

Exploring Religious Moderation through the Lens of Pancasila's First Precept: Insights from the 2024 Collaborative KKN Program

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Abstract: *The connection between religious moderation and the first principle of Pancasila is that every religious follower believes in the One Supreme God they worship, but many Indonesians have limited understanding of religions other than their own. This lack of knowledge in society has inspired the author to address the issue and offer insights through this article. The research employs a qualitative method with a case study approach. Each religion interprets the concept of One God differently, but in Indonesia, they share common ground regarding the belief in a Supreme Being. This divine concept aligns with the First Principle of Pancasila. The first principle serves as a foundation for religious moderation, representing various religions in Indonesia without favoring any single faith. This reflects the core of Indonesia's ideology.*

Keywords: Pancasila, Religious Moderation, Esa

1. INTRODUCTION

Pancasila, as the foundation of the state, plays a crucial role, particularly in strengthening and uniting the Indonesian nation. Indonesia is a country rich in diversity, including religious differences. The nation recognizes six official religions, with Islam being the majority. In this context, Pancasila holds significant importance in unifying these religious differences, as reflected in its first principle. Pancasila has a long history, with its principles undergoing several revisions and bringing about benefits, especially regarding the first principle. Initially, Soekarno proposed the principle of Divinity with the obligation to implement Islamic Sharia for its followers. However, this phrase was later revised because it leaned more towards the majority religion, Islam. Recognizing Indonesia's diverse reality, the first principle was changed to "Belief in the One and Only God," signifying that God is one, in line with each religion's belief in divinity. This revision also carries a more relevant meaning related to religious moderation.

Religious moderation is the process of understanding each religion's teachings in a fair and balanced manner, avoiding extremes in its practice. It aims to prevent religious radicalism and to foster mutual respect for differing beliefs (Mipa, 2017). Etymologically, the term "moderation" comes from the Latin word "moderation," meaning neither excessive nor deficient, or simply moderate. In Arabic, it is referred to as "al-wasathiyah," derived from

"wasath," which means middle, balanced, or just (Rahmat, 2022). Conceptually, religious moderation refers to being tolerant and seeking a middle ground in addressing differences in religious teachings to avoid extremism or radicalism. Radicalism refers to rigid religious thinking that leads to intolerance toward others (Rahmat, 2022). Thus, religious moderation can be understood as an attitude and mindset that seeks balance in religious diversity, preventing the emergence of radical views and intolerance, which can result in divisions among religious communities.

The link between religious moderation and the first principle of Pancasila lies in the belief of every religious group that the God they worship is One or Esa. However, the general public in Indonesia, who may not be well-versed in religions other than their own, often assume that followers of different faiths worship multiple deities. This misconception leads some to believe that the first principle of Pancasila is meant exclusively for Muslims, even though this is not the case. As a result, doubts arise among ordinary people about the teachings of other religions and the neutrality of Pancasila as a state ideology. These misunderstandings, rooted in a lack of knowledge, prompted the writer's interest and motivation to clarify this issue through the article.

The theory of religious pluralism serves as a key foundation in discussions about the meaning of religious moderation within the first principle of Pancasila. Religious pluralism encompasses a broad concept, primarily focusing on the acceptance of different religions. Its definition varies according to religious context, and in this case, it refers to the recognition that two or more religions can hold valid claims (Fatonah, 2014). Djohan Effendi's view on religious pluralism is that, while religion is divine and absolute as it originates from God's revelation, once it enters human civilization, it cannot be fully understood by humans. Thus, the absolute truths of religion remain beyond complete human comprehension and can only be fully known by God (Fatonah, 2014). According to the Ministry of Religion, there are four indicators of religious moderation: national commitment, tolerance, non-violence, and accommodating local wisdom (Islamy, 2022)

2. RESEARCH METHOD

The research employs a qualitative method with a case study approach. This approach is used to explore data, uncover meanings, and gain a deeper understanding of the cases being examined. Qualitative research with a case study method is typically conducted within a specific system, which may focus on a group of individuals in the same time or location, or on a particular program, activity, or event (Wekke, 2020).

The technique employed in this research is the interview method, which is utilized to gather more in-depth information about the chosen topic. Interviews were conducted with several key figures and individuals knowledgeable about their religious teachings, particularly regarding the concept of God and the doctrines of their respective faiths. The interviewees included Catholic religious educators, temple administrators, students from Hindu universities, temple leaders, and students from Islamic universities.

3. RESULTS

The research results were obtained from several religious figures regarding their understanding of the concept of divinity within their respective religions and its connection to the first principle of Pancasila. The study involved five sources, each representing one of the following religions: Catholicism, Islam, Hinduism, Buddhism, and Confucianism. The criteria for selecting the participants included their adherence to one of these religions in Indonesia, their comprehension of the concept of divinity, and their moderate views.

The sources used in this research are figures and/or people who live in the Semarang Regency area who understand the concept of religious divinity and the concept of teachings in their religion. Resource 1 is a Catholic Religion Teacher, In the interview regarding the concept of God in their religion, they explained, trinity is a recognized concept of divinity and believed in Catholicism, where the trinity consists of God the Father, God the Son, and the Holy Spirit. Where each of the trinities above has their own role, the one God who is believed to be the One God is God the Father, while God the Son is the embodiment of God the Father who lives on earth, while the Holy Spirit is the one who guides God the Son, and every person in Christ has the Holy Spirit by their side. Resource 2 is a student at an Islamic University, explained Islam believes absolutely that God is one, namely Allah SWT. There is no other form that can describe Allah, but Allah has other attributes and names. Allah is the guardian of the entire universe.

Resource 3 is a student at Bali Hindu University, explained that God is one, but is visualized in various ways according to his function. Hindu religious teachings for humans, the world and the universe. The connection is that we still believe that God is one, but there are several parts in the book, and Resource 4 is the Head of a Vihara he explained Buddhists do not emphasize the existence of a creator or God, but rather emphasize the behavior or nature of Buddhism. Buddhists believe that God cannot be personified or can be described in any form, or can be said to be "emptiness", and Resource 5 is the administrator of the Hok Tik Bio temple in Ambarawa explained The concept of divinity in Confucianism is that God

is referred to as Tian (the Most Perfect, the All-Existing, the One and Only) but this God is not depicted in any form in Confucianism. But it has several properties, there are 6 dimensions.

For the second question, Pancasila First Principle, *"Belief in the one and only God."* His relationship with their religion, resource 1 answer, Catholics adhere to this and believe that God is one. Resource 2 answer there is only one God, namely Allah SWT in accordance with the concept of divinity in the Islamic religion. Resource 3 answer, In accordance with the concept of divinity, Hinduism recognizes that God is One and is closely related to the first principle of Pancasila, and resource 4 answer that In Buddhism, the Almighty cannot be explained in detail because of the high level of his position, but in Buddhism itself, the Almighty exists, but cannot be manifested in any form. However, Buddha still believed in the existence of Oneness. Resource 5 answer that From the concept of divinity in Confucianism, it is clear that Confucianism also believes and believes that God is One, but only has several dimensions of characteristics mentioned in his book.

Third question about The Concept of Oneness in the their Religion. Resource 1 say, God is one and God has many personalities, namely in the form of God the Son and the Holy Spirit. Resource 2 answer that Allah is one, One, Ahad. Allah has many attributes and names, but Allah can never be described physically, because Allah is an all-powerful being that cannot be imagined by the human mind. Resource 3 says, God takes the form of many things, the entire universe is a manifestation of God's manifestation, the concept of Oneness in Hinduism is Sang Hyang whidi is the One God, apart from that there are other forms according to God's function. Resource 4 answer that Esa in Buddhism cannot be explained, Esa itself can be interpreted as emptiness. Resource 5 answer that God is one, the Most Perfect and the All-Existing, God has several dimensions which constitute his nature, but God is still one and Great.

4. DISCUSSION

Based on the results of the interviews described above, it can be seen that each religion has its own meaning regarding the Almighty Godhead. A discussion of the concept of divinity in each religion is as follows.

Catholic

The Catholic religion has a holy book in the form of the Bible, and its religious leaders or religious leaders are called Pastors or Rama. The Catholic religion itself believes in God in the concept of the Trinity, where God is God the Father, God the Son, and the Holy

Spirit. Where these three are mutually continuous, but the One God is God the Father. God the Father is the conceptualizer of the existence of life and other functions, while God The Son or what is usually referred to as Jesus is the embodiment of God the Father in human form, and the Holy Spirit was Jesus' guide while he was on earth. The Holy Spirit himself is also the guardian and guide of Christ's people in carrying out their lives to achieve a good life.

Islam

Islam is one of the largest religions in Indonesia. Islam has a holy book called Al-Qur'an and its religious leaders are called Kiyai, Habib and others. Islam clearly has a concept and strongly believes that God is only Allah SWT. God is not depicted in any form, but God is in the hearts of every person who believes in him. The concept of One in Islam is truly only Allah. In Islam, it is believed that Allah has many names and attributes, but is never described, only explained by his nature or essence in this universe. Muslims believe that Allah can be found in the afterlife. Allah does not have any manifestation, only sends selected people to spread the religion of Islam and has other holy creatures called angels to mediate communication between Allah and his messengers.

Hindu

Hinduism has religious guidelines or holy books called the Vedas, with the names of religious leaders being pandita, sulinggih, or piandita. Hinduism believes that God is one, One. Many of the statues or gods that are worshiped are embodiments of the nature of God who are incarnated according to their function. Like Krishna who is the embodiment of God who has the function of protecting the entire universe. In the teachings of Hinduism, the entire universe, living creatures and everything in the universe is the embodiment of God Sang Hyang Whidi. Therefore, Hindus respect and regard all living creatures or sacred objects with reverence and are marked with special signs. The Almighty God in Hinduism is Sang Hyang Whidi.

Budha

Buddhism has a sacred secret called tripitaka, with the title for their religious leaders or leaders being Bikkhu or Bikkhuni. Buddhists believe that One is the pinnacle of all faith, this is considered "empty." Empty in Buddhism can mean because God cannot be personified in any form. In Buddhism, God is considered abstract and has no visible form. Buddha

himself in Buddhism is actually a great teacher who brought religious teachings, not God. However, because of his services, Buddhists made stupas or Buddha statues as a form of respect. The teachings of Buddhism actually emphasize more on how to behave well to get a good life rather than being too focused on impressing God, because Buddhists believe that good behavior will also get good rewards and God will definitely reward you with good things too.

Confucian

Confucianism is a new religion in Indonesia and even in the world. Just like other religions, Confucianism also has its holy book called Shishu Wujing with the names of its religious leaders, some of whom are Xue Shi (priest), Wen Shi (religious teacher), Jiao Sheng (religious preacher), and Zhang Lao (elder figure).). The Confucian religion believes that their concept of God is that God is called Tian (the Most Perfect, the All-Existing, the One and Only) but this God is not depicted in any form in Confucianism. But it has several properties, there are 6 dimensions. The concept of the Confucian religion is also no different from other religions, they still believe that God is One or One and is abstract or has no physical form, but is only represented as an impersonate of the God they worship.

5. CONCLUSION AND SUGGESTIONS

Based on the data obtained above, it can be concluded that every religion in Indonesia has similarities regarding the meaning of God Almighty. This concept of divinity is relevant to the First Principle of Pancasila. The first principle of Pancasila as one of the foundations for promoting religious moderation clearly represents the various religions in Indonesia, not just dominating one religion. This shows how Indonesian ideology truly embodies the differences that exist in Indonesia, especially in this case regarding differences in beliefs. This confirms that the First Principle of Pancasila is very relevant to be used in any religion in Indonesia.

Suggestions for further research are to increase the accuracy of data and sources for further research material as well as include more theory and previous research to increase the relevance of research.

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