

REFLECTION ON ISLAM AS RAHMATAN LIL ‘ALAMIIN IN THE IDEAL OF THE INDONESIAN STATE

Muntoha¹, Mahrus Ali²

^{1,2}
Universitas Islam Indonesia, Yogyakarta, Indonesia
Email : muntoha@uii.ac.id

Abstract

Until today, there are still factions trying to turn Indonesia into an Islamic state by imposing a caliphate system on how the government is governed has always been one of the issues that has complicated the development of constitutional politics in Indonesia. This article seeks to examine the applicability of the fundamental principles of the Republic of Indonesia, which has adopted the concept of statehood in accordance with Islamic teachings drawn from the Qur'an, the Sunnah, and scholarly Ijtihad. This article reveals that there are five principles of statehood from Islamic teachings that have been adapted and implemented as national ideals and guidelines for the Indonesian nation, including: (i) The principle of state life must be based on common interests and not individuals (deliberation); (ii) the principle of equality before the law; (iii) the principle of self-government; (iv) the principle of accountability for the head of state; and (v) the principle of justice, equity, equality. The Pancasila precepts have been adjusted to include these five concepts. Indonesia is therefore Islamic, reflecting the kindness of Islam via Pancasila as the Basis of the Unitary State of the Republic of Indonesia without becoming an Islamic state.

Keywords : *State, Islam, Pancasila*

1. INTRODUCTION

The history and values that continue to exist in and evolve inside a society (living law) within a nation, including Indonesia, cannot be separated from the existence of a sovereign nation and state. Because Indonesia is an autonomous nation with the largest Muslim population in the world, the question of how the two interact will always be relevant. Even before Indonesia gained its independence, the country's founding fathers debated the dialectic around the fundamental ideas and ideologies of the nation. Given that most of the population was Muslim, there was a disagreement at the time between two groups: one wanted Indonesia to become an Islamic state, and the other wanted it to become a secular state by keeping state and religion issues apart. In this sense, Indonesia is a highly diversified nation, turning it into an Islamic state that rigidly upholds Sharia law is seen undesirable. Additionally, turning Indonesia into a secular state would be at odds with the ideals that exist within its society (Revkin, 2016). As a result, the state's founding fathers opted to adopt Pancasila as its official idiom to accommodate the two proposed groupings.

Organizations that advocate for the implementation of a caliphate system and the replacement of the Pancasila ideology still exist today. One of the issues has the potential to undermine the unity of the country. In fact, a closer examination reveals that the ideals of Islamic teachings have been mirrored in the Indonesian state's thinking. This article aims to analyze the reflection on Islam as rahmatan lil ‘alamaiin in the ideal of the Indonesian state.

2. IMPLEMENTATION METHOD

In this paper, doctrinal legal research with a historical and analytical perspective was adopted. Data was gathered by using conceptually based literature investigations. The primary, secondary, and tertiary legal literature and sources were used as secondary data sources in this study. The study's findings are examined and qualitatively interpreted.

REFLECTION ON ISLAM AS RAHMATAN LIL 'ALAMIIN IN THE IDEAL OF THE INDONESIAN STATE

Muntoha, Mahrus Ali

3. RESULTS AND DISCUSSION

3.1 Urgency of *Staatsidee*

Idea staats, ideas, tastes, inventions, and thoughts, are the terms used to refer to the state idea in state science. The deepest aspect of the state that can mold it, its essence, or how it takes on its physical form is referred to as the state idea (Mahendra, 1996). This is supported by Oppenheim's assertion that the state's idea serves as both its highest essence (*de staats dipste wezen*) and the force that gives it life (*de staten vormende kracht*) (Attamimi, 1990). As a result, the state idea is the primary principle serving as the basis when forming a state.

According to Soepomo, the state idea has three different hypotheses as follows: First, according to the individualistic theory, the state is made up of individuals. This theory was advanced by Thomas Hobbes, John Locke, J.J. Rousseau, Herbert Spencer, and Harold J. Laski, who believed that the state is a legal society based on a contract between all members of society and the state's legal system. Western European and American nations have implemented this philosophy. Second, Marx, Engels, and Lenin's theories of class, sometimes known as class theory. This theory argues that the state is a weapon of the economically powerful class (class), employed by capitalists to subjugate the working class. This school of Marxism advocated a political revolution to counteract the acts of the capitalists, which included oppressing the bourgeoisie (capitalists). Third, the integralist theory. According to Spinoza, Adam Muller, and Hegel the state should not be used to protect the interests of an individual or group but rather to protect the interests of society as a whole (Mahfud, 1993).

The three state ideas theories mentioned above will have a significant impact on how a state is formed. Therefore, the pattern of state administration must be based on the state ideas theory. The Constitution, along with other conventions, rules, and regulations, was then drafted as a result of the state's mindset. The state, philosophical foundation, state ideology, or *staatsidee* must be the source of all state organizational activities (Darmodihardjo, 1991).

3.2 The Mercy of Islam and the Principle of Statehood

There are at least two verses in the Qur'an that describe what Islam is in the words of Allah: We have trust, declared the Arab Bedouins. Suppose you lack faith, but let's say we practice Islam (submissiveness) because you lack faith currently (Quran, 49:14). Allah does not accept anyone who pursues a faith other than Islam, and those who lose money in the afterlife are also included (Quran. 3:85).

It can be inferred from the two verses of the Qur'an mentioned above that Islam is etymologically submissive. In contrast, Islam is typically understood in terms of terminology as the religion of Allah that was transmitted to mankind via the last of his apostles, Muhammad SAW, to serve as a moral code that ensures both worldly wealth and happiness in the hereafter. In a different sense, Islamic treatises represent the final continuity in the line of faiths that Allah revealed to His apostles in the past. This Islamic treatise acknowledges the existence of prior samawi religions and even obligates its followers to do so, as stated in the sixth pillar of faith, as well as to recognize the apostles of their bearers to their respective kindreds.

Al-Quran also declares: Do not be divided concerning the religion which He has proclaimed to Noah and which We have disclosed to you and which We have observed to Ibrahim. The call to him is exceedingly difficult for those who are deeply religious. God instructs His (religion) to the one who returns (to Him), drawing the religion of the one whom He desires (Quran 42:13).

The above Qur'anic verse confirms the consistency of the treatises between those made by Muhammad and those made earlier by the apostles of Allah. In essence, this indicates that the teachings of the apostles had presented to Muhammad were Islamic treatises. The following descriptions of Qur'anic passages are some of the affirmations that point in that direction: a) Prophet Noah said: If you ignore my warning, I don't ask you for even the smallest recompense. I was told that God alone would be the source of my reward and that I should fall within the category of those who submit (Quran, 10:72); b) Prophet Ibrahim's stance: When his Lord commanded him

to submit and obey! Ibrahim responded, "I humbly surrender to the Lord of hosts" (Quran, 2:131); c) Prophet Moses' advised to his people: "O my people, if you have confidence in God, then devote yourselves to Him alone, if you are truly a person who surrenders" (Quran, 10:84); d) Prophet Joseph: "O my Lord, surely thou hast given unto me a portion of the kingdom and taught unto me a portion of the "ta'bir" (image) of dreams." The maker of the heavens and the earth is (God). Put me in a state of Islam and include me with the virtuous because you are my guardian in this life and the hereafter; e) The praying of Ratu Balqis: O my Lord, I have really been tyrannical to myself and have submitted to God, the Lord of hosts, with Solomon (Quran, 27:44); and e) The praying of Ratu Balqis: O my Lord, I have really been tyrannical to myself and have submitted to God, the Lord of hosts, with Solomon (Quran, 27:44).

All the information from the above verses of the Qur'an describes how the doctrines of the samawi religions that existed before Islam and the doctrine of Islam itself are similar. Examples include the command to submit to Allah Almighty or repent, the command to do justice, and the proverb "ber amar ma'ruf nahi munkar." As stated in the word of God, all the standards and laws contained therein must therefore be universal and applicable forever, including all facets of human life: a) No However, we sent Muhammad as a compassion to all of nature (Quran, 21:107); and b) No Most men do not realize that we sent thee (Muhammad) to bring good news and to offer cautions to all of mankind (Quran, 34:28).

According to Thaba'thaba'i, the Apostle of Allah transmitted Islam for the welfare of all people. So that human society can move past the times of immaturity and inadequate thinking, prepare to realize their full humanity, and cultivate awareness to accept magnificent spiritual teachings and put them into practice, this gate of eternal salvation and happiness is opened to mankind in the globe (Thabathaba'i, 1989). The only religion that has received full legal approval from Allah Almighty and is used by mankind as a guide (hudan) in living this life is Islam, which He last transmitted through His messenger Muhammad. This is so because Islam is a faith that promises to deliver both worldly riches and a happy afterlife.

Islam is therefore a law (shari'a) that governs how people interact with one another and with Allah. It covers two topics. First, the mahdhah worship area, which covers the practices for prayer, fasting, almsgiving, and hajj. Second, the area of worship dedicated to the goddess Ghaira Mahdhah, which comprises muamalat, menakahat, siayasat, jinayat, and so forth. The five laws known as al-Ahkam al-Khamsah—compulsory, haram, mubah, mandub, and makruh—are referenced by the two places of worship in their execution. The use of the five principles in daily life must be combined with moral considerations, specifically a manner, behavior, and social and interactional habits that are connected to domains like economics, politics, family, and neighbors, among others. Islam is regarded as the only ideal religion because of its universal precepts, which include aqidah, shari'a, and morals.

The Qur'an and the Apostle's Sunnah are two major sources for controlling all areas of human life—both those linked to Allah and those relating to people and the natural world—and are the foundations for the three factors. In addition to these two primary sources, ijihad can be used to develop regulations on topics not specifically covered by the Qur'an and the Apostle's Sunnah. The rulings of the scholars known as fiqh led to this ijihad. They are including issues that are not addressed explicitly in the Qur'an or the Sunnah of the Apostle, such as issues with state life that fall under the category of muamalah, meaning that, neither the Qur'an nor the Sunnah of the Apostle provide more than a generalized outline of their teachings (Ash-Shiddieqie, 1974). Humans are left to consider the operational details in the meantime considering the demands of their own personal life growth. Therefore, when it comes to the application of state life, Islamic teachings only offer indicators that are of a principled type (Azizy, 2002).

According to the perspective of Islamic teachings, the following are some of the principles for structuring state life (Basyir, 2000):

1. State life is the pursuit of group interests rather than personal ones. Deliberation is therefore the most crucial rule in the implementation of state life because managing the state is also in the interest of everyone. Therefore, the most crucial rule in state life is

REFLECTION ON ISLAM AS RAHMATAN LIL 'ALAMIIN IN THE IDEAL OF THE INDONESIAN STATE

Muntoha, Mahrus Ali

deliberation. Numerous verses in the Qur'an order the Prophet Muhammad to seek advice in matters of common interest.

2. The principle of equality, which always coexists with the idea of justice, is primarily concerned with the right to receive the same treatment under the law and when exercising one's human rights.
3. The right to receive equal treatment under the law and in the exercise of one's human rights are the fundamental concerns of the principle of equality, which is one that will always go hand in hand with the principle of justice.
4. The equality principle will have meaning if it is put into practice along with the principles of freedom, which includes the freedom of the individual, the freedom of expression, and the freedom of religion.
5. The principle of the head of state's accountability. Islam has taught that a head of state is accountable to the people who gave him or her that mandate or trust since that person is the one who obtains that authority.

The implementation of the Qur'anic teachings and the Prophet Muhammad's Sunnah in people's lives with a view to achieving the welfare of life in the world, both material and spiritual, individual and group, and bringing about the achievement of happiness in life in the hereafter, are the state's goals according to Islamic teachings.

3.3 Statesidee of Indonesia

The Investigating Agency for the Preparation of Indonesian Independence (BPUPKI), which was finally formed on April 29, 1945, consisted of 62 figures from among the Indonesian nation and 8 people from the Japanese nation as members special, was established in Jakarta a few months before the American atomic bombs exploded in Hiroshima and Nagasaki on August 6 and 9, 1945, wiping out hundreds of thousands of Japanese residents. What is the state we are going to form? Dr. Radjiman questioned the members during a brief opening statement at the hearing on May 29, 1945 (Firdaus, 1999).

The essential state issues that would be developed if Indonesia became independent were discussed when BPUPKI sought to draft the Constitution to get ready for the Republic of Indonesia's independence during sessions conducted from May 29 to June 1 and July 10 to 16, 1945. As is well known, there are two opposing camps within the BPUPKI membership: the Islamic camp, which has 15 delegates and desires an Islamic state, and the nationalist camp, which has 47 representatives and desires a nation free from religious influence (Effendy, 1998). In other words, there are two suggested state bases: one from the Islamic side, which suggests the Islamic state's foundation, and the other from the nationalist group, which proposes the basis of the Pancasila state (Yamin, 1959).

If the roots of each camp's beliefs are followed, their divergent conceptions of the staatsidee are intimately tied to the disparities in recommendations for the state basis of the two sides. The Islamic camp, for instance, asserts its desire for Indonesia to be based on Islam due to its stronghold in that country. The nationalist camp, led by Soekarno, Hatta, and Soepomo, emphasized maintaining national unity so that state problems and religious problems needed to be dealt with separately. To better understand how these three nationalist figures think in terms of staatsidee, the ideas that make up each of their state of mind will be described as follows.

3.3.1. The Idea of Statesidee of Soekarno

Soekarno's ideas on the state were fundamentally based on his beliefs about nationalism and democracy. He advocated two concepts he named socio-nationalism and socio-democracy in his article titled Political Democracy and Economic Democracy. According to him, socio-nationalism

is the nationalism of society; a sense of nationality derived from social reality; a nationalism born of humanity. So, the goal of socio-nationalism is to eliminate injustices. So, socio-nationalism is a nationalism that aims to achieve political AND economic correctness, the resolve of the nation, and sustenance. The nation of Indonesia must forge a nationalism that "gives room to love for others in its width and breadth, not chauvinism." (Soekarno, 1959).

While socio-democracy, in his opinion, is a democracy that benefits all members of society. Like socio-nationalism, socio-democracy is a form of democracy that encompasses both political and economic spheres. Sukarno argued that: "With democracy - politics and democracy - economy, then later on the bridge - the gold of Indonesian society can be governed by the people themselves until it is safe, -- is made into a society without capitalism and imperialism. With democracy - politics and democracy - economy, then later Marhaen can establish a pure Indonesian state of the people, -- one day all political and economic affairs are by the people, with the people, for the people"(Soekarno, 1959).

The seeds of cooperation and mutual aid must be planted in the hearts of the populace to eradicate the ills of individualism that have been destroying society for centuries and transform them into "new humans" who feel themselves "people of society" and who are forever concerned with public safety" to create a society free of indifference, *bourgeoisie*, and capitalism. Sukarno therefore offered the "five main principles," subsequently known as Pancasila, to be adopted as the *philosophische groundslag* (philosophical foundation) of the state to support the idea of a modernized state. According to Soekarno, the ideological worldview was based on ideas like nationality (nationalism), internationalism or humanity, democratic deliberation, social welfare, and divinity.

Soekarno's argument about the five main principles, for example, was in the first principle (nationalism/ nationalism), so that this principle did not lead to chauvinism, so he proposed the second principle, namely internationalism. According to him, with this second principle, it should not marginalize the reality that Indonesia is only one small part of the world. "We must not only establish the Indonesian state, but we must also go to the kinship of nations". Then the third principle proposed by Soekarno was consultative/representative. At consultancy conducted in the representative body all matters of statehood are discussed and debated honestly. Because, only with open and honest dialogue will something that is best for the nation be produced. While the principle of well-being, according to him, is the fourth basis of the state. This principle reflects what he aspired to in the past, namely democracy in the political and economic spheres (socio-democracy). Meanwhile, the fifth principle for Soekarno was divinity. According to him, on this basis, the Indonesian state will become a country where every citizen freely worships his God. All Indonesians, according to him, should be godly without religious egoism, every religious teaching should be practiced based on mutual respect (Kusuma, 1993).

3.3.2. the Idea of *Stateside* of Muhammad Hatta

Since Soepomo stated in his speech on May 31, 1945, that Hatta had previously expressed his views, "according to what basis will the Indonesian state be established?" it is true that Yamin's text does not contain a Hatta speech on the *staatsidee* (state mind), but it is still urgent to trace his ideas on this matter. Hatta contends that the people must first recognize their rights, dignity, and ability to control their own destiny to attain the aim of creating a society based on justice and truth. "The people are sovereign, which is another word for self-made monarchs." This is Hatta's definition of sovereignty, which is also the cornerstone of democracy or populism in its broadest sense (Hatta, 1954).

REFLECTION ON ISLAM AS RAHMATAN LIL 'ALAMIIN IN THE IDEAL OF THE INDONESIAN STATE

Muntoha, Mahrus Ali

Hatta believed that the key distinction between the Western and Indonesian conceptions of people's sovereignty is the extent to which they apply to different facets of daily life. If Western definitions of people's sovereignty only apply to the political sphere, then in Indonesia they also apply to social and economic matters. Because it has deep roots in Indonesia's experience with village democracy, the idea of people's sovereignty described above is not an alien one to the Indonesian people. In relation to this, Hatta wrote: If we look at the nature of Indonesia in the past, then we did not get a democratic government, but the rules of autocracy and feudalism, carried out by kings. It was this feudalism that harmed the Indonesian people until they were ruled by foreign nations. The village democracy, which has a good foundation, cannot go forward and limp, because on its shoulders there is autocracy" (Hatta, 1954).

According to Hatta, this democratic seed needs to be grown by adapting it to the times. The first is the ideal of the meeting, in which there is an institution of deliberation and consensus, which decides all matters related to the fellowship of life and common needs; the second is the ideal of common protest, which is the right of the people to refute in a general way any regulation that is seen as unjust; and the third is the ideals of helping, which are the heartstrings of the Indonesian people. The broadest foundation of peoplehood, namely the sovereignty of the people, will be achieved if the fundamental environment of these three original democratic features is adjusted to the advancement of the times. For "Independent Indonesian Housing," these three must be used as joints (Hatta, 1954).

Hatta also argued that instead of true democracy, political pillars can be built on top of the first and second joints: While those who execute the authority of government are always subject to the will of the people, there is one government of the land carried out by the people with the assistance of its representatives or the Bodies of Representatives. The rights to freedom of speech, association, and assembly are among those in the people's constitution that cannot be suspended or repealed. The economic democracy milestone can be established on top of the third joint. As it is presently, a single person or a small group of people must no longer oversee the livelihoods of the populace; instead, the requirements and wishes of the populace must serve as the standards for business and revenue (Hatta, 1954).

The objective of Indonesian democracy is social democracy, which governs all aspects of life and decides the fate of individuals. If you look closely, Hatta claims that the idea of social democracy comes from three different places: first, the Western socialist perspective, which it defends as the foundation of the fairies of humanity; second, Islamic teachings; third, the knowledge that Indonesian society is based on these principles; and fourth, the Most Merciful and Merciful God. Hatta continued, emphasizing that the establishment of democracy will serve as the foundation for Indonesian governance in the future and that All of their directives serve to enhance the dictatorship, stating that the growth of democracy—rather than the original democracy that currently exists in Indonesian villages—must serve as the foundation for future leadership in that country (Hatta, 1960).

3.3.3. The Idea of *Statesidee* of Soepomo

In his lecture titled "Living the Law of the Indonesian Nation" on May 31, 1945, Soepomo showed the distinction in the notion of "I" between the West and the East, long before he discussed *staatsidee* in the BPUPKI session. "I believe that in our country, class surrounds the individual," whereas in Western notions, it solely relates to the individual. Because "the group is same in its

spirituality, the same as its own body," there is no conflict between individuals and society in Indonesian law (Soepomo, 1937).

The state's thinking, which is in conformity with the social structure of Indonesian society, was inspired by Soepomo's vision, which was expressed in 1937, which he delivered at the BPUPKI session. According to him, there are three ideas about the state in state science, as was mentioned in the section above on the urgency of the stateside (Kusuma, 1993).

1. Thomas Hobbes, John Locke, J. J. Rousseau, Herbert Spencer, and Harold J. Laski all studied individual theory, sometimes known as individualistic theory. This idea holds that the state is a legal society, or legal society, made up of a contract between each member of that society (contract social). Both European and American nations have this type of social structure;
2. Marx, Engels, and Lenin all taught the concept of class. This tradition holds that the state serves as an instrument of oppression for groups that are economically weaker than others;
3. Another argument holds that the state should protect society as a whole rather than a specific individual or group's interests. According to Soepomo, this theory is one that is taught by Spinoza, Adam Muller, Hegel, and other integralists. This theory contends that the state is a fundamental component of society, that all of its constituents are interconnected, and that society as a whole constitutes its organic union. In all spheres of life—economic, social, and political—the state ensures the security of all citizens and abstains from supporting majoritarian groups.

Soepomo began by citing several examples of nations that uphold individualistic theory and class theory, along with their "failures" and incompatibility with the ideals of the Indonesian nation, before introducing two nations that uphold totalitarian systems: nationalist-socialist Germany, specifically the German nation prior to World War II, and Japan (Dai Nippon). According to Soepomo, the nationalist-socialist German state matches the eastern tradition that upholds the unity concept, but Japan, which is based on unity and kinship, is quite like the structure of Indonesian society. Regarding the goals of the Indonesian state, he disclosed that the oneness of life, the unification of *kawulo* and *gusti*, i.e., the unity between the outside world and the inner world, between the microcosm and the macrocosm, between the people and their leaders, is thus the spiritual spirit and structural goal of the Indonesian country. Every human being is regarded as having their own place and duty to live (*darma*) in accordance with nature, and everything is directed toward the harmony of birth and mind. This holds true for every human being as an individual, every class of human beings in a society, and every group within that society. Man as a person is not isolated from other individuals, the outer world, or even other classes of beings; everything is intertwined and connected, everything has an impact, and everything is connected to life. The Indonesian nation has a totalitarian, integralist philosophy, which is also evident in the country's initial constitutional design (Kusuma, 1993).

Soepomo also argued that in the state system's basic form, government leaders are united with the populace and are constantly obligated to promote harmony and balance in society. "The head of state and other governing authorities must be true leaders, guiding the people toward high objectives." Accordingly, he believed that the Indonesian state had to be an integralist state, or "a country that is united with all of its people, which surpasses all groupings in any field." It becomes obvious from the two *staatsidee* concepts of Hatta and Soepomo that this nationalist group advocated for the creation of a national unitary state where state concerns and religion matters would be kept apart. The leaders of this nationalist group reminded their counterparts in the Islamic group that Indonesia is not a homogeneous state based on the religion of its citizens, in addition to

REFLECTION ON ISLAM AS RAHMATAN LIL 'ALAMIIN IN THE IDEAL OF THE INDONESIAN STATE

Muntoha, Mahrus Ali

basing their arguments on the fact that Islam does not have a firm and comprehensive view of the relationship between religion and the state (again, a theological understanding indirectly drawn from *al-Islam wa Ushul al-Hukm* by 'Ali ibn 'Abd al-Raziq) (Kusuma, 1993).

According to Soepomo, "it is inevitable that there will be difficulties of minority groups, problems of little religious organizations, problems of Christian groups, and others if an Islamic state is founded in Indonesia." He thought that "other groups' interests would be best protected" by an Islamic state. He was equally persuaded that smaller religious groups would feel excluded from participating in the state in such a nation, though. Therefore, nationalist organizations continue to emphasize that such a nation will not be a non-religious state despite their strong support for the construction of a national unitary state. In this context, Soepomo underlined that Soekarno and Hatta's opinions were supported. All Indonesian citizens should be inspired to cherish their nation, to give of themselves and make sacrifices for it, to work cheerfully for it, to follow their leaders and serve it, to worship God, and to think about Him constantly. All this needs to be continuously promoted and used as the moral cornerstone of this national unitary state. And I have faith that Islam will reinforce these values. Since each Islamic and nationalist camp has made a proposal for the basis of the state: The Islamic camp has suggested using Islam as the basis for the state, while the nationalist camp has suggested using Pancasila as the basis for the state. If this polemic is allowed to continue, the session will inevitably drag on, which will probably lead to disagreements among the leaders (Kusuma, 1993).

A small committee made up of nine people and led by Ir was formed to find a compromise that would, to the greatest extent possible, bring together the two parties with disparate goals. Four members of the Islamic group (H. Agus Salim, KH. Wachid Hasyim, Abikusno Tjokrosujoso, and Abdoel Kahar Moezakkir) and five members of the nationalist side make up Soekarno's membership (Soekarno, M. Hatta, Muh. Yamin, A. A. Maramis, and Achmad Soebardjo). The Small Committee then convened a lengthy discussion, and on June 22, 1945, it was able to strike a compromise that brought together the two groups, each of which had different goals. The phrase that will become the Preamble or Preamble to the Constitution contains the agreement reached between the two sides. According to the Preamble to the Constitution, Pancasila is the cornerstone of the state, with "the commitment to uphold Islamic sharia for its adherents" coming after the first precept of the Godhead. The Jakarta Charter is the name of the agreement between the two parties. Finally, on August 18, 1945, PPKI passed the 1945 Constitution's Preamble and Torso, establishing the new Indonesian state based on Pancasila (Romli, 2006).

Pancasila state strikes a balance between the perceptions of the secular state and the perceptions of the religious state (Islam). In this sense, the Pancasila state's balance is also taken into consideration, which reflects a shared consensus that unites the Islamic factions and the nationalist faction's ideas to uphold the Pancasila state, which can be described as a democratic-theistic state and thus bring the entire Indonesian people together (Hazairin, 1990). This view leads to the conclusion that although the Indonesian state does not practice Islam, it does offer its citizens the same chances that other religions' adherents receive to exercise their faith. Thus, it may be claimed that Pancasila, the foundation of the unitary state of the Republic of Indonesia, is where the grace of Islam is manifested (NKRI) (Notonagoro, 1975). Therefore, the establishment of the Republic of Indonesia is a noble agreement that has been accepted by all members of the country, in accordance with Said Aqil Siradj, Chairman of the Nahdlatul Ulama (PB NU) Executive Board.

Therefore, breaking the agreement entails engaging in outside-the-system activities (*bughat*, treason) that obviously violate moral laws and religious norms (Siradj, 1999).

4. CONCLUSION

It is unimportant that a small number of Indonesians are still attempting to convert Pancasila into a state ideology and transform the current political structure into one resembling a caliphate. Indonesia has embraced Islam without becoming an Islamic state. This is because the Indonesian state's foundation and philosophy, which have been the subject of dispute since before independence, are really based on Islamic teachings, particularly those that pertain to the ideals of statehood. The Preamble and Torso of the 1945 Constitution were accepted by PPKI on August 18 making Indonesia a nation based on Pancasila.

In the minds and practices of statehood in Indonesia, the following principles of organizing state life from the perspective of Islamic teachings have been adopted: i) The principle of state life must be based on common interests and not individual interests, making deliberation the most crucial principle in the administration of the state. This is in line with the values expressed in the Preamble to the 1945 Constitution, which are reflected in the 4th Pancasila precept; ii) the principle of justice, which is to place something according to its proportions and give to a person something to which he is entitled in line with the 5th Pancasila precept; iii) The equality principle, also referred to as the equality before the law principle, is concerned with the right to be treated equally under the law and in the exercise of one's human rights. This is in accordance with the 2nd and 5th Pancasila precepts. iv) The principle of equality above, which refers to the operational elements accompanied by the principle of freedom, which includes individual freedom, freedom of expression, and religious freedom in accordance with the democratic principles adopted by the Indonesian nation and the 4th Pancasila; and v) the idea of the head of state's accountability, according to Islam, holds that the head of state is someone who has been granted a mandate or trust by the people, and as a result, the persons to whom the mandate or trust was given are held accountable. This is in line with the idea of the sovereignty of the people, which is represented in the democratic norms that the Indonesian country has adopted. Thus, Indonesia as a Pancasila nation strikes a balance between the understanding of the religious state (Islam) and the understanding of the secular state, with Pancasila serving as the foundation for the unitary state of the Republic of Indonesia. This is because Pancasila represents the location of Islamic grace.

REFERENCES

- Ahmad Azhar Basyir, (2000). Negara dan Pemerintahan dalam Islam, Cetakan ke-2, UII-Press, Yogyakarta.
- A. Hamid S. Attamimi, (1990). "Peranan Keputusan Presiden RI dalam Penyelenggaraan Pemerintahan Negara", Disertasi, Fakultas Pascasarjana UI Jakarta.
- Bahtiar Effendy, (1998). Islam dan Negara Transformasi Pemikiran dan Praktik Politik Islam di Indonesia, Cetakan ke-1, Paramadina, Jakarta
- Dardji Darmodihardjo, (1981). Santiaji Pancasila, Usaha Nasional, Surabaya.
- Firdaus A. N., (1999). Dosa-dosa Politik Orde Lama dan Orde Baru yang Tidak Boleh Berulang Lagi di Era Reformasi, Cetakan ke-2, Pustaka al-Kautsar, Jakarta
- Hazairin, (1990). Demokrasi Pancasila, Rineka Cipta, Jakarta.
- Lili Romli, (2006). Islam Yes Partai Islam Yes Sejarah Perkembangan Partai-partai Islam di Indonesia, Cetakan ke-1, Pustaka Pelajar, Yogyakarta.
- Mara Revkin, (2016). The legal foundations of the Islamic State, The Brookings Project on U.S. Relations with the Islamic World Analysis Paper | No. 23, July, https://www.brookings.edu/wp-content/uploads/2016/07/Brookings-Analysis-Paper_Mara-Revkin_Web.pdf
- Muhammad Yamin, (1959). Naskah Persiapan Undang-Undang Dasar 1945, Prapanca, Jakarta.
- Mohammad Hatta. (1954) "Ke arah Indonesia Merdeka", dalam Kumpulan Karangan, Jilid I, Penerbitan dan Balai Buku Indonesia, Djakarta.
- Mohammad Hatta, (1960). Demokrasi Kita, Pandji Masyarakat, Jakarta.
- Moh. Mahfud MD, (1993). Dasar dan Struktur Ketatanegaraan Indonesia, UII Press, Yogyakarta.
- Nasruddin Razak (1971). Dienul Islam, cetakan ke-1, PT. Al-Ma'arif, Bandung.

REFLECTION ON ISLAM AS RAHMATAN LIL ‘ALAMIIN IN THE IDEAL OF THE INDONESIAN STATE

Muntoha, Mahrus Ali

- Notonagoro (1975). Pancasila Secara Ilmiah Populer, Cetakan ke-3, Pancuran Tujuh, Jakarta
- Qodri Azizy (2002). Eklektisisme Hukum Nasional: Kompetisi antara Hukum Islam dan Hukum Umum, Cetakan ke-1, Gama Media, Yogyakarta.
- R. Soepomo, (1937). Hidoep Hoekoem Bangsa Indonesia, Madjelis Peroesahaan Kitab Taman Siswa, Mataram – Yogyakarta
- Said Aqiel Siradj, (1999). Islam Kebangsaan Fiqih Demokratik Kaum Santri, Cetakan ke-1, Fatma Press, Jakarta.
- Saafroedin Bahar, Nannie Hudawati Sinaga dan Ananda B. Kusuma (et. al), (1993). Risalah Sidang Badan Penyelidik Usaha-Usaha Persiapan Kemerdekaan Indonesia (BPUPKI) dan Panitia Persiapan Kemerdekaan Indonesia (PPKI), 22 Mei – 19 Agustus 1945, Cetakan ke-4, Edisi II, Setneg, Jakarta.
- Sayyid Muhammad Husain Thabathaba’I, (1989). Islamic Teachings: An Overview, terjemahan Ahsin Mohammad, Inilah Islam Upaya Memahami Seluruh Konsep Islam Secara Mudah, Cetakan ke-1, Pustaka Hidayah, Jakarta.
- Soekarno, (1959). “Demokrasi -Politik dan Demokrasi - Ekonomi”, dalam Dibawah Bendera Revolusi, Panitia Penerbit Dibawah Bendera Revolusi, Jakarta.
- T. M. Hasbi Ash-Shiddieqie, (1974) Pengantar Ilmu Fiqh, Bulan Bintang, Jakarta.
- Yusril Ihza Mahendra, (1996). Dinamika Tata Negara Indonesia: Kompilasi Aktual Masalah Konstitusi, Dewan Perwakilan dan Sistem Kepartaian, Gima Insani Press, Jakarta