



TAFSIR PANCASILA: REFORMULATION OF RELIGIOUS MODERATION IN THE PERSPECTIVE OF TAFSIR MAQĀṢDĪ

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Abstract

Pancasila and Islam are often contradicted. The moderate view in interpreting the meeting point between the two seems not firmly in stating Islam is in line with the essence of the five principles of Pancasila. Most emphatically, it only states that the ideological values of the nation are relevant and do not conflict with Islamic values. This idea raises criticism from extreme groups by asserting that the essence of Islam is its essence, not just its values. So that the problem of finding the culmination point between religious messages and the nation's ideology does not end and is increasingly problematic. The perspective of maqashidi interpretation provides an alternative in understanding and finding the essential messages of the five principles of Pancasila and Islam. The meaning of Pancasila with the maqashidi interpretation is through a study of the meaning of 'urfyyah that logically the five values of Pancasila are really relevant to the condition of the Indonesian people as a diverse society, namely people who need divinity (no one of religion), humanity, unity, deliberation and social justice.

Key words: *Tafsir Pancasila, Tafsir Maqashidi, Religious Moderation.*

INTRODUCTION

Religious moderation is still an idea that continues to be discussed both in formal academic institutions and in the public sphere in general. This conception is considered as a concept that is able to maintain the unity and unity of the Indonesian nation consisting of various tribes and groups. Led by the Ministry of Religious Affairs, religious moderation is an ongoing study.

However, the concept of religious moderation is still not concrete. Apart from not being long-lived, the idea of religious moderation is identical only to Islam. By publishing the book "Religious Moderation", the MORA provides a modern perspective of religious understanding. The book, which was welcomed by the Minister of Religious Affairs 2014-2019 Lukman Hakim Saifuddin, generally gives the meaning of religious

moderation, namely as an attitude that prioritizes balance regarding beliefs, morals and disposition, both dealing with individuals, and when dealing with state institutions (Kemenag, 2019).

Criticism of the conception of religious moderation appears in the form of as a concept that came from the West. This criticism was conveyed in a research that stated that religious moderation is a concept that refers to the idea of the United States Institute for Strategic Studies, Rand Corporation in "Building Moderate Muslim Networks", which explains that the character of religious moderation is to support democracy, recognition of human rights including gender equality, religious freedom, respect for other tribes, and reject terrorism (Sukma, 2017).

In addition, referring to the idea of Robert Spencer, a well-known analyst of the United States, mentions someone who falls into the criteria of moderation in religion, namely refusing to impose Islamic law on non-Muslims, rejecting Islamic supremacy over other religions, rejecting the conception of apostasy should be killed, encouraging Muslims to agree to interfaith marriage, and so on (Spencer, 2008). From this it can be concluded that although moderation is a hope for the future of the nation, there are still many who criticize it because it is a secular concept, not from Islam.

An article in Islamic online media also mentioned the dangers of the religious moderation curriculum to be implemented by the Ministry of Religious Affairs. This is because religious moderation distances the younger generation from the noble religion of Islam. It can even incite hatred against Islamic laws. On the other hand, religious moderation is also very tolerant of kufr ideas such as human rights, promiscuity, LGBT, and feminism (Muslim, 2019). The idea of religious moderation still leaves conflicts, both in terms of concept and practice.

Another problem is related to the unsuccessful conception of religious moderation in the area of practice, there are still many radical-minded people in religion. In fact, some of them carry out suicide bombings in the name of enforcing Islamic law. In the name of upholding religion, some people reject religious moderation, and remain firm with the Islamic conception of Kaffah and Khilafah Islamiyyah

(Thayyib, 2016). Therefore, it is very necessary to re-formulate a new formulation of religious moderation, as an alternative to place religious and national conceptions in the context of the diverse Indonesian nation, including diverse in beliefs and religion.

Of course, what is wrong is not the conception of religious moderation, but – quite possibly – the foundations built on which to build the conception of religious moderation. Thus, this paper proposing a reformulation of religious moderasa in the lens of Maqashidi interpretation. Through a study of the precepts of Pancasila, and their relation to the holy texts of the Qur'an, the formulation of religious moderation does not seem secular. The formulation of religious moderation – in view of Maqashidi's interpretation of Pancasila – sticks to the text of the Qur'an while staying within the corridor of the ideal of affirming unity, unity, and brotherhood among all Ummah.

METHOD

This research is qualitative research, where the data collected is library research. In this step, this study describes the picture of religious moderation and its problems, then provides a new perspective on religious moderation with Pancasila values in an analytic description. The perspective used in this study is tafsī maqāṣidī, which is an interpretation whose direction is to realize the vision of the Quran, both universal and particular, by paying attention to the goal of benefit for humans. This perspective considers interpretations of ma'an al-haqīqiyah (axiomatic) or ma'an al-'urfiyyah (experience/fact) that are relevant to human needs and benefits.

RESULT AND DISCUSSION

1. Religious moderation

Religious Moderation is an emerging and evolving term to overcome and address tensions between religious communities living side by side. It consists of two words, moderation and religion. The religion referred to here is the principle of belief in God with a certain set of rules of worship. While moderation is an intermediate attitude between two extremes. Furthermore, it will be presented in language and terms from the expression of religious moderation.

The word moderation was originally taken from the Latin *moderatio*, meaning medium; neither excess nor lack. When in action, this word refers to an attitude of self-control not to be excessive and lacking (Kemenag, 2019). In the Big Indonesian Dictionary (KBBI) two meanings of the word moderation are presented, namely, (1) always avoid extreme behavior or disclosure; (2) tends towards dimensions or middle ground (Chulsum & Novia, 2006). Thus, if a person is said to be moderate, then the statement means that he is neutral, mediocre and not extreme.

In English, the word moderation refers to the meaning of average, core, standard, or non-aligned (Echols & Shadilly, 2003). As the moderator said, namely a leader who acts as a mediator in a meeting or discussion in a discussion forum. In general, moderation means prioritizing balance in belief, morality and attitude, both to oneself, others and to state institutions. While in Arabic, the word moderation is matched with the word *wasat* or *wasatiyyah*. This word has a broader meaning, but still has harmony with the meanings above.

According to Manẓūr (2010), *wasat* is something that exists between the two ends or the middle of everything. This word in Arabic has the equivalent meaning of *tawassuṭ* (middle), *i'tidāl* (fair), *tawazzun* (balanced). In addition, the word *wasatiyyah* in Arabic can also mean "the best choice". Suppose there is a saying, 'He is from the *wasat* of his people', then it means that he is among the best people from his community and environment (Shihab, 2019). As according to Arabic linguists, this word *wasat* means "everything that is good according to its object". For example, the word generous, which means an attitude between stingy and extravagant, or the word brave, which means an attitude between cowardice and recklessness, and so on.

Thus, religious moderation means a balanced attitude in implementing religious teachings, both within religious believers and externally between religious believers (Qosim, 2020). As for according to the Ministry of Religion (2019), moderation is similar to a movement that tends to go to the center point, religious moderation can be understood as a way of view, attitude, and behavior always taking a position in the middle, always acting fairly, and not excessively in religion. This kind of attitude can

overcome friction in religion in Indonesia which has many religious believers and provide solutions to behave, respect between religious believers without leaving the beliefs embraced by themselves.

This is also confirmed by Shihab (2019), that religion must be based on moderation or wasatīyyah. Because moderation is a balance in all matters of worldly life and ukhrawi, which must always be accompanied by efforts to adjust to the situation at hand based on religious guidance and objective conditions that are being experienced. The moderation that characterizes the teachings of Islam is the balance between spirit and body, world and hereafter, religion and state, individual and society, ideas and reality, old and new, reason and naqal (religious texts), religion and science, modernity and tradition.

According to Nasaruddin Umar, in the Indonesian context, religious moderation can be formed from a combination of existing local cultures with Sharia values. Thus, this fusion process has become a long road of religious moderation in Indonesia (Umar, 2019). In addition, Afifuddin Muhajir further detailed, Islamic wasatīyyah is a method of contextualizing Islam in the midst of global civilization, by prioritizing the balance between divinity and humanity, texts with reason, nash al-Qur'an and hadith, with the aim of sharia, firmness with flexibility and idealism, realism (Afifuddin Muhajir, 2017).

Thus, religious moderation becomes the axis of the birth of tolerance and harmony, both at the smallest and largest levels. Moderation by rejecting extremism and radicalism in religion supports the creation of balance and peace in civilization. Through this step, every religious believer can respect, respect and live together in harmony. In a multicultural society like Indonesia, moderation is a necessity that must be carried out.

a. Moderation; Between Theory and Practice

The concept of religious moderation is increasingly being studied and initiated, both by religious leaders and the government represented by the Ministry of Religious Affairs. This is an important and fundamental effort in formulating ethics and attitudes to life in a diverse and culturally diverse

Indonesian society. The introduction and cultivation of this idea is widely carried out, both through seminars, training, the preparation of books on religious moderation, to the religious moderation law in the education system and presidential regulations (Perpres). Given that acts of violence and radicalism are increasingly troubling the community. Thus, this kind of effort becomes inevitable. Then, what about the practice? Is it in line with the concept and theory?

Politically and socially, Indonesia is endowed with strong capital to realize religious moderation efforts. There are three basic principles of the Indonesian state. First. Indonesia is a divinely or religious nation-state. It is neither a secular state, nor a state that establishes one religious law as a national law. Second, the state is obliged to provide guarantees and protection of free and responsible religious freedom. And third, the state protects diversity or diversity in religion, culture and race. Through these three principles, people easily and confidently practice religious moderation in Indonesia.

For example, based on Sugiyarto and Adang's (2020) research on religious moderation in Makassar, it is stated that although the people of Makassar have religious and cultural diversity and there is often friction between them, they can still live together, tolerate and respect each other. This harmonious life can occur because it is supported by the local wisdom of the people of Makassar, there are at least five, including tau' (understanding human diversity), siri' (self-esteem), pacce' (compassion for others), pangalik (respect) and pangngadakkang (customs / manners).

However, on the opposite side, the fact is that there are still attitudes of intolerance and conflict that occur in the community. Whether it is triggered by harsh religious understandings or conflicts between cultural tribes. However, these days, radical religious understanding is more exposed to society. For example, such as the case of the burning of the Muhammadiyah mosque in Bireun Aceh (2017); expulsion of Sampang Shi'a followers (2012); expulsion of

Ahmadiyah congregation (2018) and suicide bombing at Makassar Catholic Church (2021).

Exclusionary and radical diversity is at the root of the problem. This attitude made them feel the most righteous. This can cause friction between religious groups. In general, religious conflicts in Indonesia start from an exclusive religious attitude, then treat other religions without tolerance, because each religion feels right and the other wrong (Akhmadi, 2019). This is a big challenge in an effort to realize a moderate society in religion. A moderate society will be able to appreciate and tolerate differences in beliefs and diversity. That is, in practice, this religious moderation effort needs to be strengthened again in the midst of society. Whether it is pioneered by religious leaders, government, educational institutions or socio-religious activists. Thus, awareness of tolerance can play an active role in the life of the nation and state.

As proof, in the Religious Harmony Index (KUB) published by the Puslitbang Bimas Agama dan Jasa Agama (2019), in the creation of a harmonious society, tolerance has the most important role. Thus, religious harmony is a condition of life for religious people who interact harmoniously, tolerantly, peacefully, respect each other, and respect religious differences and the freedom to carry out their respective worships.

2. *PANCASILA*

a. History of its establishment

Pancasila has a long history until finally it became the basis of the state, ideology and philosophy of life of the Indonesian nation. Various opinions were expressed regarding the figures who triggered the five basic values. Some mention Ir. Soekarno who proposed the name Pancasila as well as its content. There are also those who argue that before Sukarno's speech on June 1, 1945, M. Yamin and Soepomo had conveyed these five points of thought in front of the BPUPKI proceedings. Meanwhile, others argue that Ir. Sukarno's speech was a closing speech, meaning that the speech was a compilation of the thoughts of the figures in the previous three-day session. As a result, Ir. Soekarno, M. Yamin and Soepomo

were the figures who formulated the candidates for the five foundations of the Indonesian state (Brata and Bagus, 2017).

It is interesting to note that there were a series of revisions from the beginning of the formulation of Pancasila to the final result of the determination of the five points of Pancasila. Before that, it should be stated that the background of the formulation of Pancasila as the basis of the state is to strengthen Indonesia and become the basis for unifying every element of the Indonesian nation. As stated by Ir. Soekarno, that Pancasila is the basis of the state philosophy and the Indonesian nation's view of life (*philosophische grondslag*) or worldview.

Changes or revisions that are important to note are changes to the first precept. Previously, it was formulated that the first precept containing the principle of divinity reads: "Divinity with the obligation to observe Islamic law for its adherents". However, after a representative ratification session for the Indonesian nation, namely PPKI, there was a proposal from the regions of Maluku, North Sulawesi and Bali (Lesser Sunda) to change the first precept to only four words, which read: "The One and Only God". This revision seeks to encompass all religious diversity in one *keyaninan* to the one true God and not just legalize one particular religious law.

Thus, Pancasila becomes the basis and universal worldview, so that it is ready to be tested for resilience in every age with all its respective challenges and developments. Then, it remains strong and relevant to cover all kinds of differences in one harmony of unity and peace.

b. Pros & Cons

The age of Pancasila is seventy-six years old and Pancasila is still firmly the foundation of the republic of Indonesia. This age is not easy, considering that every era and development of the Pancasila era continues to be tested for its resilience as a symbol of national unity and unity. The reason is, the values and spirit of Pancasila are not well imprinted in society. In addition, not a few who question the magic and relevance of Pancasila in the current era. Then, those who doubt Pancasila clash

with religious teachings, then immediately expect other ideologies as better and relevant substitute solutions.

Efforts to instill the values of Pancasila are the task of the government and all elements of society, as an effort to be grateful and strengthen national unity. However, for some Muslims, the mistake in choosing the form and ideology of the state is the main cause, not the failure of the government in managing the state. Thus, the solution is to replace the republican system of the Republic of Indonesia with the Khilafah Islamiyah government system by replacing Pancasila with Islamic sharia as the State ideology (Nashir, 2013).

In Miharja's view (2018), the main factor for some people who want to "dream" of the Republic of Indonesia is sharia is three points, namely: First, economic problems, namely the existence of economic disparities from time to time in the lower class. Second, the massive new understanding outside of Pancasila, this has proven to be able to attract Muslims to study it more deeply. Third, the ineffectiveness of strengthening the understanding of Pancasila ideology to the public.

The description also shows that the socialization of understanding of Pancasila has not gone well. Moreover, the concept of the relationship between Pancasila and religion has not been widely proposed and socialized to the community. As a result, the hope of establishing an Islamic State in Indonesia is still pursued by groups such as NII, Hizbut Tahrir Indonesia (HTI), the Indonesian Mujahidin Council (MMI), Jamaah Anshorut Tauhid (JAT) and so on (Baidhawry, 2016).

c. Pancasila and the Medina Charter

Among the themes of study in the relationship between Pancasila and Islam is the charter of Medina. This became the basis of theory and practice of how the Prophet Muhammad organized a community of people in one city. By examining the concept and content of the Medina charter, it can also be formulated how it relates to Pancasila as the basis of the Indonesian state. The Medina Charter as a decree of the

Prophet and the Prophet is the recipient of the revelation of the Qur'an, later it can also be seen how the relationship and compatibility between Pancasila and the values of the Qur'an. Is it contradictory or precisely aligned and in line without the slightest conflict.

After understanding that Pancasila is the basis for unifying a plural and multicultural Indonesian nation, then we will examine how the role of the Medina charter in the situation of society when the Prophet lived. At that time, the Medina charter was presented by the Prophet as a binding social contract, for the creation of a prosperous and harmonious society (Nafis, 2015). Given that the population of Medina is diverse in terms of both tribes and religions, the Medina charter became a treaty that could protect every diversity of cultures and beliefs.

As in the charter of Medina, that its content covers and embraces all the diversity of the population of Medina. Among them, embracing the principles of the Ummah, unity, justice, peace, law enforcement and most importantly in the constitution of the state of Medina is the principle of independence; Such as freedom of culture and tradition, freedom from oppression, freedom from fear, freedom of opinion and freedom in embracing religion.

There are two principles contained in the charter of Medina. First, every believer is one people regardless of ethnic and national differences. Second, relations between religious communities are based on several principles: Interact and communicate well, help each other in facing enemies that will threaten the city of Medina, defend the weak and persecuted, advise each other in the corridors of togetherness and truth, mutual respect and respect and provide tolerance in determining religious freedom (Lukman, 2019).

Based on the description above, one can conclude that the basic values of Pancasila are in line with the content of the Medina Charter. These two foundations become the social contract of society that recognizes it as a value system of life and nation. Mutual respect and tolerance for various ethnic, cultural and religious

differences. For one common goal, namely towards a just, prosperous and harmonious society.

d. *Tafsir Maqashidi*

The word tafsir is the masdhar form of fassara. It is the tsulāsi mazīd form of fi'il tsulāsinya, i.e. fa-sa-ra. According to Abdul Mustaqim, Tafsir means to reveal the hidden, explain and or explain (Mustaqim, 2012). Meanwhile, the definition of interpretation in terminology is to explain if to produce what He wants to mean, according to the level of human ability (Ya'qub, 1425 H).

The sentence formed from tafsir and maqāshidī – which later became its own term: tafsir maqāshidī – is one of the modes of interpretation whose direction is to realize the vision of the Qur'an, both universal and particular, with regard to the goal of benefit for humans (Zaid, t.th). While another definition, as proposed by Abd Khalid, maqāshidī tafsir is a form of interpretation carried out by exploring the meaning implied in the verses of the Quran and paying attention to the purpose of the verse to be interpreted (Khalid, 2011).

Although the two definitions above are not literally, they have something in common substantively, namely that tafsir maqasidi is a form of interpretation of the Qur'an that promotes goals that benefit humans in general. Historically, tafsir maqāshidī has been applied since the time of the companions – precisely during the time of the companions of Umar Ibn Khattab, where he applied legal practices by prioritizing mutual benefit, such as the distribution of spoils of war, thieves who were suspended in punishment, prohibition of interfaith marriage and taraweeh prayers in congregation (Hasan, 2017).

The mufasir who then continued the vision of the Qur'an with maqāshid al-syarī'ah was Ibn 'Arabi. However, he did not dare to openly make maqāshid al-Sharī'ah the basis of law. He only used maqāshid al-syarī'ah as the wisdom of the shari'ah to interpret the verses of the Qur'an. Like when Ibn Arabi interprets Qs. An-Nur verse 4 regarding qadzif or the accusation of committing adultery. According to

him, this verse is not only a qadzif verse, but also a warning verse so that people do not commit that evil (adultery) ('Arabi, 2003).

Furthermore, no less famous figures who made maqāṣid al-syarī'ah as the basis for the approach to interpretation of the Qur'an are Muhammad Abduh and Rashid Ridha. By its interpretation; Al-Manar, they both interpret the verses of the Qur'an with the benefit of the common people in mind. Like for example when talking polygamy verse; Al-Maidah: 3. According to Abduh, the verse does not speak of the permissibility of polygamy, but of the protection of orphans (Abduh, 1947).

And next is Tahir Ibn 'Āshur. A distinctive feature of Ibn 'Ashur's maqāṣidī tafsir is his clear theory of tafsir. He made a major contribution in his thinking about the tafsir maqasidi and reorganized his theories clearly and positioned the maqasid al-syariah in interpreting the Quran (Al-Wazzani, 2013).

e. Conceptualization of Tafsir Maqāṣidī

The conceptualization of maqāṣidī tafsir is the application of maqāṣid al-syarī'ah as a basis for interpreting the Quran ('Assyria, t.th). Maqāṣid al-Sharī'ah that can be used as a legal foothold must be ma'an al-haqīqiyyah or ma'an al-'urfiyyah. The first means that it is axiomatic, that is, the existence of this maqāṣidī can be accepted directly by reason, without considering the law / law first. For example, justice, which axiomically benefits human beings, and is not disputed anymore (Assyria, 2011). While the meaning of ma'an al-'urfiyyah is the empirical experience of each person or the majority of them, such as giving a deterrent effect to the perpetrators of evil (Assyria, t.th).

To reach the level of maqāṣid al-haqīqiyyah and al-'urfiyyah, four conditions are required, namely mundabit; has clear and definable boundaries. Second, muttarid; generally applicable and continuous. Third, thābit; There is a definite or close to definite intent. And fourth, zahir; the meaning identified as maqasid is clear and unambiguous (Ashur, t.th). These four levels can also be a foothold in understanding the verses of the Qur'a that have essence in line with the values of Pancasila.

f. Tafsir Pancasila

What the author means by the interpretation of Pancasila is the Islamic interpretation of the five precepts of Pancasila. This stems from the claim that Pancasila is not an ideology worthy of being believed by Muslims because it is not an Islamic ideology. Pancasila is considered an ideology that is contrary to the source of Islam. Though save the author, the reality is not the case.

If we examine more deeply, the five precepts of Pancasila however very Islamic, even their existence is confirmed and supported by Qur'anic verses. Here's an explanation of that. The first precept, the Supreme Godhead. This first precept is a strong protector for those who rush to implement the ideology of Islamic sharia in Indonesia. The concept of the Supreme Godhead is at the core of every human life, obeying God. The use of this first precept is also able to embrace all religions in Indonesia, considering that Indonesian independence is a gift from God for Indonesians of different faiths, as well as so as not to cause discrimination against followers of other religions. This first precept is very close to the word of Allah QS. Al-Baqarah [2]: 163 which means: And your Lord is the One True God; there is no God but He who is merciful.

Please second, Fair and Civilized Humanity. Please these two teach people to do justice and manners. If please first in relation to man's relationship with his God, then please these two are related to inter-human relations. This is in line with al-QS. Al-Mā'idah [5]: 8 which means: O believers let you be those who always uphold (the truth) because Allah is a witness justly. And do not seek your hatred of a people, prompting you to be unjust. Be fair, for fairness is closer to piety. And fear Allah, indeed, Allah is well aware of what you do.

The third precept is the Indonesian Union. This third precept hints at the importance of unity in the frame of ethnic, cultural and religious differences in Indonesia. In Islam the concept of unity is called Ukhuwah Islamiyah (brotherhood among Muslims) and Ukhuwah Basyariyah (brotherhood among humans). This third precept is in line with QS. Al-Ḥujurāt [49]: 10 which means: The believers are

indeed brothers. Therefore reconcile (mend the relationship) between your two brothers and fear God, that you may have mercy.

The fourth precept, Citizenship led by wisdom in consultation and representation. This precept shows that deliberation is the main solution to solve problems within the scope of the state as well as individuals. With the blessing, various problems will be easily overcome together. This is very appropriate with the Quran QS. Al-Mā'idah [3]: 159 which means: Then it is by the mercy of Allah that you are gentle towards them. If you are being tough and rude, of course they will distance themselves from your surroundings. Therefore forgive them, ask forgiveness for them, and consult with them in that matter. Then when you have made up your mind, then put your trust in God. Indeed, God loves those who trust Him.

The last, fifth, precept is social justice for all Indonesian people. Through this precept, Pancasila upholds the value of justice in treating every community. Anyone should be given justice, regardless of religion, race, ethnicity, and so on. This is in line with Islam which always prioritizes justice as the main principle in treating oneself and others. The Quran legalizes justice in QS. An-Nahl [16]: 90 which means: Verily Allah commands (you) to do justice and do good, to give to relatives, and Allah forbids from evil deeds, evil and enmity. He teaches you so that you can learn lessons.

g. Reformulation of Religious Moderation

The formulation of religious moderation by exploring the essence of Pancasila values is built on the basis of the existence of Qur'anic verses that are relevant to the values in the five precepts of Pancasila. Five verses of the Qur'an, namely QS. Al-Ikhlās Verse 1 about divinity; the second precept with QS. An-Nisa Verse 35 on humanity; the third precept with QS. Al-Hujurat Verse 13 on unity; the fourth precept with QS. Shura Verse 38 on deliberation; and the fifth precept with QS. An-Nahl Verse 90 on social justice, all of which are relevant for the values that exist in moderation *bergama*. This understanding is based on the meaning of

Pancasila with the interpretation of maqashdi through the study of the meaning of 'urfiyyah, that logically, the five values of Pancasila are really relevant to the condition of 'urf Indonesian society as a diverse society.

This conclusion is certainly not to reject the existing conception of religious moderation, but as a new model in building a conception of religion. That, moderation is diverse in Pancasila and its relation to the interpretation of the Qur'an, which is racing on five foundations, namely divinity, humanity, unity, deliberation, and social justice. These five can also characterize religious moderation in view of Maqashidi's interpretation of Pancasila.

CONCLUSION

This idea raises criticism from extreme groups by asserting that the essence of Islam is its essence, not just its values. So that the problem of finding the culmination point between religious messages and the nation's ideology does not end and is increasingly problematic. The perspective of maqashidi interpretation provides an alternative in understanding and finding the essential messages of the five principles of Pancasila and Islam. The meaning of Pancasila with the maqashidi interpretation is through a study of the meaning of 'urfiyyah that logically the five values of Pancasila are really relevant to the condition of the Indonesian people as a diverse society, namely people who need divinity (no one of religion), humanity, unity, deliberation and social justice.

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