

## Views and Attitude of Religious Leaders towards the Ideology of Pancasila: The Perspectives of Five Religions in Indonesia

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Abstract. Pancasila is the ideology of Indonesian nation. As an ideology, it functions as a collective ideal and instrument for unity. Its functions are influenced by responses and acceptance from all citizens including certain groups existing in the society. This research aims at finding out the religious leaders' responses towards Pancasila. It employs qualitative descriptive method. The data were collected through interview with some informants who were selected using purposive sampling method, observation, and document analysis. The informants include figures and boards of religious social organizations. Meanwhile, the validity was analyzed using resource and method triangulations, and the data were analyzed using interactive analysis technique. The research findings indicate that responses of religious believers to the ideology of Pancasila are manifested by comprehending it along with theological interpretation and by accepting its values according to certain religious belief. The religious believers accept Pancasila as the philosophical foundation because it has been a political agreement and it functions to integrate the heterogeneous population of Indonesia.

Keywords: ideology, Pancasila, religious believers

### INTRODUCTION

Pancasila is the philosophical foundation of Indonesia as written in the fourth paragraph of the Opening of the 1945 Constitution of Indonesia (*UUD 1945*). As the foundation, it is also considered as a collective ideology which functions to integrate the citizens. The aforementioned function is in accordance with the function of ideology – as collective ideal and instrument for unity (Ramlan Surbakti, 2001), or as instrument which can organize and coordinate interactions and interests of society as a whole (Teu A Van Dijk, 2006). This integrative function of Pancasila is in parallel with structural functional theory. The perspective of the theory proposes that a social system is always integrated for two bases (Nasikum, 1984). Firstly, a society is always integrated on the growing consensus among the majority of the societies on the fundamental societal values. Secondly, a society is always integrated because some of its members also take part as the members of cross-cutting affiliation. In this respect, Pancasila can

be considered as fundamental societal values and collective consensus. By considering it as a collective consensus, Indonesian citizens can be integrated within the foundation.

Pancasila is able to contribute to Indonesian national integration in regard to that of values. The integration of values reveals minimum value consensus required to maintain the social order (Yahya Muhaimin and Mc Andrew, 1982). Pancasila includes minimum societal value consensus. The aforementioned values are the values of Lordship, humanity, unity, democracy, and justice. Pancasila can be regarded as *modus vivendi* which gives a dialogue space for various ideologies and political compromise or 'political umbrella' that can overshadow different political orientations (Eka Darmaputra, 1997: 115). As an ideology, Pancasila may function as the collective reference of all communities in Indonesia regarding their ethnic, race, religion, and interest group (Kuntowijoyo, 1998). The values of Pancasila serve as basic or fundamental values which can function as common platform (Faisal Ismail, 1999: 03), collective statement of several components of Indonesian societies (Nasikum, 1984: 67), or a fundamental consensus (As'ad Said Ali, 2009: 65).

The agreement to make Pancasila as a collective consensus was made after the Preparatory Committee for Indonesian Independence (*PPPKI — Panitia Persiapan Kemerdekaan Indonesia*) — as the founder of the country — had legitimated the 1945 Constitution of the Republic of Indonesia (UUD NRI 1945) which included Pancasila. Along with the legitimacy of UUD NRI 1945 as the national constitution, Pancasila was stipulated as the philosophical foundation of Indonesia. The function of Pancasila as the philosophical foundation makes it into the source of law and ideology of the nation (Pranarka, 1985) and this agreement is supported by the decisions of the Indonesian House of Representatives (TAP MPR RI) No XVIII/MPR/1998.

As the collective ideology, the existence of Pancasila will depend on how Indonesian people accept and respond it. In line with the idea, Christenson (1981) postulates that the strength and sustainability of an ideology do not depend on whether or not the values in it are right, but depend on its relative strength to be accepted or not by the society. Therefore, the existence of an ideology in a state can be influenced by the acceptance of the society in the state to it.

Several research findings indicate that the existence of values and ideology of a nation also depends on the citizens' views on the ideology. Sukadi's research findings (2010) show that the understanding of students of Undiksa Bali on the values of Pancasila is considered sufficient. The findings also show that the students who think that the learning is effective have high score on their orientation level on the values of Pancasila. Budi Yakub Busro (2015) reveals that religious organizations have different interpretations on Pancasila. The survey results of Setara Institute (2015) suggest that 8.5 percent or 58 of 684 respondents of High School (*SMA— Sekolah Menengah Atas*) students in Jakarta and Bandung agree that Pancasila as the philosophical foundation is changed into particular religions. This interpretation may appear because of the existence of some other ideologies which are influencing the nation; the ISIS ideology, for example, struggles to establish an Islamic nation in Iraq and Syria.

In reference to the above explanation, the present research seeks to find out the responses or society in social organizations which are represented by some figures or leaders of religious organizations to the ideology of Pancasila. Religious organizations were selected based on some backgrounds, i.e., first, several studies and researches on the relationship of Pancasila and the nation reveals ideological conflict between religions and Pancasila (Faisal Ismail, 1999), second, the religion-based consideration acts as the main consideration which can affect a person to cope with objects of thought, including Pancasila.

## RESEARCH METHODOLOGY

The main method of data collection is interview with open ended questions (Creswell, 2008: 225) and the general interview guide approach (Patton, 1990: 280). This technique is used to gather responses including respondents' view of, comprehension on, and attitude to Pancasila. Pancasila as an object is categorized into two aspects – content and formulation of Pancasila (Notonagoro, 1982) or the content and position of Pancasila (Rusli Karim, 1999). The content of Pancasila refers to the values contained in its every single principle. Meanwhile, the formulation or position of Pancasila relates to a function determined as a result of political agreement of Indonesians.

Informants were selected through selective and snowball sampling. Religious figures from several religious organizations were included as the subject of the research. The aforementioned interview model is in accordance with the opinion of Andrea Fontana and James. H. Frey in Denzin and Lincoln (2009: 504, 508) about structured interview in which the questions proposed are based on certain categories previously prepared. Two categories were designed as follows: (1) the informants' understanding on the content and position of Pancasila, and (2) the informants' attitude towards the ideology of Pancasila. The interviewees, all of which are religion figures and currently the leaders of religious organization, consist of:

1. Four Hindu informants coded SN, IKG, INS, and BG
2. Three Buddha informants coded DS, DK, and AS
3. Seven Islam informants coded AS, ST, SK, SR, AM, CH, and SK
4. Five Christian informants coded BM, DP, PT, CH, and TM
5. Four Catholic informant coded JW, TG, RM, and TR.

The data were analyzed using interactive analysis model, consisting of data reduction, data display, and conclusion drawing/verification (Miles and Hubberman, 1994: 10-12). Data reduction was conducted by taking, selecting, and classifying the data into two categories, including the informants' understanding and their attitude towards Pancasila. In the data display stage, the data were narrated using role-ordered matrix to describe the opinion and attitude of the informants towards the content and position of Pancasila in Indonesia. In the conclusion drawing stage, the conclusion was made according to the reduced and displayed data and therefore the findings on patterns of understanding and attitude of religious believers towards Pancasila were formulated.

## FINDINGS AND DISCUSSION

### Religious organizations in Surakarta

Surakarta is a city located in the province of Central Java, Indonesia. Based on the data in 2013, Surakarta with an area of 44.04 km<sup>2</sup> is inhabited by about 63,659 people, consisting of 278,644 males and 285,015 females. This population is spread over 5 districts, namely Laweyan, Serengan, Pasar Kliwon, Jebres, and Banjarsari. Based on religious beliefs, 77.64 percent residents are Muslims, 14.42 percent is Christians and 7.56 percent is Catholics. Meanwhile, another 0.38 percent is Hinduism, Buddhism, and Confucianism believers. The data on religion-based population in Surakarta are as follows:

Religion and belief	Laweyan		Serengan		Pasarkliwon		Jebres		Banjarsari		The city of Surakarta	
	n (residents)	%	n (residents)	%	n (residents)	%	n (residents)	%	n (residents)	%	n (residents)	%
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Islam	85,683	84.56	40,794	75.08	74,598	87.14	100,156	69.56	136,415	76.47	437,646	77.64
Christianity	9,428	9.30	8,947	16.47	5,879	6.87	28,102	19.52	28,915	16.21	81,271	14.42
Catholic	5,929	5.85	4,309	7.93	4,911	5.74	14,952	10.38	12,511	7.01	42,612	7.56
Hinduism	123	0.12	29	0.05	22	0.03	101	0.07	161	0.09	436	0.08
Buddhism	149	0.15	237	0.44	189	0.22	604	0.42	366	0.21	1,545	0.27
Confucianism	1	0.001	18	0.03	3	0.004	75	0.05	20	0.01	117	0.02
Others	11	0.01	0	0.00	7	0.01	5	0.003	9	0.01	32	0.01
<b>Total</b>	<b>101,324</b>	<b>100.00</b>	<b>54,334</b>	<b>100.00</b>	<b>85,609</b>	<b>100.00</b>	<b>143,995</b>	<b>100.00</b>	<b>178,397</b>	<b>100.00</b>	<b>563,659</b>	<b>100.00</b>

Table 1. The Number and proportion of the population according to religion, Surakarta, in 2013

Source: processed from Department of Population and Civil Registration of Surakarta in 2013

In Surakarta, there are many different types of religious organizations established by their religious believers. These organizations are parts of social organizations – social gatherings – founded by the community either incorporated or unincorporated, which serve as a means of community participation in the scope of a particular religion.

Based on the observation and interview with informants, religious organizations in Surakarta are distributed as follows:

1. Religious organization for Hinduists is Indonesian Hindu Religious Council (*PHDI* or *Parisada Hindu Dharma Indonesia*) of Surakarta

2. Religious organizations for Buddhists include Indonesian Buddhist Council (*Walubi* or *Perwalian Umat Buddha Indonesia*) Surakarta, Indonesian Buddhist Assembly, Indonesian *Tridharma* Assembly, Assembly of Indonesian *Pandhita Buddha Dharma*, and *Kasogatan*
3. Religious organizations for Muslims in Surakarta cover Indonesian Council of Religious Scholars (*MUI* or *Majelis Ulama Indonesia*) of Surakarta, Indonesian Propagation Council (*DDI* or *Dewan Dakwah Indonesia*) of Surakarta, *Muhammadiyah's* Surakarta Branch, *Nahdlatul Ulama (NU)* of Surakarta, Qur'anic Interpretation Council (*MTA* or *Majelis Tafsir Alquran*), and Surakarta Islamic Youth Front (*FPIS* or *Front Pemuda Islam Surakarta*)
4. Religious organizations for Christians in Surakarta are Surakarta Inter-Christian Church Agency (*BAGKS* or *Badan Antar Gereja Kristen Surakarta*), Indonesian Christian Students Movement (*GMKI* or *Gerakan Mahasiswa Kristen Indonesia*) in Surakarta, Protestant Group Church organization, and Pentecostal Group Church Organization
5. Religious organizations for Catholics in Surakarta include Surakarta *Kevikepan*, Christian Students Association of the Republic of Indonesia (*PMKRI* or *Persatuan Mahasiswa Kristen Republik Indonesia*) Surakarta and Christian Women's Organizations of the Republic of Indonesia (*WKRI* or *Organisasi Wanita Kristen Republik Indonesia*)

### **Responses from Religious Figures to Pancasila: Hinduists' Responses**

In the view of Hindu figures, the values of Pancasila are in harmony with the teachings of Hinduism since they exist in the teachings. Pancasila is seen as an embodiment of teachings of Hinduism. The first principle – Belief in the One and Only God (*Ketuhanan Yang Maha Esa*) – for example, does not oppose the teachings of Hinduism. In the holy book of *Wedha* is Sang Hyang Widi Wase mentioned as the name of the God. Sang Hyang Widi Wase is manifested in the form of three Gods, namely Brahma, Vishnu and Shiva. According to the Hindu believers, they are allowed to call their God in various names since they refer to one God. An informant from Hindu figure of IKG says, "The others are merely names, indeed they refer to one God." (Based on interview conducted on 12 July, 2016).

The value of humanity in the second principle of Pancasila is in accordance with the teachings of Hinduism "*Tat Tvam Asi* (you are me, I am you)" which implies that humans are brothers and sisters. In Hinduism, there is also a teaching on the values of *dharma* (goodness), *satya* (truth), *prema* (affection), *Santi* (peace) and *ahimsa* (non-violence). The values also exist in Pancasila. Thus, the values and the meanings of Pancasila do not oppose the teachings of Hinduism because they are similar to those of Hinduism.

For Hindu believers, Pancasila is not contrary to the teachings of Hinduism. They are willing to obey Pancasila which is considered as a part of laws of state, because it is in line with the teachings of *Catur Guru* (the four teachers). The teachings comprise: 1) *Guru Swadaya*, as a teaching to adhere to the God *Sang Hyang Widi Wase*, 2) *Guru Rupada*, as a teaching to adhere to parents, 3) *Guru Wisesa*, as a teaching to adhere to the government or rulers, and 4) *Guru Pengajian*, as a teaching to adhere to those who give education. Adhering to Pancasila becomes a part of the teachings of *Guru Wisesa*. Therefore, the adherence to *Guru Wisesa* makes

them obedient to the government including to the laws and prevailing values. Opposing the government and rejecting the prevailing values mean violating the teachings of *Guru Wisesa*.

Another informant, SN, states "When it comes to Pancasila, Hindu believers give homogeneous vote or one vote" (Based on interview on 13 July, 2016). Hindu believers do not question Pancasila. Pancasila itself has good values. The values in the principles of Pancasila also exist in teachings of Hinduism and are seen as moral values including respecting others. Such values are taught by all religions. They can also be a means to unify the nations because they are universal and acceptable to all groups of society, particularly people of Indonesia. Similar to the moral values, all religions acknowledge the existence of the values.

### **Responses from Religious Figures to Pancasila: Buddhists' Responses**

Buddhists accept Pancasila because in Buddhism itself there is a teaching called "*Pancasyila*" as stated in the book of Sotasoma written by Mpu Tantular, which contains five prohibitions for Buddhists such as prohibitions to murder, to steal, to commit adultery, to say untruthfully, and to consume alcoholic drinks. In Buddha's teachings, there exists The Noble Eightfold Path (*Delapan Jalan Utama*) to assert the path to the cessation of mankind's sufferings. The eight concepts constitute the path: right view, right resolve, right speech, right conduct, right livelihood, right effort, right mindfulness and right concentration. The values of Pancasila are also implied in The Eightfold Path. They are considered are the best path to regulate Indonesian people in national life. In short, they fit to Buddha's teachings.

In view of a religious figure of Buddhism, Pancasila is said to be ideas of the teachings of Hinduism and Buddhism in the past, excavated from the core values of the nation. Five values of Pancasila are already excellent, and complete. They were simply arranged but they have a boatload of meanings. They will not disappear from characters of Indonesians. It is said further, "It is impossible for Pancasila to expire. Humanity, for example, will not disappear, will it?" The values of Pancasila can be accepted because they contain goodness. There is no religion which does not fit to them (Based on Interview with DN on 20 June, 2016).

For Buddhists, Pancasila is not a competitor or a rival of religion. Buddhism is the principle of life, while Pancasila is a way of governing that does not interfere with the principle of a Buddhist. As a principle of life, Buddhism covers The Noble Eightfold Path as a principle of life perfection. Indeed, in Buddhism there are religious laws governing social life but they are not stated in details and therefore no one has made the laws of Buddhism to be laws of state. A Buddhist should adhere to the laws of state because they are in accordance with the teachings of Buddhism "as people, behave as good people".

### **Responses from Religious Figures to Pancasila: Muslims' Responses**

In Islamic views, five values of Pancasila (the Five Principles) are considered innate characteristics of not only humans living in Indonesia but also those living outside it. Innateness means something existing naturally or by heredity as a part of basic nature of humans. Both meaning seeking and understanding of the principles, however, should be based on religious

belief. The five principles have no meaning unless they are implemented in accordance with Islamic belief. For figures of Islamic organizations, the first principle “Belief in the One and Only God (*Ketuhanan Yang Maha Esa*)” implies Tawheed-ar-rububiyah (*Tauhid Rububiyah*)—Tawheed means attributing Oneness of Allah, and Rububiyah means confessing that Allah is the Creator of all living things. The Lordship as stated in the first principle serves as basic value, emphasizing that humans have innate instinct for the belief of the Oneness of God. Islam, therefore, guides humans to get to know Allah and to worship Allah, the One and Only God. In addition to Tawheed-ar-rububiyah, Islamic teaching also includes Tawheed-al-Ilahiyah (*Tauhid Illahiyah*) which is based on Verse 1 of Surah Al-Ikhlâs saying “Qul huwallahu ahad” meaning “Say: He is Allah the One and Only.” In short, for Muslims, the first principle of Pancasila fits to Islamic teachings. Moreover, the principles of humanity, unity, democracy, and justice are relevant to the belief in the One and Only God (Based on Interview with SK on 12 June, 2016).

According to another Muslim figure informant, AM, Islamic values should be differed from the values of Pancasila. Both are not similar and their similarities are not significant to identify. Islamic values are sourced from Allah and considered absolutely right. Meanwhile, Pancasila is sourced from Indonesians (man-made). The great values of Pancasila represent characteristics of Indonesian people, who believe in the One and Only God, and maintain humanity, unity, democracy, and justice. Pancasila has no meaning unless they are implemented in accordance with Islamic belief (Based on interview conducted on 20 June, 2016).

In views of Islamic figures, Pancasila serves as philosophical foundation in the context of national life and separates individual religion and state in the context of religious and spiritual life. The concept of Pancasila needs not to be developed as Pancasila guidance courses (P4) through which the deepening of Pancasila was conducted in the past for this will confuse and make Islamic values ambiguous. Statement of Pancasila serving as way of life as well as Indonesian national identity can be deviant and remove the Islamic values. An idea of Pancasila as philosophical foundation is a foundation for the management of national life so that certain communities will not confront the others. Pancasila is rejected as way of life since in Islamic views Islam is the only way of Muslims’ life to the end of time. It is considered as norm in national life and as a symbol of unity.

### **Responses from Religious Figures to Pancasila: Christians’ Responses**

For Christians, the values of Pancasila are ideal. They are represented as recognition of the existing facts which later arises different understandings among religious believers. According to an informant, CH, the Lordship as stated in the first principle is not only exclusive – that of Jesus Christ, but also inclusive due to awareness of the existence of other religions (Based on Interview conducted on 21 June, 2016). The second principle, Just and Civilized Humanity, is in line with Christian teachings. Informant from GMKI (*Gerakan Mahasiswa Kristen Indonesia* – Indonesian Christian Students Movement) states that the core teaching of Christianity is named *Ajaran Kasih* (teaching on love) which says, “Love the Lord your God with all you heart and with all your soul and with all your strength and with all your mind and

love your neighbor as yourself.” This teaching is thought to be so global that it can be manifested in the five principles of Pancasila. Pancasila comprises principles which are in accordance with Christian values and therefore it is unnecessary to confront both (Based on Interview with DP on 22 June, 2016).

According to another informant (AS), Christians accept Pancasila since they are allowed to adhere to world laws, one of which is Pancasila which provides guidance in every sphere of national life. The Christian teaching itself is not that on rules of life. Bible is not seen as a rule, rather it is considered as a foundation of faith and the religion of Christian is not intended to be law of state. Christians are able to differ Pancasila from their religion – The former serves as philosophical foundation implemented in the context of national life, while the latter is a foundation implemented in the context of religious and spiritual life (Based on Interview conducted on 26 June, 2016)

In Christian views, there exist two dimensions, known as physical and spiritual dimensions – each of which differs and is separated but is unnecessary to confront. Christians apprehend both rules of national life and spiritual life to which they adhere. This is in line with their teachings as declared in Matthew 22:21 “Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.” Both rules of national life and spiritual life are obeyed and are separated so that this will not harm and bring about negative effects for people of Indonesia. If both are combined, it is feared that recurrence of dark history of Roman Christians in Europe which led to reformation will occur. At that time if the Christians had violated and rejected the rules of national life, this would have been considered as deviance from their teachings.

### **Responses from Religious Figures to Pancasila: Catholics’ Responses**

According to Catholic saints, the values of Pancasila relate to Catholic teachings on love and affection. The principle of Lordship acknowledges that humans and nature will find their happiness if they are with God (Allah). Catholics tolerate those who have different beliefs since they believe that in the end they will see the One and Only God. The principle of humanity implies that sons of God may not be treated unwell. The principle of unity is required since they are aware that they live together and are united in the same nation. The principle of democracy means that in context of national life they are similar and therefore democracy is needed. The principle of justice is considered as national ideal (Based on interview with JW on 29 May, 2016).

The core value of Catholic teachings is love and affection and it is implied in the values of Pancasila. This value of love and affection can be included and turn to the values of humanity, unity, and justice. An informant from a Catholic saint states, “The values of Pancasila exist in Catholic teachings and its religious values.” (Based on interview with DP on 30 May, 2016)

Catholics accept the existence of Pancasila and therefore they are able to differ from their teachings and will not confront them. Pancasila is not considered as the religion’s rival. They differ in term of scopes – the former covers the scope of unity of nation while the latter includes the scope of faith. The Catholics altogether adhere both. An exclamation for Catholics says, “Be

100 percent of Catholics and 100 percent of Indonesians.” Furthermore, an informant from Catholic saint states, “Pancasila is the implication of Catholic faith in the context of national life.” (Based on interview with RM on 31 May, 2016) For the Catholics, religion and state are separated and this refers to a verse, which says, “Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.”

Regarding the position of Pancasila, an informant (RM) says that Pancasila should serve as philosophical foundation – a rule for citizens of Indonesia. Other terms related to Pancasila are merely the matter of demanding period, unrelated to Catholic beliefs, and include political statements related to the citizens of Indonesia. Pancasila is accepted unless it regulates Catholic faith and serves as way of religious life of Catholics. The values of Pancasila are Indonesian identity of which Lordship, humanity, unity, democracy, and justice are important to maintain. Pancasila should also serve as nation’s unifier. It is value consensus regardless certain religious views. As a consensus, it is obvious that not all people can accept it but the majority of Indonesians can.

### **Mapping Responses from Religious Figures to Pancasila in Indonesia**

The relationship between Pancasila and religions in Indonesia partly depends on the responses from religious believers to Pancasila itself. The positive responses will create a good relationship between the religious believers and Pancasila, and vice versa. Similar to religion which requires adherence from its believers, Pancasila which serves as ideology of the nation also demands citizens’ adherence to implement or to apply. It is then known as objective and subjective experiences on Pancasila (Notonagoro, 1982; Kaelan, 2002).

The responses from religious believers to Pancasila are mostly influenced by the understanding of religious teachings, which is later associated with the values of Pancasila. The understanding of certain religious teaching which corresponds to the values of Pancasila will lead to positive responses to Pancasila.

Hindu believers accept the principle of The One and Only God since in their views there is only single God existing with different names. They call their God Sang Hyang Widi Wase – a designation for one God – although they actually worship three Gods. They also can accept the values of Pancasila since the values are considered as those of goodness. They are allowed to accept any values of goodness provided that the values bring them to the goodness. The teaching is implied in Bhagavad-Gita (*Bhagawat Gita*) Chapter 7; 21 (in Yewangoe, 2002), which says, “Whatever form of the demigods a man desires to worship with faith, I make his faith strong in that particular form.” Adherence to the values of Pancasila is a form of obedience to laws of state as recommended by the idea of *Catur guru* (The Four Teachers) particularly that of *Guru Wisesa*, or government.

For Buddhists the values of Pancasila exist in their religious teachings, known as *Panca Syilla* comprising five prohibitions in Buddha’s teachings. In addition to *Panca Syilla*, Buddha’s teachings also include The Noble Eightfold Path (*Delapan Jalan Utama*) as way of life. Pancasila does not oppose either *Panca Syilla* or The Noble Eightfold Path. It includes principles

to maintain excellent national life, which are also taught in Buddhism. The Buddhists accept Pancasila as values of goodness because it is in line with the teachings of *Panca Syilla* and The Noble Eightfold Path.

Muslims see the five values of Pancasila as something real existing in human nature. They are considered as innate characteristics of humans. Prior to the formulation of Pancasila, its values had been implemented. Islam gives meaning to the values of Pancasila based on its teachings. The principle of the One and Only God, for example, will have meaning if its implementation is guided by the understanding of Islamic teachings. In short, Pancasila will be meaningful if it is implemented in accordance with Islamic teachings.

For Muslims, the values of Pancasila are different from Islamic values – Pancasila is sourced from Indonesian, while Islamic teachings are from Allah – and it is unnecessary to relate both. Pancasila is accepted as a philosophical foundation for the preservation of harmony between individuals and their society but it does not regulate how a person processes in the conduct of worship – It merely includes norms aiming at avoiding conflicts among societies. Pancasila in broader functions as way of life and national identity is not considered as a guidance like what existed in the past – Pancasila guidance courses (P4) – for it may remove the roles of Islam. Apart from that, it opposes Islamic belief that Pancasila is not Muslims' way of life.

Christians and Catholics have similar view that Pancasila contains the value of goodness and functions as guidance for the national life. They can accept the existence of two dimensions namely physical and spiritual and consider that Bible is guidance for their spiritual life while Pancasila serves as guidance for their national life. This is in accordance with their religious teachings as stated in Matthew 22:21 “Then render to Caesar the things that are Caesar’s; and to God the things that are God’s.” For them, being adherent to world laws is an important way to reach the spiritual dimension (kingdom of God in the future). Both Christians and Catholics recognize *Ajaran Kasih* (teaching on love) as implied in Pancasila, particularly in its second principle.

In reference to the aforementioned explanation it can be concluded that responses to Pancasila relate to theological interpretation on Pancasila. Such interpretation serves as personal fundamental reflection on Pancasila based on certain religious teaching which is believed. The value of Lordship, for instance, is interpreted according to certain religious teaching on the Lordship.

Responses from religious believers are categorized into three. First, for Hindu and Buddha believers both Pancasila and religion are seen as two combinable things because of their similarity in the value of goodness. The values of Pancasila are reflected in values of their religious teachings, and vice versa. Being unwilling to implement the values of Pancasila means disobeying the principles of their teachings. Second, for Muslims both Pancasila and religion are different things which are separated and are not confronted. Pancasila is considered as norm in the context of national life, which guides people of Indonesia to avoid disunity and it does not necessarily regulate Muslims' spiritual life. The Muslims can accept Pancasila because of the historical fact that a consensus is required in plural societies to unite them. Third, for Catholics

and Christians, both Pancasila and religion are separable but acceptable things to obey. They are able to differentiate between two dimensions namely spiritual and physical dimensions which require their adherence.

## CONCLUSION

Responses from religious believers to Pancasila cover their understandings on the values of Pancasila and their attitude towards Pancasila regarding its position in Indonesia. Their understandings are based on their theological perspective towards Pancasila. Such perspective is considered as an effort to make meanings of the values of Pancasila which are in accordance with their belief. The meanings of the values are interpreted in such a way that they are in line with their religious teachings. The understandings, therefore, lead to different interpretations.

The attitude of the religious believers towards Pancasila is influenced by their responses as a form of their understandings on Pancasila. For those who understand that the values of Pancasila fit to their religious teachings and their religion allows them to obey, Pancasila can be accepted. However, for those who understand the values of Pancasila as something different from their religious teachings, their acceptance refers merely to the occurring political reality. The fact that Pancasila serves as philosophical foundation and symbol of unity is acknowledged to get rid of disintegration of groups of communities.

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