

Implementing Islamic Leadership Values in Pancasila

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Abstract— *The focus of this research is to examine the values of Islamic leadership as stated in Pancasila. From the results of the study, it is concluded that; first, a leader must have a balance of three intelligences, namely intellectual intelligence, emotional intelligence and spiritual intelligence; second, to realize a good system of government in accordance with the messages of the Qur'an and hadith, there must be at least four words that must be of our concern when discussing good and clean governance, namely (1) good government, (2) clean government, (3) good governance, and (4) clean governance. From these four aspects, it is seen that the concerns are good, clean, government, and governance (government administrators). This means that the paradigm that will be developed is good and clean governance. This is in accordance with the aim of the state in Islam, namely *baladun tayyibatun warabbun ghafur*; third, associating with the government system that makes the Pancasila a state ideology, then the teachings of Islam are not in conflict with Pancasila. Because Islamic values are so cohesive and absorbed in the ideology of Pancasila. As; Belief in the one and only God (QS. Al Ikhlas: 1), Humanity (QS. Al Insaan: 8-9), Nationalism (QS. Al Hujurat: 13), Democracy Deliberation (QS. As Syuro: 38), and Social Justice (Adz Dzaariyaay: 19). Islam has become the "spirit" of Pancasila. Therefore, as Indonesian citizens and religious communities, they always carry out, maintain and apply the values of Pancasila in the life of the nation, state, community and religion.*

Keywords: *Islam, Leadership, Pancasila, Indonesia*

I. INTRODUCTION

Islam, which basic teachings are contained in the Quran, in its early days developed as a social power. Various problems faced by Islam in the political field have begun since the Prophet Muhammad moved to Medina. Problems related to the increasingly heterogeneous political problems after the death of the Prophet. In the history, the most crucial problem after the death of the Prophet was a problem related to the power or leadership after the Prophet. The issue of political power gave birth to a meeting of the children of saidah. It was there for the first time that Shura was carried out by Muslims since the death of the Prophet in order to elect Muslim leaders (caliphs). Political problems peaked after the incident between Ali and Muawiyah. This event became an important starting point for the history of Muslim politics later. Because aspirationally, Muslims in these two events began to polarize to orbit those who were entitled to become caliphs. After that event, Muslims have begun to fragment into various groups, namely: Khawarij, Shia, Mu'tazilah and Sunni. Each of these groups gave rise to group fanaticism rooted in their respective

ideologies. Each group believes that the ideals it adheres to are based on the Quran and al-Sunnah, including when talking about leadership. The various interpretations of verses related to leadership are expressed by each group. From this event, many perceptions emerged in the interpretation of verses related to leadership. Here is the starting point of the crossing opinions that leadership in Islam must be based on the Quran as the foundation of the State, on the other hand it says that leadership in Islam does not have to be formalist but the most important thing is that the values applied are still based on the Quran.

The crossing opinion was never ended and met the agreement. As the proof we can see what happened in Indonesia when there was a desire to make Pancasila the state ideology. The pros and cons related to Pancasila as a state ideology have never reached a consensus to this day. Various debates have never ended until now.

If Pancasila points are examined from the first principle to the fifth principle, Pancasila contains the values of the Quran in other forms. In Pancasila, there are guidelines or rules for the value of leadership in a government that is religious, moral, clean, efficient, and effective, and full of responsibility.

The values of leadership must contain the morality of al-karimah, decency and good manners (politeness) in the daily life, in the family, community, and national and state government. The principles of noble teachings have actually been stated in the principles of Pancasila. Then why is this problem never finished? Here is the interesting article.

A.W. Widjaja stated that the failure and deterioration of government authority is often a reflection of the imbalance of moral aspects (ethics) of state leaders and officers in terms of honesty, fairness, trust, integrity and so on. Good and clean governance at least has three main characteristics, namely: transparency, supremacy/ law enforcement (rule of law), and accountability. The process of democratization of politics and government that has taken place in Indonesia has not only demanded the professionalism and ability of officials in public services, but more fundamentally requires the realization of good and clean government which is free of corruption, collusion and nepotism.

Leadership values in Islam cannot be separated from character or ethics, because the ethics in Islam is: "human behavior that is shown in the form of speech, thoughts, and actions, which in nature does not harm the environment and

does not harm the socio-cultural order already formed and does not conflict with the Quran and al-Hadith.

According to Qutb, Islam is a moral system and a source of goodness, a foundation, and a place of power, it is also a political system in its form and character, it is a social system, principles and pillars. Islam is a universal and comprehensive religion which includes; aqeedah, worship and mu'amalah. Each contains teachings about faith, teachings about the mechanism of human service to God, as well as the mechanism of human relations with God, fellow human beings themselves, and the natural environment. All dimensions of the teachings are based on shari'ah or fiqh provisions.

The function of akhlak al-Karimah in government is to realize good governance and clean government in government organizations. This is the basis for the implementation of a system of governance and development that is efficient, free of corruption, collusion and nepotism. Then a system of accountability, transparency, openness and good rule of law is needed in accordance with the application/demand of needs at all levels of state officials guided by religious norms, values and ethics.

According to Yusuf Qardhawi, it is a necessity that the system of modern values contains: equity, transparency, accountability, deliberation, egalitarianism, tolerance, pluralism, respect for human rights, the principle of mutual respect, cooperation and partnership, which is applicable (can be applied) in the framework of realizing good governance and clean government-part of the values of leadership in Islam itself.

The actualization of Islamic leadership values in Pancasila is very precise and harmonious which is not only related to religious rituals, but even in contact with issues surrounding culture, improving the system of government, economics, politics and social order. All human reality is regulated in the Quran, the physics, intellect and soul, both in the material life and spiritual life.

In looking at and conceptually finding a solution to the problem of the actualization of values of Islamic leadership in Pancasila, it will directly be the best answer or solution. Therefore, the function of the Quran as a source of value and law can be explained elaborately. Clearly, the author wants to offer in this paper that the Quran is a source of life, social, political, governmental and cultural values that function as social control that can be actualized in Pancasila. Because Pancasila comes from the values of the Quran.

The approach used in elaborating on this problem is a thematic interpretation approach and analytic that analyzes the relationship of concepts in the interpretation of the Quran with contemporary thought, with moderate, comprehensive, easy-to-digest, logical and argumentative interpretation.

II. PANCASILA-CHARACTERIZED LEADERSHIP

Basically, leadership in Indonesia is leadership based on Pancasila values (Pancasila Leadership). Pancasila leadership implies that a good leader is a leader who practices the Pancasila values in his leadership, the value of religion, the value of humanity, the value of unity, the values of democracy, and the value of justice. In more detail it will be explained as follows:

Thesis leadership is religious leadership and carrying out things that must be done that are commanded by God, and keep away from any prohibitions of God and religion. This leadership is based on the first principle of Pancasila, Belief in the One and Only God. This type of leadership is usually played by religious leaders, religious figures and leaders who adhere to the rules of religion. Religious teachings become a benchmark for every action taken by a leader like this. The concept of thesis leadership is very difficult to implement because it is an ideal concept of leadership, and is a *das sein*, but the principle, not all leaders are able to make it happen. This type of leadership is strongly influenced by the teachings of the religion it adheres to. For example, Islam has its role model of prophet Muhammad, then Christian has the role model of Jesus Christ, as well as Hinduism and Buddhism have Gods whom they believe to be the role models in acting.

A. *Humanistic leadership*

The leadership of this model is based on the second principle of our Pancasila, which is Just and Civilized Humanity. Then, every leadership action must be based on humanity, civilization and justice. Humanity is defined as an action based on the values of humanity that upholds the human rights. Civilization is intended as the values of civilized humans, who have strong social ethics and uphold harmonious togetherness. Then justice is considered as a fair leader behavior to everyone he leads. Fair does not mean equal, but fair in accordance with the rights and obligations or in accordance with portions. The practice of leadership in this model is also not easy, it requires deep learning and appreciation and must be embedded in the daily attitudes and behavior of the leaders of this model.

B. *Unitarian or Nationalistic leadership*

The leadership that refers to this 3rd principle, namely Indonesian unity, cannot be separated from healthy nationalism. Nationalism is defined as the highest loyalty of each individual aimed at the personality of the nation.

C. *Democratic Leadership*

Administrative leadership that refers to the 4th principle, namely Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives. In other words, it is Pancasila democratic leadership.

D. *Social Justice Leadership*

This leadership is based on the 5th principle, namely social justice for all Indonesian people. Equitable leadership is the basic concept of this theory. Fair in this case is not necessarily equal, but fair in accordance with the rights and obligations. It must be proportional. Therefore, to implement this leadership, it needs the right strategy to hone the ability to make a truly wise policy. Leaders who adhere to this understanding must be good at reading situations, must be clever in seeking wisdom and find things that others have never said that are truly in accordance with the conditions of society.

There are three main sources of Pancasila Leadership, namely: Pancasila, the 1945 Constitution, and the Outlines of State Policy; Universal leadership values; Ancestral spiritual values. Things that can be considered as a source of Pancasila leadership include in the form of: Positive values of modernism; The essence of heritage in the form of leadership values and norms written by the ancestors; and Reflection and

contemplation of the nature of life and the purpose of life of the nation in the era of development and modern times, as well as reflection on the person as "whole human" who is independent and responsible with their respective life missions.

Furthermore, at any level and field, leaders must have a basic foundation in the form of leadership moral values, as has been inherited by the ancestors of the Indonesian people. The four basic types of leadership are:

The foundation of diplomacy (sourced from the teachings of the late Dr. R. Sosrokartono): *Sugih tanpa banda* (rich without property); *Nglurung tanpa bala* (come to the opponent without troops); *Menang tanpa ngasorake* (win without beating); *Weweh tanpa kelangan* (giving without feeling lost)

The Foundation of Leadership: The characteristics of King/ Queen: wise, fair, *ambeg paramarta* (generous, having charisma, generous, noble, pure, kind), consistent in his/her promise; The characteristics of priest: turning his back on the luxury of the world, having no interest, can look far ahead / clairvoyant; The characteristics of farmer: honest, simple, diligent, tenacious, frank; and The characteristics of teacher: set a good example.

The Foundation of Service (Sri Mangkunegara 1): *Ruwangsa handarbeni* (feel that they belong to the country); *Wajib melu angrungkebi* (must take part in defending the country); and *Mulat Sarira hangrasa wani* (intend to be brave).

III. ACTUALIZATION OF ISLAMIC LEADERSHIP VALUES IN PANCASILA

A. *Balancing the Three Qualities of Basic Intelligence in Leadership*

Being successful, of course, is everyone's dream. Among the ways to be successful is not only by increasing intellectual intelligence, but also honing emotional intelligence and spiritual intelligence.

If only Indonesia had a very strong leader it would certainly be extraordinary. Because of the ups and downs, we are dependent on the leader. Leaders lead, followers follow. If the leader is unable to lead properly, the followers do not want to follow. Therefore, our quality depends on the quality of our leaders. The stronger the leader, the stronger the the followers.

The main secret of leadership is that the greatest strength of a leader is not from his power, not his intelligence, but from his personal strength. So if someone wants to be a good leader, he does not need to think of other people. He must think about himself first. Someone will not be able to change other people effectively before if he has not changed himself. The building will be good, sturdy, majestic, because there is a foundation. So busy thinking about building people, building a community, changing the world will become nonsense if it does not start with oneself. Changing others without changing themselves is a dream of controlling others without controlling themselves.

A leader who has high emotional intelligence is a leader who is able to control himself, be patient, diligent, not emotional, not reactive and think positively. To obtain this EQ, someone must go through early education with examples from parents. A leader with a high EQ is not in a hurry to make decisions, prioritizes ratios rather than emotions, is not

reactive if he gets criticism, does not feel he is smart and is right and tawadlu (humble) or low profile. He has an open, transparent, accommodating, consistent (*istiqomah*) attitude.,

The development of EQ is closely related to personality development and personality maturity. Leaders with mature personality, in dealing with and resolving various problems or jobs, use proportional intellectual intelligence (IQ) and emotional intelligence (EQ).

Leaders with a high level of spiritual intelligence (SQ) are leaders who are not only religious, but are especially faithful and devoted. A believer is a person who believes that God exists, sees, hears and knows everything that is said is done even He knows the contents of the heart or human intention. The leader can lie to his people but cannot lie to his God. Apart from that, a faithful leader is someone who believes in the existence of an Angel, who records all good and despicable actions and cannot be invited to collusion. This type of leader knows which is good and which is bad, which is right and what is wrong, which is lawful and which is illegal and which is illegal and which is done according to the law.

The SQ element is very important for a leader because leaders who have high SQ or spiritual intelligence will make their existence useful for others, not using other people. In essence, a leader will be held accountable not by people who give trust but especially responsibility to Allah SWT.

B. *Good and Clean Government System*

There are at least four words that should be our concern when discussing good and clean governance, namely (1) good government, (2) clean government, (3) good governance, and (4) clean governance. Of the four divisions, it is seen that the concern is good, clean, government, and governance. This means that the paradigm that will be developed is good and clean governance which is also supported by good and clean government organizers. Thus, government gives more attention to the system, while governance gives more attention to the human resources that work in the system. Without maintaining a balance of these two things, inequality will arise in the practice of government administration which will eventually lead to destruction of the state system.

There are several principles in implementing good and clean governance including: 1). Accountability; 2). Transparency; 3). Participation; 4). Legal certainty. In another opinion, a leader must also have the characteristics or principles that must be adhered to and developed in the practice of implementing good governance including: 1). Participation; 2). Rule of Law; 3). Transparent; 4). Responsiveness; 5). Consensus oriented; 6). Equity; 7). Effectiveness and efficiency; 8). Accountability; 9). Strategic vision; 10). Interrelation

The overall characteristics of the good governance above are mutually reinforcing and interrelated. For example, if information is easily accessible, it means that government transparency is getting better, the level of participation is getting wider and the decision-making process will be more effective. Based on the background of the theory and policy imposed in the context of state administration, fundamentally, the principles of good governance above are universal. They can be applied in any country in the world in achieving the goals to improve the welfare of the society.

C. Contribution of Islamic Teaching Values in Pancasila

In the previous description, it has been explained that Islam is not in conflict with Pancasila. Because Islamic values are so cohesive and absorbed in the ideology of Pancasila. Belief in the One and Only God

(QS. Al Ikhlas: 1), Humanity (QS. Al Insaan: 8-9), Nationalism (QS. Al Hujurat: 13), Democracy Deliberation (QS. As Syuro: 38), and Social Justice (Adz Dzaariyaay: 19).

In this section, the subject of the discussion will be described, namely how is the acceptability of Islamic teachings on the ideology of Pancasila? And what is the contribution of Islamic thinkers to the ideology of Pancasila?

D. Acceptability of Islamic Teachings on Pancasila Ideology

Religions that developed in Indonesia starting from the time of the archipelago (proto nationalism) until today's digital age (modern nationalism) have been acculturated with indigenous folk culture. Islamization in Indonesia is not through military conquest, bloodshed, and radical expansion, but through the path of missionary peace, marriage, mysticism, or at best through trade channels. This is what is then called the Nusantara Islam.

As a prismatic concept, combining several virtues of value into a whole new concept, the ideology of Pancasila is undeniably gaining its sublime inspiration from the teachings of Islam, in addition to other religions, Western thought, indigenous local traditions. The scholars (Wali Songo who came from the Middle East) later, made culture as a medium to convey the essence of Islamic teachings.

Wayang/ Javanese Puppets are used as a tool for da'wah, bedug is used to add an aesthetic impression before the call to prayer, barazanji is used as a compliment to the Prophet Muhammad, Mawlid is celebrated as an expression of gratitude for the birth of the Prophet Muhammad, and many other local cultural tools are used to absorb values Islam.

In contrast to the rigid, fundamentalist and dogmatic teachings of fundamentalist preaching, Nusantara Islam actually mingles with the culture of indigenous people, as long as it does not conflict with the essence of Islamic teachings. The system of community organizations, systems of livelihood, language, education, science and technology, belief systems, and arts are used to channel Islamic teachings. The Ulama understand well about the sociology of da'wah.

The culmination of the use of culture as a medium of da'wah is the closure of the Pancasila as the State Foundation. Some members of Investigating Committee for Preparatory Work for Independence as the founders of the nation and the formators of the Pancasila are from ulama backgrounds, both the Nahdatul Ulama, Muhammadiyah, Masyumi, and others. Pancasila is a product of culture. By practicing Pancasila, at the same time we have practiced the essence of religious teachings, including Islam, namely Monotheism, Humanity, Brotherhood, Deliberation, and Enforcement of social justice.

E. Contribution of Islamic Thinkers to the Ideology of Pancasila

Pancasila is a product of culture, a noble agreement of the founding fathers among the scholars who had knowledge of modern intellectuals (Wahid Hasyim, Agus Salim, and others)

and intellectuals who are literate in religious knowledge (Soekarno, Hatta, and others). The meeting point of modern religious and intellectual knowledge then gave birth to Pancasila as a common platform, qalimatun sawa, modus vivendi, leit star, and the State Foundation.

The contribution of Islamic scholars or thinkers to the Pancasila ideology is to place the principle of Belief in the One and Only God as the first principle to replace Soekarno's Pancasila formula which was placed in the fifth principle. This placement is so significant considering the principle of Godhead as the moral foundation of other principles. The next four principles, said Hatta, are political fundamentals which can only be solid if they stand on the moral foundation of the principle of Godhead as the first principle of Pancasila. That way, Pancasila finds Divine legitimacy. That we are humane, nationalist, act democratically, and have social justice, solely because of our equal position with fellow beings before the Almighty God.

On the other hand, the other four principles are also so coherent with the essence of Islamic teachings. In terms of their content, Pancasila which was first conceived by Soekarno who was an intellectual having religious knowledge. In terms of results, the other four principles have also been agreed upon and accepted by all Investigating Committee for Preparatory Work for Independence members, some of whom were scholars of modern intellectuals.

In addition, the third paragraph of the 1945 Constitution Muqaddimmah also embodied a moral recognition of the founding fathers of the nation, that the independence of the Indonesian people was due to the blessing of Allah Almighty. So, it is not surprising, if Indonesian Ulamas are struggling with the physical and thought to liberate Indonesia, and accept Pancasila as the State Ideology. Not only because it is coherent with the teachings of Islam, but because the ideology of Pancasila was also born by our scholars who mastered the knowledge of religion and literate knowledge of modern intellectuals. It is impossible if a thinker rejects and defeats the birth of his own thought.

The scholars have fought to establish the Unitary State of the Republic of Indonesia amid the diversity of Indonesian society. The Ulama have also contributed to the birth and finality of the Pancasila Ideology, along with the 1945 Constitution as a state constitution. It is our duty to continue to develop, or at least maintain, what has been inherited by the scholars.

The teachings of Islam have been so cohesive towards Pancasila. The acceptance of the Ulama against Pancasila is not merely because of the essence of Islamic teachings coherence with the ideology of the Pancasila, but more than that. That is because Pancasila is also the fruit of the thought of the scholars who were members of Investigating Committee for Preparatory Work for Independence as the founding fathers of the nation and the formulator of Pancasila. So, it is impossible if a thinker rejects his own thought.

If indeed we value the ulamas as heirs of the Prophet, then we should also respect Pancasila which is the legacy of the ulamas. Do not let Pancasila just become a dispenser that is only visited when we are thirsty. Thirst for harmony in the nation and state. Then we leave again when we are busy in political contestation. Hopefully Pancasila is like a spring,

which irrigates entirely indiscriminately. Because of it, we are the brothers and sisters in diversity. We must indigenize Pancasila.

The birth of the Pancasila cannot be separated from the role of Bung Karno. As history records that Pancasila was first born of the fruit of thought. As a new country, Indonesia at that time needed a philosophical basis that was able to unite all elements of the nation in carrying out the "wheel" called the country. On June 1, 1945, Bung Karno delivered a speech which became the basis of Indonesian Independence. Beginning with expressing what independence is and the history of other independent nations, Bung Karno stressed the importance of the desire to be independent of all people. When we are lingering in preparing something that is "complicated, it will result in fear and unpreparedness to become an independent nation. In fact, one thing that is needed in preparing the independence of the nation is to find common ground, ideology, and background as an Indonesian nation. Freedom is the determination of the whole people, being an independent soul is not only the independence of the body.

One speaker once said, "We Indonesians are not healthy, many have malaria, a lot of us suffer from dysentery, hunger, a lot of this and that," make our nation healthy first', then make us independent ". Sukarno then argued that if he had to solve it all first, even in 20 years Indonesia would not be free. In an independent Indonesia, we make our people healthy.

This statement is true, international law only requires the establishment of a state with three basic elements, namely the people, the earth, and the government. That is, the three basic capital have been owned by Indonesia at that time to become an independent state. The basic problems of the state can be regulated in the future. The issue of independent Indonesia was founded on what basis became the main focus in Bung Karno's speech on June 1, 1945. Again, Bung Karno learned from the histories of other nations that had been independent in formulating the foundation of his country. Germany under the leadership of the Nazi-Adolf Hitler, the basis of the state that was formulated was not only in 10 days, but was formulated decades before. The basis of the Indonesian state should also be derived from within Indonesia itself, extracted from the purely philosophical depths of Indonesian society's life, not from outside teachings.

However, now Pancasila faces quite a challenge. The noble values of Pancasila are increasingly eroded by the times, both in governance and in everyday social life. In fact, Pancasila is the spirit of the nation that is increasingly needed to face the challenges and problems of this nation. Tension and regional conflicts often appear in the news in domestic newspapers. Destiny as a nation with plurality fades. Though history has shown that plurality and diversity of Indonesia are united and bound by the Pancasila as the basis of the state.

The acceptance of Pancasila at that time was not necessarily taken as the basis of the state, there was much debate among various groups before finally Pancasila was decided and recognized as the basis of the state. Indonesian Muslim statesmen disagreed because the values of Islamic law had not been accommodated, both implicitly and explicitly in their precepts. Then in its development, Pancasila was regarded as the root of the problems of this nation's chaos, so

that fundamentalist groups and extremists emerged who wanted Islamic law to become the basis of the country.

In his writing, Ali Syahbana said that when we look at history, Pancasila was not only formulated by national figures. There are ulama leaders who had participated in the process of drafting the country, such as KH. Wahid Hasyim from the NU circles as well as other ulama from Muhammadiyah circles. The presence of those leaders certainly had an impact on the formulation of Islamic Pancasila, namely Pancasila which revealed rahmatan lil amin alamin Islamic teachings, not Pancasila which was far from and quiet from Islamic values.

Public awareness needs to be grown in the midst of a decline in the sense of responsibility in practicing and implementing the Pancasila because of the feeling of worry that Pancasila is against the values of Islamic law. Pancasila is an embodiment of Islamic teachings. Islam is a religion of mercy for all nature, loves harmony, tolerance, justice, gender, and all the joints of world life.

Since the reformation in 1998 until now, the prolonged crisis has also not found a bright spot. For this reason, a real effort is needed, which is to work hard to see the crisis situation as well as to find the root of the solution, so that later national or national character inherited from the founders of this country will not be lost in social changes and globalization. And the national character is clearly stated in the formulation of Pancasila which is the basis of our country.

Therefore, re-strengthening is needed where the role of religion can encourage to strengthen the social function of Pancasila in the life of the nation and state, so that it can form idealized national character. The social function of Pancasila can be extracted from the values contained in its principles. However, to socialize Pancasila function, a stronger role of religion is needed to interpret and transcend the values of Pancasila. At the very least, the religious values that are highly respected by the Indonesian people can be transformed into Pancasila.

In terms of the meaning of Belief in the One and Only God, religion must give its basic color how the obligation to believe in the Almighty God (tauhid) for the Indonesian nation is a declarative necessity, even the highest moral basis in the life of the state and society. This means that people who are faithful and moral are the requirements for developing Indonesian people. Therefore, if it does not fulfill such religious prerequisites, please change itself so that Indonesia is human. Likewise, in the principle of A Just and Civilized Humanity, religion also teaches how every human being is not only able to do good for himself, but also brings good to others, giving rise to balance and civilization in a dignified life, which in Islam is called a pious charity.

In the Sila of Indonesian Unity, religion not only teaches how the characteristics of a believer are demonstrated through his love for God and His Messenger, but also his love for the land where he lives and develops. Love for the homeland not only raises the spirit of mutual love among fellow children in different tribes, but also how in different tribes created by God that makes us love and aware of the creator. In Islam, love for the homeland is part of the identity of the human faith.

Meanwhile, in the 4th principle, religion can also transform the dimensions of its social teachings as a basic

value of the primacy of deliberation in resolving the various needs and aspirations of humans as social beings. The Qur'an explicitly explains that we are obliged to consult in every common problem faced by humans. *Wasyawirhum fil amri*, that's the argument that is required for us to consult in all matters. Deliberations are held not only by gathering together for hearings, but also in dialogue, discussion, interaction and even debate. Likewise, in the Code of Social Justice for the entire Indonesian people, religion also has this sacred teaching, so that people always uphold justice. These values of justice in Islam are also highly regarded. Islam not only teaches humans to be fair to themselves, but also to others. It is valid, because justice is close to the piety of God, so is the essence of the teachings of the scriptures we teach to humans.

With the values contained in the five Pancasila principles, they are actually inherent in the religions that exist in Indonesia, and even become values that have lived in the community for a long time. It is just that now the transcendental values are beginning to lose their role amid the onslaught of globalization that is entering. Therefore, it is necessary to re-strengthen those values into the main social capital to rebuild the character of the Indonesian people. With character building or it can be called social identity like this, the community is expected to be able to transform values that become social capital for the benefit of state administrators so that it can become an inspiring national characteristic. Because only with such national characteristics, the nation and state will be saved in the midst of a protracted national crisis like now.

IV. CONCLUSION

After reviewing and analyzing the dialectics of Islam and Pancasila, the following conclusions can be drawn. Being a leader must have a balance of three intelligence, namely intellectual intelligence, emotional intelligence and spiritual intelligence.

To realize a good system of government and in line with the messages of the Qur'an and hadith, there must be at least four words that must be of our concern when discussing good and clean governance, namely (1) good government, (2) clean government, (3) good governance, and (4) clean governance. From the four divisions, it is seen that the concern is good, clean, government, and governance (government administrators). This means that the paradigm that is to be developed is good and clean governance, this is in accordance with the goal of statehood in Islam, namely *baladun tayyibatun warabbun ghafur*.

The teachings of Islam are not in conflict with Pancasila. Because Islamic values are so cohesive and absorbed in the ideology of Pancasila. As; Belief in the One and Only God (QS. Al Ikhlas: 1), Humanity (QS. Al Insaan: 8-9), Nationalism (QS. Al Hujurat: 13), Democracy Deliberation (QS. As Syuro: 38), and Social Justice (*Adz Dzaariyaay*: 19).

Even so, now Pancasila faces quite a tough challenge. The noble values of Pancasila are increasingly eroded by the times, both in governance and in everyday social life. In fact, Pancasila is the spirit of the nation that is increasingly needed to face the challenges and problems of this nation. Therefore, public awareness needs to be cultivated in the midst of a decline in the sense of responsibility in practicing and implementing the Pancasila because of the feeling of worry

that Pancasila is against the values of Islamic law. Pancasila is an embodiment of Islamic teachings. Islam is a religion of mercy for all nature, loves harmony, tolerance, justice, gender, and all the joints of world life. Islam has become the "spirit" of Pancasila. The most obvious thing shows the "spirit" of Islam is the first principle - Belief in the One and Only God and other principles in Pancasila.

Pancasila is not something that must be sacred, it is man-made which cannot be separated from shortcomings. Judgment and misinterpretation that have occurred during this time due to the selfishness of each ruler in an effort to perpetuate his power in the motherland. In this case, it does not mean that Pancasila is not relevant to Indonesia now so it must be replaced in order to reorganize this country. Pancasila remains something contextual as long as it is positioned as the basis of the state without interpretation that is full of individual interests. Back to always remember that the birth of Pancasila is to unite all Indonesian citizens who have Unity in Diversity (different but still one). Once again it can be concluded that Pancasila as the basis of the state or the ideology of the state does not conflict with the values of Islamic teachings. Therefore, we as Indonesian citizens and religious communities always carry out, maintain, and apply the values of Pancasila in the life of the nation, state, community, and religion.

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