

CONTRIBUTION OF ISLAMIC FIGURES IN THE FORMULATION OF PANCASILA

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Abstract: This research aims to analyze the contribution of Islamic figures in the formulation of Pancasila. This research is qualitative research using the library research model, historical approach, political approach, and figure study. The political approach referred to in this research is a paradigm review that adopts the thoughts of figures, namely the main figures in the research (KH. Agus Salim and KH Wahid Hasyim) and other nationalist groups, both religious and secular. Primary sources in this research refer to writings written by the figure who is the subject of the research, namely the writings of KH. Agus Salim and KH. Wahid Hasyim. The method used in this research is to collect information and review books, literature, notes, and various reports related to the problem at hand. The data analysis techniques used in this research consist of data reduction, data presentation, and drawing conclusions. The results of this research reveal that Pancasila is the foundational philosophy of the Republic of Indonesia, consisting of five principles that guide the nation. While Pancasila itself is not directly derived from Islamic teachings, some Islamic figures have played roles in the formulation and development of the philosophy, especially during Indonesia's struggle for independence. It's important to note that Pancasila aims to be inclusive and is not specific to any particular religious or ideological group. While Pancasila incorporates universal values, including social justice, democracy, and national unity, it has roots in Indonesia's cultural and religious diversity. The influence of Islamic figures during the formulation of Pancasila reflects the collaborative effort to create a philosophy that could serve as a unifying force for the newly independent nation. In conclusion, the contribution of Islamic figures in the formulation of Pancasila is a testament to the inclusive and collaborative spirit that prevailed during Indonesia's struggle for independence. The resulting philosophy seeks to accommodate the nation's religious and cultural diversity while promoting values of justice, unity, and social welfare. The efforts of these Islamic figures have helped shape Indonesia as a nation that values pluralism and tolerance.

Keywords: Contribution, Islamic, Nationalist, Pancasila

INTRODUCTION

Indonesia, as a country with cultural and religious diversity, has a basic ideology called Pancasila, which is the foundation of the state (Budiyo, 2014; Wirasena et al., 2023). Pancasila is a guide for the formation of policies, legislation, and values of national life. However, the formation of Pancasila cannot be separated from the role of Islamic figures in the early days of independence (Nurgiansah, 2021). Since the declaration of independence in 1945, Indonesia has faced great challenges in forming a state identity that is inclusive and combines various religious backgrounds. Islamic figures at that time had a significant role in the formulation of Pancasila values, which reflected the spirit of togetherness and plurality (Dewantara et al., 2019; Efferi, 2017).

Several well-known Islamic figures were involved in negotiations and discussions which ultimately led to the formation of the Indonesian state ideology (Badri, 2020; Faisal, 2018). The following are several Islamic figures who played a role in the process of formulating Pancasila,

namely Haji Agus Salim, Mohammad Natsir, Kyai Haji Wahid Hasyim, K.H. Agus Salim and K.H. Wahab Hasbullah. These figures brought various perspectives to the formulation of Pancasila, and they struggled to bridge the differences that existed among PPKI members. The result was an agreement to have an inclusive state foundation, recognizing the diversity of religions and beliefs in Indonesia. Even though there may be debates and challenges, these Islamic figures play an important role in forming the basis of a country that respects plurality and diversity (Mumazziz & Rohmad, 2021).

In the formulation of Pancasila values, Islamic ideology has a significant influence, especially because most of the founders of the Indonesian state understood religion as an important component in people's lives. Even though Pancasila, as the basis of the state in Indonesia, is secular, several values and principles in Pancasila can be found in line with Islamic teachings (Sulasman & Dewi, 2014). The views of Islamic figures regarding the basic values of Pancasila can vary, and the opinions of Islamic scholars and figures regarding this matter can cover a wide spectrum (Zada, 2022). On the one hand, there are Islamic figures who see the compatibility of Pancasila values with Islamic teachings and support it as the basis for an inclusive state. On the other hand, there are also those who argue that Pancasila may not fully reflect Islamic values or even show secular tendencies that could conflict with religious teachings (Manik et al., 2021).

Among the Islamic figures who see the compatibility of Pancasila values with Islamic teachings are of the opinion that Islam has made an important contribution to shaping the character of the Indonesian nation through Pancasila values. Even though Pancasila, as the basis of the state, is secular, Islamic figures play a key role in fighting for the values of humanity, justice, and unity, which are reflected in the state ideology (Lahaji & Faisal, 2023). The following are several ways Islamic figures have contributed to shaping the character of the Indonesian nation through the values of Pancasila: Promoting Just and Civilized Humanity, Prioritizing Unity and Integrity, Emphasizing Deliberation and Consensus, Teaching the Values of Social Justice, Encouraging Education and Science, Instilling Values Divinity, Presenting the Values of Tolerance (Pohan & Vinata, 2019).

There are several previous study books used as references related to this research, including 1) "Islam and Pancasila as the Foundation of the State; "Study of Debates in the Constituent Assembly" by Ahmad Syafii Maarif. This book discusses the history of Islamic politics in Indonesia, debates the ideas of figures regarding the formulation of the basis of the state, and examines the views of several contemporary figures regarding Pancasila. 2) "Islamic Ideology and Utopia; Three Models of a Democratic State in Indonesia" by Luthfie Assyaukanie. This book discusses Islamic political thought as demonstrated by Indonesian Muslims since independence. Islamic arguments developed through intellectual forums regarding Indonesian Muslims' views on the ideal model of government by referring to the role and contribution of several nationalist figures, including Ir Soekarno, Mohammad Hatta, Suharto, and Abdurrahman Wahid (Gus Dur). 3) "Debate on the Basics of the Islamic State and Pancasila in the 1957 Constituent Assembly by IKAPI Members". This book contains the continuation of the debate between religious nationalist groups and secular nationalist groups during the 1957 Constituent Assembly until it was

disbanded. The main figures from Muslim nationalist groups in the discussion of this book include Muhammad Nasir, Abdul Kahar Muzakir, Hamka, Isa Anshary, and Kasman Singodimejo. 4) "Historical Fire Volumes 1 and 2" by Ahmad Mansyur Surya Negara. This book focuses on the chronological history of ulama and santri in defending the Proclamation and the Unitary State of the Republic of Indonesia. 5) "Under the Flag of Revolution Volumes 1 and 2" is an original work by Soekarno. This book contains chronological history from the Dutch colonial period to Indonesian independence, the contribution of nationalist groups in the struggle for independence and the foundation of the Indonesian state, as well as Soekarno's speeches and his opinions regarding figures who made these contributions.

However, despite the works on the contribution of Islamic figures, in-depth research related to how Islamic figures concretely participated in the process of formulating Pancasila is still limited. Therefore, this research aims to dig deeper into the contribution of three Islamic figures, namely KH Agus Salim and KH Wahid Hasyim, in the formulation of Pancasila, identifying their thoughts, views, and roles in forming the ideological foundations of the state.

The importance of this research lies in a deep understanding of the dynamics of the formulation of Pancasila, linking the contributions of Islamic figures with the values held by Indonesian society at large (Chaniago, 2019). Thus, this research can not only fill gaps in academic knowledge but also provide new insights regarding the harmony between Islamic values and Pancasila values in shaping national character.

Through further understanding of the contribution of Islamic figures in the formulation of Pancasila, it is hoped that this research can make a significant contribution to the study of history, political science, and religious thought in Indonesia. In addition, the results of this research can provide a richer view of cultural and religious diversity, which is a common strength for Indonesian society.

METHOD

This research is qualitative research using the library research model and historical research. Primary Sources: Examine primary sources such as speeches, writings, and documents from Islamic leaders during the period of Indonesia's struggle for independence. This could include letters, official statements, and memoirs. Primary sources in this research refer to writings written by the figure who is the subject of the research, namely the writings of KH. Agus Salim and KH. Wahid Hasyim. Archival Research: Access archives containing documents related to the negotiations and discussions that led to the formulation of Pancasila. National archives, libraries, and historical repositories can be valuable sources. The method used in this research is to collect information and review books, literature, notes, and various reports related to the problem at hand. Data analysis means that researchers carry out a critical analysis of data related to the Contribution of Islamic Figures in the Formulation of Pancasila with relevant theories/discourses. Furthermore, researchers also compared it with several related studies.

RESULTS AND DISCUSSION

Results

Contribution of Islamic Figures in the Formulation of Pancasila

The birth of Pancasila as the basis of the Indonesian state involved a series of events and discussions that occurred during the process of Indonesian independence in 1945. On April 29, 1945, Soekarno formed BPUPKI to investigate and prepare for Indonesian independence.

In the BPUPKI session, there are four committee groups in formulating state policies. First, the Islamic nationalist group believes that the state cannot be separated from the state (Islamic State). Among the figures who proposed this was R.A.A. Wiranatokoesoema and R.T. Abdoelrachim Pratalykrama. Second, the Islamic nationalist group believes that the state does not require the unification of religion and the state. Among the figures who proposed this was K.H. Agus Salim and Abiekoesno Tjokrosoejoso. Third, secular nationalists/nationalists believe that the state should be neutral towards (secular) religion. Among the figures who proposed this were Mohammad Hatta, Soepomo, Wongsonagoro, Radjiman Wediodiningrat, R.A.A. Soemitro Kolopaking Poerbonogoro, and J. Latuharhary. Fourth, secular nationalist groups/nationalities who hold state and religious views do not have to be separated. Among the figures who support this group are M. Yamin, A.A. Maramis, A. Soebardjo, and H. Djajadiningrat.

The first BPUPKI session was held on May 29, 1945. At this session, Soekarno delivered a four-point speech, which became the initial basis for the formation of the state's foundations. These four points cover views about an independent, just, and civilized Indonesia. At the second BPUPKI session, Soekarno delivered a speech, "Basic Assumptions of the State," on June 1, 1945. This speech discussed the five basic principles of the state, which later became known as Pancasila. Pancasila originally consisted of five principles: Belief in One God, Just and Civilized Humanity, Indonesian Unity, Democracy Led by Wisdom in Consensus/Representation, and Social Justice for All Indonesian People.

Various figures in BPUPKI were involved in discussions and negotiations to perfect the basic text of Pancasila. Figures such as Mohammad Hatta, Wahid Hasyim, and Agus Salim made important contributions in determining the final formulation. The result of the discussion and negotiation process was the Jakarta Charter, which was announced on June 22, 1945. This charter contains six points, which are the core of Pancasila. Pancasila was officially recognized as the basis of the state on August 18, 1945, through the Announcement of the Government of the Republic of Indonesia Number 33 of 1945. This announcement marks the endorsement and recognition of Pancasila as the ideology of the Indonesian state.

K.H. Agus Salim and K.H. Wahid Hasyim, two prominent Indonesian Islamic scholars and thinkers in the early days of independence, made significant contributions to the formulation of Pancasila (Sulasman & Dewi, 2014). The following is a table illustrating their contribution to the formation of the foundations of the Indonesian state:

No	Islamic Figures	The Thoughts and Values Used By Islamic Leaders in the Basic Discourse of The State	The Impact of the Contribution of Islamic Thought in the Formulation of Pancasila on Political Islam in Indonesia
1.	K.H. Agus Salim	<ol style="list-style-type: none">1. Pluralism and Inclusivity2. Social Justice3. Cooperation between Religious Communities4. Deliberation-Based Leadership	<ol style="list-style-type: none">1. Pancasila as the Foundation of the State2. Tolerance and Interfaith Harmony3. Political Participation of Muslims4. Instilling the Values of Justice and Islamic Socialism5. Recognition of Cultural and Religious Plurality6. Strengthening National Identity7. The Relevance of Islam in the Modern Context
2.	K.H. Wahid Hasyim	<ol style="list-style-type: none">1. Inter-Religious Cooperation2. Social Justice3. Leadership based on Islam4. Democracy and Openness5. The importance of education and culture	<ol style="list-style-type: none">1. Pancasila as Unifier2. Tolerance and Diversity3. Protection of Minority Rights4. Participation of Muslims in Politics5. Emphasis on the Principle of Deliberation6. Recognition of Islamic Leadership7. The Importance of Education and Culture

K.H. Agus Salim

The Thoughts and Values Used by Islamic Leaders in the Basic Discourse of the State

K.H. Agus Salim (1874–1954), an Indonesian cleric, diplomat, and nationalist figure, had significant ideas in addressing and being involved in the discourse on the formation of the foundations of the Indonesian state. His thoughts reflect Islamic policies and views that are in line with the national spirit. Apart from Agus Salim, other Islamic leaders also made important contributions to establishing the country's basic values (Rahman, 2018). Here are some thoughts of K.H. Agus Salim and the values used by Islamic leaders in the basic state discourse:

Pluralism and Inclusivity

K.H. Agus Salim, an Indonesian cleric and diplomat during the early days of independence, had thoughts that reflected the values of pluralism and inclusiveness in the formation of the state. Agus Salim views diversity as a wealth that must be appreciated and recognized. His thinking reflects an attitude of tolerance towards ethnic, religious, and cultural differences in Indonesia. In his vision, the new country must be able to embrace this diversity as a source of strength and potential. Agus Salim encourages inclusiveness in national unity. According to him, the formation of a state must include all elements of society, regardless of ethnicity, religion, or certain groups. This principle guides his views on justice and unity within the framework of the new Indonesian state.

In the context of the formulation of Pancasila, Agus Salim sees it as a meeting point between local values, Islamic values, and general human values. This creates an ideological foundation that can be accepted by all elements of society, including Muslims. His thinking includes the concept of shared prosperity, where all people, regardless of religion or ethnic background, have equal rights to enjoy the results of the country's development and prosperity. Agus Salim views the principle of deliberation as an important basis for decision-making, which is in line with democratic and participatory values. This creates space for the involvement of the entire community in the decision-making process. Even though it is related to Islamic values, Agus

Salim prioritizes a harmonious understanding between Islamic teachings and the interests of the state. This creates a vision of a country that is not only inclusive for Muslims but also for all levels of society (Herlinawati, 2020).

K.H.'s thoughts Agus Salim, who embraces the values of pluralism and inclusiveness, helps form the conceptual foundation for an Indonesian state that recognizes and values diversity as a strength, not as a source of conflict. His contribution to the formulation of Pancasila created the ideological foundation for an inclusive and just country, which remains relevant today.

Social justice

Agus Salim's thoughts reflect the concept of social justice in Islam. He proposed that the state must ensure fairness in the distribution of resources and wealth to realize social welfare.

Cooperation between Religious Communities

Agus Salim promotes cooperation between religious communities as a step towards national unity. His thinking emphasizes the importance of tolerance, dialogue, and cooperation between various religious groups.

Deliberation Based Leadership

K.H.'s idea of Agus Salim regarding leadership is in line with the principle of deliberation, where decisions are taken through consultation and mutual agreement. This reflects Islamic teachings that emphasize the importance of collective decision-making.

The Impact of the Contribution of Islamic Thought in the Formulation of Pancasila on Political Islam in Indonesia

The contribution of K.H. Agus Salim in the formulation of Pancasila had a significant impact on political Islam in Indonesia. In this context, some impacts that can be identified include (Farhat & Fuadah, 2020):

Pancasila as the Foundation of the State

Agus Salim's contribution to the formulation of Pancasila underscores the compatibility of Islamic values with the basic values of the state. Pancasila is recognized as an inclusive view, reflecting moral and ethical principles that are in line with Islamic teachings. This provides Islamic legitimacy within the state framework and supports national unity.

Interfaith Tolerance and Harmony

Agus Salim's thoughts regarding tolerance and interfaith harmony are an integral part of Pancasila's values. His contributions helped form the basis for realizing harmonious relations between religious communities in Indonesia, creating a social climate that is inclusive and mutually respectful.

Political Participation of Muslims

By providing an inclusive ideological basis, Agus Salim's thinking stimulates the political participation of Muslims within the framework of the state. Muslims feel that their values and aspirations are recognized and respected in a political system based on Pancasila.

Instilling the Values of Justice and Islamic Socialism

Agus Salim's contribution also enriches the discourse on social justice and the principles of Islamic socialism in the context of the formation of Pancasila. This creates the basis for countries to address inequality and protect social justice.

Recognition of Cultural and Religious Plurality

Agus Salim's thoughts regarding inclusivity and recognition of cultural and religious plurality are the basis for the state to respect and protect the rights of all citizens, regardless of religious or cultural background.

Strengthening National Identity

Agus Salim's contribution to the formulation of Pancasila helped strengthen Indonesia's inclusive national identity. It provides the foundation for building a unified national identity, encompassing cultural and religious diversity.

Relevance of Islam in Modern Context

Agus Salim's thoughts create harmony between Islamic values and the demands of the modern era. This allows Islam to remain relevant and can contribute positively in facing the challenges of the times.

Thus, the contribution of K.H. Agus Salim in the formulation of Pancasila not only created the basis for an inclusive Indonesian state but also formed the basis for political Islam, which actively participates in Indonesian political and social life by upholding the values of Pancasila.

K.H. Wahid Hasyim

The Thoughts and Values Used by Islamic Leaders in the Basic Discourse of the State

K.H. Wahid Hasyim (1914–1953), an Indonesian cleric and politician, had an important role in the history of the formulation of the basis of the Indonesian state. His thinking reflects a deep understanding of Islam and its contribution to the formation of values in the basic discourse of the state (Mumazziq & Rohmad, 2021). Here are some thoughts of K.H. Wahid Hasyim and the values generally used by Islamic leaders in the context of establishing the basis of the state (Azis, 2022).

Interreligious Cooperation

Wahid Hasyim emphasized the importance of cooperation between religious communities as a basis for achieving national unity and togetherness. He encouraged interfaith dialogue and promoted tolerance as a way to strengthen unity.

Social justice

Wahid Hasyim's thoughts reflect the concept of social justice in Islam. He proposed that the distribution of wealth and justice in various aspects of life should be the main focus of the state to achieve social welfare.

Leadership Based on Islam

Wahid Hasyim supports the idea of leadership based on Islamic values. For him, leaders must lead by following Islamic moral and ethical principles to achieve justice and prosperity for the people.

Democracy and Openness

Wahid Hasyim's thinking includes support for the principles of democracy and openness. He believes that transparent and participatory government is in accordance with Islamic teachings, which emphasize deliberation and shura.

The Importance of Education and Culture

Wahid Hasyim sees the importance of education and culture in the country's development. Education is recognized as the key to achieving progress, and culture is a vehicle for strengthening national identity.

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The contribution of K.H. Wahid Hasyim in the formulation of Pancasila also had an important impact on political Islam in Indonesia (Ishomuddin, 2019). The following are some of the impacts that can be identified:

Pancasila as Unifier

Wahid Hasyim played a key role in uniting various Islamic groups and sects to support Pancasila as the foundation of the state. His contribution helped shape the understanding that Pancasila is not a concept that conflicts with Islamic values but can become a common foundation for all Indonesian society (Mujahid, 2021).

Tolerance and Diversity

Wahid Hasyim's thoughts reflect the values of tolerance and recognition of diversity in Indonesian society. In the formulation of Pancasila, this concept helps create the basis for living together peacefully amidst cultural and religious diversity.

Protection of Minority Rights

Wahid Hasyim's contribution to the formation of Pancasila helped fight for the protection of minority rights, including the rights of non-Muslim communities. This shows inclusiveness and recognition of diversity within the country.

Participation of Muslims in Politics

Wahid Hasyim's thoughts encourage the active participation of Muslims in politics and social life. Pancasila is considered the basis that allows Muslims to contribute to shaping policies and achieving common goals.

Emphasis on the Principle of Deliberation

Wahid Hasyim encourages the principle of deliberation as a basis for decision-making. This principle is in line with democratic and participatory values, which are recognized as an important part of the Indonesian political system.

Recognition of Islamic Leadership

Wahid Hasyim's thoughts also help recognize and appreciate the role of Islamic leaders in their contribution to the country's development. This creates space for the influence and participation of Islamic leaders in various aspects of life, including politics.

Importance of Education and Culture

Wahid Hasyim recognizes the importance of education and culture as a means of achieving progress and enriching national identity. Education is considered the key to building a more conscientious and cultured society.

Thus, the contribution of K.H. Wahid Hasyim in the formulation of Pancasila made an important contribution to political Islam in Indonesia by forming an inclusive, tolerant, and participatory view in the country's development process. This creates a foundation for positive Muslim participation in national life.

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Discussion

The contribution of Islamic figures in the formulation of Pancasila, the foundational philosophy of Indonesia, is a complex and multifaceted aspect of the nation's history. While Pancasila itself is not explicitly Islamic, the involvement of Muslim leaders and intellectuals played a significant role during a crucial period of Indonesia's struggle for independence. Islamic figures recognized the religious diversity within Indonesia, which includes a majority Muslim population as well as significant Christian, Hindu, and other religious communities. The emphasis on the belief in "The One and Only God" in the first principle of Pancasila reflects an attempt to acknowledge and accommodate the religious beliefs of the population, including those of Islamic origin.

Islamic teachings emphasize principles of social justice, fairness, and moral conduct. These values were woven into the fabric of Pancasila to create a foundation that addresses the socioeconomic well-being of the nation. The commitment to social justice in Pancasila aligns with Islamic principles of equitable distribution of wealth and concern for the welfare of the less fortunate. Islamic figures were instrumental in integrating cultural and traditional values into the formulation of Pancasila. By drawing on Indonesia's rich cultural and religious diversity, including Islamic traditions, these figures contributed to the creation of a national philosophy that reflects the identity and aspirations of the entire nation.

Islamic figures recognized the importance of national unity, and they worked to ensure that Pancasila served as a unifying force for the diverse population of Indonesia. The principles of Pancasila, while not favoring any specific religion, were designed to create a common ground that could unite Indonesians under a shared set of values. The involvement of Islamic figures in the formulation of Pancasila has left a lasting legacy of religious tolerance and pluralism in Indonesia. The collaborative effort to create a national philosophy that respects and accommodates different religious beliefs reflects a commitment to coexistence and unity.

The basic formulation of the state has great significance in the context of the formation of a state. The basic formulation of a state helps shape the identity and character of a state. The values, principles, and objectives stated in the country's basic documents reflect the views and aspirations of the people who founded the country. This concept is in line with the results of research by Djatmiko (2016), which reveals that character education needs to be developed and integrated into various subjects continuously by using various learning models that emphasize teamwork, active, and participatory so that students know, understand and ultimately implement various material taught into everyday life. Eventually, character education is able to make students become the human beings needed by the multicultural Indonesian nation so that they are able to become guardians of the integrity of the existing culture. Sari & Najicha's (2022) research also revealed that Pancasila, as the basis of the State philosophically, has existential roots that have been embedded in social life, namely since the nation and state of Indonesia were not yet established. Pancasila itself is proven to have the truth so that it can unite the Indonesian people. The values stated in Pancasila have their own meaning and meaning. Pancasila values need to be applied in everyday life so that people can better understand and apply them. Not only do Pancasila values need to be understood, but ethics, morals, and character also need to be understood, and their functions need to be implemented. It is hoped that every community has the desire and willingness to understand the value of Pancasila and know what its function and position are. Because a great country comes from intelligent people, the application of Pancasila values must also be instilled in individuals from an early age to adulthood.

Pancasila has noble values that can be used as guidelines for life in the nation and state. The planting and application of Pancasila values are very important and necessary in shaping the personality of the nation's generation with character so that generations can appreciate and live in peace and morally and be able to compete in all fields. It is expected that all levels of society can apply the values contained in Pancasila, not only limited to knowing but also implementing them in life. The application of character education must be instilled from an early age so that one day, the value of Pancasila will be inherent in the character and personality of each individual in society and will always be created. Society must always create a peaceful Indonesian nation (Sianturi & Dewi, 2021).

Pancasila, as a national philosophy, was born and formed through a long historical process. Pancasila has basic values that reflect the characteristics of a pluralistic nation, namely customs, culture, and religion. Of course, managing the existence of the Indonesian state requires extraordinary energy and deep mutual understanding between groups and groups of the Indonesian nation. Since the BPUPK meeting on June 1, 1945, Bung Karno has called the five basic

state principles Pancasila. The existence of Pancasila cannot be separated from the conditions that gave birth to the independent state of Indonesia on August 17, 1945. Finally, this is in accordance with the five articles, which later became the basis of national and state life.

The active role of Islamic figures in drafting the Pancasila text as the basis of the country, in order to form the unitary state of the Republic of Indonesia, needs to be used as the basis for thinking for all Muslims in Indonesia. Pancasila is the result of contributions from Muslims throughout Indonesia, represented by Islamic figures in order to maintain the unity of the Indonesian nation and uphold the unitary state of Indonesia. This presentation is in line with the research results of Setiawan (2021), which reveal that Nahdlatul Ulama, through its figures, has made a major contribution to the formulation of Pancasila, which was used as the basis of the Indonesian state. The Committee of Nine, which was tasked with processing proposals from BPUPKI members' concepts regarding the foundations of the state, consisted of nine people, one of whom was an NU figure, namely K.H. A. Wahid Hasyim.

Respecting Pancasila as the ideology of the Indonesian nation is an important step in building unity, diversity, and justice in society. Pancasila is not just an ideology but also the moral, ethical, and basic principles that shape the identity of the Indonesian state (Eka, 1988). Pancasila emphasizes unity and integrity as the foundation of the Indonesian nation. Respecting Pancasila means understanding the importance of unity in the ethnic, cultural, and religious diversity that exists in Indonesia. This concept is in line with the results of research by Sari & Najicha (2022), which states that the values of the precepts of Indonesian Unity in the diversity of Indonesian culture are fostering an attitude of nationalism, fostering an attitude of tolerance, mutual respect, and appreciation of differences, and fostering unity in diversity. Other research by Mukhlis (2016) also reveals that the existence of Pancasila provides values regarding the importance of diversity in Indonesia. Religious diversity, in particular, must be addressed openly, tolerantly, and harmoniously. In the concept of religious pluralism (tolerance), the most important thing should be to prioritize societal interests, not based on beliefs. Thus, Pancasila should be a theological foundation for religions, and the aim is to maintain mutual respect for differences to maintain politeness and friendliness in socio-religious life. In addition, with religious awareness and Pancasila, the national vision will be realized collectively, involving all elements of the nation.

Respect for the trial decision, which established Pancasila as the state ideology, is an integral part of the spirit of democracy and unity in Indonesia. Even though Islamic figures contributed to the formulation of Pancasila, this decision was taken through a democratic and representative mechanism, namely by the Indonesian Independence Preparatory Effort Investigation Agency (BPUPKI) and a trial involving various community and ethnic groups in Indonesia. Pancasila was designed to be the basis for national unity and unity. Respecting Pancasila means supporting the spirit of building harmony between various religious and ethnic groups in Indonesia. The decision regarding Pancasila as the state ideology was taken through a democratic process. Respecting Pancasila means understanding and respecting the principles of democracy, which are the basis for the formation of the state. Pancasila reflects the spirit of tolerance and harmony between religious communities. Supporting Pancasila means contributing to harmony and harmony between religious communities in Indonesia. Apart from

that, Pancasila aligns religious values with national principles. Respecting Pancasila means accepting a balance between religious identity and national identity. Respecting Pancasila means participating in state development. Pancasila creates the foundation for achieving just and sustainable national development goals.

CONCLUSION

In conclusion, the contribution of Islamic figures in the formulation of Pancasila is a testament to the inclusive and collaborative spirit that prevailed during Indonesia's struggle for independence. The resulting philosophy seeks to accommodate the nation's religious and cultural diversity while promoting values of justice, unity, and social welfare. The efforts of these Islamic figures have helped shape Indonesia as a nation that values pluralism and tolerance.

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