



Religious Moderation in Islamic Groups in the History of the Basic Consensus of the Indonesian State

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ABSTRACT

This study intends to identify the manifestations of religious moderation by Islamic groups in the history of the consensus of the basic formulation of the Indonesian state. This qualitative research uses a normative-historical approach. Various scientific literature on ideological struggles between Islamic and nationalist groups in the history of the basic formulation of the Indonesian state became the source of this research data. Data collection through documentation techniques. Four indicators of religious moderation (national commitment, tolerance, non-violence, and accommodating to local culture) formulated by the Ministry of Religious Affairs of the Republic of Indonesia are used as theories for the analysis of the subject matter of this study. The results showed that there are various indicators of religious moderation by Islamic groups in the history of acceptance of the basic consensus of the Indonesian state. First, indicators of tolerance and anti-radicalism in respecting and accepting the abolition of the 7 Words in the Jakarta Charter. Second, the indicator of national commitment in maintaining the integration of the nation and state. Third, indicators of accommodative indicators of local wisdom in upholding a culture of deliberation related to the plurality of socio-political life. The theoretical implications of this study show that it takes a paradigm and religious attitude of individual (group) Muslims that is inclusive, tolerant, symbiotic in the life of a multicultural society. The limitations of the research have not examined the pattern of understanding or religious attitudes of Islamic groups that do not want the consensus of Pancasila and the 1945 Constitution in the history of the basic formulation of the Indonesian state. This is urgent to be studied further.

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1. Introduction

Although the Ministry of Religious Affairs of the Republic of Indonesia in 2019 has instructed the importance of realizing various indicators of religious moderation life in

Indonesia.¹ However, the phenomenon of socio-religious attitudes that are counter-productive to the manifestation of religious moderation in Indonesia is still widely found. For example, socio-political discourses and movements that tend to want to replace Pancasila with Islamic ideology in Indonesia, which in fact is a democratic country.² To solve this problem, a paradigmatic awareness is needed for Muslims that Pancasila contains universal values that are parallel to Islamic teachings.³ This is because the existence of Pancasila is actually a form of basic state inclusionism that can harmonize the diversity of Indonesian society.⁴ Especially in the midst of the plurality of Indonesian society that exists.⁵ There is no exception to the aspect of diversity of religious people that exists.⁶ Such consideration is not an exaggeration, because Pancasila is seen as the crystallization of the trilogy of ideologies of the Indonesian nation itself, namely religious, nationalist, and socialist ideologies.⁷ In this context, the understanding and attitude of moderate Muslims in the midst of plurality is something that should not be overlooked.⁸

Responding to the above problems, the awareness to re-understand the history of the consensus of the basic formulation of the Indonesian state is something that should not be overlooked. History records that in the pre-independence period of Indonesia there was an ideological struggle between two major groups about the basic formulation of the state. Islamic groups want Islamic ideology to be the basis of the state. Meanwhile, nationalist

¹ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 1 (Jakarta: Kementerian Agama RI, 2019), 42–43.

² Athoillah Islamy, “Moderasi Beragama Dalam Ideologi Pancasila,” *POROS ONIM: Jurnal Sosial Keagamaan* 3, no. 1 (2022): 19.

³ Basri Basri, Yulia Kurniaty, and Johny Krisnan, “Trancendental Values In Pancasila As The Personality Of The Indonesian Nation (Perspective From A Muslim),” *Journal of Transcendental Law* 3, no. 2 (2022): 82.

⁴ Jamhari Jamhari and Testriono Testriono, “The Roots of Indonesia’s Resilience Against Violent Extremism,” *Studia Islamika* 28, no. 3 (2021): 518.

⁵ Athoillah Islamy, “Pendidikan Islam Multikultural Dalam Indikator Moderasi Beragama Di Indonesia,” *Jurnal Analisa Pemikiran Insan Cendikia (Jurnal APIC)* 5, no. 1 (2022): 51.

⁶ Amirullah, Eko Siswanto, and Athoillah Islamy, “Pancasila Dan Kerukunan Hidup Antar Umat Beragama : Manifestasi Nilai-Nilai Pancasila Dalam Peran Forum Kerukunan Antar Umat Beragama Kota,” *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 7, no. 1 (n.d.): 200.

⁷ Yudi Latif, “The Religiosity, Nationality, and Sociality of Pancasila: Toward Pancasila through Soekarno’s Way,” *Studia Islamika* 25, no. 2 (2018): 208.

⁸ Donny Khoirul Azis et al., “Pancasila Educational Values in Indicators Religious Moderation in Indonesia,” *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 7, no. 2 (2021): 229.

groups expect the ideology of nationalism to be free from any religion, including Islam.⁹ Although in the end, a consensus was reached by both parties to be able to accept Pancasila as the basis of the Republic of Indonesia. They have sacrificed and wisely sought common ground for a mutually agreed ideology.¹⁰ Because, various Islamic social values that can be objectified in the life of people who have a plurality of social and religious backgrounds.¹¹

The occurrence of consensus between Islamic groups and nationalist groups in the history of the basic consensus of the Indonesian state is interesting to study in more depth, especially in the perspective of religious moderation. Because, the consensus is certainly formed by moderate religious understandings and attitudes. Especially after the proclamation of Indonesian independence, symbols of religious identity were often exploited as a succession tool of pragmatic political interests among Muslims themselves.¹²

This research has an orientation to identify the manifestations of religious moderation by Islamic groups in the history of the consensus of the basic formulation of the Indonesian state. The author is aware that there are various previous studies that have correlations with the discussion of the subject matter of this study, among others. Research by Anjar Nugroho explains that tensions between Islamic groups and secular nationalists in the run-up to independence were due to the inability of the national political elite at the time to reconcile ideological differences between the two groups.¹³ Then Imam Amrusi Jailani's research said that the consensus of Pancasila as the basis of the state cannot be separated from the great soul of the Islamic group for the benefit and unity of the Indonesian nation.¹⁴ Parallel to Jailani, Ilyas' research states that Islamic groups and

⁹ Anjar Nugroho, "Wacana Islam Dan Negara Era Pra-Kemerdekaan: Pergulatan Ideologis Kelompok Islam Dan Nasionalis Sekuler," *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 9, no. 2 (2013): 129–30.

¹⁰ Mohamad Fauzi, "ISLAMIC VIS A VIS PANCASILA," *Journal Multicultural of Islamic Education* 1, no. 1 (2017): 41.

¹¹ Husaini Husaini and Athoillah Islamy, "Harmonization of Religion and State: Mainstreaming the Values of Religious Moderation in Indonesian Da'wah Orientation," *Al-Adalah: Jurnal Hukum Dan Politik Islam* 7, no. 1 (2022): 53.

¹² Nasrun Harahap and Imam Ghozali, "The Caliphate Materials of Fiqh Lesson at The Publisher of PT Karya Toha Putra Semarang," *Al Qalam* 39, no. 1 (2022): 93.

¹³ Nugroho, "Wacana Islam Dan Negara Era Pra-Kemerdekaan," 129.

¹⁴ Imam Amrusi Jailani, "Pergolakan Politik Antara Tokoh Muslim Dan Nasionalis Pada Saat Penentuan Dasar Negara Republik Indonesia," *KARSA: Journal of Social and Islamic Culture* 22, no. 2 (2014): 245.

nationalist groups have contributed their thoughts in the history of the consequent formulation of the basic Indonesian state.¹⁵ Furthermore, the research of Didik Hariyanto and Athoillah Islamy concluded that the pattern of social interaction applied by Islamic groups to nationalist groups in the history of the consensus of the basic formulation of the Indonesian state in the form of associative interactions.¹⁶ This conclusion is corroborated by Mara Ongku Hsb's research which mentions the figure of Wahid Hasyim as a representative of the Islamic group is very inclusive of nationalist groups in seeking a convention on the basis of the Indonesian state.¹⁷

Referring to the variety of previous research above, no research has been found that examines aspects of the realization of religious moderation of Islamic groups in the history of the basic consensus of the state. This is the distinguishment as well as the novelty of this research. This research is urgently carried out. Because the results of this study, theoretically it is hoped that it can fill the discourse space for the study of religious moderation in Indonesia, which has been more dominant in photographing the exploration of religious moderation after the reform era. There are still relatively few studies that capture religious moderation in Indonesia's pre-independence period. Meanwhile, praxis the results of this research are expected to contribute greatly in resuscitating as well as providing an overview of the historical roots of religious moderation that have been exemplified by the founder of the Indonesian nation. Especially in relation to the multicurricular ideological consensus of social and state life.

2. Legal Material and Methods

This research can be categorized as a type of qualitative research in the form of a literature study. This research approach uses a normative-historical approach. The existence of indicators of religious moderation conceptualized by the Ministry of Religious Affairs of the Republic of Indonesia is used as a theory to analyze the main objects of

¹⁵ Ilyas Ilyas, "Islam dan Kebangsaan: Pergumulan dalam BPUPKI, PPKI, dan Piagam Jakarta," *Buletin Al-Turas* 26, no. 1 (February 10, 2020): 20.

¹⁶ Didik Hariyanto, and Athoillah Islamy, "Pola Interaksi Sosial Kelompok Islam dalam Sejarah Konsensus Dasar Negara Indonesia, *At-Tafkir : Jurnal Pendidikan, Hukum dan Sosial Keagamaan*.15, no.2 (2022):202.

¹⁷ Mara Ongku Hsb, "WaHid Hasyim dan Toleransi Beragama dalam Piagam Jakarta 22 Juni 1945," *RUSYDIAH: Jurnal Pemikiran Islam* 2, no.2(2021): 136

retaliation. The primary data of this study are, among others, *Lahirnya Undang-Undang Dasar* by A.B Kusuma (2009), *Nasionalisme dan Revolusi Indonesia* by George McTurnan Kahin (2014), *Negara Paripurna: Historitas, Rasionalitas, dan Aktualitas Pancasila* by Yudi Latif (2011). The secondary data used in this study, namely various scientific literature that correlates with the subject matter. Meanwhile, the data collection process uses documentation techniques. The data analysis process uses data reduction, presentation, and verification techniques.

3. Result and Discussion

A. Indicators of Religious Moderation in Indonesia

The term religious moderation in Indonesia is interpreted as a paradigmatic model and social attitudes of individual (group) diversity which refers to religious practices that are not extreme left or right. This is because this principle is the key to efforts to build a civilization of life between religious people in Indonesia that is harmonious.¹⁸ To realize the formation of moderate religious understanding and attitudes, a collective role is needed which is taken by all Indonesian people through various ways in realizing various values of moderate religious teachings.¹⁹ In this context, the Ministry of Religious Affairs of the Republic of Indonesia formulated 4 indicators of religious moderation in state life in Indonesia. Further explanation, as follows:

First, the commitment of nationality. The existence of the first indicator can be an approach to identify the understanding and religious attitudes of individuals (groups) of religious people in Indonesia regarding their loyalty and compliance with the state constitution. In addition, this first indicator can also be used to see whether the individual (group) is carrying out their religious teachings moderately in social and state life in Indonesia. **Second**, tolerance. The existence of this second indicator can be an approach to identify the understanding and religious attitudes of individuals (groups) of religious people in Indonesia related to awareness to respect and respect the plurality of social and national life. On this basis, the embodiment of understanding and tolerance among religious people in Indonesia will be able to emphasize mutual respect, and respect

¹⁸ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 13–18.

¹⁹ Made Saihu and Athoillah Islamy, “Mainstreaming Religious Moderation in Male Tradition of the Balinese Muslim Community,” *Walisongo: Jurnal Penelitian Sosial Keagamaan* 30, no. 1 (2022): 26.

between religious and intra-religious people, both in social and political issues. Not stopping here, the manifestation of understanding and tolerance can open a space for dialogue, and cooperation between religious people in solving common problems. Meanwhile, the manifestation of understanding and tolerance in the context of intra-religious relations is expected to form a wise attitude in responding to various religious traditions or patterns that are considered different from the patterns and majority streams of a particular religion. **Third**, anti-radicalism. The existence of this third indicator can be an approach to identify the understanding and religious attitudes of individuals (groups) of religious people in Indonesia regarding the absence of a tendency to change the social and political system through the path of violence in the name of religion. This is because radicalism and terrorism in Indonesia are synonymous with various forms of action that take refuge behind the doctrine of religious teachings. In this context, it is important to realize and understand that the phenomenon of radicalism and terrorism triggered by the doctrine of religious teachings can occur in adherents of any religion (belief). In other words, it doesn't just happen to adherents of certain religions. **Fourth**, be accommodating to local culture. The existence of this fourth indicator can be an approach to identify the understanding and attitude of the diversity of individuals (groups) of religious people in Indonesia when faced with the plurality of local traditions in Indonesia. In this context, whether they can be moderate by being wise or vice versa, namely intolerant or hostile to local culture in Indonesia. Therefore, the purpose of understanding and accommodating attitudes towards local traditions that are part of the indikator of religious moderation here, namely is expected to form an inclusive and tolerant understanding and attitude of individual (group) diversity towards various practices of local cultural traditions. With a note, as long as it does not contradict the various teachings of their respective religions.²⁰

B. Manifestation of Religious Moderation by Islamic Groups in the History of the Basic Formulation of the Indonesian State

Indonesia is one of the countries that has a uniqueness in terms of its government political system. This can be seen from the basis of the country he chose. Although its citizens are dominated by the Islamic community, the basis of the country is not an Islamic

²⁰ Tim Penyusun Kementerian Agama RI, *Moderasi Beragama*, 42–47.

ideology, nor is it a secular ideology.²¹ Meski Pancasila as the state ideology has been agreed upon by the founders of the Indonesian nation, but the agreement actually reaped pros and cons among Indonesian Muslims themselves.²² This is why it is a big challenge in realizing a life of harmony in the midst of a multicultural Indonesian society. One of the crucial problems to make this happen is the ongoing conflict between the conservative (Islamic) religious movement and the nationalist secular movement that has occurred throughout Indonesia's history.²³ For example, the discourse and movement for the formalization of Islamic sharia by Muslim groups in Indonesia has had its roots in the struggle since pre-independence which continued after independence.²⁴

Based on the author's analysis of the existing primary data, it shows that there are various manifestations of moderation by Islamic groups in the history of the basic consensus of the Indonesian state, among others, as follows. First, indicators of tolerance and anti-radicalism in respecting and accepting the abolition of the "Seven Words" of the Jakarta Charter and the Islamic clause in the Basic Law. Second, the indicator of national commitment in maintaining the integration of the nation and the state. Third, indicators of accommodative indicators of local wisdom in upholding a culture of deliberation related to the plurality of socio-political life. Further explanation, as follows.

a) Indicators of Tolerance and Anti-Radicalism in Respecting and Accepting the Abolition of the 7 Words of the Jakarta Charter

The embodiment of moderate religious understanding and social attitudes by Islamic groups in the history of acceptance of the basic consensus of the Indonesian state, among others, can be seen in the form of compromise carried out in the session of the Committee of Nine to discuss the basic state draft. At the hearing, Islamist groups reduced their demands, which they initially hoped for Islam to be the basis of the state. Likewise,

²¹ Syaifudin Zuhri, "Regimented Islamophobia: Islam, State, and Governmentality in Indonesia," *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 2 (2021): 387.

²² Ihsan, and Ahmad Fatah, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java," *Qudus International Journal of Islamic Studies (QIJIS)* 9, no. 1 (2021): 246.

²³ Peter Suwarno, "Conservative Islamic Factions vs. Secular Nationalists: Toward a Civil Contestation in Democratic Indonesia," *Indonesian Journal of Social Sciences* 13, no. 2 (2021): 62.

²⁴ Athoillah Islamy, "Pemikiran Hukum Islam Nurcholish Madjid" (Disertasi, Semarang, Pascasarjana Universitas Islam Negeri Walisongo, 2021), 176.

nationalist groups also reduced their demands from the beginning that nationalist groups wanted the basis of the state to be neutral towards religion. The result of the compromise, namely the emergence of the abolition of the first precept in the foundation of the state, from the beginning which read "*Godhead, with the obligation to carry out Islamic Sharia for its Adherents*" was replaced with "*Almighty Godhead*". Each side feels represented by its demands. According to Wahid Hashim, the word Almighty Godhead is in accordance with Islamic tawhid and therefore this change will satisfy the Islamic community. For only the teachings of Islam recognize the One True Godhead.²⁵ In addition, Ki Bagus Hadikusumo when asked about the meaning of the One True Godhead, then firmly replied "tawhid". Likewise with Teuku Mohammad Hasan.²⁶ This is a serious consideration for Islamic groups in accepting compromise. Because tawhid is the core of Islam, so even if the seven words behind the sentence Divinity are changed to "Almighty Godhead", it is certain that it is in accordance with the teachings of Islam.

The acceptance and respect of Islamic groups for the abolition of the seven words in the Jakarta Charter can be said to be an indicator of the manifestation of moderate religious understanding and social attitudes in the form of tolerance and anti-radicalism towards differences of views and ideologies in Indonesian life. The manifestation of tolerance and anti-radicalism made the Islamic group at that time not cause a clash of conflicts, let alone use the legitimacy of Islamic teachings in rejecting or attacking the ideological differences of different nationalist groups. The Islamic group's acceptance of the abolition of the seven words in the Jakarta Charter, namely the abolition of the first precept in the basis of the state, from the beginning reads "*The Godhead, with the obligation to carry out Islamic Sharia for its Adherents*" replaced with "*Almighty Godhead*" shows that they can emphasize mutual respect, and respect between religious and intra-religious people, both in social and political issues. In fact, they want to open a space for dialogue, and cooperation between religious people in solving socio-political problems together, both with nationalist groups that are Muslim and non-Islamic. Considering that nationalist groups at the time were also many among Muslims.

²⁵ Deliar Noer, *Partai Islam Di Pentas Nasional: Kisah Dan Analisis Perkembangan Politik Indonesia 1945-1965* (Penerbit Mizan, 2000), 42–43.

²⁶ Saleh Umar Bajasut, *Alam Pikiran Dan Jejak Perjuangan Prawoto Mangkusasmito: Ketua Umum (Terakhir) Partai Masyumi* (Jakarta: YAPI, 2014), 401.

b) Indicators of National Commitment in Maintaining the Integration of Nation and State

The threat from the representative of Eastern Indonesia who wants to secede from the Republic of Indonesia if the seven words in the basis of the state and the Islamic clause in the Constitution are passed become the basis for the great consideration of Islamic groups in accepting the basic consensus of the Indonesian state. The threat from the representative of Eastern Indonesia became a fundamental consideration for Islamic groups in accepting Pancasila as the state ideology. At that time, the Islamic group also realized that the struggle of Muslims for many years to unite the Dutch East Indies as an independent state, but when it reached the gate of independence there was a threat of national division.²⁷

In addition to the consideration of the disintegration of the nation before independence, consideration of the condition of the social and political situation at that time was also a big consideration for Islamic groups in accepting the basic consensus of the state. This was because, at that time, Japan did not officially support the Proclamation of Indonesian Independence. Japan's position at the time, namely to maintain the status quo, until the allies came to take over.²⁸ Because of these conditions, at that time, Indonesia experienced a power vacuum, so that both Islamic groups and nationalist groups realized the consequences that must be faced when deciding to liberate the Indonesian nation. The socio-political dynamics as above are a big consideration for Islamic groups in accepting compromises. This is because Islamist groups certainly do not want to add to the murky atmosphere. Islamist groups also do not want to discourage and encourage the Indonesian people who are ready to fight against all existing obstacles to defend Indonesia because their leaders are in conflict in formulating the basis of the state. This is evidenced by the melting heart of representatives of Islamic groups accepting compromises aimed at eliminating words that had been fought so hard during the time of the basic formulation of the state and the Basic Law. In this regard, Yudi Latif also explained that along with the awareness of the existence of a common threat from outside and the openness of

²⁷ Saifuddin Anshari, *Piagam Jakarta, 22 Juni 1945: Sebuah Konsensus Nasional Tentang Dasar Negara Republik Indonesia (1945-1959)* (Gema Insani, 1997), 54-55.

²⁸ George McTurnan Kahin, *Nasionalisme & Revolusi Indonesia* (Jakarta: Komunitas Bambu, 2013), 200.

opportunities for Islamic leaders to occupy important roles in power, the obsession of identity politics decreases.²⁹

The consideration of avoiding the disintegration of the nation and taking advantage of the right socio-political momentum to immediately go to independence can be said to be a form of understanding and moderate social attitudes of religion for Islamic groups in the form of a commitment to nationality. The existence of indicators of the nation's commitment shows that the Islamic group at that time had a strong loyalty to efforts to maintain the unity and unity of the nation and state. In addition, the predictor of religious moderation in the form of national commitment by Islamic groups in accepting the basic consensus of the state also shows that they can carry out Islamic socio-political values moderately in social and state life in a multicultural Indonesia.

c) Accommodative Indicators of Local Wisdom in Upholding a Culture of Deliberation Related to Socio-Political Issues

The existence of a promise from nationalist groups that after independence a special meeting will be held to discuss the basis of the Indonesian state as stated by the President (Soekarno).³⁰ This can also be seen from Soekarno's statement saying gentlemen certainly understand that this is just a temporary Constitution. The Constitution of lightning, that perhaps it may be said to be *revolutivegrondwet*.³¹ Later we will make a more perfect and complete Basic Law. Please remember absolutely so that we can today be finished with this Constitution.³² In addition to the above considerations, the existence of a general election that will be held 6 months after Indonesia's independence has many meanings for Islamic groups. This is because the General Election will have an impact on the realization of a legitimate government. At the time, Islamist groups had confidence that they would be the winner in the General Election. If there is an Islamic group's victory, then they hope

²⁹ Lat Yudi Latif, *Negara Paripurna: Historitas, Rasionalitas, Dan Aktualisasi* (Jakarta: PT. Gramedia, 2011), 85.

³⁰ Ananda B. Kusuma, *Lahirnya Undang-Undang Dasar 1945: Memuat Salinan Dokumen Otentik Badan Oentok Menyelidiki Oesaha2 Persiapan Kemerdekaan* (Jakarta: Badan Penerbit, Fakultas Hukum, Universitas Indonesia, 2009), 161.

³¹ Bajasut, *Alam Pikiran Dan Jejak Perjuangan Prawoto Mangkusasmito*, 393.

³² Anshari, *Piagam Jakarta, 22 Juni 1945*, 66.

that a new Islamic constitution will be drafted. the special meeting discussed the basis of the Indonesian state.

The existence of a special meeting plan to discuss the Constitution became the basis for consideration in accepting compromises for Islamic groups. In terms of the Islamic group's belief in Sukarno, Prawoto Mangkusasmito described as follows, "These thoughts were the thoughts of an Ir. Sukarno at that time was a great, authoritative and beloved national leader, which was held as a national promise by the Islamic faction. This can appease and spread their feelings after the Proclamation. On that basis, attention can be focused entirely on the struggle against the Dutch, both physically, and diplomatically."³³

Consideration will be held in a meeting to discuss the basis of the state and the holding of post-independence general elections for Islamic groups, so that they accept the basic consensus of the state showing the manifestation of moderate religious understanding and attitudes in the form of upholding the musyawarah culture that has become the local wisdom of the Indonesian people in general. Because the Unitary State of the Republic of Indonesia is actually a Nationality State whose nation exists first and then forms its state. The process of civilization of the Indonesian nation in leading to the formation of a state order has established principles as well as a culture of deliberation, consensus, representation as the basis for the implementation of national and state life. Such a statement is not an exaggeration, because the implementation of deliberations has become a cultural characteristic of indigenous Indonesian life that has existed for generations.³⁴ It is through the manifestation of a culture of deliberation by Islamic groups in determining the basic consensus of the country that it can realize socio-political stability from the entanglement of coercion of views or ideologies and physical clashes in the midst of differences in views and ideologies that exist.³⁵

4. Conclusion

Referring to the discussion of the main research point, it can be concluded that there are various indicators of religious moderation by Islamic groups in the history of

³³ Bajasut, *Alam Pikiran Dan Jejak Perjuangan Prawoto Mangkusasmito*, 407.

³⁴ Muhammad Hanafi, "Kedudukan Musyawarah Dan Demokrasi Di Indonesia," *Jurnal Cita Hukum* 1, no. 2 (2013): 228.

³⁵ Zahro Ulfaturrohmatiririn et al., "Managing Plurality To Boost Harmony Among Religious Adherents In Indonesia," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 21, no. 2 (n.d.): 137.

acceptance of the basic consensus of the Indonesian state. First, indicators of tolerance and anti-radicalism in respecting and accepting the abolition of the 7 Words in the Jakarta Charter. Second, the indicator of national commitment in maintaining the integration of the nation and state. Third, accommodating indicators of local wisdom in upholding a culture of deliberation related to the plurality of socio-political life. With the discovery of these four indicators of religious moderation, it confirms that the manifestation of religious moderation for Muslims in Indonesia in response to the universal ideology of the state can be found its historical roots in the pre-independence period. The theoretical implications of this research show that it takes a paradigm and religious attitude of individual (group) Muslims that is inclusive, tolerant, symbiotic in the life of a multicultural society. The limitations of this research has not examined the pattern of understanding or religious attitudes in some Islamic groups that do not want the Pancasila consensus as the basis of the state. This is urgent to be studied further. Because, their religious socio-political discourses and movements have historical roots in their struggle since pre-independence and continued thereafter today.

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