن الله عزوجل قد أذهب عنكم عبية الجاهلية وفخرها بالآباء مؤمن تقي شقي أنتم بنو آدم وأدم من تراب

“Indeed, Allah, the Most Honorable and the Greatest, has discarded the arrogance of ignorance and the arrogance based on ancestry (blood)... each of you and Adam were created from the soil” (HR. Abu Dawud dan Turmuzi).

In this framework, the reality of justice as articulated in these precepts affirms and treats all individuals equally. It should not be tainted by heredity or other fundamental elements.

Second, justice is connected to the rights that are inherently and socially associated with each individual or group. A justice is practically defined by the phrase "fulfilling of everyone's rights." As fellow creatures of Allah SWT, not only humans but also animals, plants, and the natural environment are considered to have rights. For humans, civic rights, socioeconomic rights, and sociocultural rights make up the current Human Rights concept. In this context, the specifics of human rights outlined in the notion of universal human rights are extremely important for the State and humankind's responsibility to uphold justice (Masdar Farid F. Mas'udi, 2010).

Moreover, social justice is a theoretical portrayal that implies the achievement of a balanced order of life on an individual and societal level. From an Islamic perspective, the first social manifestation of monotheism is the significance of this balanced existence. Consequently, this principle of fairness is the center of divine moral precepts and the fundamental basis of mankind, the knot of oneness, and the sovereignty of the people. Masdar F. Mas'udi (2010) identifies the following as significant actualizations of the notion of social justice and its relationship to the accomplishment of rights:

“Concerning the fulfillment of rights, the agenda for defending justice cannot help but prioritize those who are weak above those who are powerful, because a person or group is considered strong when they are able to fulfill their rights more than others. In contrast, a person or group is considered weak if they are incapable or unwilling have been unable to exercise their rights through their abilities.”

Referring to the five precepts, as the author mentioned above. It can be emphasized here that Pancasila is a manifestation of the noble vision of Islam, as a mercy to the universe. Moreover, the Islamic values

in it further reinforce that Pancasila has a very strong theological argument, deep and rooted in human values and civilization, that can be accepted by all religions and beliefs that grow and exist in Indonesia. Any ideas that contradict Pancasila, the state's guiding philosophy, shall be automatically rejected and must likewise be rejected. In accordance with the Islamic principle of "saddu al-zari'ah," it is the correct course of action for the government to dismantle any organisations that want to "undermine" Pancasila and to prevent additional harm. Under the framework of the Unitary State of the Republic of Indonesia, the government must determine approaches and policies that guarantee a peaceful, secure living and strengthen the nation's unity and integrity in the future.

3. Harmony of Pancasila and Local Wisdom: Strengthening National Character

As the goals of the founders of the Indonesian country, Pancasila is the cornerstone of the state and nation in the pursuit of a just and prosperous society. The basis for the growth of the nation and state must be solid. One of the main pillars for upholding Pancasila is the fact that it was investigated and formed on the basis of the pure character of the Indonesian people and indigenous knowledge. Local wisdom is an idea that lives, grows, and evolves continuously in the public consciousness. The cultural diversity of Indonesia is a valuable asset for nation-building. Every place has its own individuality and authentic local wisdom (Imam Gunawan, 2014). Therefore, it is vital to encourage the development of a strong national character with wisdom.

In historical records, the role of local wisdom as a standard of problem-solving can be found in various classical Islamic works of literature. One of them is "al-Asybah wa al-Naha'ir" by Jalal al-Din al-Suyuthi, "Syarah al-Arba'in" by Imam Najm al-Din al-Thufi, "Ushul al-Fiqh" by Wahbah al-Zuhayli, and "Ilam al-Muwaqif in 'An Rab al-'Alamin" by Imam Ibn al-Qayyim al-Jauzi. Some of these works explicitly justify the legitimacy of the role of local wisdom in solving several social and legal problems in Islamic society. Imam al-Subkî al-Syâfi'I (1991) in his "al-Asybah Wa al-Nazhâ'ir" stated:

واشتهر عند الفقهاء أن ماليس له ضابط في اللغة ولا في الشرع يرجع فيه إلى العرف وهذا صريح في تقديم اللغة على العرف وعند الاصوليين أن العرف مقدم على اللغة.

"According to a belief held by well-known fuqaha (Islamic jurists), if an event (law) lacks provisions from the perspective of the language and texts of syar'i, then the settlement is returned to 'urf. The confirmation of this theory demonstrates that language takes precedence over 'urf. However, among professionals in ushul al-fiqh, the customary method dominates the linguistic approach."

There are conflicting opinions among Islamic jurists as to whether the language method trumps the customary approach. Unquestionably, the traditions approach plays an important role in the sociopolitical sphere, particularly in religious judgments (Islamic law). In a number of legal cases, for instance, a legal event is frequently settled by a cultural approach, therefore the ushuliyun paradigm is extremely reasonable. Cases are frequently settled in a family's home through discourse or a family-based approach. Imam Najaf al-Din al-Thufi asserts unequivocally that local knowledge on legal events is reliable, despite the fact that the law is adequately defined in the syar'i writings. However, the relevant legal case is where it pertains to mu'amalah (Najm al-Din al-ûfi, 1998), as cited by al-Zuhayli, which stated:

أن العقل البشري يستقل بإدراك المصالح والمفاسد في نطاق المعاملة والعادات

Thufi explained further:

وإنما إعتبرنا المصلحة في المعاملات ونحوها دون العبادات وشبهها لأن العبادات حق الشرع خاص به ولا يمكن معرفة حقه كما وكيفا وزمانا ومكانا إلا من جهته... ثم إن هذا إنما يقال في العبادات التي تخفى مصالحها على مجاري العقول والعادات... أما مصلحة سياسة المكلفين فهي معلومة لهم بحكم العادات والعقل.

"We only consider (recognizing the authority) *maslahah* in the legal context of *mu'amalah*, and not in the context of *worship*. Because '*worship*' is a religious right, and it is impossible to recognize God's right in terms of amount, quality, time, and place unless one is on His side... In the case of *worship*, reason and custom cannot comprehend its benefits... As regards (laws) pertaining to political matters, this can be ascertained by the law of reason and custom, as well as the advantage that becomes the legal argument".

Additionally, Yûsuf Hamîd al-'Âlamî (1993) stated:

فالشريعة تراعي عرف الناس بشرط أن لا يجر عليهم مفسدة ولا يهدم لهم مصلحة ومما يدل على ذلك إقرار الشارع الحكيم جملة من الأحكام التي كانت قد تعارف عليها العرب في جاهليتهم كالقساممة والدية على العاقلة واشتراط الكفاءة في الزواج والقراض وكسوة الكعبة ونحو ذلك مما كان محمودا في الجاهلية ومتفقامع محاسن العادات ومكارم الأخلاق

"Islamic law respects community customs so long as they do not constitute *mafsada* and do not harm the community's welfare. It is demonstrated by the determination of *al-shari'* (God) on a number of legal provisions that had taken place in the pre-Islamic Arabic tradition, such as *qasamah*, *diyât*, *kafa'ah* in marriage, *qirad*, and *Ka'ba netting*, which were regarded as a good tradition and also under good customs and noble morals."

The author did not hesitate to assert that local customs or wisdom play an important role in the nation's and state's development. Therefore, based on its culture, customs, and growing diversity, Indonesia is significantly distinct from countries with little cultural traits. Customs' involvement in fostering peace and cohesion in society is a vital aspect of their contribution to the nation's sustainable development. In this

setting, for instance, the conflict that happened in Maluku can be resolved wisely and with a local knowledge approach, much as the dispute in Ambon, Maluku, was settled. Hendry Bakri (2015) concluded through his research:

"Incorporating cultural values that have been attached since antiquity and have created a link of solidarity between the Ambonese and Moluccans in general is one method of resolving the discrimination dispute. Pela gandong, a sort of local wisdom possessed by the Ambonese people, is capable of reducing conflicts with racist intent and is one of the Ambonese people's conflict resolution methods."

Several methods exist for increasing Pancasila principles based on indigenous knowledge, such as grounding and bolstering the initial precepts of Belief in the One and Only God by empowering and implementing theoretical and practical religious activities. Theoretically, for instance, the first commandments of Pancasila represent religious teachings, in which service takes the shape of both personal religious rites and social service (social piety). This pattern strives to present and strengthen belief in God Almighty by actualizing the positive, innovative, creative thoughts, mutual aid, cooperation, and deeds of wisdom values that have taken root in the lives of the Indonesian people and nation. A course of action that strikes a balance between religious and local wisdom principles Muhammad Nabil al-'Umari). (2016).

This balancing will strengthen the layers of faith, which will become an input for the formation of human and divine values, which will, of course, strengthen the second precept, strengthening the values of Just and Civilized Humanity, and this can be accomplished by instilling a sense of human awareness such as having compassion socially, upholding equality, deep concern such as assisting, and beneficial social values. The word was coined by Thalal Masy'al to describe the harmony between faith and humanity.

على الرغم من أن العبادة هي أمرٌ ممدوح يدل على إيمان الإنسان وتقواه، إلا أن الإسلام أمر بالرفق بالنفس، وعدم تحميلها ما لا تطيق من الأعمال، بل على المسلم أن يوتي كل شيء في الدنيا حقه، فكما أن لربه عليه حق في العبادة، فإن لأهله حق في الرعاية، ولنفسه كذلك. الاعتدال في المحبة واليغض وضعت الشريعة الإسلامية منهجاً شاملاً وسطاً حتى في المشاعر الإنسانية، فإذا أحب المسلم عليه أن يحب بقدرٍ دون مغالاة، وكذلك إذا كرهه والسبب في ذلك أن النفوس الإنسانية متقلبة متغيرة، فربما ابتعد عنك يوماً من تحبه حباً شديداً، مما قد يؤثر في نفسك، ويؤذيها أيما إيذاء. الاعتدال في الأمر بالمعروف والنهي عن المنكر يدرك المسلم أن عليه أن يأمر بالمعروف وينهى عن المنكر، ولكنه يراعي المفساد التي قد تترتب على نهيه، ويوازن بينها وبين المصالح التي ستعود عليه من فعله هذا، وكلما كان المسلم متوازناً معتدلاً في أمره ونهيه، مراعيًا في ذلك أحوال البشر وطباعهم المختلفة، حصد ثمار عمله دون أن تذهب سدى .

"Although worship is beneficial because it demonstrates one's faith and piety, Islam enjoins a kind attitude toward oneself and does not burden it with tasks that it cannot bear. Even a Muslim must grant rights to everything in the world. Regarding his God, he has the right to worship Him, and his family has the right to be protected. Likewise for yourself."

Even in emotional problems, the Islamic Sharia lays out a complete and reasonable course of action. If a Muslim loves, he does so to an adequate degree. The fluctuating and changing nature of the human soul explains his hatred. Perhaps one day, the person you love so dearly will slip away, which is extremely unpleasant and detrimental to the soul's serenity. A Muslim is aware that he must command and prohibit wrongdoing. However, he considers the potential negative consequences of prohibiting unjust conduct. He assesses the disadvantages against the potential advantages. When a Muslim is consistent in his directives and prohibitions, taking into account the various human contexts, he will reap the rewards of "his deeds without wasting them".

Every nation's people are imbued with the values of divinity and humanity. Fundamental attitudes will eventually eliminate selfish attitudes, culminating in the establishment of a unified national character, as required by the third principle of Indonesian unification. The spirit of unity will inspire sense of togetherness, equality, mutual respect, and tolerance for diversity, as well as unity in the face of threats to the spirit of unity and oneness. With harmony, nationalistic values will gradually emerge and possibly clarify, as in the fourth precept, namely democracy led by truth and wisdom, such as instilling an attitude of completing or making a decision by deliberation and consensus, respecting differences of opinion, not imposing the will during deliberations, and implementing deliberative decisions with full responsibility. The four Pancasila qualities become imprinted in every youngster in the nation. In such a circumstance, they will develop impartiality and equality before the law. It will lead to the establishment of social justice for all Indonesians based on the fifth fundamental.

Certain policies in this context consider the public interests, not specific groups or individuals, but universal policies, such as how development can reach all regions of Indonesia (Suyahman, 2022). Assume that the younger generation has been instilled with Pancasila principles based on indigenous knowledge as soon as possible. In that case, this will serve as the foundation for achieving the golden generation in 2045: an autonomous, creative-innovative generation with competitiveness and fighting power, a capable generation.

National character development must ultimately be fulfilled through many forms of national movement. Under the laws of the Unitary State of the Republic of Indonesia, the younger generation with national character will be a useful asset in constructing a nation with a national identity and fostering unity. The development of national character must be carried out through a systematic and unified method based on Pancasila. The ideals contained in Pancasila are derived from the rich culture, character, and personality of the Indonesian people. Strengthening the Indonesian nation's identity cannot be isolated from the society's indigenous culture (Alhafizh Mahardika, 2017).

IV. CONCLUSION

This research has not been able to deconstruct all the varied aspects of the influence of local wisdom in Indonesia due to its academic nature. However, the author claimed that indigenous knowledge was ingrained in Indonesia. It will be able to become energy for preserving and even a vitamin for

bolstering the pluralistic and inclusive (mutual understanding and respect) national immunity of all Indonesians. Pancasila and the Constitution of 1945 will be significant factors of sustainable and equitable capacity building. They will become a pillar of support for the Republic of Indonesia.

Indonesia must continually retain the formidable strength required to support the Indonesian Republic. It is only possible by respecting Pancasila and the Constitution of 1845 as the basis of the Republic of Indonesia. Because the two foundations of the state, both empirically and philosophically, are present and accepted with full awareness, agreed upon, incorporated, and are not prone to "distortion" from a religious perspective, human rights, and the reality of Indonesia's culture and customs. Moreover, local wisdom, humanism, and the existence of Pancasila are acknowledged by all religions and beliefs from a religious standpoint. It was founded on the consensus of religious leaders and national elites from the start.

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AUTHORS

First Author – Mutawali, Prof., Universitas Islam Negeri Mataram, Indonesia.

Second Author – Gatot Suhirman, Universitas Islam Negeri Mataram, Indonesia.

Correspondence Author – Mutawali, Prof., Universitas Islam Negeri Mataram, Indonesia.