

Pancasila as Conflict Management In The Life of Nation and State Based on Conflict in Which Often Occurs Between Religions in Indonesia

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Abstract. Indonesia is a country made up of diverse ethnic, racial, cultural and religious. Today we are often faced with a conflict, especially between religious communities is none other than this case due to the tolerant do certain groups as examples of the riot in Poso, and near charged with blasphemy by the Governor of Jakarta, This is none other of the poor attitude of tolerance among fellow in national life among the people of Indonesia relations between religious communities. Pancasila as the basic ideology of the nation and in fact has taught the attitude of a good nation. First sila in Pancasila teaches mutual respect, tolerance, and the establishment of cooperation between faiths and religions, so that it can be made and always formed religious harmony. Need a full understanding for the sake of avoidance of conflict between religious communities and the growth of a tolerant attitude among fellow.

1.Introduction

Indonesian society is very diverse and multicultural in terms of both culture and belief systems. This is evidenced by the number of diversity of culture, race, ethnicity, language, and religion. The differences that exist in society in Indonesia, which is spread all over the island is owned by the Republic of Indonesia. A heterogeneous society will experience different things in everyday life, such as, the spoken word, manner of dress, manners interfaith worship one religion to another. As we know that after the 1998 reform of the Indonesian state were endlessly experiencing various kinds of conflicts, especially conflict that occurred between religions which resulted in riots, clashes and even wars between groups, so this is really not justified considering that Indonesia is a country in the wake of the basic foundation with the ideology of Pancasila and *bhinneka tunggal ika* (*different but still one nonetheless*). With this foundation and ideology must understand the meaning of the Indonesian people to understand each other rather than broken into and disputing among themselves.

The lack of religious tolerance in Indonesia is a major trigger for conflict that often arises among religious groups. It is considered very detrimental to the appearance of a conflict in a region or a particular community will encourage conflict and others who participated provoked to create new conflict with the reasons for an act of revenge against his brother there. Actually, in the ideology of Pancasila has clarified the meaning of the differences and unify the diversity that exists with the purpose of unity to progress together but the selfishness and lack of understanding of the basic state itself is rated even lead to frequent conflicts, especially the conflict between different religions in Indonesia.

Fill in the sense precepts of Pancasila basically be divided on the general nature of Pancasila that the substance of the universal principles of Pancasila, as the guidelines for the implementation and administration of the state, ie as the state of a general nature as well as the collective realization of Pancasila specific and concrete.[1] The essence of Pancasila itself is a value, while the actualization and practice which is the concrete realization of Pancasila.

2..Methodology

The research method used in this study we use the research library (Library Research), the research carried out by using the literature (literature), either in the form of books, scientific journals, the media and the Internet as well as other references relevant to answer the various formulations problems. Methods Approach; This study uses the approach that approach to the concept (literature study) is equipped primary data drawn from interviews to certain groups to provide feedback and comments related to this research, because this research will bring theories and ideas related prevention and elimination of conflicts that often occur to date.

3. Finding

3.1. Pancasila

Pancasila is the philosophical basis of the Republic Indonesia which was formally endorsed by PPKI on August 18, 1945 and it listed in the Opening of the 1945 Constitution, promulgated in the Official Gazette of the Republic of Indonesia in II No. 7 together with the torso 1945. In the course of history the existence of Pancasila as the basic philosophy of the Republic of Indonesia experienced a variety of interpretations and political manipulation in accordance with the interests of the authorities for the sake of upholding a sturdy and power hiding behind the legitimacy of the state ideology of Pancasila. With other words in positions like this Pancasila no longer be placed as a basic philosophy and outlook of the nation and the Indonesian state but reduced, restricted and manipulated for political gain ruler at the time.

As we know today many well layers of society who do not understand the philosophy of life and way of life of Indonesian society. As a result of the 1998 reform process means more freedom to choose according to their ideology respectively. This is the obligation of all parties are aware of the unity of nation and state to reunite our nation's ideology of Pancasila.

3.2.Religious Conflict in Indonesia

Religious conflicts have occurred since their own religious communities. The incident can be known through various means of information. Call it a long conflict between Muslims and Christians of Europe that we are familiar with the Crusaders. The conflict is the worst and longest conflicts that occur in the world during the Middle Ages. In Indonesia, violence in the name of religion have occurred since the first as well, but the violence sharply increased after the political reform in 1998 alongside rising radical Islamic movement. Conflicts involving religious issues continues to increase throughout 2011 until the equivalents Institute recorded 244 violations of freedom of religion / belief that contain 299 kind of action that spread in 17 regions of monitoring and other areas outside monitoring area. As for the five provinces with the highest level of violations, namely:[2]

Table. 1 : Indonesia conflict cases

No	Province	Cases
1.	Jawa Barat	57
2.	Sulawesi Selatan	45
3.	Jawa Timur	31
4.	Sumatera Utara	24
5.	Banten	12

Not missing also from our memories of the religions conflict as a cause it can happen. When in fact the reality suggests that tensions between religious communities in fact closely related to factors - which are in the wild factors scope of religion itself.[3] Because religion is a very sensitive

matter, so the crowd that leaned toward religion in the conduct of the conflict. That's probably quite a difficult problem faced by the various religions.

As for some cases of sectarian fighting in Indonesia several years ago and today is:

a. Religious conflict in Poso

Poso conflict is part of the conflict individual then perk wider until touching to the level of religion. In fact, when referring to historical roots, that the beginning of the conflict rests on cultural subsystem in this case comes to race and religion. Two elements is then raised and become a time bomb for religious communities in Poso divisions. This conflict is basically originated from a trivial matter, during the fasting month of Ramadan, a resident descent who was drunk slashed a citizen of a different religion in mosques. The police were then late in anticipating, resulted in riots was long tails. Especially before the course of election in Poso, a mutual provocation with leaflets inciting. Furthermore, there was hurled to the township of different religions. Attacking each other and burn houses and houses of worship, and even kill each other.[4]

b. Defamation of Religion by the Governor of Jakarta

Charged with blasphemy by the governor of Jakarta, the case is still very warm in the minds of the Muslims of Indonesia. Even up to this writing, the case is still in the monitoring and settlement process. This case has been a lot of attention of Muslims nationally and even internationally because culminate in a large demonstration - scale that has never existed throughout the history of the Indonesian state. This case is not a case of harassment alone but cases that doing with Basuki Tjahaya Purnama in the end of the phrase and his speech who often harass and even insult would trust other groups, especially the Islamic community, the interpretation that has been done with Basuki Tjahaya Purnama or Ahok is a big mistake it this caused a stir and protest of the society, especially the Islamic society plus civil Ahok a public figure as governor, he should apply the principles of mutual respect for each other and also the principle of unity but otherwise he could behave intolerant of other groups beliefs.

3.2.1. Factors Cause Religious Conflict

It must be recognized that differences in religion bring a concept and different views on it. However, this does not necessarily make a difference concept to make a cause religion conflicts can be occurs. Likewise tensions that often arise between groups - internal groups-religious, can not be considered simply because of differences in perception between them.[5] It is precisely the most frequent conflicts both internally and between religious communities stems from factors that are non-religious. Such as the economy, job title / power, as well as the political factor in it.

That was then, according Taufiqurrahman, Subsection Hukmas and MORA Office of Religious Harmony Central Java Province, caused by excessive fanaticism and exclusivism respective adherents. Factors excessive fanaticism and exclusivism of religion is not a factor, but a factor of the attitude shown by the people or religions.[6]

As several factors that cause religious conflicts can be explained as follows:[7]

1. Claims Truth (Truth Claim)

Religious people have a tendency to justify their religion each other, although sometimes there is not yet well aware of the values contained in the religion being defended. In fact, due to the overall lack of understanding, resulted in the degrading nature of others who disagree with him even from his own religion. Plurality of humans with various interpretations of religion in it, cause these differences will always be inherent in every facet of religious life.

Moreover, if the teachings or doctrines of the religion there is a call to invite others to salvation together, it does not rule out a recognition that only the most correct of his faith. This then often lead the frictions between religious communities that can potentially damage the religious harmony due to the birth of religious conflict.

2. The Doctrine of Jihad

Jihad is a religious aspect that is most often interpreted as shallow as a result of the half of religious understanding. So that jihad is considered synonymous with action - physical action such as

war raised the sword, rifle, or detonate bombs. Yet according zuhairi misrawi Program Coordinator P3M (Pesantren and Community Development Association), a Muslim enemy is not merely a tourist, a stranger, nor the unbelievers. But the enemy from within like backwardness, ignorance, poverty, and other that we must tackle together. While many people are allergic to listen to the words of jihad, yet without necessarily a Muslim jihad spirit does not have any value, dignity of a Muslim would not be complete without the spirit of jihad in it. The mean of Jihad here in essence is really in to mobilize all existing capabilities to uphold the glory and dignity of Muslims.[8]

3.3. Pancasila As Conflict Management

Indonesia today are often faced with protracted conflicts that arise and caused due to the low tolerance in a group against other groups, especially on religious issues. This indicates deterioration of Indonesia towards the religious life inhuman. Poso tragedy, and the latest Tolikara, blasphemy by the Governor of Jakarta show how the weakening of religious tolerance that is based on a just and civilized humanity. Therefore, it is a tough task for Indonesia to restore the atmosphere of religious life filled with peace, mutual respect, mutual love in the difference. Pancasila has provided the basics of fundamental value for religious people in Indonesia, the Pancasila, the Indonesian people are basically directed towards the creation of a common life of tolerance, mutual respect based on the values of civilized humanity.[9]

Religions conflicts is big problem for us it is not resolved immediately, and there is no way out then it is very detrimental to Indonesia to do with the development of political, economic and other aspects for the nation's progress Indonesia is to be supported by the community itself when people are not yet in the same destination tough course Indonesia in developing other matters related to the advancement of Indonesia. In this case the public must be made aware of the importance of unity and indoctrinated again how the original purpose of the independence of Indonesia and the Indonesian state toward the runway in order to create a sense of greater tolerance of each other. Religion requires Pancasila in completing its limitations, especially in bringing together a common will between religious and primordial ties that reduce potential conflicts present. In the sociological dimension of religion often have latent functions as a breaker (out group) and also functions as an adhesive menifes (in the group). "Disabled" can only be bridged through mutual consensus, namely through Pancasila.

What is needed to revitalize Pancasila. First is how to be a school of thought to try the Indonesian nation. Scientific studies on Pancasila, as he had been pioneered by Prof. Mubyarto, seems to be revived. Citizen had commanded Pancasila, not only still relevant to this day, but also a major requirement of this nation. It is common knowledge as a result of the implementation of economic policies oriented spirit of neo-liberalism through the Washington Consensus that dictates the entire public policy, there has been a very sharp polarization of income and bad structural poverty. Second, that Pancasila has supernatural powers, he should really be used as a tool for combing the entire government policy on Poleksosbudhankam. During this time there is no effective tool in controlling the Pancasila and misappropriation of the Constitution 1945. Third, as an open ideology, Pancasila should be willing to be revised, modified, reactualization and not mythologized into a false miracle.

4. Conclusion And Recommendation

1. Conclusion

As we know that the Indonesian people are very diverse and multicultural both in terms of culture and belief systems. This is evidenced by the number of diversity in culture, race, ethnicity, language, and religion. The differences that exist in society in Indonesia, scattered throughout the island is owned by the Republic of Indonesia, it is not possible an even indeed in a diversity often arise differences cause friction that led to the conflict between the two. In Indonesia after the Indonesian independence has prepared everything to do with matters relating to the life of the nation for the people therefore create a foundation in the country of Indonesia Pancasila community is

united in diversity and differences with each other. In the principles of Pancasila on describe how the lives of the people of Indonesia who have a faith to unite and justice for all of them will, but many people do not understand and do not make Pancasila as a guide so many events that just caused things smaller disputes and menulut inter-group conflict and greater impact.

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2. Recommendation

From the research that has been done can be some of the following recommendations:

1. Indonesian needs to apply pressure on the basics associated country since childhood from school.
2. Need for an understanding of the whole society about the importance of meaning of Pancasila as unifying the nation.
3. Pancasila is the greatest works in the Indonesia independence history, it must connected with matters concerning aspects of nation and state.
4. Government officials and community leaders at least apply as mentors and advisors to the people they lead to the minimization of disputes.
5. Progress and Indonesia development strongly influenced united society, hence the need for unity of all walks of life both the government and the people they lead.

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