

ISLAMIC HUMANISM IN PANCASILA PHILOSOPHY: A DISCUSSION ON INDONESIAN ISLAM

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Abstract

This paper talks about theological frameworks of Islamic humanism in the contexts of Pancasila state, Indonesia. As several Muslim scholars suggest the compatibility and correspondence between Islamic teachings and humanism, Indonesian founding fathers utilized the teachings of Islam as one of the sources of Pancasila philosophy. Pancasila becomes Indonesia's philosophical basic principle of state and worldview of nation. I disclose the significance of ideas on Islamic humanism in Pancasila philosophy, as an academic effort in understanding Pancasila and Indonesian Islam in the 21st Century. This paper is based on a qualitative and conceptual research, which means it seek for understanding of data and interpretation of texts. The primary data of this research are from philosophical works of and books of Quranic exegesis that written by Indonesian Muslim intelligentsia. This paper discloses theological frameworks and paradigms in understanding Islamic humanism. Also, I disclose the significance of Islamic teachings and of philosophy of humanism in Pancasila philosophy. As I utilize books of Quranic exegesis, I disclose the significance of Quranic texts in formulating theological frameworks of Islamic humanism, as well as of humanism in Pancasila philosophy.

Keyword: Humanism; Islamic Philosophy; Pancasila
Philosophy; Quranic Exegesis;

Abstrak

Artikel ini membahas kerangka teologis humanisme Islam dalam konteks negara Pancasila. Sebagaimana dikemukakan oleh para cendekiawan Muslim tentang kompatibilitas dan korespondensi antara ajaran Islam dan humanisme, para pendiri bangsa Indonesia menjadikan ajaran Islam sebagai salah satu sumber inspirasi bagi filsafat Pancasila. Pancasila merupakan asas filosofis negara dan pandangan hidup bangsa Indonesia. Saya mengungkap signifikansi pemikiran humanisme Islam dalam filsafat Pancasila, sebagai upaya akademis dalam memahami Pancasila dan Islam Indonesia pada abad ke-21. Artikel ini didasarkan pada penelitian kualitatif dan konseptual, yang wujudnya adalah upaya memahami data dan interpretasi teks. Data primer penelitian ini berasal dari karya-karya filosofis dan kitab-kitab tafsir al-Quran yang ditulis oleh kaum intelektual Muslim Indonesia. Tulisan ini mengungkap kerangka teologis dan ragam paradigma dalam memahami humanisme Islam. Saya juga mengungkap signifikansi ajaran Islam dan filsafat humanisme dalam filsafat Pancasila. Dengan merujuk pada buku-buku tafsir al-Quran, saya mengungkap makna teks al-Quran dalam merumuskan kerangka teologis humanisme Islam, serta humanisme dalam filsafat Pancasila.

Kata Kunci: *Humanisme; Filsafat Islam; Filsafat Pancasila; Tafsir al-Quran;*

Introduction

Humanism came from criticisms of early-modern European philosophy towards religions and religious authorities. Those criticisms was caused by corrupt and

despotic priests, which conspired with tyrannical and repressive European royals. Stance of church on the side of tyrannical European royals and monarchies created a dehumanist civilization in the region. In a simple statement, humanism could be identified as an antithesis of theism (Copleston, 1994, pp. 16–32; Russel, 2004, pp. 529–609; Kenny, 2006, pp. 11–32; Arif, 2013, pp. 39–54). Accordingly, humanism shall reject and deny all the religions of all mankind. It definitely anti-religion and could be atheistic, agnostic, or deistic in responses towards religions and religious groups. Humanism places human being as the center of existence, instead of God.

Scholars give different identifications and definitions on humanism, as well as on humanity. Humanism could be defined as a *philosophy* of which human being is the center of existence. It is an opposition towards religions in general, as it criticizes religious authorities and teachings. Humanism has correlation and correspondance with humanity, as humanity is a system of values, centered in *human realm* (Lamont, 1997, pp. 12–21; Norman, 2004, pp. 1–15). Descartes, a founder of the modern western philosophy (Copleston, 1994, pp. 63–115; Russel, 2004, pp. 598–609; Kenny, 2006, pp. 26–41) wrote his philosophical works, based on humanism as a paradigm. As a human-centered philosophy, humanism places *God* as a conceptual thing, instead of a real individual. Humanism tends to reject individuality of God as it considers religion as a social phenomenon (Norman, 2004, pp. 27–45; Arif, 2013, pp. 39–54).

In later progress, some scholars suggest compatibility and correspondence between humanism and humanity on a side, and religions on another side. It is unquestionable that humanism has religious roots in several religious traditions and teachings (Lamont, 1997, pp. 53–61). Soekarno, Hatta, and other Indonesian founding fathers have the same point of view (Soekarno, 1963; Hatta, 1966, 1969; Yamin, 1971; (Panitia Lima), 1977). Back to the late 20th and the early 21st centuries Indonesia, Muslim thinkers (Wahid, 1999, 2007; Maarif, 2018; Madjid, 2019), e.g. Abdurrahman Wahid, Nurcholish Madjid, and Ahmad Syafii Maarif, defend their paradigm(s) on compatibility of Islam with humanism with nationalism (Munawar-Rachman, 2010; Pringle, 2010; Arif, 2013; Pulungan, 2019; Qodir and Nashir, 2019; Nuraini, 2023; Shofan, 2023b, 2023a).

According to this development of thought, I analyze the matters of Islamic humanism in Pancasila. This paper discusses Indonesian Islamic political philosophy, in the contexts of the development of ideas of Islamic humanism; as well as discourses on Pancasila philosophy. In my assumption, Pancasila represents values and visions of Islamic humanism as could be found in its (Islam's) scriptures and traditions. Islamic philosophy gives fundamentals of ethics as the most essential parts of humanism in contemporary globalized community (Lamont, 1997; Davies, 2001; Dean, 2006; Elkaisy-Friemuth, 2006; Arif, 2013). Hence, scholars could reveal, develop, and synthesize the ideas of humanism, as well as of humanity, using an Islamic paradigm.

Research Methods

This paper is based on a conceptual, philosophical, and qualitative research. Its framework is based on critical hermeneutics with Islamic paradigm on social sciences and humanities. Accordingly, this paper seeks for a comprehensive understanding (*Verstehen*) of texts and interpretation of data (Porter and Robinson, 2011; Kaelan, 2012; Hardiman, 2015; Daly, 2021). The primary data I utilize in writing of this paper are several philosophical works of Indonesian ideologues and scholars (thinkers; philosophers), as well as books of exegesis of the Quran written by some Indonesian Muslim scholars. I also collect journal papers, conference proceedings, and theses as secondary data of this conceptual research. This conceptual paper is based on understanding and interpretation of texts, without any field observation and deep interview. This paper aims to reveal the correspondence, coherence, and compatibilities among ideas, synthesized in Pancasila philosophy. Specifically, on the matters of Islamic humanism within Pancasila philosophy.

Humanism in Pancasila Philosophy

Pancasila is the basic principle; the national worldview of Indonesia. It came from a series of deep contemplation of Soekarno, who revealed it from slices of Nusantara (Southeast Asian) civilization (Kaelan, 2014; Latif, 2020). Pancasila is a philosophy and a worldview of the nation. According to Driyarkara (2006, pp. 854–855), a worldview has empirical,

contextual, and historical characteristics. Hence, it is related to empirical and practical domain. On the other hand, philosophy is related to scientific and logical domain. This explanation is followed by Latif (2020), as he examines Pancasila as a system of knowledge and as a worldview of Indonesian nation.

Most of Indonesian scholars describe Pancasila as a synthesis of at least three ideological streams and philosophical traditions. This identification could be 100% correct as almost no scholar rejects the theory. The three philosophical traditions that disclosed by Soekarno were Islamic/religious philosophical tradition, Javanese/Nusantaran tradition(s), and Modern-Western philosophy. Soekarno even disclose philosophical traditions of Hindu-Buddhist tradition, in order to fulfil his sources of philosophical works (Pranarka, 1985; Kusuma, 2009; (Tim Penulis), 2010b, 2010a; Kaelan, 2014; Latif, 2020). Another identification made by Herberth Feith and Lance Castle (Feith and Castle, 1970, pp. 10–17), mention five ideological streams of Indonesian political thoughts. There are Communism, Democratic Socialism, and Radical Nationalism, as political ideologies that came from western influence. Other political ideologies mentioned by Feith and Castle are Islam and Javanese Traditionalism. These five ideological streams come from three different traditions; Hindu-Javanese, Islam, and Western Modern philosophical/thinking traditions.

Pancasila is formulated by Soekarno and other Indonesia's founding father, as a five-verse basic principle of state. The verses of Pancasila are mentioned in the last sentences of the Preamble of the

State Constitution of the Republic of Indonesia (Kusuma, 2009; (Tim Penulis), 2010a, 2010b; Parwanto, 2015; Latif, 2020), as:

“... therefore the independence of Indonesia is formulated into a constitution of the Republic of Indonesia which is built into a sovereign state based on a belief in the God Almighty, just and civilized humanity, the unity of Indonesia, and democratic life led by wisdom of thoughts in deliberation amongst representatives of the people, and by achieving social justice for all the people of Indonesia.”

In numerical formulation, the Pancasila is formulated as (1) Belief in the God Almighty; (2) Just and civilized humanity; (3) The unity of Indonesia; (4) Democratic life led by wisdom of thoughts in deliberation amongst representatives of the people; and (5) achieving social justice for all the people of Indonesia.

In his *Pidato Lahirnya Pancasila* (literally: *Born of Pancasila Speech*) (Hatta, 1969; Yamin, 1971; (Panitia Lima), 1977; Kusuma, 2009; (Tim Penulis), 2010a, 2010b; Latif, 2020), Soekarno suggests two abstractions of Pancasila. *Firstly*; the Trisila of Socio-Religiosity, Socio-Democracy, and Socio-Nationalism. *Secondly*; the Ekasila of *Gotong-Royong*. Soekarno refers to Gandhi in defending his ideas on a humanity-based nationalism. Therefore, Soekarno (1963) supports both Nationalism and Marxism, as well as ideas of separation between religious authority and political authority; separation between church and state. As Hatta and Soepomo suggest a secular political

and governmental system for the independent Indonesia (Yamin, 1971; (Panitia Lima), 1977; Pranarka, 1985; Kusuma, 2009; Latif, 2020), Soekarno synthesizes three philosophical/thinking traditions as well as five ideological streams into a Pancasila ideology.

Humanism is one of schools of thought that is synthesized into Pancasila. Soekarno (1963, pp. 1–23) analyzes correlation and coherence among three political ideologies; Islamism, Nationalism, and Marxism. However, Soekarno suggests that humanism and humanity have the same ideas and values as in internationalism. The *Panitia Lima* (Team of Five) (1977) led by Mohammad Hatta, formulates a short interpretative introduction on Pancasila. In it, Hatta argues that humanism could not be interpreted as simply internationalism; according to global political situation after the independence of Indonesia. Hatta suggests singularity in interpreting the 2nd verse of Pancasila; Just and Civilized Humanity; with the 1st verse, as the ethical guidance of the nation. Hence, humanism in Pancasila could not be separated from religiosity, as in the verse of Belief in the God Almighty (*Ketuhanan Yang Maha Esa*) of Pancasila. Maarif (1985, 2006, 2018) argues that Hatta's interpretation is relevant and compatible with Indonesia's national character or *keindonesiaan* (Indonesian identity; Indonesianess).

Pancasila places humanism and the values of humanity after the principle of socio-religiosity, as the ethical guidance of the nation. Hatta (1966, 1969), HAMKA (1951), and other scholars (Pranarka, 1985;

Kusuma, 2009; Imadudin, 2023b) suggests a theory of twofolded basic principle of state, as Indonesia has socio-religiosity or Belief in the God Almighty as an ethical guidance in its national worldview. Accordingly, socio-religiosity is the core of the basic principle of state; of the national worldview of Indonesia. In Pancasila philosophy, humanism is based on the values of religiosity. Hence, the principle of *Ketuhanan* or religiosity in Pancasila is defined as socio-religiosity. Socio-religiosity could be defined as a religiosity that recognize human dignity and freedom. As a core principle, socio-religiosity becomes a framework of the principles of socio-democracy and socio-nationalism (Yamin, 1971; (Panitia Lima), 1977; Kusuma, 2009; Kaelan, 2014; Latif, 2020; Imadudin, 2023b).

Socio-religiosity confirms moral and ethics of religions as fundamentals of both public and private lives. As the second fold of the basic principle, socio-nationalism and socio-democracy guide the political system of the nation, in order to create a civilized, just, and democratic state. Socio-nationalism could be described as a moderate nationalism. Hence, Indonesia's conception of nationalism would not become a chauvinist or a fascistic nationalism. It also would be stand against every utopian internationalism and global transnational ideologies, e.g. Islamic Caliphate and Communist International (Kaelan, 2014; Latif, 2014; Parwanto, 2015; Latif, 2020; Imadudin, 2023b).

The principle of socio-democracy refers to an emancipatory democracy, that stands for social justice

and equal participation among people. Accordingly, socio-democracy is compatible with the ideas of welfare state and deliberative democracy. These three principles were abstracted by Soekarno into a philosophy of *Demokrasi Gotong-Royong* or simply *Gotong-Royong*. The ideals of *Gotong-Royong* could be defined as ideals of a cooperative-consultative democracy, which emphasizes the values of toleration, love, humanity, justice, and social solidarity among people. Pancasila democracy places representatives' consultations before majority vote, as its main feature of democracy in practice (Kaelan, 2014; Latif, 2020; Imadudin, 2023b).

Theological Frameworks of Islamic Humanism

Although humanism tries to confute religions, its ethical side has unquestionable religious roots (Lamont, 1997, pp. 53–55; Klemm and Schweiker, 2008, pp. 11–18). To disclose or to reveal the relationship between God and human beings; with nature as another party, is the deepest aim of religions. In another word, religions seek for an established triadic relationship of God, humans, and nature (Elkaisy-Friemuth, 2006, pp. 1–3; Latif, 2020, pp. 95–99). Religions guide human beings on their position; also fundamental rights and duties. Scriptures become the main source of values and of knowledge and wisdom, by most scholars and leaders in human history.

Muslim scholars analyze and examine the principles of divinity, positioning of human beings, and relationships between God and humans. The Quran

guides mankind in establishment of a just and humane civilization, as interpreted by HAMKA (1989a, pp. 1465–1467, 1989b, pp. 6816–6836) and Quraish Shihab (2016a, pp. 756–759, 2016b, pp. 603–620) Indonesian Muslim scholars (Wahid, 1999, 2007; Maarif, 2018; Madjid, 2019), e.g. Ahmad Syafii Maarif, Nurcholish Madjid, and Abdurrahman Wahid, defend the values of humanity and principles of humanism in Islamic teachings.

I try to examine both HAMKA's and Shihab's interpretations on Q.S. 4: 135 and Q.S. 49: 13 as the sources of inspiration for the 2nd verse of Pancasila, *Kemanusiaan Yang Adil dan Beradab* (just and civilized humanity). On Q.S. 4: 135, HAMKA (1989a, pp. 1465–1467) affirms that enacting justice without any personal desire is a fundamental duty of mankind. He argues that this verse becomes a valid argument on integralism between religion and state. He suggests every believer to defend the values of justice and equity; both as a witness and as a government official. In his interpretation, HAMKA describes justice as attitude towards other individuals in front of the law; which correlates with principle of equality before the law. Shihab (2016a, pp. 756–759) accentuates the matters of doing good deeds before calling for doing good deeds in Q.S. 4: 135. In Q.S. 4: 135, Allah calls Muslims to stance for justice in humanity, as it would be correlated with Q.S. 49: 13, which talks about multicultural and plural characteristics of mankind.

Correlation and correspondence between Q.S. 49: 13 with Q.S. 49: 11-12 could be defined as self-evidence, as they factually in one passage of verses of

the Quran. Shihab (2016b, pp. 615–616) writes that Q.S. 49: 11-12 talk about ethics in Muslim community (among Muslims), Q.S. 49: 13 talks about ethics in social life in general. Accordingly, these verses of the Quran could be categorized as guideline on ethics in social life or on attitudes towards others. Both HAMKA (1989b, pp. 6826–6836) and Shihab (2016b, pp. 605–620) argue that Q.S. 49: 11-12 forbid humans to mock others, to humiliate others, to degrade humanity, and to dehumanize others; also, to call for prejudice against others and to do gossip about peoples and/or individuals. The next verse; Q.S. 49: 13 guides mankind to make such an understanding among nations, religions, and cultural entities (HAMKA, 1989b, pp. 6833–6836; Shihab, 2016b, pp. 615–620). Both Q.S. 4: 135 and Q.S. 49: 11-13 are adopted by a few scholars as the sources of the 2nd verse of Pancasila, “Just and civilized humanity”.

Origins of humanism in Islam could be found in other Quranic verses and hadith’s texts on human fundamental duties, as well. In Islam, human fundamental duties and rights have an equal status. Both human rights and human duties are obligatory for all Muslims and integrated with other religious norms. Elkaisy-Friemuth (2006) writes on relations between God and humans, based on the thoughts of three prominent Muslim philosophers/scholars. He examines the concepts of Divine assistance, human love and attraction (to the Divine), and self-annihilation. In Arabic, the concepts are well known as *lutf*, *‘ishq*, and *fanā’*. Abū al-Ḥasan ‘Abd al-Jabbār Ibn Aḥmad al-Hamadhānī proposes the concept of *lutf* or Divine

assistance, based on his Mu'tazilite Theology. Hamadhānī correlates the theory of Divine assistance with the theory of the Justice of God. Hamadhānī describes four kinds of acts; acts with no certain purpose, permissible acts, recommended and gracious acts, and obligatory acts. Here, Elkaisy-Friemuth (2006, pp. 48–52) explains that al-Hamadhānī suggests the two later kinds of acts could be attributed to God; Allah Almighty. God gives humans the Divine Law and the qualities to enable them to fulfil it. The qualities described by al-Hamadhānī as desire to act, ability to act, and reason (ability to contemplate). The three qualities indicate a purpose behind the creation of mankind (Elkaisy-Friemuth, 2006, pp. 52–54). This argument drives to an understanding on human duties, as the concept is integrated to a purpose behind the creation of human beings.

Hamadhānī suggests the concept of necessary knowledge which could be obtained by using human's perception of senses (*idrāk*) and rational intuition (*'aql*). He describes *'aql* as a certain knowledge that has significance in reflecting and acquiring science. The *'aql* as described by al-Hamadhānī is of two kinds of knowledge. It includes self-evident knowledge and general ethical rules (Elkaisy-Friemuth, 2006, pp. 54–56). Divine assistance is closely related to the nature of God and of humans. Elkaisy-Friemuth (2006, pp. 162–164) explains how al-Hamadhānī believes in utter unlikeness between God's nature and human nature. According to the utter unlikeness, Hamadhānī establishes his arguments on the relations between God and humans. In al-Hamadhānī's theology, God grants

humans the Divine law, in both rational and revealed forms. Also, God provides humans perception and necessary knowledge, in order to qualify humans as rationally responsible. Hence, the rationally responsible humans could chose whether he/she wants to do something or to do nothing in a particular event.

Elkaisy-Friemuth (2006, pp. 159–168) compares al-Hamadhānī's theory with Ibn Sīnā's theory of *'ishq* and al-Ghazzālī's theory of *fanā'*. He argues that the three scholars (al-Hamadhānī, Ibn Sīnā, and al-Ghazzālī) agree about human's ability in reaching knowledge about God Almighty. Hamadhānī suggests that human's ability to reach knowledge about God is related with human's ability in fulfilling the Divine law. By concepting theories of Divine assistance, Divine love, and self-annihilation, the three scholars disclose that humans could have knowledge about God and goodness using their rational intuition. However, humans could not reach knowledge on God and goodness by using rational intuition alone. They need Divine assistance; i.e. revelation and prophetic guidance from messengers of God.

Here, the Quran alone is not the only reference in building theological frameworks of Islamic humanism. Scholars utilize methods of interpreting the Quran, rational intuition, and deep contemplation in order to seek for their theological frameworks of Islamic humanism. Abdurrahman Wahid (1999, 2007) and Ahmad Syafii Maarif (2018) could also be listed as contemporary scholars that have concern on humanism in Islam. They studied the thoughts of other Muslim scholars and philosophers, as well as Indonesian

founding fathers (e.g. Soekarno, Mohammad Hatta, Soepomo, Muhammad Yamin, and others); specifically on humanism and humanity in Islamic teachings.

On Wahid's Islamic humanism, Syaiful Arif (2013, pp. 55–58) argues that Wahid (1999, 2007) suggests an Islamic perspective on humanism which is based on human duties as representative of God. Arif explains the contributions of Islamic civilization and Indonesia's local wisdoms in the development of humanism and humanity in Islam. As Wahid gives his opinion and argument on humanity and human rights in Islam, Arif describes how the Wahid defends the ideas of humanism, humanity, and human rights in the contexts of Indonesia's local wisdoms. Arif discloses that Wahid suggests his ideas on Islamic humanism also in his writings on human rights and indigenization of Islam. Arif argues that Wahid defends the values of humanity in his works on the indigenization of Islam. Humanism in Wahid's works is not only based on individual/personal existence of humans (Arif, 2013; Qodir and Nashir, 2019). Wahid proposes *a humanism* that is illuminated by rational understanding of Islam for the fulfilment of human fundamental rights. Here, Wahid stands for an establishment of the values of humanity and of human rights, as God suggests humans to enact justice among people (HAMKA, 1989a; Wahid, 1999, 2007; Shihab, 2016a; Maarif, 2018).

Ahmad Syafii Maarif (2018) suggests Hatta's arguments in defending Pancasila state and understanding humanism in Islam. Mohammad Hatta (1966, p. 24) suggests three sources of Indonesian democracy; namely, western ideas on socialism that

advocate the principles of humanism, Islamic teachings on Divine justice and on significance of universal brotherhood, and understanding that Indonesian people is based on the values of collectivism. Maarif (1985, 2006, 2018) discloses how Islamic teachings on Divine justice and on significance of universal brotherhood inspire the Indonesian democracy today. Maarif (2018, pp. 68–107) explains how Islam and European colonialism influenced the present day Indonesia. Nusantara has become a melting pot of ideas, cultures, and religious traditions since more than 2,000 years ago (Bellwood, 2008; Casparis and Mabbett, 2008; Taylor, 2008).

Pancasila and Islamic Humanism: An Indonesian Discourse

Ahmad Syafii Maarif (1985, pp. 152–155, 2006, pp. 154–158) defends Pancasila philosophy as a school of thought; a philosophy, instead of a fragile political agreement. A school of thought in philosophy, has its own epistemological and ontological frameworks; hence it has its own system of knowledge and system of ethics. As a philosophy, Pancasila could be described as a comprehensive synthesis of ideas, religious teachings, and local wisdoms that exist in the cradle of Indonesian/Nusantaran civilization ((Panitia Lima), 1977; Maarif, 1985, 2006, 2018; Pranarka, 1985; Kusuma, 2009; Kaelan, 2014; Latif, 2014, 2020). Pancasila is also a worldview of nation. Accordingly, it guides Indonesia and its people by providing ethical and political foundations of state (Hatta, 1966; (Panitia Lima), 1977; Kusuma, 2009; Kaelan, 2014; Parwanto,

2015; Latif, 2020). A worldview has its contextual and technical features that could be utilized in daily life; both in public and private spheres. Pancasila as a worldview of nation guides the people of Indonesia in public and private spheres, as well as in communal spheres ((Panitia Lima), 1977; Driyarkara, 2006; Kaelan, 2014; Latif, 2020). Soekarno calls it as a guiding star that gives directions to sailors in every single voyage (Yamin, 1971; Kusuma, 2009; Kaelan, 2014; Latif, 2020).

Islamic humanism could be defined as a philosophy of humanism or thought on humanism that is formulated in an Islamic paradigm/perspective. Islamic teachings on Divine justice and universal brotherhood give a theological framework of humanism in Islam. It helps scholars to formulate and to describe values of humanity as revealed and disclosed in the Quran and Hadiths of the Prophet Muhammad. The Quran has several verses about humans with their fundamental duties and rights. It also gives guidance on the matters of relations between humans and God, as well as between humans and Earth (environment; nature). Those verses disclose some fundamental values of a civilized triadic relations of God, humans, and nature. This triadic relations is also implicitly highlighted in Pancasila philosophy; both as system of knowledge and as way of life (worldview) of the people of Indonesia (Kaelan, 2014; Latif, 2014, 2020; Parwanto, 2015).

As in Hatta's argument on Indonesian democracy, Soekarno suggests Pancasila and two kinds of its abstraction into Trisila and Ekasila. The Trisila

contains Socio-Religiosity, Socio-Nationalism, and Socio-Democracy, while Ekasila is ideal of a *Gotong-Royong* state. Both Hatta and Soekarno define Islam as one of the sources of inspiration in formulating Indonesia's philosophical basic of state (Soekarno, 1963, 1965; Hatta, 1966; Yamin, 1971; (Panitia Lima), 1977; Pranarka, 1985; Kusuma, 2009; Kaelan, 2014; Latif, 2020). Islamic humanism calls for an enactment of the values of justice, fairness, and universal brotherhood in every single nation on Earth (Wahid, 1999; Arif, 2013; Maarif, 2018; Qodir and Nashir, 2019; Nuraini, 2023; Shofan, 2023a; Sinaga, 2023).

Indonesian Islamic society organizations have significant roles and influences in the development of Indonesian democracy, as well as of its philosophical basic principle. Muslim scholars with various backgrounds of Islamic society organizations provide their ideas in order to strengthen Pancasila as the basic principle of state and as the worldview of nation. Two of the mainstream Islamic society organizations in Indonesia are Muhammadiyah and Nahdlatul Ulama (NU). Muhammadiyah was founded in 1912 by Achmad Dachlan, while NU was founded by Hasjim Asj'ari in 1926. The two Islamic society organizations have different socio-cultural and historical backgrounds. Muhammadiyah started its works in urban area of Yogyakarta City, while NU has rural based community in Javanese *desas* since the late 19th Century to early 20th Century Indonesia (Ricklefs, 2001; Pringle, 2010; Latif, 2012).

On the matters of Islamic humanism, Muhammadiyah through its principal founder, Achmad

Dachlan, discloses other theological frameworks. Achmad Dachlan (1868-1932) suggests theology of *al-‘aṣr* (Q.S. 103) and theology of *al-mā‘ūn* (Q.S. 107) as the sources of Muhammadiyah’s social theology. Achmad Dachlan taught the Q.S. 103 and the Q.S. 107 respectively within ten or eleven months. Dachlan taught the Q.S. 103 within seven or eight months before he moved to teaching of the Q.S. 107 in the same year (Baidhawiy and Khoirudin, 2017; Hadjid, 2018; Khoirudin, 2019). The Q.S. 103 and the Q.S. 107 have correlated and coherent messages on Islamic ethics and moral philosophy (Baidhawiy and Khoirudin, 2017, pp. 28–72).

As a prominent scholar and a noble leader of NU, Abdurrahman Wahid suggests his ideas on paradigms in the relations between religion and state. Wahid uses *fiqh* as an approach in understanding and deconstructing relations between religion and state (Wahid and Rumadi, 2001; Rochmat, 2014; Imadudin, 2023b). As in other theories on trilogy of paradigms of religion-state relations, Wahid’s *fiqh* paradigm is a middle path that commonly known as symbiotic or substantialist paradigm (Zuhriani, 2014; Imadudin, 2023b, 2023a; Imadudin and Anis, 2023). What make distinction between Wahid’s *fiqh* paradigm and other ideas on symbiotic or substantialist relations between religion and state, is its sources of inspiration. Hence, Wahid’s ideas came from Islamic teachings and based on his own epistemological frameworks.

Conclucions

Pancasila philosophy is enacted as the basic principle of state and the worldview of nation. In Pancasila philosophy, values of humanity are correlated and coherent with the values of religiosity. Indonesian founding fathers, e.g. Soekarno and Mohammad Hatta suggest Pancasila as a twofolded basic principle of state. The first fold gives ethical guidance, i.e. Socio-Religiosity; the second gives political guidance, i.e. Socio-Nationalism and Socio-Democracy. In Pancasila philosophy, humanism is understood in the contexts of relations between humans and God.

Ideas on humanism in Islam could be traced from the Medieval Era, as several Muslim scholars formulated their ideas on God and humans relationship. They also contributed in the development of ideas on triadic relationship of God, humans, and nature. Soekarno, Hatta, Yamin, and other Indonesian founding fathers disclose and synthesize at least three or four philosophical traditions in order to formulate Pancasila as the basic principle of state and worldview of nation. Soekarno mentions philosophical traditions of Ancient Nusantara, of Hindu and Buddhism, of Islam, and of Western or European become the sources of Pancasila philosophy.

It is commonly understood that Q.S. 4: 135 and Q.S. 49: 11-13 are the sources of inspiration for the second verse of Pancasila; *Just and Civilized Humanity (Keadilan yang Adil dan Beradab)*. HAMKA and Shihab give similar arguments in their books of Quranic exegesis. They suggest that the Q.S. 4: 135 calls for implementation of the values of justice as

human fundamental duty. On the Q.S. 49: 11-13, they suggest that the verses talk about fundamental principles on the matters of social and communal life. The two sources of the second verse of Pancasila suggest the enactment of supremacy of law, implementation of the values of justice and fairness, as well as ethics in social life in general. These two Quranic sources of Pancasila give fundamentals of Islamic humanism.

In the Medieval Era, Muslim scholars, e.g. al-Hamadhānī, Ibn Sīnā, and al-Ghazzālī suggest the concepts of *lutf*, *'ishq*, and *fanā'* as they disclose the relationships between God and humans. Other religious sources and primitive local wisdoms suggest the concept of triadic relations of God, humans, and nature. These two ideas of God-humans relations and of triadic relations set theological frameworks of humanism in general.

Abdurrahman Wahid, Nurcholish Madjid, and Ahmad Syafii Maarif suggest that Islamic teachings have compatibility and correspondence with ideas of humanism, as well as humanity. In his writings and lectures, Wahid suggests the *fiqh* paradigm in understanding humanism and Pancasila in general. As Wahid uses *fiqh* in formulating theological frameworks of Pancasila, he also suggests that humanism in Islam is based on the belief of human fundamental duties, as written in the Quran. Hence, Islamic humanism does not separate the values of beliefs and religiosity with the values of humanity and human dignity. Maarif and Madjid support Wahid's ideas as they defend Pancasila

as the basic principle of state and the worldview of nation.

Indonesia's Muhammadiyah and NU suggest their own ideas in interpreting Pancasila, as well as formulating theological frameworks of humanism. Achmad Dachlan gives his foundational ideas on theology of *al-‘aṣr* (Q.S 103) and theology of *al-mā‘ūn* (Q.S. 107) as theological frameworks of humanism in Islam. Here, Muhammadiyah formulates its own social theology in order to lead a purification movement of Islam. Islamic reform in Muhammadiyah works this way.

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