

Sufism Values in Pancasila as the Nation's Ideology

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Abstract. Indonesia was born on August 17, 1945, at the same time as the emergence of the term Pancasila which is composed of existing cultural values, personality, statehood, and societal norms so that it becomes the Ideology of the Nation. The ideology is actual, dynamic, and open so that it allows for new innovative thoughts, one of which is the teachings of Sufism which are used as a shield to answer the current moral decline. So the purpose of this study is to describe the values of Sufism in Pancasila as the National Ideology. The method used is descriptive qualitative with a literature study approach, collecting data using documentation techniques and careful observation of each data. Then analyzed the relevant contents and finally concluded. The results of the study show that the values of Sufism in Pancasila as the National Ideology include Takhalli which is manifested in the first precept as a form of conformity of human nature to be empty of disgraceful attitudes that do not exist in God by drawing closer to him. Then Tahalli which is manifested in the second, third, and fourth precepts as a form of human self-decoration through a just, civilized attitude, united with a spirit of cooperation and wise deliberation. And finally is Tajalli which is manifested in the fifth precept as a form of application of the divine nature in humans daily so that all-around justice is felt.

Keywords: National Ideology, Pancasila, Sufism Values

1 Introduction

Indonesia was born on August 17, 1945, to coincide with Friday, the 10th of Ramadan 1364 H. This day was also an extraordinary gift for the Indonesian people because it coincided with the emergence of the proclamation of independence which was read by Soekarno and Mohammad Hatta in Jakarta. The proclamation contains many things, one of the most important of which is the joint commitment to build a sovereign, just, and prosperous country as well as being the main reference in ideology by all elements of society which is contained in the term Pancasila[1].

Apart from being the nation's ideology, Pancasila is also the basis of the state which pioneered the nation's view of life so it was inaugurated by the Preparatory Committee for Indonesian Independence (PPKI) on behalf of all Indonesian people[2]. Meanwhile, Notonagoro argues that the word Pancasila is a term based on spirituality and philosophy in which every citizen is obliged to explore, study, develop, and live up to the values contained in it so that he is accustomed to living in a society, nation, and state[3].

The values contained in the Pancasila precepts are lifted from the culture of the Indonesian people themselves in the form of personality, statehood, and society so that they become great works for them. Even so, the history of Pancasila has a long story because it was once a political tool for New Order power and was interpreted in a perfunctory and authoritarian way so that it could rule for approximately 30 years[4]. This shows that the meaning of Pancasila should be to respect diversity, not to be uniform because the problems and challenges that will be faced by the Indonesian nation in the future are increasingly complex so Pancasila is required to always follow the realities and developments of the times[5].

Pancasila is not a rigid ideology, it is very open, dynamic, and actual as an ideology so that it will be neutral and will always live at all times because it allows for innovative new thoughts but without changing the precepts contained therein[6]. However, in the current era, the values of Pancasila are increasingly being eroded by the flow of globalization so that the values of togetherness, a sense of caring, and high socialism are gradually disappearing, such as the loss of the attitude of community service, cooperation, thanks, please and also apologies that should be the character of the nation but changed to liberal individualistic[7].

Meanwhile, the moral and moral decline is a characteristic of this modern era, starting from the development of corruption, collusion, and nepotism without thinking about the welfare of the Indonesian people to various criminal cases that have been reported in the media such as murder, rape, free sex, robbery, drugs, drinking. -

Alcohol and other things are proof that the current generation does not live up to Pancasila values in the context of nation and state[8]. Meanwhile, if such issues are drawn into a religious view, then it is caused by thinness and a lack of appreciation of one's faith. And in the Islamic religion, this is included in the category of spiritual teachings which are often called tasawuf because it emphasizes the importance of a person knowing his God so that all his behavior can be controlled.

From the description above it can be said that Sufism and Pancasila both aim to uphold morals which in the context of statehood and nationality use the national ideology namely Pancasila, while in the religious context use Sufism. Therefore the author is interested in discussing the values of Sufism in Pancasila as the national ideology.

2 Methodology

The method used in this study is qualitative which means exploring, and understanding a process, event, or phenomenon that is central either in the form of attitudes, religions, perceptions, beliefs, and also thoughts with a literature study approach[9]. The data collection uses documentation techniques from primary and secondary sources. Documentation itself is a technique for collecting data sources, both written and non-written, starting from films, drawings, works monumental and others which can be used to complement and provide additional information in the research process. then carefully observes the existing data where the primary data is the values of Sufism and Pancasila. While the secondary data is supporting, reinforcing and explanatory data starting from books, journals, websites, articles, and other things that can be analyzed for their contents regarding relevant matters so that a valid and accountable conclusion can be drawn.

3 Research Result

3.1 The meaning of Sufism

Sufi linguistically comes from the word suffah which means the overhang of the Prophet's mosque because it is based on the simplicity of the emigrants who live together in the Prophet's mosque so that they become aliyah and role models for the Sufis in drawing closer to Allah SWT[10]. Then some say it comes from the word şaf which means the front row because it is based on the Muslims who are in the first row when defending Islam and praying due to the tendency of a big heart towards reward from Allah SWT with a clean heart[11].

Meanwhile, some argue that tasawuf comes from the word safa which means clean because Sufis always try to draw closer to Allah both physically and mentally so that their hearts are always clear and clean so that they avoid immorality and sinful acts that cause Allah's wrath[12]. and finally comes from the word şuf which means wool because of the habit of the ancients when approaching Allah using a woolen cloth made of sheep's wool as a form of simplicity and leaving their luxurious clothes as a symbol of the humiliation of worldly goods[13].

Meanwhile, in terms of tasawuf, it is interpreted as the inner experience of the Sufis where feeling dominates rather than ratio in dealing with God[14]. Then the person's soul will come out of the despicable qualities caused by lust through riyadhoh and mujahadah towards praiseworthy qualities such as generosity, generosity, and others. Because every time a person's morals increase, his value and holiness will also increase he will always feel watched and seen by God in any circumstance and anywhere.

3.2 Sufism values

Sufism is a reflection of the three basic teachings of Islam which are arranged in the form of an inseparable unity, starting from faith, Islam to Ihsan. So Sufism teaches people how the essence of worshiping Allah consciously results in various commendable values or commonly referred to as good morals because they feel they are always being watched[15]. The values of the teachings of Sufism include:

1. Values commendable to God, namely morality towards God, which consists of al-hub/love, al-raja/hope, al-syukr/grateful, qana'ah/feeling enough, and repentance/begging God for forgiveness [16]. As for AbuddinNata, he said that the measure of morality towards Allah is to acknowledge that He is the only God who controls the universe so humans must always put their trust in Him. These moral values are often carried out by Sufis intensely to foster a closer relationship with Allah SWT, as the creator, ruler, and determinant of everything, so that God's presence will always be felt by his creatures in the form of supervision of all human actions and behavior.

2. Values are commendable to others, namely morals towards humans. Like the morals of the Prophet, namely by loving him and following his sunnah. Then morals to parents that is by loving them more than love to relatives. Then there are also morals towards oneself such as being humble, honest, sincere, covering one's genitals, not getting angry easily, maintaining one's chastity, to be fair. Furthermore, morals to relatives, namely love, affection, and maintaining friendly relations. Then morals to neighbors, namely by visiting, respecting, giving, and helping each other. And finally is morality towards society, namely by deliberating, fulfilling the mandate, respecting, keeping promises, and obeying all norms, values, and decisions that apply in society for the common interest rather than self/personal interests [17].
3. A commendable value for the environment, namely morals towards the universe, namely by doing good to plants, animals, and inanimate objects so that the environment remains sustainable, maintained, and not damaged so that it can continue to provide benefits for human life. Humans have the duty as Khalifah by Allah to manage nature and maintain harmony with the natural surroundings because if one part is damaged and extinct, it will undoubtedly hurt other creatures [18].

Meanwhile, Sufism, when viewed based on objects and targets, is divided into three, namely akhlaqi tasawuf which is more ethical/moral and morally oriented, then amali tasawuf which is more inclined in the existence and intensity of worship to obtain a high spiritual appreciation, and finally is philosophical tasawuf which more inclined to mystical and metaphysical meanings[10]. Sufism of morality itself prefers to discuss strict mentality and behavior to achieve perfection and purity of the soul by controlling lust, greed, and greed for worldly things. So to control this requires hard and heavy training to uncover the barrier between God and humans and in Sufism, it is commonly known as takhalli, taḥalli, and tajalli[11].

1. *Takhalli* interpreted as cleansing oneself and one's soul from various disgraceful traits, diseases, and dirty things that are destructive. Like grumpy, greedy, arrogant, miserly, suspicious, show off, shirk, liar, envy to the point. This takhalli nature can be achieved with awareness to avoid and distance oneself from various kinds of disobedience, especially those that cause awakening and inclination to lust [15].
2. *Taḥalli* is interpreted by decorating and getting used to attitudes, traits, and actions both physically and mentally. So in the context of birth such as pilgrimage, zakat, alms, prayer, fasting, and other things. The good qualities in the inner context include sincerity, wara', maḥabbah, faith, affirming Allah, good prejudice, humility, patience, trust, asceticism, riḍā, qanā'ah, gratitude, and others. All of these attitudes will fill the void in the soul that has been cleaned of various reprehensible attitudes so that new, better habits can emerge. Because the human soul can be formed, changed, and controlled according to the human will itself [10].
3. *Tajalli* interpreted this by opening the barrier between God and man so that God's light enters into him. This can be achieved with the heart as a rasa/dzauq approach. Tajalli itself is divided into two kinds, namely tajalliyahdivine which means the appearance of the attributes of God in a person, and tajalliyahinsaniyah which means applying the value of tajalliyah divine in the form of humanity in everyday life [15].

3.3 Pancasila meaning

Pancasila comes from Sanskrit with the origin of the word Panca which means five and Syila which means foundation, stone, base, or joints. And in another opinion, it is said that Panca means five and Syiila means important rules in good behavior[2]. Meanwhile, the term Pancasila is also found in the book Negarakertagama by Empu Prapanca, then there is also the book Sutasoma by Empu Tantular which contains 5 important prohibitions, namely not being drunk, lying, jealousy, stealing, and committing violence[19].

Whereas in Buddhism, the term Pancasila contains five kinds of taboos, viz the prohibition of stealing, adultery, lying, drinking and also killing. Meanwhile, in Javanese terms, it is often known as ma-lima, which means five kinds of prohibitions that begin with ma, namely material, thief, main, Madon, and drunkenness. From the description above, it can be said that Pancasila is the five basic guidelines that are always a reference in behaving and behaving in everyday life.

Pancasila in terms is the foundation of every soul of the Indonesian people which gives strength to the nation and the State so that it is prosperous both physically and spiritually. And it is based on 5 things, namely belief in One Almighty God/divinity, just and civilized humanity/humanism, Indonesian unity/nationalism, democracy led by wisdom in deliberations and representation/democracy, and social justice for all Indonesian people/socialism[20].

The five principles of the State above are the guidelines and views of the people in the state and nation that need to be respected and carried out by all Indonesian people without exception for Indonesians living abroad.

Values In addition, Pancasila is also a national ideology that contains norms and values that are believed to be true so that they become the embodiment of the ideals of the nation[21].

3.4 Pancasila Values as the Nation's Ideology

Pancasila as the nation's ideology means that it contains theories, ideas, doctrines, and also teachings that are believed to be guided in solving the problems faced by the people, nation, and state of Indonesia. This is evidenced by the systematic arrangement of Pancasila which is flexible as an ideology so that it can interact intrinsically in the face of modernity and with various things whose presence cannot be denied[22]. In addition, the existence of Pancasila as a national ideology is intended so that people adhere to the values of each of the precepts contained and then practice them in everyday life[23]. The following are some of the values contained in Pancasila as the nation's ideology:

1. Belief in the one and only God

The essence of this first precept is described as the purpose and origin of everything where God has the nature of All-Compassionate, All-Knowing, All-Wise, All-Powerful, One-of-a-kind, and others. So humans should not have traits that are contrary to the praiseworthy qualities of God [24]. In addition, this first precept also means belief in God and religion is handed over to each person with mutual respect and eliminates the sense of egoism in religion [25]. This proves that Indonesia is a spiritual country because it makes God's guidance the main source of life.

2. Just and civilized humanity

The essence of the second precept is described by humans who have noble personalities because they have the advantage of reason and soul so that they are different from other creatures, both animals and plants. So he as a human being is bound by psychological values so he is often referred to as being humane both in terms of the individual and social beings[3]. In addition, he must raise awareness based on norms, mind, conscience, and culture which includes the person, nature, animals, and society so that the balance and preservation of nature are maintained so that it does not impact human life.

3. The unity of Indonesia

The essence of the third precept is described as a whole where it can relate to oneself, other people, the natural surroundings, and also God. This precept also means the conformity of the word one where it is absolute in the nation and territory of Indonesia and cannot be divided [25]. So this unity has become a national aspiration and goal even though it consists of various tribes, races, and also languages with the spirit of nationalism and cooperation so that the motto is realized, namely *Bhinneka Tunggal Ika*, which means to merge all kinds of existing pluralism into one nation and the State of Indonesia.

4. Population led by wisdom in deliberations/representations.

The essence of the fourth precept is described by the will of the human social soul which makes itself part of the people. This precept explains that to be able to solve human problems requires deliberation and consensus together. Because the essence of the State is not personal or group property but belongs to all the people sovereignty/power is in the hands of the people [19]. Meanwhile, the word wisdom in deliberation is defined as the courage, to be honest, and responsible in making decisions according to one's conscience while always considering the unity and integrity of the nation.

5. Social justice for all the people of Indonesia

The essence of the fifth precept is described by the nature of justice that exists within him, fair to fellow human beings, fair to nature or the surrounding environment, and also fair to God. This precept also has the meaning that the right to live together has been fulfilled so that a relationship arises with one another and gives rise to an obligation that is impartial and impartial [25]. So the principle of treating everyone according to the fifth precept is equal and without discrimination so that individual rights are in harmony with the fulfillment of social obligations.

3.5 Sufism values in Pancasila as the National Ideology

After the writer observed repeatedly the description above is valid as well as analyzing existing data related to Pancasila as a comprehensive source of norms, values, and ideology[26]. Then the following things can be explained so that it can be accounted for through documentation techniques that the Values of Sufism in Pancasila as the Ideology of the Nation include:

1. *Takhalli* is interpreted as cleansing oneself and one's soul from various disgraceful traits, diseases, and dirty things that are destructive. This trait is manifested in the first precept, namely belief in one and only God, in which the way for humans to avoid immorality and from committing bad deeds is to draw closer

to God. Because in essence, human beings are creatures guided by God, it is appropriate for him to empty himself of all disgraceful actions that are contrary to God's praiseworthy nature.

2. *Tahalli* is interpreted by decorating and getting used to attitudes, traits, and actions both physically and mentally. This trait is manifested in the second precept in which humans should decorate themselves with a just and civilized attitude not only to themselves but also to other people, the natural surroundings, and also God to create an essential balance of life without disturbing the existence and sustainability of other living things. Then there is also the third precept where humans should unite in a spirit of cooperation and cooperation without discriminating against groups or classes to achieve the goals that have been set. And there is also the fourth precept where humans when facing various problems should do deliberations wisely so that decisions taken can benefit many people, so don't make decisions in a hurry let alone take sides in a case because it is very risky. All of these qualities are an ornament for the human soul after being emptied of various despicable actions and attitudes.
3. *Tajalli* is interpreted as opening the barrier between God and man so that God's light enters into him. This characteristic is also manifested in the fifth precept where if the first to fourth precepts have been implemented properly, there will undoubtedly be a sense of social justice for all Indonesian people. Because the overall sense of justice is the culmination of all the good attitudes and deeds that have been done by someone. In addition, this stage is a continuation of the takholli and tahalli stages where if everyone has adorned themselves with various kinds of good qualities, divine qualities will be reflected in every step of the day so that a sense of justice arises for the entire universe and that includes morals towards Allah. , Morals to Humans and Morals to the Environment.

4 Conclusion

From the description above, it can be concluded that the values of Sufism in Pancasila as the National Ideology include Takhalli which is manifested in the first precept as a form of conformity of human nature to be empty of reprehensible attitudes that do not exist in God by drawing closer to him. Then Tahalli which is manifested in the second, third, and fourth precepts as a form of human self-decoration through a just, civilized attitude, united with a spirit of cooperation and wise deliberation. And finally, Tajalli which is manifested in the fifth precept as a form of application of divine nature in humans (which consists of morals towards God, morals towards humans, and morals towards the environment) in daily life so that justice is felt as a whole.

It is hoped that this paper can become a reference for academics to continue to develop Islamic knowledge. Apart from that, it can also be an additional insight for general readers so that they can optimize the values of Sufism contained in the Pancasila points and practice them in everyday life to minimize the occurrence of moral, ethical, and moral decline that occurs in generations of Indonesians who live in today's modern times.

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