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Pancasila Philosophy As A Basis For Strengthening Religious Moderation In Indonesia

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Abstract: The development of religious fanaticism that is not in accordance with the constitution and state ideology is certainly very dangerous. The current government has promoted a program to strengthen religious moderation as a strategic step taken. However, the source of strengthening religious moderation is considered still minimal to bring up Pancasila as a basic value as well as the philosophy of the Indonesian nation. Whereas Pancasila is a guideline for the life of the Indonesian nation that shapes the character and character and personality of the nation. The purpose of this research is to present the values of Pancasila as the basis for strengthening religious moderation in Indonesia. This qualitative research method is a literature study using a philosophical normative approach. This literature research optimizes references about Pancasila and strengthening religious moderation in Indonesia. The results of the research present Pancasila which is very rich in values that are a source in strengthening religious moderation. Key values in religious moderation are found to be very diverse and very rich in the formulation of Pancasila. The power of Pancasila as a source of strengthening religious moderation can strengthen and strengthen Indonesian society in moderate religion.

Keywords: Pancasila; Religious Moderation; Pancasila Philosophy; Strengthening Religious Moderation

1. Introduction

Indonesia consists of various tribes, religions and cultures that are unique with the values contained in them. The diversity of ethnicity, religion and culture is a source of extraordinary wealth of civilization if managed properly. Wealth sourced from ethnic, religious and cultural diversity until now can still survive because of the existence of a binder and unifier, namely Pancasila. Pancasila is not only known as the state ideology, but also interpreted as the philosophy of the nation, the basis of the state, and the philosophy of nation and state. The position of Pancasila in the history of its journey has experienced ups and downs, both in

its internalization and in its practice. Pancasila is now increasingly rarely discussed both in the context of constitutional, national and community life, on the other hand the threat of national disintegration, such as acts of religious intolerance, religious extremism is increasingly real.

Various circles claim that some Indonesians have almost failed to remember their way of life as Pancasila individuals. Pancasila is increasingly trivialized from the core of Indonesian life, which is preoccupied by the hustle and bustle of majority rule and political opportunities. Pancasila as the foundation of the Indonesian state today has almost lost its praxis capability and seems to have only the right position (Widikuseno, 2014). Whereas Pancasila is a fundamental attraction in public activities in its various perspectives. The country's solidarity and trust really need Pancasila as a strong binder. Without Pancasila, it will be difficult to overcome a large number of obstacles to build a nation that is pluralistic and has high tolerance for all differences (Wartoyo, 2020).

Pancasila articulates profound philosophical principles. These traits constitute the state's philosophy in the existence of the state and nation. Pancasila is a philosophy that contains an array of reasoning that should have the option to convey all Indonesian individuals to take part in equality and flourish together. The state should be a place that allows its citizens to create and sort out the widest possible inventiveness. The definitive objective of a state is to have the choice to turn into a shelter that gives happiness to each of its citizens (Budiardjo., 1989). However, the challenges of national life lately present various threats to national unity and integrity, including the occurrence of religious conflicts in society and acts of intolerance triggered by religious issues.

Rejection of the establishment of places of worship still often occurs by the local majority religious group, showing how the values of tolerance in society are increasingly eroded. The government and various interested parties, such as religious leaders and community leaders, continue to try to find a way out of the problems that threaten the unity of the nation. The solution provided is a middle way for parties in conflict in society. Currently, the government is trying to realize moderate religious practices by launching a program to strengthen religious moderation. The religious moderation program is predicted to be able to overcome various problems that are motivated by extreme and exclusive religious views, attitudes and practices in society.

The state tries to make serious efforts in managing radicalism demonstrations, where the source of the problem as well as the causes and outcomes of radicalism demonstrations should be resolved. Public authorities are trying to strictly limit radicalism through the establishment of the Pancasila Ideology Development Agency (Badan Pembinaan Ideologi Pancasila) (Kiftiyah, 2024). Strict radicalism is an idea and development resolved on the basis of religion that is determined to change the social and political order through violent means. (Rubaidi, 2008). Often, radicalism is seen as a way of thinking and acting that favors radical and violent change. The acts of radicalism that occur in Indonesia, including violent radicalism, are very dangerous and must be

controlled. Controlling radicalism needs to be done with concrete and systematic steps to get to the roots. The root of the religious radicalism movement that destroys the order and poses various threats begins with the spread of radical ideas that occur in various circles, even various online media that are increasingly widespread.

The current government in its medium-term program plan prioritizes strengthening religious moderation. Strengthening the strict control contained in the public authority's needs program includes strengthening the strict viewpoint, mentality, and practice of the middle way viewpoint; strengthening strict conformity; adjusting strict and social relations; working on the strict administrative nature of life; and creating financial and strict assets. Efforts to strengthen religious moderation have now entered the stage of involving all state ministries which were previously only led by the ministry of religion. The involvement of all state ministries in efforts to strengthen religious moderation by the government has been regulated through Presidential Regulation Number 58 of 2023. The issuance of the presidential regulation shows how serious the government considers religious moderation to be a middle way that can answer the challenges of a religious situation that is now increasingly exclusive and extreme.

The model of strengthening religious moderation which is then carried out by the government and community organizations through various means is held independently or collaboratively. So far, the religious moderation program has been given to various strategic groups, including religious institutions, social community organizations, community leaders, state civil apparatus, TNI and Polri, although the number is still very limited compared to the number of people. The strengthening of moderation that has been carried out so far begins with training human resources drawn from various circles, including academics, public officials, religious leaders and community leaders to serve as national instructors and national facilitators who are then tasked with strengthening religious moderation.

The strengthening of religious moderation technically according to the nomenclature is carried out with various activities, such as national instructor training, trainer or facilitator training, activator orientation training, pioneer orientation training, workshop activities and socialization of strengthening religious moderation. Technically, the implementation of the training model for strengthening religious moderation is very interactive and interesting, and provides direct experience to the trainees. The analysis used to dissect the problem is in accordance with the facts in the field. However, in terms of strengthening the source, it is still considered minimal to present Pancasila as an ideology. The basis of religious moderation is considered to need to strengthen the ideological foundation so that people return to their identity as Pancasila people. Pancasila and religious moderation are considered not to be separated or confronted. Given the importance of Pancasila as a source of value in the life of

the nation and state, this study aims to answer the question of how Pancasila as a basis for strengthening religious moderation in Indonesia?

This qualitative research is a literature study using a philosophical normative approach. This literature research optimizes the sources of Pancasila and the strengthening of religious moderation in Indonesia. Library materials to support this research in this study are books, scientific articles and other sources relevant to the research. The analysis in this research is carried out through the stages of inventory, categorization, and comprehensive data inference so as to provide useful recommendations.

2. Results and Discussion

2.1. Strengthening Religious Moderation in Indonesia

Religious moderation is actually not a new thing that has recently been echoed everywhere, but there are several things that then underlie the emergence of religious moderation in Indonesia. Indonesia is clearly not a country that isolates religion from the state, nor is it a country represented by a particular religion. The life of the Indonesian people and nation as a whole cannot be separated from religious ideals. Therefore, the state works by paying attention to the needs of its citizens' lives as mandated by the constitution. Every Indonesian citizen is guaranteed the right to exercise and worship in accordance with their religious beliefs and practices by the state (Government of Indonesia, 2017). This constitutional mandate must be strictly upheld to ensure that no citizen experiences discrimination in embracing and worshipping in accordance with their religion and beliefs.

The constitutional mandate to ensure that citizens live in a conducive and harmonious religious atmosphere has experienced serious challenges. One of the challenges that arise in religious life is the development of excessive (extreme) ways of seeing, behaving and practicing religion that override human dignity. This challenge is a threat to the state in an effort to strengthen the essence of religious teachings in people's lives. The essence of religion, which is actually to humanize humans, is now facing the challenge of an inhumane way of religion. In addition, various religious polemics and conflicts arise because there are patterns and trends in the development of subjective truth claims and the imposition of the will on religious interpretations as well as the influence of economic and political interests that have the potential to trigger conflict.

Various parties claim that the teachings they believe are the most correct, and on the other hand, they stigmatize those who follow religions that are different from their beliefs. This is a problem that is not easy to overcome. The issue of religious conflict also arises due to the development of a religious spirit that is not in harmony with the love of nationhood within the framework of the Unitary State of the Republic of Indonesia. At least these factors are then the background of the emergence of religious moderation.

Strengthening religious moderation is currently a priority and important agenda that is believed to be able to re-position the extreme way of religion, which

is exclusive to become inclusive and moderate. By realizing the essence of religious teachings and beliefs that protect the dignity of humanity and build public benefits based on fair principles, balanced principles, and obeying Pancasila and the 1945 Constitution of the Republic of Indonesia as an agreement in the nation and state, religious moderation becomes a way of view, attitudes, and ways of practicing religion in life together (Presidential Regulation No. 58 of 2023, 2023). Religious moderation focuses on humans who believe in a religious teaching or belief in a belief in order to respect human dignity in accordance with the principles of Pancasila. What is sometimes misunderstood is that religious moderation is seen as a way of moderating religion, when in fact it is the way of human religion that needs to be moderated.

Religious moderation is actually a moral value taken from the essence of religion, therefore it is very relevant in improving the quality of religious practice for every person and community (Saifuddin, 2019). The value that comes from religion is an inclusive and universal value that aims for glory for all. In fact, the axis of arbitrariness that stretches the ropes of friendship and brotherhood is not caused by differences between groups in terms of belief, tradition, religion, language, ethnicity, or other aspects. Strict control should be considered as a middle way in understanding a peaceful and pleasant life of nation and state, especially in a multicultural country like Indonesia (Busro, 2019).

The existence of a nation and state in a multicultural environment requires multicultural understanding and awareness that is willing to interact with all people fairly while respecting differences and plurality. A firm attitude of balance is needed to acknowledge the existence of different groups, have a soft mentality, respect differences in judgment and not impose their will with violence. The role of the government, community leaders, and religious instructors is to socialize and teach religious moderation to the entire community to achieve harmony and peace. This is necessary so that the atmosphere of religious life can run well (Akhmadi, 2019).

The practice of strengthening religion is currently not only driven by the state through ministries and state institutions, but various parties have intervened in an effort to keep religious life in Indonesia in a comfortable and harmonious condition. The practice of intolerance does not only target adults, but students are also the target of exposure to radicalism and intolerance. According to research, there is a phenomenon of intolerant attitudes that occur among students. Of course this raises the attitude of concern from parents, teachers, and the community as well as the government in addressing these intolerant attitudes. The results showed that strengthening a strict balance by considering the insights of the surrounding environment in madrasah can form a moderate reasoning culture with adjustment, assimilation, and strengthening strategies.

After additional examination, the type of strict control reinforcement in light of nearby insights has suggestions for the development of a moderate reasoning culture in madrasah, specifically: (1) reinforcing strict balance into subjects, environmental content, and extracurricular exercises with adjustment strategies

with standardized, unrestricted, and excellent exercises. Adjustment turns into a substitute culture and is applied to public activities, (2) The effect of fortifying the shrewdness of strict control-based environments causes substitutes to have a moderate culture of reasoning, activities, and development. An indication of this moderate mentality is that surrogates can focus on ethnicity, are hostile to brutality, are open-minded and can see value in the surrounding culture (Rinda Fauzian, Hadiat, Peri Ramdani, 2021).

Strengthening religious moderation clearly affects the way of life with moderate thinking. Students who have a national commitment in viewing and practicing religion are one example of a moderate thinking culture. Second, tolerance by giving space and respecting the rights of others. Third, non-violence, mutual respect, and showing compassion to others so as not to have radical thoughts that lead to extremism or terrorism. Fourth, being able to adapt to local culture by embracing local customs and culture, which is shown by ethical religious practices. Strengthening religious moderation has similar indicators with indicators of religious moderation, namely tolerance, national commitment, accommodating local culture and non-violence (Ministry of Religious Affairs, 2019).

The results showed that activities to strengthen religious moderation were also carried out in early childhood as an effort to prevent radicalism. Activities to strengthen religious moderation for early childhood education students are carried out in various ways, including Schools coordinate religious moderation exercises to be carried out by security guards and provide education about the positive side of diversity in classrooms by learning room educators to students. Principals and teachers also introduce Indonesia's diversity directly to young children and acquaint students with public events. Mutual respect between friends and others is reinforced as a means of reinforcement. There are general-based PAUD foundations that recognize different beliefs (religions) and instruct children that in life they should always respect each other, have a calm nature.

All parties of the school, including educators, principals, teaching staff, and even security guards, set an example through their outlook and behavior in maintaining good relationships between individuals to provide confidence that all is well and comfort for each child through good training for children. PAUD Foundation cooperates with mental health institutions, strict associations and training specialists to prevent cruelty. Through traditional games, students learn to adapt to the local culture. Participation in cultural activities, such as speaking in the local language at home and during breaks at school and visiting cultural sites, is a must for early childhood (Lusiana et al., 2022).. Strengthening religious moderation is naturally organized in a mature, planned and systematic manner, so that it can provide optimal results.

According to (Rusmiati et al., 2022) in order for santri and pesantren communities to have the same understanding of moderate religious attitudes, the idea of religious moderation needs to be internalized in a structured manner into non-formal institutions such as pesantren. This is of course relevant to the

national condition that needs to move consciously that in every aspect of life from the smallest system structure to the state level needs to intervene to be present to strengthen religious moderation. Without realizing it, the success of strengthening religious moderation can contribute to progress for society, especially in the human development sector. Human development can run well if the community is harmonious, safe and peaceful. Peace is a very important indicator in realizing a prosperous, just and prosperous country. The implementation of religious moderation is also motivated by a socio-cultural basis, starting from carrying out religious events with socio-cultural principles, namely mutual cooperation and sharing the happiness of every religious holiday. In addition, the values of brotherhood, tolerance, and also humanity are highly upheld in order to create harmonious conditions, and maintain unity and integrity as a national commitment (Tantra, et al., 2024).

The concept of religious moderation is very well proven to be able to maintain the diversity that characterizes Indonesia, both religious diversity, cultural customs and so on. It is no wonder that religious moderation is also called the unifier of the nation in the midst of diversity. The sharpening of polarization due to general elections in Indonesia has created intolerance events that can break unity and integrity. Polarization is further strengthened by the existence of individuals who take advantage of it for the benefit of groups and groups so as to create a climate of identity politics. Various efforts to reduce this polarization continue to be developed, one of which is the development of religious moderation. Strengthening religious moderation is an important step to address the identity politics that occur in Indonesia. Religious moderation takes a role in realizing a conducive situation for the community to grow and develop as an element of human rights guaranteed by the constitution (Kurniawan & Afifi, 2023).

The human rights guaranteed by the constitution must be based on the spirit of Pancasila. The program to strengthen religious moderation is actually an effort to restore the way people's religion returns to the nation's identity derived from Pancasila. The nation's identity in religion is a religion that respects culture, upholds human values and views differences as a necessity of living together. The beauty of religious life built through values extracted from the noble civilization of the Indonesian nation will be a guide to life for the community for all time.

2.2. Pancasila as a Basis for Strengthening Religious Moderation

Religious differences that characterize religious life in Indonesia today lead to the formation of faith-based community groups. The condition of religious life in Indonesia is also influenced by various social and cultural factors, including differences in education level, socio-economic status, cultural background, and ethnicity. These differences are often considered to be the trigger for acts of religious-based intolerance, when in fact the causative element is the weak public awareness of the importance of upholding tolerance and respect for differences in society. The Ministry of Religious Affairs' 2020-2024 National Medium-Term Development Plan lists religious moderation as one of its priorities.

Religious moderation can be used as a cultural strategy in order to maintain a peaceful, tolerant and dignified Indonesia. Religious moderation is a way of life that helps people live in peace, respect and tolerance without having to question differences. Religious believers are expected to be able to position themselves appropriately in society by fostering religious moderation. This allows for harmony and balance in the social system in an atmosphere of community life (Bapennas, 2020). The social system envisioned by the founders of the Indonesian nation is summarized in Pancasila as an inspiration for life guidelines.

The essence of religion in Indonesian society is actually reflected in the Pancasila principles, namely Belief in One God. The essence of the precepts of Belief in One God is for Indonesian people to worship in a religious way by prioritizing tolerance. Soekarno's speech on June 1, 1945 defines the way Indonesian society is religious, which is not only to have a god, but each Indonesian is a god to his own God. Every Indonesian should be able to worship their God freely. All Indonesians should be able to worship God culturally, that is, with no religious egoism. The first principle of Pancasila clearly invites every citizen to practice religion in a civilized way. A civilized way is to respect each other (Independence, 1945). This basis becomes a source of value to guarantee the freedom of all Indonesians to embrace religion and belief as well as a value base for strengthening religious moderation.

The basic ideology of the Indonesian state is called Pancasila. Two words from Sanskrit form the word Pancasila. Panca means "five" and sila means "principle". Pancasila is the details and rules for the existence of the state and country for every Indonesian individual (Hendri, 2018). Epistemologically, Pancasila provides the rationale for the foundation of an independent Indonesia that is excavated from within the way of life and development of the Indonesian nation itself as an indication of the qualities possessed and accepted as true by the local area consistently since the beginning of its introduction to the world (Kaelan, 2008). The teachings of Pancasila have been organized according to the needs of Indonesian society. Sequentially, Pancasila is described as a pyramid shape with various hierarchical arrangements. Because of its hierarchical and pyramidal arrangement, the precepts of God Almighty are the basis for the precepts of humanity, Indonesian unity, democracy, and social justice. Conversely, God Almighty is a God who emphasizes social justice, unity, humanity, and unity among humans. As a result, the other precepts of Pancasila are incorporated into each precept (Notonagoro., 1950).

The main precept of Pancasila is the main reason for the precepts that accompany it, so this first precept has the highest level. Given that the basic law is the rationale of the different laws, the basic law of Belief in God Almighty has the most significant level in the game plan of the progressive pyramid and incorporates, underlies and animates the different basic laws that have a lower position in the progressive position (Kaelan., 1999). The Supreme Precept of Godhead is the most extensive in this pyramid-shaped hierarchical unitary arrangement, and serves as the foundation for the other four precepts.

Humanist principles are present in the ideals of a just and civilized humanity. A typical Indonesian perspective in interpreting the second guideline of Pancasila is to maintain human dignity, treat everyone well and consistently focus on custom in public activities. Based on the next guideline, preserving human dignity in a cultured way is a distinctive commitment (Miliano, Nurva, & Dewi, 2021). Strengthening religious moderation, which makes non-violence as one of its indicators, is very relevant to the essence of the second principle of Pancasila. In Pancasila, the relationship between humans and all creatures and creations in the universe is the core of the idea of just and civilized humanity.

Just and civilized humanity coordinates that humans can be influenced by and get reactions from other people and with moral human activities (Subekti, 2013). Religious practices that show moral human beings are people of religion and belief who uphold tolerance and respect for differences. If every group of Indonesian society accelerates and exercises human quality, then this can push the way to the peak of joy in life, especially mutual respect and resilience in public activities (Suhandi & Dewi, 2021).

The third precept of Pancasila has contributed significantly to the preparation for Indonesia's independence, as well as its subsequent achievement and maintenance. The soul and spirit of solidarity has turned into a way of life and character of the Indonesian nation. The term "Indonesian unity" refers to the fact that the Indonesian nation cannot be divided. Indonesian solidarity is engraved in Indonesia's national emblem, *Bhinneka Tunggal Ika*, and it truly means that despite differences, the Indonesian nation is one. The motivation of strict balance, whose clues oblige environmental culture, can be enhanced through the quintessence of the third rule of Pancasila. The different societies that make up Indonesia are a force that can be a very important social capital according to the world. Respect for customs and ingenious neighboring communities can unite all Indonesians from Sabang to Merauke.

The sign of the Indonesian Solidarity guideline is symbolized in the hypothetical definition of the archipelago which contains the entire existence of the state and nation, namely the archipelago as a philosophical unit, the archipelago as a political unit, the archipelago as a monetary unit, the archipelago as a social unit, the archipelago as a social unit, and the archipelago as a unit of solidarity to guard and secure the individuals of the universe. With the stronger unity of the nation in the midst of differences, the internalization and application of the values of the third principle of Pancasila becomes more ideal (Kaelan, 2013). Religious moderation offers a solution as a middle ground option to dispel and ward off ideologies or ideologies that are not in accordance with the identity and characteristics of the nation (Hasan, 2021). Indonesian solidarity contains the standard of friendship of all countries filled with equality, kindness, truth, neatness, majesty, and authenticity that continues to be encouraged (Hatta, 1977).

The fourth principle of Pancasila shows how the Indonesian nation is sovereign through representative deliberation. The backdrop of Indonesia's democratic system is the diversity of opinions, political views, and competition

among individuals. The majority rule system can be considered as a supervised administration by placing individuals as subjects and supporters. Individuals have the opportunity to ponder and come to an agreement. The substance of consultation and agreement is to find the core of truth, equality and perfection as well as the best in a dynamic cycle with a calm and morally-focused component (Herlambang, 2019). With a sense of responsibility to God Almighty, people's sovereign democracy is imbued with and integrated into the other precepts of Pancasila, ennobling humanity and ensuring and strengthening national unity to achieve social justice. A people's sovereign government imbued with Pancasila can understand a society that respects differences, recognizes differences, and participates positively to serve the state (Yusdiyanto, 2017).

The role of the government in efforts to maintain religious harmony in Indonesia Legislation guarantees the freedom of citizens to embrace, practice, adhere to, or recognize religions and beliefs of the community, which shows the role of the state and government. The role of government and state is more concretely realized through the establishment of bodies and institutions that have the authority to guarantee the comfort of all citizens in choosing religion and belief. This does not stop at making laws and regulations (Prayogo, Alfina, 2020). The formation of laws and regulations must be in accordance with the spirit of Pancasila and must not contradict, considering that Pancasila is the main reference in building legal norms in Indonesia. Obeying legal norms is part of national commitment.

One of the manifestations of the principle of democracy led by wisdom in representative deliberation is national commitment. Pancasila as the state philosophy has turned into an understanding that is conclusive and sacred so that efforts to negate and replace the state philosophy are activities that do not show obligations to the nation and state. Implementing the final decision that Indonesia is a democracy is part of national commitment.

The fifth precept of Pancasila is civil rights for every Indonesian individual. Social justice is the spirit of a just and prosperous society where everyone is happy, there is no oppression or humiliation, and there is enough clothing and food for everyone. The purpose of civil rights is for every Indonesian to get fair treatment in the field of regulation, fair treatment in matters of legislation, fair treatment in the economic field, fair treatment in the social field and have a solid sense of security. With the achievement of social justice for all Indonesians, the state must protect the entire Indonesian nation and all Indonesian blood on the basis of unity. Equal access to education in Indonesia is the key to social justice, considering that quality and equitable education provides golden opportunities for each individual in an effort to achieve welfare and equal treatment (Tunisa et al., 2024). Fair in strengthening religious moderation is a keyword that is not only understood, but also manifested in life.

There are research findings that reveal a negative relationship between poverty factors and a person's moderate attitude in religion, the higher the level of poverty, the lower the person's religious moderation. This study also revealed

that education factors do not significantly affect moderate attitudes. Therefore, the state needs to overcome poverty to improve the moderate attitude in religion of a society. The concept of Pancasila economy can take a role in the problems of poverty, low levels of education and moderation in religious life. Pancasila economy is an economic concept based on the ideology of Pancasila (Agussalim Agussalim, Ahmad Yani, Nunuk Suryanti, 2023).. Pancasila economy emphasizes more on the realm of social justice, shared prosperity and equitable development and human resources. This concept in a philosophical level is considered the most suitable to be applied in Indonesia, which seeks to build an equitable economic system with the aim of reducing the facts of economic inequality and social inequality.

It is imperative for the government and all individuals involved to strengthen the implementation of religious moderation, in addition to programs related to the mentality of the people in defending Pancasila. Because the national attitude in the Indonesian context has accommodated religious elements, the first principle of Pancasila, which reads Belief in One God, explicitly states that the national attitude must be possessed by every religious believer in Indonesia (Prakosa, 2022). The richness of Pancasila values is very qualified to supply the strengthening of religious moderation in society.

3. Conclusion

Ontologically, Pancasila contains inner and outer components. The outer component of Pancasila is a philosophical structure whose essential properties are generally precise and wise. Pancasila is an arrangement of ideals that form the basis of human thought in conceptualizing the truth of the universe, the creator, humans, the importance of life, nation and state. Outwardly, Pancasila is natural as a lifestyle that contains an array of values, pieces of accepted insights, a roundness of lessons about various areas of life of Indonesian society. Indonesian human thinking is strongly influenced by philosophy, as evidenced by the way the Indonesian people view the meaning of life and the life of society, nation and state. The basis for the establishment of an independent Indonesian state comes from the culture and civilization of the Indonesian people themselves, which is the embodiment of the values believed to be true by the community from time to time, in accordance with Pancasila epistemologically.

Axiologically, Pancasila becomes the justification for the presence of Pancasila as the philosophy and foundation of the state. The 1945 Constitution of the Republic of Indonesia presents the juridical premise of Pancasila as a crucial state standard that becomes the legal ideal of the Unitary State of the Republic of Indonesia. Pancasila appears in the existence of the state and explicitly, the precepts of Pancasila are accepted as the basis and culmination of the outlook on life, soul, and character of the Indonesian nation. It is appropriate to recognize the position of Pancasila as the philosophy of the Indonesian nation because it contains values that animates and colors the character that builds the character of the nation. Building public attitudes towards religion in accordance with the

soul and personality of the Indonesian nation based on Pancasila is closely related to strengthening religious moderation, therefore Pancasila must be enriched as a source of value. The spirit of Pancasila is present in a moderate society.

The Pancasila philosophy as a basis for strengthening religious moderation in Indonesia should be implemented at various levels of society, both in academia and grassroots communities. The Pancasila philosophy can be used as the main essence in various meetings in the community such as formal and non-formal meetings in the community throughout the territory of the Unitary State of the Republic of Indonesia. Mainstreaming the Pancasila philosophy as a basis for strengthening religious moderation in Indonesia is a concrete solution for the realization of a moderate society that upholds the values of diversity and humanity.

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