

Monotheism in Indonesian Religion: Between Pancasila and Governmental Rules

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ABSTRACT

This research will explain the relationship between Pancasila and religion in Indonesia. The first precept in Pancasila regarding the divinity of the Almighty is often interpreted as saying that the state has the authority to regulate religious concepts in Indonesia. This study will explain about Pancasila as the basis of the state and interfaith life in Indonesia, as well as the relationship between Pancasila and religion in Indonesia. This study will also explain the concept of divinity among religions in Indonesia. The following problems will add insight and understanding of the monotheism contained in the first principle of Pancasila and the implications of Pancasila in religious life in Indonesia. This research applies descriptive and analytical methods. The concept of God in each religion described in this research is the concept of God in each religion that applies in Indonesia. This brief research will provide some analyses that can be developed in religious life in Indonesia in order to maintain inter-religious stability.

Key words: Concept of God; Governmental Rules; Monotheism; Pancasila; Religion; Religious life

A. INTRODUCTION

Indonesia is the second biggest Moslem country in the world. Islam entered Indonesia in the 7th century brought by Gujarati traders who entered Indonesia. Before Islam controlled the majority of religious believers in Indonesia, Buddhism and Hinduism first entered Indonesia, marked by the many kingdoms with religious patterns and relics that are still preserved today. On the other hand, Indonesia itself is a country that has been colonized by the Dutch and Japanese, even the Dutch had control of Indonesian territory for more than 350 years and then continued by Japan which only controlled a few years before Indonesia finally became independent.

Indonesia gained its independence on 17 august 1945, the first president at that time Ir soekarno coined Pancasila which means the five basic principal of the state of Indonesia, to take the attention of followers of Islam, the first principle in Pancasila reads divinity almighty, indirectly, to be recognised for its existence in indonesia all religions

must believe in one God, And finally in Indonesia today there are only six religions that are considered legal in Indonesia, namely Islam, Catholic, Protestant, Buddhism, Hinduism and Confucianism which can meet the qualification standards in Indonesia. In addition, Indonesian citizens are required to choose one of the six religions in order to get a residence card and also get rights as Indonesian citizens.

The Almighty God is the first part of Pancasila, This is a separate limit on freedom of religion for the people of Indonesia, will certainly be different from the source where the religious teachings come from, where religions are required to follow the concept of one god in accordance with the Pancasila, as a result some religions in Indonesia also have new concepts in order to adapt to the Indonesian state, even the concept is only believed and understood by religious adherents in Indonesia.

B. RESEARCH METHOD

This research uses the library research method, by examining various relevant literature, such as books, journal articles, conference papers, and official publications related to the concept of divinity, Pancasila, and religions in Indonesia. Data is collected through the study of credible and academically recognized sources. The analysis process was carried out descriptively and analytically. Descriptive analysis is used to describe and explain the information obtained from the literature, while analytical analysis focuses on identifying and further understanding the relationship between Pancasila and the concept of divinity in various religions in Indonesia, as well as its implications for government policy and religious life. With this approach, the research seeks to link the concepts of divinity contained in Pancasila with the context of religious life in Indonesia to maintain inter-religious stability.

C. RESULT AND DISCUSSION

1. Definition of Pancasila as Basic Principles of The State

Indonesia got their independence in 17 August 1945; this is the first liberation day of those country from centuries of colonization that had afflicted the country. Long before that day, Indonesia forming a lot of committees for preparing their Independence Day.

On 1 June 1945, Soekarno,¹ the first president of Indonesia which at that time he was still a member of the investigating agency delivered a speech on the third day of the 1st session “Investigation Agency” about “Philosophical Grandflag” or “Philosophical Basic Foundation” the basic law that being prepared, Soekarno’s Speech become famous and called by “The Birth of Pancasila”². need to remember that 2 day before there are the concept that called “Lima Asas” / “Five Principal”, this private proposal was initiated by M Yamin³ on 28 May 1945 about Intergalactic. In addition of the concept 5 Principals, there are the legal formulation of Pancasila in Indonesian History, among them is Piagam Jakarta⁴ 22 June 1945, Pembukaan Undang Undang Dasar⁵ 18 August 1945, Mukaddimah Constitution 27 December 1949, Mukaddimah UUDS 15 August 1959. From personal formulation about five Principles and concept of Pancasila Formulation, till today after 5 July 1959 Decree is the legal formulation of Pancasila that written in the preamble of basic law of Indonesia⁶.

By forming of BPUPKI in Japanese language Dokuritsu Junbi Chosa-kai⁷ in 1 march 1945, Indonesia is getting easier to fulfil the requirements to form an independent Indonesia, the first discussion in the session was talking about “Principal of the Country”, this session was divided into two parts, the first part held on 29 May till 1 June 1945 that held for 4 days, consecutively 3 figures that attend deliver their speech about candidate of basic principles of the country.

Through very long session process, finally the committee of 9 reached a consensus result, namely the formulation of Pancasila as the basis of the state, or also famous as

¹ Soekarno is the First President of Indonesia on 1945-1966, born on June 6, 1901 and death on June 21, 1970.

² Prawoto Mangkusasmito “*Pertumbuhan Historis Rumus Dasar Negara dan Sebuah Proyeksi*” (Jakarta, Bulan Bintang, 1877) Pg 12

³ One of Indonesian Independence Heroes and Member of BPUPKI

⁴ The Jakarta Charter was a document drawn up by members of the Indonesian Investigating Committee for Preparatory Work for Independence on 22 June 1945 in Jakarta that later formed the basis of the preamble to the Constitution of Indonesia.

⁵ The preamble to the Constitution of Indonesia.

⁶ Jazim Hamidi “*Intervensi Agama Terhadap Negara : Studi Konvergensi atas Aliran Keagamaan dan Reposisi Peradilan Agama di Indonesia*” (Yogyakarta, UII Press, 2001) 104

⁷ The Investigating Committee for Preparatory Work for Indonesian Independence.

“Jakarta Charter” at that time as following points : 1. Ketuhanan dengan kewajiban menjalankan syariat Islam bagi pemeluk-pemeluknya, 2. Kemanusiaan yang adil dan beradab, 3. Persatuan Indonesia, 4. Kerakyatan yang di pimpin oleh hikmat dalam kebijaksanaan dalam permusyawatan dan perwakilan, 5. Keadilan sosial bagi seluruh rakyat Indonesia.⁸

A day after independence day of Indonesia, there is a plea of change from the people of Maluku, to change the first point from “Ketuhanan dengan kewajiban menjalankan syariat Islam bagi pemeluk-pemeluknya (God with the obligation to implement Islamic law for its adherents)” become “Ketuhanan yang maha esa (The almighty god) officialy replaced by PPKI⁹ on 18 August 1945 then further establishing the 1945 constitution and Pancasila as the foundation of the Indonesian state, and declaration of Soekarno as the first President of Indonesia and Mohammad Hatta as a Vice President of Indonesia, so that the system of De Yure and De Facto Indonesia become an independence country¹⁰.

Pancasila is often referred to as the basic philosophy of the state and as a state ideology. Pancasila is used as the basis for governing and organizing state administration, the concept of Pancasila regarding the life of the state is then referred to as the ideals of law.¹¹ Pancasila is a legal ideal that must be implemented consistently in the life of the nation and state. the life of the nation and state. Pancasila also has a function and position as a principal or basic state rule or what is commonly called the fundamental norm of a state.¹²

⁸ Jakarta Charter following point : 1. God with the obligation to implement Islamic law for it adherents, 2. Justice and civilised humanity, 3. Indonesian unity, 4. Democracy led by wisdom in deliberation and representation, 5. Social Justice for all people of Indonesia.

⁹ Preparatory Committee for Indonesian Independence

¹⁰ Ida Bagus Brata “ *Lahirnya Pancasila Subagai Pemersatu Bangsa* ” (Denpasar, Universitas Mahasaraswati,2017) Pg 131

¹¹ Jimly Asshidiqie “ *ideologi pancasila dan konstitusi* ”

http://www.jimly.com/makalah/namafile/3/Ideologi_pancasila_dan_konstitusi.doc

¹² Darji Darmodiharjo and Shidarta “ *pokok-pokok Filsafat Hukum* ” , (Jakarta: Gramedia Pustaka Utama, 1955), 248-249

The position of Pancasila as the basis of the state is permanent, strong, and cannot be changed by anyone, including by the MPR-DPR.¹³ Changing Pancasila means dissolving the Unitary State of the Republic of Indonesia which declared its independence on 17 August 1945. The definition of Pancasila as the basis of the state is in accordance with the opening of the 1945 Constitution in the 4th paragraph which reads "So, the independence of Indonesia is compiled in a Constitution of the State of Indonesia which has the sovereignty of the people based on : 1. God Almighty, 2. Humanity which is fair and civilized, 3. Unity of Indonesia, 4. Democracy led by wisdom in deliberation / representation, 5. Social justice for all the people of Indonesia".

2. Religious life in Indonesia

Indonesia itself is a country with more than 270 million inhabitants, and more than 220 million of them are Muslims and some others follow the beliefs of Hinduism, Buddhism, Catholicism, Protestantism and Confucianism. Chapter 29 verse 1 and 2 of the 1945 Constitution of the Republic of Indonesia states that "(1) Everyone is free to embrace his or her own religion and to worship according to his or her religion and belief. (2) The state guarantees the freedom of every person to embrace his own religion and to worship according to his religion and belief.

The role of the government of the Republic of Indonesia to guarantee freedom of religion is through Chapter 29 of the 1945 Constitution of the Republic of Indonesia states, which states that the state is based on God Almighty. The meaning of this article is that there is no policy and action of the government or the state that is not based on or contrary to the Almighty God. Starting from the drafting of laws to the inauguration of officials from the highest level to the village head is always accompanied by the pronouncement of oaths according to religion and belief. Every change of president, the ministry of religion is always there as the highest state appreciation of the religions that exist in Indonesia, the task is very complex, not limited to administrative and services but also as the holder of the mandate of unifying the nation through guidance and services for all religions recognized in Indonesia, This can be seen in the structure of the ministry consisting of several directorates general of community guidance, Bimas Islam, Bimas

¹³ MPR : The People's Consultative Assembly of the Republic of Indonesia, and DPR : The House of Representatives of the Republic of Indonesia

Christian Protestant, Bimas Catholic, Bimas Hinduism, Bimas Buddhism and Bimas Confucianism, this structure not only applies to the central ministry of religion but also applies to each local government and province.

The Ministry of Religious Affairs was first established on 3 January 1946, this ministry was first proposed by members of the Central Indonesian National Community (KNIP) KH. Abudardari, Saleh Saady and M. Sukarso at the national session of the community. The presence of the Ministry of Religious Affairs from the center to the sub-districts is a form of guarantee of religious life services that focus on Islamic affairs, religious education and religious justice. Naturally, the leaders of the ministry at that time were leaders of the Islamic movement as well as local community leaders. However, subsequently the ministry served all the interests of all religious communities in their religious life. Not only do Muslims get facilities and services from the state, religious adherents get services. President's Decree No.1/PNPS/ 1965 affirms the position of religion in the Indonesian state and at the same time proves the state's recognition of the existence of religions. This law also guarantees the state's protection of religion against attempts of desecration or harassment.

The reform era saw the Ministry of Religious Affairs' policies not only fulfil the needs of the community, but also involve community participation in formulating religious policies. At this time there were two important policies related to harmony. First, the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No. 9 and No. 8 of 2006. This policy regulates the duties of regional heads and their representatives in maintaining harmony, empowering religious harmony forums and permits to build houses of worship. Second, the Joint Decree of the Minister of Religious Affairs, the Attorney General and the Minister of Home Affairs No. 3 and No. 199 of 2008 on Warning and Order to Adherents, Members and / or Members of the Management of the Indonesian Ahmadiyya Congregation (JAI) and Community Residents.

Second, the policy related to harmony above was born on the basis of the state's obligation and duty in guaranteeing and protecting religious adherents from disputes either because of differences in interpretation and understanding or because of disputes over the construction of houses of worship. When viewed from the constitutional point of view, this kind of arrangement is often seen as the state's interference in matters of religious belief.

On the other hand, the government sees its involvement in the regulation of religious life as stemming from the conflict and integration approach. The government's presence in the regulation of religious life is limited to matters concerning religious social relations, and not the issue of religious belief itself. If there is no regulation of religious social relations, conflict will threaten the unity of the nation. If later the implementation there are things that are felt to limit freedom of religion or even violate human rights, then the government is also open to request a legal fatwa to the Supreme Court.

The state truly guarantees freedom of religion and the protection of religion from blasphemy and harassment. As long as the religion believes in the concept of divinity as stated in the first article of Pancasila.

3. Governmental Rules about Religion

New order regime under Soeharto strictly regulated religious life of the Indonesian people to ensure that they are subject to government domination not only in economic development but also for the construction of Indonesian identity. The regime became obsessively organized and controlled citizen behavior including daily religious activity. The government used Foucault's model of Governmentalization, especially in political consolidation of new order regime in the middle of 1970 which has an immediate impact on the religious lives of citizens. Excessive regulation of religious activities was aimed at maintaining political and social stability in order to secure its development programs. Often this was done by using iron-fist interventions by the security force. This regime showed tripology in their policy in three points:

- 1) Encouraging interfaith tolerance using dialogue or discussion and prohibiting people to discuss about unacceptable topics and ideas using topic SARA. In front of public.
- 2) To support religious piety by supporting religious ceremonies, or providing technical assistance and guidance in the conduct of other religious activities.
- 3) To monitor Heterodox groups.

Here the rules that government use to control religious activity in Indonesia. In Indonesia, it is not that there are no religions such as Jewish, Sikh or other religions, it's just that they cannot include their religious identity in the identity card, Indonesian people are required to choose one of the six official religions in Indonesia, so that they get rights as Indonesian citizens such as health services, use of voting rights for elections and so on.

For example, there are more than 15.000 Sikhs in Indonesia but they put Hinduism on their identity card, or Jewish people put Christianity on their identity card.

Controlling and developing religion by regime is not only measured by the increase in recorded places of worship or introducing compulsory religious subject in general school, but also by attempting a standard as well as religious attitude, while giving support to public religious festivals, it at the same time strictly controls overseas funding for religious missions and is very strict in allowing missionaries to preach in Indonesia. It favors the publication and distribution of holy books of all denominations, but supervises the content of religious texts and monitors incoming books from abroad. Even the religious textbooks used in schools are published by the government. It is clear that the government's function in religious sector is very central and complex.

Furthermore, in practice, the New Order's intervention into religious affairs as noted by Federspiel, was based on five main principles.

- 1) encouraging religious worship and ceremonial practices of religion.
- 2) continuing to control the administration of the religious affairs system and providing mechanisms for religious affairs and providing mechanisms to protect common standards of religious orthodoxy.
- 3) be wary of the use of religion expressed in political terms especially to oppose the regime and its policies
- 4) treating each religious group and imposing severe sanctions if they operate "outside the required system" or if they tend to deviate from orthodoxy.
- 5) favoring the appointment of religious leaders, scholars and intellectuals who support the government's national development plans.

Thereby, after new order consolidation, Indonesia become one of country that most regulated and strictest in the world in matters of religion, according to the book that published by Ministry of religious Affair repeals the decree of regime control in religious affair around 1965-1995 more than 110 regulations on religion were issued.

This regulation was only valid until 1998 when president Suharto resigned from office, the era after Suharto is called the era of reformasi. since the era of reformasi until now, the government has only issued regulations regarding religion only as a social matter to maintain inter-religious unity, without entering into the concept of religion itself.

4. The Meaning of Divinity of God in Pancasila

Chapter 29 of the 1945 Constitution of the Republic of Indonesia states that the republic of Indonesia is a state based on God Almighty in accordance with the sound of the first principle in Pancasila, the Indonesian state itself guarantees the freedom of each resident to embrace their respective religions and to worship according to their religion and beliefs. The provisions of Chapter 29 of the 1945 Constitution of the Republic of Indonesia states, which states that the state is based on God Almighty, means that the state is obliged to make laws and regulations or conduct policy policies for the implementation of a sense of faith in God Almighty, in addition the state is obliged to make laws and regulations that prohibit anyone from harassing religion.

Belief in the Pancasila framework illustrates the ethical commitment of the Indonesian people to conduct public-political life based on moral values and noble character. The Explanation of the 1945 Constitution of the Republic of Indonesia states one of the four main ideas contained in the Preamble of the Constitution is that "the State is based on the One True God according to the basis of just and civilized humanity". Based on this point, the Constitution "must contain content that obliges the Government and other parties in the administration of the state, to maintain the noble human character and uphold the moral ideals of every Indonesian citizen".

Freedom of religion is a human right and human rights are among the most important human interests in society. The freedom of religion must be followed by a sense of responsibility by its adherents to obey the rules that have been set in their respective religions, including not adding or reducing the rules of belief in the religion they adhere to. With the population of the Republic of Indonesia reaching more than 270 million people, regulating the freedom of religion in social life is certainly a difficult thing, to ensure that all is not uncommon for the Government of the Republic of Indonesia to issue new articles concerning religious life.

So, freedom of religion is a very important principle in the life of the state and nation, so that it can be interpreted and its consequences, both by the state and society. therefore, the principle of freedom of religion that is being tried as well as possible by the Indonesian government. The freedom that is meant is not to be able to do everything but still to follow the rules of the government that has become a collective agreement that applies in Indonesia. This position requires all parties to submit and comply with the principles of the rule of law and must uphold the law and government.

Freedom of religion and religious practice is fully guaranteed by constitution. However, throughout the history of the diversity of human life and thought in religion, the path to finding God and religion is not always smooth and reaches the intended target because, almost certainly there are groups of people or individuals who have rituals that deviate from the religion they adhere to. As a result, there are always those who are declared wrong, deviant and out of the general religious rails.

In principle, the state cannot intervene as long as it concerns the belief, thought or understanding of individuals regarding a religious belief. But if the belief or understanding obviously deviates from the main teachings of the religion itself with certain parameters, taught or spread to others so as to cause unrest in the community and disturb the peace of religious life, then the state in order to protect the public interest can act according to applicable law. The interests of individuals and groups of people everywhere cannot defeat the interests of the wider community and people. Legal Action by the State against a religious belief or religious sect that is declared heretical is not in conflict with the law, the Constitution or Human Rights. The State has the right to act according to the applicable law.

5. The Concept of Divinity of God According to Legal Religion of Indonesia

In Indonesia itself, there are 6 religions that are administratively recognized in Indonesia, because they are the religions adopted by most Indonesians, namely: Islam, Catholicism, Protestantism, Hinduism, Buddhism and Confucianism, here is the concept of divinity according to these 6 religions.

a) Islam

Islam came with the teaching of Tawhid, which became a total and comprehensive teaching about God, which in Arabic is also called Allah SWT. Islam tries to display and illustrate to humans about the teachings of the entire Nature of God that allows humans to understand the existing language. Islam is the religion of servitude to Allah SWT, as the ultimate reality, the origin of all reality, and to whom all returns because Allah SWT is the original creator, governor, maintainer and end of the universe.

Muhammad Ibrahim Ismail in his book “Mujammal alfadz wa al-a’lam al-Quraniyyah” explains that there are several meanings of the word rabb (رب) among them rabb al-walad (ربّ الولد) that have meaning “nurturing children by feeding and caring for them”, another meaning is rabb asy-syai’ (رب الشيء) that have meaning “collect and own

it”, another meaning is rabb al-amr (رب الأمر) that have meaning “Fixed it”, Ar-rabb (الرب) is God and is one of the names of Allah whose plural form is arbab (ارباب). From the previous information, it can be concluded that the word rabb has a meaning related to nurturing and then develops into "owning, repairing and also educating" and God. The word rabb found in the Quran describes many of God's attributes that touch His creatures. He is rabb (رب) meaning He who educates and maintains. The education and maintenance in question include bestowing sustenance, bestowing mercy, forgiving sins, and at the same time giving punishment in order to maintain and educate. For example, in the Quran in Surah Al-Mu'minin 23:76 about how people who disobeyed and then were tortured because they did not obey Allah, then in Surah Ghafir 40:6 about the people of Noah who lied against the Messenger. However, on the contrary, those who believe, do righteous deeds, pray, and pay zakat, Allah promises rewards for their obedience to Him.

M. Quraish Shihab mentions that the word rabb is rooted in the word Tarbiyah, which means directing something step by step towards the perfection of its occurrence and function. Allah's means of education and care for mankind were prepared by Him long before mankind existed on this earth. There is not a single need for creatures to achieve their life goals that is not provided by Allah, because Allah is the Educator and Sustainer of all nature.

The word raab also has the meaning of control and force, but by mentioning His compassion and kindness, Allah wants people to combine two beliefs: belief in Allah's majesty and belief in His beauty.

The Quran's explanation of God to mankind through the Prophet Muhammad SAW begins with an introduction to His actions and attributes. This can be seen in the first series of revelations that were revealed, as seen in the beginning of surah al-Alaq which is the first revelation that was revealed.

Meaning: "Recite (mention the name of your Lord, the Creator). He has created man from a clot of blood. Read, and your Lord is the Most Gracious, who teaches man by the medium of the kalam. He teaches man what he does not know.

The verse shows that the Quran refers to the One True God with the word Rabbuka (God) your Sustainer (O Muhammad). This underlines the existence of God Almighty which can be proven through creation and actions.⁸¹ After the first verse was revealed, the following verses were revealed which directed humans to get to know God better with

several suggestions, namely paying attention to the order and thoroughness of this universe along with its phenomena, observing humans from birth until they reach perfection in the development of their souls and studying history with all its good and bad effects.

The concept about god itself has been mentioned in Al-Qur'an in surah Al- Ikhlas 1-3 as follow:

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

The meaning of this surah is : Say, "He is Allah (who is) One (1), Allah, The Eternal Refuge (2), He Neither Begets Nor is Born (3), Nor is there to Him Equivalent (4)

In Islam, it is clearly stated that there is only one God, Allah, who is neither born nor given birth, and there is not even one creature similar to him. Allah is only one, the god of the universe who created the universe and everything in it.

b) Christianity (Protestant and Catholic)

According to Deutronomy 6:4 : Hear, O Israel: The LORD our God, the LORD is one

The above passage is the Jewish confession of faith contained in the book of TANAKH (Torah, Nevi "im, Ketuvim) or what Christians call the Old Testament. Every time Jews pray, they always say this verse which relates to the recognition of the Oneness of God, even for Jews, this commandment which is often referred to as "shema" is the main law (Mitzvah Ha-Risonah) for Jews. Even Jesus Almasih in the Gospel explains that he quoted this verse and reaffirmed the verse that was deeply engraved in the hearts of the Jews.

In the Tanakh or Old Testament, the sin of associating partners with God by worshipping idols (Abodah Zarah) is a very grave sin, hence it is no wonder that when God gave the 10 commandments to Moses at Mount Sinai, the commandment of the oneness of God and the negation of any other gods besides God was paramount, not only Moses, even the Prophet affirmed that He is the only eternal God and there is no equal to Him.

In the New Testament, whose teachings are the continuity and fulfilment of the Old Testament, also emphasizes the Principle of the Oneness of God, just as the Messiah's teachings on the Oneness of God, the Apostle Paul also emphasized the oneness of God.

So from some of the verses that have been listed, it can be clearly seen that the Bible teaches firmly about the Oneness of God and in this case Christians are obliged to believe that God is One and the Christian creed of the Oneness of God has been taught from the Old Testament to the New Testament where the Messiah lived and was also passed on uninterruptedly to the apostles, disciples of the apostles, church fathers to the church today. And this principle of continuity of teaching was already recognized in the Jewish tradition recorded in, for example, Pirkei Avot and it was this tradition that Jesus Christ later continued.

After understanding about the Christian creed that God is One, there is nothing equal to Him, then what now is the understanding of the Trinity, does the meaning of the Trinity mean that Christians worship three Gods? Does the Trinity mean that Christians associate partners with God? How does the Trinity in the Christian faith relate to the Principle of the Oneness of God? After knowing about the Principle of the Oneness of God that is so emphasized in the Christian faith, it is also necessary to explain about the Trinity, which is also a Principle of the Christian faith. To understand this, it needs to be emphasized that the Trinity is different from Tritheism and has nothing to do with polytheism.

The Christian belief in the Trinity is built within the strict framework of Jewish monotheism in the Old Testament. Therefore, when we talk about the Trinity, we are not talking about the existence of God, because we know that God is one and only One, but we are talking about what the One God is. The word "Trinity" itself does not exist in the Bible. However, the doctrine of the trinity is not absent from the Bible; the church fathers' formulation of the triune God is a reflection of what the Bible has revealed about God. God reveals Himself in the Bible progressively and in some Jewish beliefs prior to the birth of Jesus, the Messiah would reveal the Person of God.

As emphasized earlier, the Trinity does not mean tritheism or polytheism and thus speaking of the Trinity means not speaking of a person outside of God, but rather speaking of the Person of God Himself. The One God, addressed as Father, in whom eternally dwells His Word and His Spirit/God's Life (John 15:26; 1 Corinthians 2:11). Thus, we are not talking about something outside God, because we know that from eternity God has always been together with His Word and His Spirit. In the Bible, a picture of the eternal relationship between God, His Word and His Spirit can be seen in the Creation

Story, where there is a relationship between God (Elohim), the Word of God (Amar Elohim) and the Spirit of God (Ruakh Elohim).

In the Christian Faith, God the Word, and God the Spirit are addressed and characterized as Father, Son and Holy Spirit. So, when we look at the relationship between the Father and the Son, it does not necessarily have a biological meaning that means God has a Son. In biblical language, the Son is a term for the Word who is one with God, who created all things, and the Word who became Man to reveal who God is and the Word who became Man is Jesus Almasih. As stated above, the belief in the One God is firmly maintained in Christian teachings, and the One God in the Christian concept is the Triune God, where God (Father) who has always been together with His Word (Son) and His Spirit (Holy Spirit) since eternity, and this teaching of the Trinity has been believed by the early generations of Christians, especially the generation of the Messiah's apostles, disciples of the Messiah's Apostles and disciples of the disciples of the Messiah's Apostles.

For example, Polycarp, a disciple of the Apostle John, a disciple of the Messiah when in the furnace on the eve of his martyrdom he uttered an expression of gratitude as well as a confession of faith "I praise your name, through our eternal High Priest, Jesus Christ, your beloved Son, through whom with you, O heavenly Father and with your Holy Spirit, be honor and glory from now on forever and ever", and the teaching of Polycarpus was also passed on to his disciple, Irenaeus, who in his work *Adversus Haeresis* (Against the Heretics) said "The Church, though scattered everywhere to the ends of the earth, has inherited from the apostles and disciples of the apostles this conviction, that there is but one God, the Father Almighty, Creator of the heavens and of the earth.

and the earth and the sea and all that is in them, and to Jesus Christ, the Son of God, who became a man for our salvation, and to the Holy Spirit" and had also said "God is not dependent on anything, but by his Word and Spirit God has made, organized and ruled all things, and willed all things into being. God creates by His Word".

c) Confucianism

According to Confucianism, life in this universe is inseparable from the concept of Yin and Yang, the Three Fundamentals of Reality, of which the main ones are Tian (天), the Almighty God, as the Creator of nature, and di (地) or the universe including the

earth in it as a form of His greatness and power, and Ren (人) or Humans as the noblest creatures among all His creations.

Tian (天), the Almighty God as the Creator of everything in this world, has properties that can be utilized by all human beings. This world has properties that can be known from the Yijing (易经), the Book of Changes and Genesis of the Universe with all its events. As written in the Yijing Scripture (易经) the properties of Tian (天) God Almighty, among others:

1. Yuan 元, which means Great, Glorious, Supreme, and Perfect, which makes the nature of CREATOR.
2. Heng 亨 which means all-pervading, all-embracing, all-encompassing, which makes the nature of GREATNESS.
3. Li 利 which means the Most Generous, the Most Compassionate, which makes the nature of GRACE.
4. Zhen 贞 which means the Most Righteous, the Eternal Law, the Wise, which makes the nature Eternal.

These four attributes of Tian 天 are what made Tian create the universe and everything in it, and His Sacred Law makes all events on this world. It is written in the Yijing Scripture (易经), Di (地) or the earth of this universe has the nature of responding and accepting and obediently following the Sacred Law of Tian (天). The earth supports all so that all living things grow and develop from Him.

According to Confucius religious beliefs, the four attributes of Tian can be felt in daily life, and are reflected in tian's revelation to prophet Fu Xi through eight diagrams. yuan means that Tian is all-great, all-glorious, all-supreme, and all-perfect, making it have the nature of a creator. This trait is reflected in his creation, the world and all that is in it. The nature of Heng, which means that Tian is all-penetrating, all-weaving, all-pervading god that makes it have the nature of Greatness, means that the god who knows all events, and makes every event a part of the process of life, all of which are covered with his greatness. The nature of Li means that Tian is the one who gives all blessings, the all-loving one who makes it have the nature of grace, this means that Tian as the creator blesses all humans with his holy law, making humans get Tian's gifts to be nurtured and run as well as possible. The nature of Zhen, which means that Tian is all-great, eternal

with his laws, all-wise which makes it have eternal nature, this means that Tian is always wise to cause humans to get what is produced from their actions, the results of what is done in accordance with their good deeds and eternal laws.

d) Hinduism

The Indonesian Hindu religion believes in Sang Hyang Widhi Wasa as an almighty god, there is not a single creature in this world that can match his power. Sang Hyang Widhi Wasa is the supreme god according to their beliefs, he is also the creator, supernatural and unthinkable (Acintya). He cannot be seen, cannot be touched by the mind and also the five senses. He is neither male nor female (Ardhanareswari). His existence can only be felt in the heart, his existence and omnipotence are unlimited. He also has other attributes including omnipresent, omnipotent, omniscient and omnipotent. The four powers are referred to as *cadu sakti*.

These four powers of Sang Hyang Widhi Wasa control the universe and its contents. There is no place that is not reached by Sang Hyang Widhi Wasa, there is not a single event that occurs on this earth without being known by Sang Hyang Widhi Wasa, all objects that live or die are the creation of the hyang widhi wasa, he is everywhere, omnipotent and the richest of all.

In Hinduism, there are several versions of the concept or stipulation of God's omnipotence. For example, Hindu Dharma cannot or is not allowed to call the system or concept of God with polytheism, but instead Monotheism as explained in the words of the Vedas which read: "Ekam Eva Adwityam Brahman" which means "Only one without two, namely Brahman Sang Hyang Widhi". Although God is only one, He can be manifested in various names according to His omnipotent nature which changes and becomes three persons (names) according to His deeds and nature in His form. He is Brahman, when He is the substance that makes and creates. He is Vishnu when He is the Guardian and Sustainer, He is Shiva when He is the Destroyer and Destroyer.

e) Buddhism

Buddha according to the belief of Buddhist followers in Indonesia is not a god, Buddha is a human being who has achieved perfect illumination, he is a great teacher, he is the teacher of gods and humans. Buddhists themselves believe in the existence of god, the almighty god, he is formless, does not have human nature, god is not greedy, does not hate and is never angry.

Evidence of the existence of God itself according to Buddhism is one of the creation of the universe and its contents, therefore if Buddhists believe in the existence of god it must be realized by doing good to fellow human beings doing puja bakti every day twice, this worship can be done in monasteries or in their respective homes. The Buddhist belief about God is that god is not born, intangible and not created, the Buddhist god is the one and absolute god. The existence of earthquakes, the change from day to night and all phenomena on earth are the will of God, the nature of God in Buddhist belief is the nature of love, compassion, sympathy and a balanced mind.

The following is a statement from the Buddha found in the Sutta Pitaka:” Know monks that there is something unborn, unincarnate, uncreated, absolute. O monks, if there were no unborn, unincarnate, uncreated, absolute, it would not be possible to be free from birth, existence, formation, arising from past causes. But Monks, since there is the unborn, the unincarnate, the uncreated, the absolute, it is possible to be free from birth, existence, formation, arising from past causes”. which is the concept of Supreme God in Buddhism. The Supreme God in Pali is Atthi Ajatam Abhutam Akatam Asamkhatam which means "one who is not born, not incarnated, not created and who is absolute.

6. Religion and Pancasila

In the life of society, nation and state, Indonesia with Pancasila has provided guidance on the relationship between religion and state explicitly and implicitly, Pancasila has indeed been designed by the Founding Fathers to accommodate all forms of problems and the survival of religions in Indonesia relating to nationality and statehood, both in the past or for current needs and also for the future.

We cannot simply turn a blind eye to the existence of small or large conflicts in the name of diversity or what we often encounter is conflict in the name of religion. Then, these conflicts lead to disintegration or division between individuals, or groups. From the conflict, it will create an atmosphere that is no longer harmonious. The people of Indonesia should be proud to live in Indonesia, which is pluralistic and relatively safe and peaceful. Because Indonesia has a fairly representative and very aspirational view of life, namely Pancasila as an ideological foundation with its slogan "Bhineka Tunggal Ika" and a strong foundation of the 45th Constitution. Why? Because every citizen is guaranteed the right to freedom in choosing their religion or belief as explained in Chapter 29 Verse

2 which reads "The state guarantees the independence of each citizen to embrace their respective religions and to worship according to their religions and beliefs".

The provisions listed in the 1945 Constitution of the Republic of Indonesia states stipulate that the Indonesian state is based on God Almighty. Whereas in the main joint of the Godhead is religion. Therefore, constitutionally, religion and faith are guaranteed by the state. In the relationship between religion and the state, people generally only see two alternatives, namely a state based on a particular religion, or a state that separates religion from the state, which is often called a secular state.

Indonesia has an alternative to this, the Pancasila State, a state that is neither based on one particular religion nor a theocracy. But it is also not a secular state in the sense of separating religion from the state. In Indonesia, it is not synonymous with a particular religion, but the state does not exclude religion from state affairs. The state is responsible for the existence of religion, religious life and religious harmony. The relationship between religion and the state in Indonesia can be seen from religious institutions, laws and regulations relating to religious life. The relationship between religion and the state in practice seems to depend on the spirit of state organizers. Because, the Indonesian state claims to be a state with the Almighty God.\

Belief in the Pancasila framework reflects the ethical commitment of the nation to organize public-political life based on moral values and noble character. In the elucidation of the 1945 Constitution, it is stated that one of the four pillars or four main ideas contained in the preamble of the 45 Constitution is that the state is based on God Almighty according to the basis of "fair and civilized humanity". Based on this premise, the Constitution must contain content that obliges the noble human culture and upholds the noble moral ideals of the people.

By tracing the values of divine morality as expressed in the first principle of Pancasila, the prophetic mission is immediately realized. in the first principle of Pancasila, the prophetic mission of civil religion, which embodies a just and civilized humanity, unity and wise consensus, and social justice that overcomes the tyranny of individuals or groups, immediately unfolds. The historical call for the revitalization of religion's positive role in nourishing political life has led to the counter-productive idea of radical liberalism that calls for the privatization of religion. This not only sometimes leaves public life morally-spiritually hollow, but also provides an opportunity for

revivalist elements to exalt religion in the public sphere in its violent expression. On the other hand, the call for religious fundamentalism that fights for the unification of religion and state is ahistorical. Not only can this lead to repression and discrimination, but it can also undermine the value and strength of multiculturalism.

D. CONCLUSION

Divinity in the perspective of Pancasila is a symbol that illustrates the ethical commitment of the nation to conduct political life based on morality and ethics. Its implementation in government is as the basis for the formation of laws and regulations must involve the element of divinity in it. One God means the equality of all religions, Indonesia is not dictated or dominated by one religion.

Religions in Indonesia have the freedom to practice their beliefs, every Indonesian citizen also has the right to the religion they will embrace. Policies related to religion are only limited to maintaining harmony between religious communities. The state's duty in guaranteeing and protecting religious adherents from disputes either because of differences in interpretation or other disputes.

In Indonesia, there are six religions that are embraced by the majority of Indonesian people, all of which have the concept of almighty divinity without any coercion by the state. Islam, Catholicism and Protestantism with its Allah, Hinduism with its Sang Hyang Widhi Wasa, Confucianism with its Tian, and Buddhism with its Shiddarta Gautama's statement about the existence of an almighty God.

The presence of the government in the regulation of religious life is limited to matters concerning religious social relations, and not the issue of religious belief itself. if there is no regulation of religious social relations, conflict will threaten the unity of the nation. If later on the implementation there are things that are felt to limit freedom of religion or even violate human rights, then the government is also open to request a legal fatwa to the Supreme Court.

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