

THE CONTRIBUTION OF PANCASILA AND THE MEDINA CHARTER VALUE IN EDIFYING PESANTREN

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ABSTRACT

The current latent upheaval of national conditions requires Muslims to have a strong foundation and character of movement. Pancasila (the Five Principles) ideology as a pillar of movement characterized by Bhinneka Tunggal Ika (the spirit of unity in diversity), so far has contributed greatly to harmony and peace in the Republic of Indonesia. The nation's independence could not be separated from the sacrifices of the ulamas, the Islamic ummah, the heroes of various religions, and the spirit of patriotism of the Indonesian people at that time.

In addition, the majority of Muslims in Indonesia must be a great force in maintaining the integrity of the nation. The method of unifying all the different backgrounds has been exemplified by the figure of Islam, the Prophet Muhammad p.u.b. with the formation of "Baladil Amin" through the Medina Charter.

By dissecting the essence of Pancasila and the Medina Charter, it is expected that the youth of Indonesian Muslims galvanize themselves earlier, especially in edifying Pesantren. There are two important values that need to be instilled in our Muslim generation, namely universal tawhid (monotheism) and patriotism.

Universal tawhid is the main thing of religious values, tolerance, moderation and "pluralism". Obviously, this pluralism term is not pluralism understood by liberals, but which is in line with Islamic teachings theologically and practically. While the spirit of patriotism is the value of nationalism that must be built to prepare generations who always love this nation and can adjust themselves to era challenges.

The value of universal tawhid and patriotism is expected to be the spirit of the movement of the young generation of Islam especially Santri in fighting for the integrity of the nation and facing the challenges of the times. Moreover they can counteract moral damage, divisions followed by destruction in various segments of nationality caused by the influence of liberalism and radicalism.

Keywords: Pancasila, Medina Charter, Universal Tawhid, Patriotism

A. BACKGROUND

In this millennial era, national polemics, especially those in Indonesia cannot be separated from several problems. The deprivation of patriotism has made the Indonesian people have no sense of ownership, the spirit of struggle to maintain the integrity of the nation, and the principle of unity. The independence obtained is not enough to give a big lesson for all Indonesian people that colonialism in this country is stopped by courage with strong determination of all fighters from all backgrounds. It indicated that what causes independent Indonesia is the fighting spirit of patriotism.

Religion, race, ethnicity, culture, mother tongue (traditional language), and various differences actually have become the power to continue to fight for the Republic of Indonesia. The division by making a difference as a scapegoat is the cause of blind adherence. Ahmad Suaedy et al. said, "Adherence to cultural relativism blind can also be dangerous, as it is often used as a justification for human rights violations. Under the pretext of religious belief, people often justify violent and threaten others⁵¹.

The colonization is now repeated, but not in the form of a ceasefire. Extremism, one of which is that postmodern culture becomes a nuance of new colonialism, which for Jean Francois Lyotard said that it is a part of modern life, yet the difference is in the representation of the text and his work⁵². The text contains of semiotics, which according to Umberto Eco is a discipline that studies everything that can be used to 'lie'⁵³. Semiotics is shown through consumerism advertisement, hedonism culture, justification of oppression in the name of truth and religion, etc.

The value of truth and religion is absurd. Meanwhile, since the beginning of the spread of Islam in several parts of the archipelago has made Islamic culture entrenched, becoming a noble value for the surrounding community. Supposedly, Islam is indeed a blessing and a benchmark of truth for the universe. Allah SWT. sent *khatamul anbiya* ' for Islamic generation until the end of time. So why does the clash occur only because

⁵¹ Ahmad Suaedy, dkk. *Islam, the Constitution, and Human rights: The Problematics of Religious Freedom in Indonesia*. (Cet.1; Jakarta Selatan: The Wahid Institute, 2010), p. 64

⁵² Yasraf Amir Piliang. *Hipерsemiotika: Tafsir Cultural Studies Atas Matinya Makna*. (Bandung: Jalasutra, 2003), p. 104

⁵³ Ibid. p.44

of egocentricity and group ego? Religious patterns and various traditions in the period of *jahiliyah* to emigrate in Medina, did not make them hostile to non-Muslims. The Medina Charter is a form of love and peace exemplified by the prophet.

Gus Muwafiq stated that the Al-Qur'an of Karim had explained that the expected form of the state was '*Baladil Amin*', a safe country, (Q.S. At-Tiin: verses 1 - 3). As His servants, we are asked to worship, do good deeds, avoid sin, and prevent bad deeds on others. It can all be carried out with a substantial understanding of religion. Therefore, the national ideology, namely *Pancasila* (Five basic principles) is a concept that is in accordance with *Baladil Amin* (safe country). Every item of *Pancasila* does not contradict to any religious teachings.

The *Pancasila* and the Medina Charter have the same ultimate purpose. Both contain the meaning of universal *Tawhid* (monotheism in Islam) and patriotism. Universal monotheism is characterized by religiosity, tolerance, moderation and pluralism. No longer is *Tawhid* seen as the unity of one religion, but more so as to universality of God. The value of spiritualism becomes a sacred movement in everyday life both in the vertical and horizontal (*mu'amalah*) relationships.

Pluralism has various forms which are generally known as derivatives of discourse of liberalism and Platonism. Perennial philosophy with an understanding of the esoteric and exoteric nature manifests a variety of pluralism. Islam also understands the existence of pluralism which is certainly far different from what is understood by ordinary people in general. With the perennial philosophy approach, the theory of emanation, and the similarities in terms of existence, pluralism emerged as a flow that turned out to be very synchronous with Islamic teachings both in theological and practical concepts.

In addition, patriotic souls must be instilled in all individuals to become a bastion of enemy attacks, both in real and abstract (digital) ways. Considering that the millennial era is strongly influenced by the communication approach through gadgets, social media, means that the fight is not only in the real world. The virtual world or the media can hypnotize the nation, especially the youth. Digitalization must go hand in hand with the appointment of local policies which are obviously moved by religious breath.

Santri (moslem students) as young generations of Islam holds the leadership in the future. Therefore, the value of universal monotheism and patriotism can be spirit and fighting spirit in the community, working, daily life, and maintaining the integrity of the nation. Young people who have strong principles will not easily pawn themselves; sell their nation, just because they are tempted by material or momentary pleasure.

B. DISCUSSION

1. The essence of Pancasila and the Medina Charter

The Indonesian nation is based on juridical law namely Pancasila and the 1945 Constitution. The Pancasila points are certainly not made without any reason. The implicit meaning in each precept keeps deep messages. At the Jakarta Charter formulation session on June 1, 1945, the precepts that mentions 'the obligation to carry out Islamic Shari'ah for its adherents', became the subject of debate and one of them was A. A. Maramis (Christian) because they considered that other religions also participated fighting for the defense of the country. The Deputy of President, Moh. Hatta, with Wahid Hasyim consulted with several Muslim leaders on this matter, including Teuku Muhammad. H, Ki Bagus Hadikusumo, K.H. Hasyim Asy'ari, and other Islamic scholars. Finally the first principle changes to 'Belief in One Supreme God (*tawhid*)'.

It is impossible to make Islamic Shari'ah as a state ideology with various multicultural society. All religions certainly uphold peace, good deeds, harmony, and various noble values that save society's civilization. How can Pancasila become a formulation of life that can be accepted by all multicultural and plural differences, prioritizing human values, a culture of togetherness, upholding social justice and prosperity are hidden pearls that we must uncover.

In exploring something like the essence of Pancasila, a person is strongly influenced by a particular worldview or school of thought. An object will look different because the way of looking at the object is different. Hence before discussing further, the author first describes some world views that dominate this world. The schools of thought that

are most often used as benchmarks in looking at or assessing external objective reality are as follows:

1. Empiricism perspective. People who have this school of thought tend to recognize the object of reality only by using the senses. Furthermore, the senses are also used to judge. Therefore it's natural that they can't understand substantial things in an object. The reality that is acknowledged is only material and besides matter is nothingness. All events that can be observed and experimented with are truths or realities recognized by this school perspective.
2. Scriptualism perspective: Scriptural minded people only accept the truth based on the texts. The text can be in the form of books, *kitab*, and other written evidences. They find it difficult to accept logical explanations because they think that revelation or things that are supported by written references is a form of validity.
3. Metaphysical perspective: People who have a metaphysical mindset, use epistemology, including senses, imaginations, and '*aql* (brain). The senses are used to recognize the reality that is surrounding us (reality). Imagination is used to process what is obtained from the senses by means of unifying and comparing. For example, machines and dragonflies are combined into helicopters, while mountains and gold become golden mountains. However not all is that imagined (in fantasy) is in the realm of reality. Helicopters do have material reality, but the mountain of gold is only in fantasy.

Another imaginary function is to compare, for example, long and short, black and white, and so on. The task of '*aql* (brain) is to assess what has been gained from the senses and managed by fantasy. The assessment can be right and wrong. Certainly, the principles of the logical term should be understood well. The logic principle that adjusts between perception and reality is what will deliver how to understand all concepts objectively.

Moreover these three epistemological tools, it can be understood that there are 3 natural or reality universes in the universe, namely the material realm, the *malakut/barzakhi* nature, and the intellect (*lauh mafudz*). Although philosophically there are three, but in reality all are inseparable. For example, books come from leaf or wood material made in various shapes. Consciously or unconsciously, humans take the form

of the evil world with imaginary roles. And in the realm of reason, what is explained by the nature of a book or why should a book be created?

The mindset of a person who tends to be materialistic will find it difficult to understand the meaning of Pancasila, because it is considered as a barren sentence without any real substance for all segments of life. While for the scriptualists, Pancasila is only text which acts as a closed textual corpus and is also not very large in an applicable contribution. On the other hand, radicals who tend to be scriptural think that state defenders based on Pancasila are considered as *thoghut* (all behavior or way of thinking deviates from worshiping God and giving life to others than Allah).

Furthermore, basically the essence of Pancasila can only be understood by those who think of metaphysics, which can penetrate intrinsic meaning and become the spirit of even the ideology of Indonesian people's motion. The following is a description of the essence of Pancasila which might accommodate all differences and still be in line with Islamic teachings:

1. The first pillar is Belief in One Supreme God. With diverse cultures and religions in Indonesia, how can all of them live in peace if the understanding of the One God is the same as in the 1945 Constitution Article 29 paragraph 1. Certainly, if the scriptural approach is used based on the books of each religion, then there will be no common ground between one religion with the others. Let's examine where the common thread brings together all religions in the harmony of this life.

- a. The tolerance method aims to get to know each other. It is shown in Q.S. Al-Hujurat: 13 which explains that differences exist to know each other. Getting to know is not only about names, but also the diversity of beliefs, ethnicities, regional languages, certain traditions, etc. In addition the nation guarantees independence to embrace a religion and worship according to the beliefs in the 1945 Constitution Article 29 paragraph 2.
- b. The method of diversity as blessing. The differences that are interpreted as blessing make the pattern of horizontal relations between people become brotherhood. Brotherhood is what makes God's blessing transcend on earth.

- c. God's only pillar. This One Supreme God can be explained through two approaches, namely philosophical and religious. Philosophically, through the principle of cause and effect, obviously this universe and its content were not created by itself. The form in Islamic metaphysics consists of: 1) *Wajibul wujud* (true/compulsory existence); 2) *Mumkinul Wujud* (the reality that may exist); *Mustahil Wujud* (the impossible reality of its existence).

Wajibul wujud is divided into obligatory existence of *lidzaatihi* (exists because of Himself) and *Wajibul wujud lighoirihi* (existing reality because of the other). *Wajibul wujud lidzatihi* is a *Causa Prima*. (The Cause of all causes of the creations) which does not have children or begotten, as Q.S.Al-Ikhlâs: 1-4. In the religion of Islam, we call Him the God S.W.T.

The essence of the Supreme Creator cannot be more than one. Because in the logical way, when there are more than one creators, there will definitely be differences. If the God is more than one, it can be imagined that how the destruction of the universe occurs owing to two Creators' different opinions.

- d. The perspective of naming God. The One God in several religions has different names. The analogy used in this explanation is the word agreement philosophy, for example a book. The same book is called by a number of different words, such as book (in English), *Kitaabun* (in Arabic), *Bobbo'* (in Buginese), etc. The names of God that is believed in several religions are Allah S.W.T for Moslems, Sang Hyang Widhi for Balinese Hinduism, even Christians recognize their God as Allah in Markus Article 12 verse 9.
- e. The pillar of faith. This first precept shows that faith in God implicitly conveys the meaning that faith is not only with God, but also with all the components related to Him. In Islam, the pillars of faith consist of Faith in God, Faith in His Angels, Faith in His Prophets, Faith in His Books, Faith on Doomsday, and Faith in *Qadha* and *Qadar* (fate/ destiny).

The segment of the pillars of faith, if they are juxtaposed with the other religious beliefs, there will be some similarities even though they do not call it as pillars of faith. As a divine religion, Islam believes in the pillars of faith. While some *ardhi* (appeared after islam) religions have similarities in things like believing in God,

believing that there are holy men like prophets, called Jesus and *gods* in Hindu, angels, books/ *kitaab*, doomsday which are equally understood that there will be a day of vengeance towards more eternal life, and belief in the existence of destiny. Although the model of understanding is all different, we can do the *theory of abstraction* like Aristotle's theory which means taking things that are general and removing specific ones.

2. The second precept in Pancasila is Fair and Civilized Humanity. Being a complete person is certainly not an easy thing. Humanity is not just a biological factor that must be met. There are intellectual, emotional, and spiritual factors that must be balanced. The fair attitude towards others is one component of a civilized attitude.

Civilized is another language of morality in Islam in which morality does not only mean doing good deeds. Because good deeds sometimes want to be rewarded with kindness, then actually it is not included in the morality category (*akhlaq*). The Prophet Muhammad is our example in becoming a civilized human being. As stated in His Word on Q.S. Al-Ahzab: 21. Moreover this ethical value is spread by adherents of other religions.

3. The third precept is Indonesian Unity. With the spirit of *Bhinneka Tunggal Ika* (the spirit of unity in diversity), Indonesia has been able to strengthen the unity of all pluralism. Multiculturalism that colors daily life is a combination of colors of life that are full of harmony, peace, mutual cooperation, friendliness, politeness and modesty.
4. The fourth precept is democracy which is guided by the inner wisdom of its leader. This is related to the principle of democracy which has long been running on the motherland to avoid state death⁵⁴ caused by conquests by other countries and revolutionary overthrow in order to accommodate the interests of all the people.

To bring together all ideas and voting rights, Indonesia applies direct democracy through representatives of the chosen people. Direct democracy is a government system to make political decisions that are carried out directly by citizens who act on

⁵⁴ Murray N. Rothbard. *Anatomi Negara* (terj. R.A. Husein). (Alabama: Parabel, 2018), p. 59

a majority procedure⁵⁵. This democracy is a form of deliberation which is also in line with the teachings of Islam, as stated in the Q.S. Ali Imran: 159 and Q.S. Ash-Syuura: 38.

This democracy is expected to maintain brotherhood (*ukhuwah*) among people. Islamic law (*fiqh*) of Indonesian (*Islam Nusantara*) is known as 3 kinds of *ukhuwah*: 1) *ukhuwah islamiyah* means the brotherhood of the Islamic bond of faith; 2) *ukhuwah insaniyah*, means brotherhood based on fellow of God's creations; 3) *ukhuwah wathaniyah*, means the brotherhood of nationality. In politics, the three types of brotherhood should be put forward, not prioritizing *ukhuwah* interests based on Corruption, Collusion and Nepotism.

5. The fifth precept is social justice for the entire people of Indonesia. This principle of justice needs to be correctly perceived. Some theories about justice suggest a variety of definitions of justice. Justice is not equality in the sense of being identical or exactly the same but putting something in its place. Justice also means fair treatment⁵⁶. The Fair Word (*'Adl*) is mentioned 28 times in the Qur'an. In the social context, then the state return the people's rights that have been collected so that economic equality occurs on all lines, especially in the social field.

The principles of justice are easy source to find and in accordance with human nature⁵⁷. These principles are paying attention to the benefit of the people, realizing social justice, not burdensome and less burdened, universal and dynamic for the entire nation, elastic and flexible (not temporary), *ta'aqquli* and *ta'abbudi* (deciding the law to the ground of sharia).

1.1.The meaning of universal Tawhid (in terms of religiosity)

Tawhid is religion's foundation as a characteristic of Islam. Before discussing universal monotheism, we will first explain the meaning of universal Islam. Etymologically, Islam is derived from *isim mashdar*, *aslama* - *yuslimu* - *islaaman* which

⁵⁵ Dr. Nurul Qamar, S.H., M.H. *Hak Azasi Manusia dalam negara hukum demokrasi (Human Rights in Democratic Rechtsstaat)*. (Jakarta: Sinar Grafika, 2013), p. 66

⁵⁶ Departemen Pendidikan Nasional, *Kamus Bahasa Indonesia*, Edisi Ketiga, (Jakarta: Balai Pustaka, 2007), p. 8

⁵⁷ Dr. Qurrotul Ainiyah, M.HI. *Keadilan Gender dalam Islam, Konvensi PBB dalam Prespektif Mazhab Safi'i*. (Malang: Kelompok Intrans Publishing, 2015), p. 29

means safety or peace. In terms of terminology, Islam can be interpreted as more universal, holistic, contextual and contemporary. There are several indicators so that Islam can be interpreted universally, including:

1. Motion Theory: there are accidental and substantial movements. Accidental movement is the motion that moves from one point to another point. While a substantial movement is invisible to the naked eye, but changes occur. For example, the wall never moves from one point to another, but the color of the paint fades, the wall material slowly decays. The fading was due to a substantial/meaningful movement.

The Muslim community not only understands the motion of accidents, but there is a substantial movement. People who emigrate (*hijrah*), not only move from one place to another, change the form of clothing to become more *syar'i* (in islamic way). The most important thing of a *hijrah* is a substantial movement to always proceed to become a nobler person, beneficial to others, and always spread goodness.

2. Actual change: the actual change means the potential of each object to change to another form or to be actual, for example, a coconut shoot has the potential to rot or can also become coconut shoot. Likewise humans have the potential to become anything depending on how and what the purpose is. There are people who live with the aim of enjoying the world, because of their principle that life is only once. There are also people who are very concerned about vertical and horizontal worship because they realize that life is only a mirage to the afterlife that is eternal.

This change is a theory against Karl Marx's Marxism theory, called *materialistic and internal contradictions*, which assume that all of things experience internal contradictions and deny external factor. From the battle between *thesa* and *antithesa* to become *sinthesa* and contradicting again are changes that cause collisions within each entity. For example, coconut shoots are considered to experience internal contradictions to decompose or become buds, whereas coconut will never grow well without external factors such as soil, water and sun. Islam does not believe the change of something into another as an internal contradiction, but the potential that actualizes into another form.

3. Inclination theory. Humans have sensory things namely the inclination to goodness, beauty, perfection, morality, peace, and love. It's just that this sensory very much depends on the epistemology used in viewing reality. People who only use the senses in understanding perfection will only judge that perfection in terms of the body, the luxury of the world, because everything is measured empirically.

While a true Muslim views perfection not in terms of wealth and worldliness, but in terms of perfection of knowledge and morality. Bodies that are considered by people with disabilities, still look perfect, because the epistemology used is not only the senses. In essence, the person who is considered to be disabled is the creation of the Most Perfect who cannot create imperfection. It is human perception that always compares between perfect and imperfect.

From this elaboration, it can be understood that Islam is not just faith, or 5 pillars of Islamic pillars such as shahada, praying, zakat (paying alm), fasting, and pilgrimage. Islam can mean the actual movement of potential with the existence of external factors towards perfection. All religions teach safety and perfection. The first precept of Pancasila has explained the only "One" of God. The only one God is what is meant by *Tawhid*. It reveals that there is nothing exists but His "face" which is recognized by *Wahdatul Wujud* or the unity of existence⁵⁸.

Tawhid sentence, *Laa ilaaha illallah*, which means that there is no god but Allah is understood deeply. In the previous description, it was explained that God is the only one. However, the religious community calls him in a different name owing to diverse belief.

The meaning of universal monotheism is more to confession or testifying that He is the only God who is worthy to be worshipped, while the others do not deserve to be worshipped. Nowadays there have been many idols/ "gods" such as wealth, dignity, the humans that we really love, power, or money. In the human subconscious, we are

⁵⁸ Harun Nasution. *Falsafat dan Mistisime dalam Islam*. (Jakarta: Bulan Bintang, 1999), p. 92.

often carried away by these kind of “gods”. When money becomes a goal, then naturally the foundation of monotheism collapses.

All of religions meet at a universal point that we become obedient servants of God by upholding morality (inclination) instead of in diversity. Scientists like Richard T. Kinner, Jerry. L. Kernes, and Therese M. Dautheribes argued, "diversity and universality can coexist with the human community because there is a universal moral law written in the human heart⁵⁹".

This spirituality and morality awareness are also in line with the holistic paradigm⁶⁰ offered by Husain Heriyanto through philosophy and science and life dialogue according to Sadra and Whitehead. The holistic paradigm leads humans to think universally, does not dichotomize between world affairs and the hereafter, unifying different or partial things into wholeness without compartmentalization, paying attention to the spiritual and moral sides and integrating them with science, etc.

1.2. The meaning of universal Tawhid (in terms of pluralism)

In addition to elaborating the components of religiosity, universal monotheism also includes the discussion of pluralism. Pluralism raises plural or universal values from all dichotomies and multiculturalism. Kofi Annan, a former UN Secretary-General once said that we may be of different religions, different languages, different colors of skin, but we all come from one human race. While Albert Einstein stated, "All religions, arts and sciences are branches of the same tree." Therefore, because it comes from the "tree" or the same nature, the difference is not taboo because it comes as a necessity in this life.

. In the discussion of perennial philosophy⁶¹, nature is divided into esoteric (inner/ soul) and exoteric (outward/ *syahadah* nature/ phenomenal nature). The first is the

⁵⁹ Pope Joh Paul II as cited by Moody, J. “ A true culture of Freedom”. *Time Magazine*. October 16, 1995, vol. 46, p. 82

⁶⁰ Husain Heriyanto, *Paradigma Holistik: Dialog filsafat, Sains, dan kehidupan menurut Shadra dan Whitehead*. (Jakarta: Teraju-Mizan, 2003).

⁶¹ Al Hanif. Mendamaikan Agama-agama. http://hefnizeinstain.blogspot.com/2013/04/mendamaikan-agama-agama-dari-theosofi_5.html. 2013. Accessed on 25 September 2018.

platonic philosophy which stated that pluralism shows that there are no esoteric religious differences, because religious teachings have many similarities.

While in term of (exoteric), there are many distinctions, such as the manner of worship. Therefore it is assumed that spiritual knowledge is the denial of other religions. A flow of adherence in God appears or religious streams that merely promote trust in the existence of God without any certain rituals.

Likewise Cartesian understanding of pluralism (rationalists) thinks that both esoteric and exoteric sides are as important as the soul and body's essence. Hence in religion, everything is the same, and whenever the people change religion, it doesn't matter.

Whereas pluralism which is in line with the teachings with the religion of Islam is as described by the Human Illumination (HI) Organizational Council (Advisor) that pluralism is the level of the quality of its truth. The quality of truth is based on the theory of emanation⁶². As in philosophy, nature is divided into three, namely the material realm, the *mitsali* realm and the mind realm (*lauh mahfudz*), then the quality of truth have diverse levels.

An example of multilevel truth is when three people with different understandings are asked what a wall is. A bricklayer (representing an understanding that revolves around the material nature of his particular knowledge) assumes that the wall is an arrangement among brick, cement, sand, and water. The second person is a physician (representing an understanding that revolves around the realm of *mitsali* whose knowledge is universal), assuming that the wall is a stack of atoms. While the third person is a theologian, (representing an understanding that revolves around the realm of mind (‘*aql*’) which describes the nature of everything, judges that the wall is "the face of God" or a sign of His power.

Referring to the description of the level of human knowledge is what shows that the truth is one, but the quality is different both in esoteric and exoteric terms. All divine and *ardhi* religions acknowledge the existence of God, holy men (like a prophet), world

⁶² Amal Hizbullah Basa. Teori Emanasi menurut Ibu Sina. <https://hanifys07.wordpress.com/2015/01/01/teori-emanasi-menurut-ibnu-sina/> .2015. Accessed on 21 September 2018.

nature and the hereafter. The whole also teaches peace, so that they are categorized as faithful and not infidel (closed from the divine light).

However, exoteric (*shari'ah*) in the ways of worshiping God are distinctive in quality. For example, in Islam, every ritual ablution movement until performing prayers and some other Islamic rituals have certain meanings which are not just movements. Exoterically, some religions teach obedience (the meaning of the word Islam), which means not misguided as well. As is the term of Islam, it means safety to the destination (blessing of God). God is understood by all religions is Epiphany (*tajalli*) the Divine Existence by Himself and to Himself, the Most Holy who emits (*fayd aqdas*)⁶³ through "His presence names" on earth according to the level of the recipients' or creations' capacity.

Even though all of religions teach safety/ truth, but due to the different quality of actions, the paradise that is obtained also has various levels of quality. Because there are also Moslems who are just symbolic (based on identity card only), and are lazy to worship and not good in *muamalah* (social intercourse). It is ironic that non-devout Muslims must go to hell, but Muslims who are disobedient enter the heaven. Therefore, how the justice of God lies resulted in the effects of exoteric (deeds) with diverse or multilevel rewards and punishments in hereafter.

Cak Nur stated that the attitude of Muslims towards adherents of other religions is very unique; an attitude based on awareness of the need for religious pluralism, through tolerance, openness and fairness. The concept of the People of the Book (*Ahl Kitab*) is a concept that gives certain recognition to adherents of other religions, who have holy books, gives freedom to practice the teachings of their respective religions⁶⁴. This is another meaning of pluralism.

1.3. Medina Charter and its relationship with Pancasila

The Medina Charter was called *Shahifatul Madinah* and was also known as the Constitution of Medina. This Medina Charter is a document which is a formal agreement

⁶³ Henry Corbin. *Imajinasi Kreatif Sufisme Ibn Arabi*. (Yogyakarta: LKiS, 2002) p.251

⁶⁴ Budhi Munawar Rachman. *Islam dan Pluralisme Nurcholish Madjid*. (Jakarta Selatan: Pusat Studi Islam, 2007), p. 162

between the prophet Muhammad p.b.u.h. by accommodating the distinctions of all important tribes and groups in Yathrib, now referred to the city of Medina, without discrimination in 622. Renowned historians and sociologists in the West, Robert N. Bellah argued that the Medina Charter was the most modern constitution of its era which regulated harmony from the Medina community which is plural or heterogeneous for mutual benefits.

At that time, the prophet united all groups or tribes in the city of Yathrib, from the Jews of the Bani Qoinuqo, Bani Nadhir and Bani Quraidah. In addition, the Prophet established an agreement that protects human rights against the Jews, known as Shahifatul Madinah. The contents of the Medina Charter are described as follow⁶⁵:

1. The Jews and the Moslems must participate in the war.
2. The Jews of the Children of Auf were treated the same as the Moslems.
3. The Jews remain with their Judaism, and so are the Moslems.
4. All Jews from all the tribes and tribes in Medina were treated the same as the Jews of Bani Auf.
5. Jews and Moslems have to help each other in fighting or confronting the enemy.
6. Jews and Moslems have to always do good deeds and remind one another of when the type of persecution or violence occurs.
7. The city of Medina should be maintained jointly against outer attacks.
8. All of the inhabitants of Medina are guaranteed safety except those who do evil.

From some points of the Medina Charter, there can be found some relevance of its value with the points in the Pancasila, including:

- a. The value of tolerance for religious differences which lies in the first principle of Pancasila has the same quality as the Medina charter item at point 3.
- b. The value of respecting human rights by upholding the humanity of the second principle of Pancasila has the same quality as the Medina charter item at point 6.
- c. The value of unity with the solidity of the nationalism that is embodied in the third principle of Pancasila has the same quality as the Medina charter at points 1, 5 and 7.

⁶⁵ Bacaan Madani. Isi Piagam Madinah (Shahifatul Madinah). [https:// www. bacaanmadani. com/2018/02/isi-piagam-madinah-shahifatul-madinah.html](https://www.bacaanmadani.com/2018/02/isi-piagam-madinah-shahifatul-madinah.html). 2018. Accessed on 20 September 2018.

- d. The value of the deliberative representation (democracy) of the fourth principle of Pancasila has the same quality as the way of the Prophet Muhammad p.b.u.h. brought together all the different tribes and religions to make this Medina Charter document without creating any dispute.
- e. The value of social justice in the fifth principle of Pancasila has the same quality as the Medina charter points at points 2, 4, and 8.

Obviously, these similarities are not spontaneous. The Prophet Muhammad p.b.u.h.. is the beloved one of Allah (*Habibulloh*) that God praises as in Q.S. An- Nuur: 63 and Q.S. Al Hujurat: 2. He never did or revealed all things based on his lust rather than based on the revelation revealed by the Omniscient, Allah S.W.T., as stated in the Q.S. An Najm: 3 and 4.

As a devout Muslim community, carrying out the *Sunnah* of the Prophet is a must. The prophet's behavior is *sunnah fi'liyah* (the pattern in action) in accommodating the diversity of cultures and religions embodied in the Medina charter. The formulation runs harmoniously without prioritizing Islamic *Shari'ah* or showing indications of certain groups. Likewise K.H. Said Aqil Siradj as NU chairman stated, "The Qur'an as *Kalamullah* is too sacred to be used as the basis of a country, because if the state's law is corrupt it will indirectly insult the Qur'an and the religion of Islam itself. It is enough that the spirit of the Qur'an is in the heart to maintain its holiness ". The depravity in the community will make it as a target when damage is inevitable.

Therefore, the essence of the Qur'an can be explained in other forms that can protect diversity. Both the Pancasila and the Medina Charter contain Islamic and universal values, including the meaning of harmony in religion, upholding humanity, promoting unity, making deliberations in reaching joint decisions, and upholding justice in social intercourse/ *mu'amalah*.

2. Instilling the spirit of Patriotism in Pesantren

The essence of Pancasila and the Madinah Charter are mentioned several similarities in noble values in uniting and strengthening the integrity of the nation. A

comprehensive Pancasila is able to defeat world or Western ideologies that have inequality and are not comprehensive in resolving the national polemic universally⁶⁶.

This country is already free from prison or ceasefire war. However the destruction is still threatening because colonialism turns into a perspective war and hegemony, a war between cyberspace and the real world, a war between truth fighters and oppressors who sell the truth, etc.

The rise of horizontal conflicts is mostly caused by the sensitivity of religious diversity. Denny JA Foundation with the Indonesian Survey Circle released the results of a survey entitled 'Wanted 2014 Presidential Candidates that protect diversity', the phenomenon of conflict occurred because of friction between religious differences in sensitivity, among others: Maluku - North Maluku Conflict 1999-2002, Dayak - Madura Conflict (Sampit Riots) in 2001, May 1998 riots, Lombok Ahmadiyah Office/ Mataram Transito in 1998 - 2006, South Lampung conflict in 2012.

As the time elapses, national upheaval sprang up in various forms both in the real world and cyberspace. Over extreme or *ghuluw* attitude is the cause. The first type is naive modernists and the second is rigid fundamentalists. The following are their characteristics:

- a. The naive modernists greatly glorify western theory into social and civil law. Attitudes that tend to be naive and ignorant, make them easily absorbed by the trend culture, which tends to be hedonistic and consumerist. They are oriented to the modernist culture even postmodern that is westernized⁶⁷. Ambitious and exploitative characters make them complacent in lifestyle.

In the end, they are trapped in drugs, free sex, juvenile delinquency, HIV/ AIDS, etc. They consider that their thoughts are not in line with villagers and out of date people. Local wisdoms/ culture and religion are products that curb freedom. By following western culture totally means paving the way for progress even separating religious rules and the state that creates thorns in the

⁶⁶Aminah. *Pancasila sebagai ideologi multikultural masyarakat dunia*. <https://perempuanhumanillumination.blogspot.com/2017/09/pancasila-sebagai-ideologi-masyarakat.html>. 2017. Accessed on 25 September 2018.

⁶⁷ Abdullah bin Hamd Asy Syabanah. *Keterpurukan Moralitas Ummat Islam*. (Jakarta: Iqra Insan Press, 2004), p.lxxxviii

throat of Islam⁶⁸. Various western theories are well-known even though they only reinforce casuistic without a definite solution.

- b. The rigid fundamentalists are very stiff in responding to discourse and attitude (blind adherence)⁶⁹. They hate things that are modern or contain renewal even though they deny that also enjoyed it. Modernization is hated and should not be imitated. Cultural and religious rites are two things that need to be preserved and executed. The tendency in closed textual corpus results in understanding that is so narrow, symbolic, and not contextual and objective. The flow of radicalism that leads to terrorism begins with this form of understanding.

Because of the extremism of the two groups, the character of Islamic moderation must be put forward as a mediator or *ummatan wasathan*, as stated in the Q.S. Al-Baqarah: 143. Yusuf Al Qardhawy mentioned that the character of moderation and its devices will always be flexible and not obsolete in every time⁷⁰.

3. The Role of *Santri* in facing the challenges of the millennial era

Youth of the nation especially *santri* and *santriwati* (male and female students) are the vanguard of national civilization because there are 2 kinds of changes in the times⁷¹. There are changes that are allowed because they elevate humanity, and there are changes that are not allowed because they will undermine civilization. In the area of *pesantren* (islamic boarding school) in particular, the role of *santri* in guarding the nation in order to form a solid civilization is required. To involve on this important role, young people, especially those who are learning in the *pesantren* shutter should equip themselves with various things, including:

⁶⁸ Ibid. p. 152

⁶⁹ Ibid. p. 101

⁷⁰ Dr. Aswar Hasan, M.Si. *Transparansi, Demokrasi, dan Korupsi*. (Yogyakarta: The Phinisi Press, 2017) p. 110

⁷¹ Murtadha' Muthahhari. *Islam dan Tantangan Zaman: Rasionalitas Islam dalam Dialog teks yang pasti dan Konteks yang Berubah*. (Jakarta: Sadra International Institute, 2011), p. 29

- 1 Knowledge of inclusive religion (not closed or trapped in mere symbolic), contemporary, moderate, and comprehensive in order to hit secularism. Religion has never been in conflict with the times. Modern and *salafi pesantren* can be integrated into a union between science and religion. With the provision of monotheism, science, and the meaning of the Qur'an and the *Sunnah* in a contextual and universal manner, developing technology/science, dissecting reality will contribute to the development of all aspects of life. The spiritual and emotional intelligences must continue to be fostered in this context.
- 2 Making *akhlaq* and *taqwa* as clothes in maintaining divine and *muamalah* relations, only because of and for God himself, (Q.S. Al-An'aam: 162). Respecting heterogeneous aspects instead of boasting scientific level, pluralism. The cause of the collapse of civilization in France, America and the Soviet Union was due to moral decline⁷².
- 3 Increasing the self-professionalism in 5 main strategic shutters⁷³, namely education, law enforcement, government, politics, and entrepreneurship. They are equipped with mastery of foreign languages (*English* and Arabic), mastery of technology, training related to martial arts in anticipation of physical attacks, development of life skills, motivation, academic deepening in special fields, health, etc. Intellectual intelligence and skills are honed in this context.
- 4 Nourishing the spirit of patriotism by giving a holistic assessment that by defending the homeland is part of faith. Pancasila is truly understood, implemented as the spirit of universal movement which accommodates differences in the frame of love and mercy for the universe, while keeps respecting local wisdom/ traditions.
- 5 Recognizing the ins and outs of the strengths and weaknesses of everything which undermine the nation's civilization. Naive modernists and rigid fundamentalists are two sides who are ready to attack the strong fortress of

⁷² Abdullah bin Hamd Asy Syabanah .Op.cit. p. 142 - 143

⁷³ Dr. Aswar Hasan, M.Si., op. cit, p. 84

spirituality and patriotism. Thus, it is expected that the youth can control without being dragged into one of them. The universal spirit of monotheism and patriotism are two things that must be fertilized, which are reinforced by the style of Islamic moderation.

Through these provisions/ preparations, it is expected that future generations will be able to be the heroes who contribute valuable actions to overcome national and religious polemics.

C. Conclusion

Pancasila and the Medina Charter have identical and universal essences. Universal monotheism (religious and pluralist values) and patriotism are pillars that must be possessed by the nation and applied by Santri in Pesantren in order to edify the human resources and remain strong against the world dialectics or the challenges of the times. Changes in the times must be carried out with the harmonization of Pancasila ideology as a strong principle of "attacks" from naïve modernists and rigid fundamentalists. In addition, *tawassuth* or moderate attitudes in positioning themselves, patriotic spirits, respecting local wisdoms but still not left behind with the advancement of technology, based on the universal spirit of monotheism are characteristics of future national heroes.

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