



# Pancasila is Objective (Maqsad) of Tafseer: Perspective of Preaching (Da'wah) Tafsir Inspirasi in Indonesia

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**Abstract.** Pancasila is five sila or five principles consisting of divinity, humanity, ethics, and knowledge, and moderation. In the seventh edition of "Tafsir Inspirasi: Inspiration from the holy book Koran" 2022 it is emphasized that this tafsir was built with the spirit of Islam in Indonesia and the national philosophy of Pancasila. Problem: how is it possible that Pancasila turns out according to the author of Tafsir Inspirasi to be the objective (maqsad) of Tafsir. How is it possible that the author of Tafsir Inspirasi makes Pancasila the objective in writing his tafsir and make the source of his preaching? The object of study in this paper is to analyze Pancasila as the objective of Tafsir, examine Pancasila as the objective of Tafsir Inspirasi and make the source of his preaching. The method used is descriptive research analysis of the theme in problem, using a literature review approach. To deepen the idea, the researcher of this article also the author of the Tafsir Inspirasi will express the idea of this relationship in relation to data and facts based on the Koran. The conclusion: first, Pancasila is the objective of Tafsir. Pancasila preceded Qardhawi's opinion regarding the four principles of Islam (divinity, humanity, ethics, and moderation) plus Nagiub al-Attas in knowledge. Second, Tafsir Inspirasi has made Pancasila the objective in writing its tafsir. The author found that all the holy verses of the Koran cannot be separated from the five objectives known as Pancasila. Third, although this was conveyed mostly from the Interpretation of Tafsir Inspirasi orally in preaching and a little was written in the book Tafsir Inspirasi. As a suggestion, it is hoped that in the future, the author can write a special commentary continuing from "Tafsir Inspirasi" with the theme "Tafsir Pancasila: Perspective of the Indonesian Nation." Novelty, Pancasila have saved Indonesia from a godless nation, and from a divided nation to a just and prosperous nation. Pancasila is the noble idea of the Indonesian people which originates from the Koran, and it's the source of preaching in Indonesia.

**Keywords:** Indonesia, Objective, Pancasila, Preaching, Qardhawi, Tafsir Inspirasi

## 1 Introduction

In the book "Islam and Pancasila" Arif mentions that the first radical and anti-Pancasila Islamic mass organization, Salafi Wahabi, was spread by the Islamic and Arab Knowledge Institute (LPIA). Among the figures: Yazid bin Jawwaz, Farid Okbah, Anis Matta. Second, Haraki (Radical) Salafis such as Hizbut Tahrir Indonesia (HTI) and the Prosperous Justice Party (PKS). Third, Salafi terrorism (Jihadists) are former Mujahideen who fought in the Middle East [1]. The same thing is also confirmed by [2]. On the other hand, there are more radical high school students than tolerant ones. Based on the results of Masruhillah's research, 115 - out of the 155 STISNU LP3M respondents studied - fell into the radical category. This means that there are 115 radically oriented students [3]. They are very religious but anti Pancasila. On the other hand, things can be seen that are different from social society in Indonesia.

The second part is that Indonesian Muslims see Pancasila as an ideology that

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prioritizes the maintenance of religion, even among Indonesian Muslim scholars there are those who integrate Pancasila with al-kulliyat al khamsah in maqasid sharia [4]. Furthermore, there are also those who make Pancasila Democracy present as a diversification of democratic political paths [5]. Indonesian Muslims see the relationship between Pancasila and the Islamic religion in various literatures with two different views. First, the relationship between Pancasila and Islam is a relationship that requires each other, [6] In fact, there is no contradiction between the two [2] As adhered to by Sukarno, Bung Hatta, Gus Dur, Nur Kholis Majid, Syafii Maarif [7] Yudi Latif [8]. Islam improves the nation's morals, and Pancasila guarantees that religious life can take place comfortably, serenely, and peacefully. The Pancasila ideology encourages fellow religious communities to respect each other and not engage in hostility or discrimination [9].

Second, the relationship between Pancasila and religion is in a position of worrying tension. At one point, the religious flow (Islam)-puritanism with its truth claims, and other claims, has changed the form of religiosity that was previously inclusive, tolerant, syncretic, adaptive; to other forms it is exclusive, intolerant, anti-nationalism, anti-democracy, and anti-tradition. On the other hand, overzealous voices radicalizing democracy, gender equality, and secularism claim to have eliminated the need for (religious) ethics to enter the world of the public sphere [10].

This research is different from what has happened in the above background in social and literacy reviews. This research seeks to enter and make Pancasila an inseparable part of the Koran, as the holy book of Muslims. Of course, there are Indonesian scholars who have made efforts to harmonize Islam and Pancasila. According to them, Pancasila is not contradictory or related, but monotheism or faith in Islam is the content of the first principle and the message of righteous deeds is the remaining four principles.

If in the previous study, Yudian tried to see the harmonization of Islam and Pancasila from the perspective of maqasid sharia, then in this study the researcher hypothesized that the five points of Pancasila were inspired by the objective of the Koran. These five Pancasila points are the objective or maqsad of the revelation of the Koran. The researcher believes that the author of the Tafsir Inspirasi hypothesized that "Divinity, humanity, ethics, scholarship and moderation," were built in the spirit of the Koran by Muslims in Indonesia. Problems: (1) how could Pancasila be the objective of Tafsir Koran. (2) How is it possible for the author of Tafsir Inspirasi to use Pancasila as an objective in writing his tafsir and (3) make it a material for preaching in his various writings and presentations? The object of study in this paper is to analyze Pancasila as the objective of Tafsir Koran, examine Pancasila as the objective of Tafsir Inspirasi and make the objective of Pancasila as a preaching material in various writings and presentations. The method used is descriptive research to analyze themes in the problem, using a literature review approach. To deepen this idea, the researcher of this article and the author of the Tafsir Inspirasi will express the idea of this relationship in relation to data and facts based on the Koran.

## 2 Research Methods

Islamic scholars have different opinions regarding the objective of the Koran. First, Abdul Wahid objective in his paper emphasized that there are many objectives of the Koran: (1) improving faith and monotheism (2) directing people to worship well, (3) guidance for pious people, (4) bringing people out of darkness into light, (5) gives good news to believers and threats to unbelievers, (6) creates happiness in the afterlife, (7) glorifies humans, (8) is rewarding when reading it. According to researcher, this objective contains the purpose for which the Koran was revealed, while what researcher will study is objective as the great ideal of the contents of the Koran itself.

Second, according to Sayyid Nursi there are four objectives of the Koran:

monotheism, prophethood, resurrection and justice [11]. Third, according to Atiyah, the objective of the Koran is different from the maqasid of sharia. The Maqasid of the Koran is divided into two parts, general and special objective. General applies to the Koran in general. Meanwhile, specifically, it only applies to certain discussion chapters, such as the objective of the Koran in the Hajj, in fasting and others. The general objective: (1) giving guidance, (2) affirming correct beliefs, (3) good sharia, (4) commendable morals ('Atiyah, 2023).

Fourth, equate the objective of the Koran with the five objectives of sharia. Namely: protecting religion, protecting souls, protecting property, protecting offspring, and realizing freedom [13]. From the second to fourth opinions, it can be concluded that the objective of the Koran is the core of the message that the Koran was revealed, but Nursi only discusses a narrow area of religion: monotheism, prophethood, resurrection and justice, or a little wider as Atiyah's opinion becomes: guidance, Aqidah, sharia and morals. However, everyone agrees, although there are those who disagree, that the objective of the Koran is different from the objective of the sharia.

Mohammad Ghazali in his book *Mahawir Khamsah li Koran* (Five Axes in the Koran) states that the Koran has five axes: (1) divinity, (2) the universe which points to Allah the Creator, (3) Koranic Stories, (4) Awakening and retribution, (5) Education and Sharia [14]. In general, researchers agree with these five axes. This is the most dominant discussion, so it deserves to be used as the 5 peaks of the discussion of the Koran. If researchers look at this division, this division is focused on religious values alone. In accordance with the theme of this book, it is the axis, and not the objective or goal. The discussion axis does not mean the objective or purpose of the revelation of the Koran.

Analyzing maqasid and Pancasila, researcher found an article entitled "State of Pancasila: Inspiration for a Contemporary Islamic State Model Based on Maqasidi Interpretation." [15] This paper discusses and analyzes the state model of Pancasila with its relation to the Qur'anic verses about the state. With the analysis of maqasid Alquran, the state of Pancasila is an ideal contemporary Islamic state. The difference with this article is that this article firmly states that the maqasid of the Koran is Pancasila.

The researcher, based on what was conveyed by the author in the book *Introduction to Islamic Communication*, accepted the offer made by Yusuf al-Qardhawi who emphasized that there are four principles of Islam, and the author of the book made this Islamic principle the objective of the Koran. The four objectives are: Divinity, humanity, ethics, and moderation [16]. The author of the book even added the fifth principle of "knowledge" which the author discovered from the opinion of Naguib al-Attas [17] as a very, very important objective of the Koran [18]. The reason the researcher made these 5 Islamic principles into objectives of the Koran is because the contents of the holy book of the Koran cannot be separated from these 5 objectives or goals or principles.

Even though [19] only mentions three objectives in his article (Aqidah, Morals and Knowledge), according to researcher at least three of these five objectives are already known, and the author of *Tafsir Inspirasi* is not making this up and is not the first person. To collect these five objectives, and tie them to Pancasila, this is where the novelty of this article lies. The researcher agrees with the author of *Tafsir Inspirasi* in his book *Introduction to Islamic Communication* who insists that the objective of the Koran is divinity, humanity, ethics, knowledge, and moderation. In line with the five precepts in a coherent manner the Objective of the Koran Divinity Humanity Ethics Knowledge Moderation

#### a. Private document

First, the message of the One God who is the first principle of Pancasila in the Koran is said to dominate 1/3 of the Koran. This message of monotheism is summarized in Surah al-Ikhlash. Almost every letter out of the 114 letters contains the sentence Allah or Rabb with His various husna names. To emphasize that monotheism in Islam is not just a slogan that is memorized and recited, but a belief that touches the

soul and reconciles the soul in navigating life. Indonesian Muslims will be happier if they live the values of divinity and monotheism in their daily lives. To understand the Almighty Godhead, every religious follower needs to return to the guidance of their respective holy books. If it is true that the Almighty God is full of love (Rahman), it is certain that Muslims will not carry out acts of radicalism as the researcher mentioned in the background above. According to HTI, the radicalism that occurred could be because the Indonesian government tended towards communism (Sukarno), capitalism (Suharto) and liberalism (Reform). This means, according to researcher, all parties need to introspect themselves in looking at the history of Islam and Pancasila. It is possible that both parties have flaws in the form of excessive coercion on the other party.

However, this understanding of the objective of the Koran cannot be fully accepted by those with different beliefs. For Christians, "Belief in the One and Only God" is the trinity, for Hindus it is Brahman and Sang Hyang Widhi; and for Buddhists it is Sang Hyang Adi, Parama Buddha, Hyang Tathagata, and others, but the essence is one and the same. However, Indonesia is a country that adheres to the understanding that its people need to believe in a God, with a different name. The differences in the names of God in Islam can be understood in the spirit of *lakum dinukum wali yadin* (for you it is your religion and for us our religion).

Second, just and civilized humanity. Human values are the most important and main values in Islam after divinity. According to al-Qardhawi, all the messages of the Koran were revealed to humanize humans. Through the guidelines of the Koran, it is hoped that humans will not get lost in life in this mortal world. Third, Indonesian unity. Ethics that unite humanity, including fellow Indonesian children. The Prophet Muhammad, based on the Koran, was sent to perfect ethics. The connection between Indonesian unity and ethics is coercion. Because Sukarno, who proposed Pancasila, did not see this as an ethical value, but as a national principle. However, according to the author, the national values upheld have no value if they are not built on the ethical basis of maintaining unity and unity. This united ethic is an ethic that is strengthened by the value of diversity.

Fourth, this is the relationship between God Rahman and the Koran. The relationship between divinity and science that comes from the holy book. From this holy book, a generation of wisdom and wisdom will be born, full of deliberation with experts who represent the people in their respective fields of expertise. Fifth, social justice for all Indonesian people. Justice is closely related to moderation. Equating the values of justice and moderation seems a little forced by the Tafsir author. However, the relationship of justice as part of giving humans their rights with moderation in the sense of not being biased, but balanced is an acceptable relationship. In the book *Introduction to Islamic Communication*, the author highlights the verse wasath QS al-Baqarah (2): 143 as an important part of Islamic principles which later became the objective of the Koran [20].

From the various opinions of different tafsir scholars above, regarding the objective of the Koran, according to the researcher, the Tafsir Inspirasi author has convincingly determined that Pancasila is the objective of Koran Tafsir. Even Pancasila preceded Qardhawi's opinion regarding the Objective Koran. Because Pancasila existed in 1945 AD. It is possible that Pancasila became the objective of the Koran because Pancasila values include all elements: divinity (vertical), humanity (horizontal), ethics (relationship with God and fellow creatures), knowledge (which differentiates humans from other creatures) and moderation in behavior all fields..

### 3 Results and Discussion

Tafsir Inspirasi has been studied and published in the *Pertanika Journal*, Malaysia with the title "The Effectiveness of the Socialization of Tafsir Inspirasi in Social Media" [21]. About Tafsir Inspirasi has also been written by Saha in the *Religious Lecture Journal* with the article title "Development of Writing Tafsir Al-

Quran in Indonesia in the Reformation Era [22]." He included Tafsir Inspirasi as part of the new tafsir in Indonesia today. Tuncer, a Tafsir thinker from a university in Turkey, wrote about "Objectives that determine the models and translation strategies of Indonesian test studies according to skopos theory: the example of Tafsir Inspirasi" [23]. This study examines the Tafsir Inspirasi book with its unique 1000 titles and 6000 subtitles, to help and facilitate the understanding of readers of this concise Tafsir book.

This article contains Tafsir Inspirasi on social media in 2018 or in new era in Indonesia, or the uniqueness of Tafsir Inspirasi with its title and subtitle; while what is written in this article is an analytical study of Tafsir Inspiration with Pancasila as Maqsad Tafsir. Researchers tracing the Introduction to the seventh edition of the Tafsir Inspirasi Book clearly wrote that he added elements of Indonesians and Pancasila [24]. Two things that have not been touched on by the Tafsir Inspirasi book in the previous printing (one to six). According to the author, the addition to the seventh edition is a new leap because it emphasizes that the objective of the Koran is Pancasila.

Researcher found that in Tafsir Inspirasi 5 times the word "Pancasila" was written. A new breakthrough in interpretation in Indonesia, which may not have been written by Buya Hamka in his Tafsir al-Azhar and Quraish Shihab in his Tafsir Misbah. The word Pancasila is found literally in QS 6:149; QS 34:1 and 22; QS 55: 1-5 and QS 57:2

#### 4. Allah HAS A REASON A Person Is Put into Hell

QS 6:149. Say, "The only reason is Allah. So, if He wills, you will all receive guidance." MAN MUST THINK SMARTLY that he is destined to become a true believer and doer of good to be happy in this world and the hereafter!? Believing in the Almighty God is a characteristic of true Pancasila believers in Indonesia. Here, the author of Tafsir Inspirasi links QS al-Anam (6): 149 with the first principle of Pancasila. Indonesian believers who are true Pancasila are characterized by godliness. This statement is in harmony with the Koran and Pancasila. Both are in line and in the same direction. 5 things about Allah & Human Relationship with Him

##### 1. Allah is Most Praiseworthy

QS 34:1. Praise be to Allah who owns what is in the heavens and what is in the earth and all praise in the afterlife to Allah. He is the Wisest, the Most Thorough. All CREATURES SAY PRAISE TO HIM, namely expressing all His grace and power, perfection, and truth, all the great qualities summarized in His most beautiful names. True Pancasila's man is believing in the Almighty God.

With the same statement, once again the author of Tafsir Inspirasi says that true Pancasila's man is believe in the Almighty God. This is by praising Allah for the grace that Allah bestows.

1. Apart from Allah, we don't have the slightest power

QS 34: 22. Say (Muhammad), "Call on those whom you regard as gods besides Allah! They do not have any authority in the heavens and the earth, and they have no participation in the creation of the heavens and the earth and none of them are His helpers." GOD IS SINGLE, without partners, without helpers, or cannot be compared to anything or anyone. Believing in God is true Pancasila.

For the third time, the same statement was found, that true Pancasila's man believes in the One God. Because apart from Allah, you are not worthy to be God.

5 Principles of Islam and Pancasila

##### 1. A God Who is Full of Love & Compassion

QS 55:1. Allah is the Most Merciful. Allah's blessings are many and immeasurable, including: 1. Belief in God as the first principle in Islam and Indonesia. God in the minds of believers is the Most Merciful Being. She loves her child more than a mother.

2. Science based on the Koran which is full of love and compassion

QS 55:2. Who has taught the Koran. This revelation comes from Allah, the Most Gracious, and the basic knowledge of deliberation is a sign of His greatest grace. He is the source of all light, and His light radiates throughout the universe.

3. Moral Humanity

QS 55:3. He created humans. Islam was revealed to regulate human life and nature so that everyone is happy in faith and good deeds.

4. Ethics in Communication of Love & Affection

QS 55:4. Teach him to be good at speaking. Language - spoken, signed, written - is a means of communication that unites. Islam does not use language as a divider: English is the language of non-believers; this is (Arabic) the language of Islam. No. If humans teach their children to speak, the sentence of monotheism is the most appropriate expression of thanks to be conveyed.

5. MODERATE based on which the Great Universe was created

QS 55:5. The sun and moon circulate according to calculations. This universe rotates and moves so orderly and neatly, proof that behind it there is a ruling Being: Allah.

**Table 1:** Comparison Of Maqsad Koran And Pancasila

No	Ar-Rahman	Pancasila
1	Divinity	Divinity
2	Knowledge	Humanity
3	Humanity	Ethics
4	Ethics	Knowledge
5	Moderation	Moderation

#### Private document

At the beginning of Ar-Rahman's surah, the author of the book emphasizes the Pancasila side which is taken sequentially in the Koran. Although this verse is arranged in the following order: Divinity, knowledge, humanity, ethics, and moderation. Or the first, third, fourth, second, and fifth precepts. It is different in the placement of knowledge which is positioned number in ar-Rahman and the fifth principle in Pancasila. The next difference is that God in ar-Rahman is described with one word, namely ar-Rahman (all-loving), while in Pancasila he is said to be almighty. The meaning of Almighty is almighty. This does not mean that He is single, just as Rahman, literally, all-loving, cannot be interpreted as singular or one.

However, in the book on the concept of Allah's Grace in the Koran, the author of this dissertation emphasizes that behind the word Rahman there is a single and one word. In fact, this is the best sentence in the Koran. Rahman or the most loving God is single and not three. Whereas the Rahim is that He is very merciful by forgiving. This is different from the principle of God in Christianity, for God to be forgiving, he must be 3 Gods but One [25]. Second, the main science is the Koran, which functions as a bridge between God and humans. Meanwhile, the fourth principle is to make knowledge the basis for a person to be a

representative for deliberating properly and well.

Moderation in the Koran is shown in God's arrangement of the universe, while in Pancasila it is seen as moderation in the form of social justice for all Indonesian people. God regulates the universe fairly and moderately, that is how nations and states provide justice in the form of moderation.

#### 1. Allah, Owner of Heaven & Earth, Gives Life & Almighty

QS 57:2. To Him belongs the kingdom of the heavens and the earth, He gives life and causes death, and He has power over all things. Indonesian believers who adhere to Pancasila believe in God and serve Allah. Exalting, praising and worshiping Allah is the right attitude, HE is the OWNER of heaven and earth, He gives life and death.

In this surah, Hadid once again emphasizes that Pancasila is godless. This means that four times the word Pancasila in Tafsir Inspirasi is always associated with the first principle. Researchers suggest that it is necessary to increase the number of Pancasila words for the application of other precepts. Such as the second, third, fourth and fifth precepts. Or it is recommended to write a Tafsir book based on Pancasila.

In the thoughts of the author of Tafsir Inspirasi, the researcher analyzes that every word of Rahman and the best names of Allah contained in the Koran are images of divinity in Pancasila. Every call "O you who believe" or "O mankind" in the Koran is the second principle or humanity in Pancasila. Many of the moral ethical messages contained in the Koran, so that the Koran is also called a moral book, are ethical messages contained in the third principle of Pancasila. Likewise, every command to use reason, use the mind, invitation to read in the Koran is the message of the fourth principle in Pancasila. The message of justice and balance in the Koran is the message of the fifth principle in Pancasila. This means that the examples written by the author above are just examples of the 6236 verses of the holy Koran which focus on the five maqsads that are in accordance with Pancasila.

## 4 Conclusion

According to researchers, Tafsir Inspirasi has made a new breakthrough in interpretation in Indonesia. He not only limited himself to classical interpretations to show the glory of the Prophet Muhammad and his companions, when the Koran was revealed, or glorified previous prophets, but he made every message for the prophet Muhammad also a message for the Muhammadan people. Researchers found the preaching of Tafsir Inspirasi based on Pancasila in at least three major parts.

First, an interpretation of the seventh printing of Inspiration. As mentioned and explained above. The second part, textbooks written about Islamic communication and Islamic Counseling. These two books very clearly explain that the principles of Islamic communication and counseling are the five principles. Divinity, humanity, knowledge, ethics, and moderation. What is conveyed by the author is an attempt to shift the understanding that the principles of Islamic communication are the six qaulans sponsored by Jalaluddin Rahmat. That's because Pancasila is more appropriate and more relevant in terms of various multi-dimensional aspects and is not limited to one principle, namely ethics and is reflected in the six qaulans.

In the book Introduction to Islamic Counseling, the author of the book quotes Surah Ar-Rahman on how the objective of the Koran was realized. As mentioned in the discussion of "Pancasila as the objective of Tafsir Inspirasi" above. The third part, the author's preaching delivered on social media. This preaching was carried out in front of the Indonesian people, especially the residents of the city of Medan, North Sumatra. This media can be accessed from <https://www.youtube.com/@tafsirinspirasi>, @masjidalmuhajirinbumasofficial, Zainal Arifin; @mesjidalmusabbihin5444, Zainal Arifin.

At the Musabbihin mosque in the Ramadhan morning preaching which was recorded by BKM Mosque and immortalized on YouTube, the author of the inspirational interpretation emphasized the meaning of lailatul qadr with 4 main values for practitioners of the Koran. (1) 1000 months of life, (2) protected by angels, (3) blessed by Allah and (4) peace. The author advises that implementing the values of the Koran in daily life is an important part of getting lailatul qadr. It is found every day when someone implements the Koran. This reconciling moral ethic is part of the very Islamic and Indonesian message of Pancasila [26].

For example, on the 13th Ramadhan 1445H at the Muhajirin Bumi Asri mosque, the author of Tafsir Inspirasi delivered the preaching message "Great Victory: Inspiration of QS as-Saffat (37): 57-61" which was recorded by the author and immortalized on YouTube, that the great victory was (1) not going to hell, (2) going to heaven to be eternal and not tormented, (3) forgive and apologize. The value of forgiveness is a noble ethic in maintaining unity and focusing on goodness. This is an important part of the value of Indonesian unity stated in the third Pancasila [27].

Another example, how the preaching was carried out in front of the Friday congregation at the Hikmah Mosque at the Medan High Court, was uploaded on YouTube. The author of the Inspiration commentary conveys the importance of realizing the 6 Greater Indonesia criteria. A good country consists of people who can forgive. Because Allah is the most forgiving God. In Indonesia, no president has been hanged, because the Indonesian people practice the Pancasila values of the Koran.

Or at the Bank Rakyat Indonesia Mosque he conveyed about Halal Bank Interest and working at the Bank is a blessing. The Tafsir author wants to emphasize within the framework of unity, that in addition to halal sharia banks, conventional banks are also halal, working in them is a blessing. This means that Pancasila is not just a slogan about the five principles, but the interpretation of Pancasila is also part of the national and state solution. This Tafsir Inspirasi Preaching is part of the internalization of Pancasila which permeates the values of the Koran in Indonesia [28].

This means that, even though the words Pancasila are explicitly and clearly mentioned or not, the author of the Tafsir Inspirasi always links the preaching he conveys with Koranic solutions to the problems faced by contemporary life and Indonesians. The Koranic solution cannot be separated from 5 values: divine values, humanity, ethics, knowledge, and moderation values.

## CONCLUSION

First, tafsir scholars have different opinions regarding the objective of the Koran. The author of Tafsir Inspirasi has convincingly determined that Pancasila is the objective of Tafsir Koran. Even Pancasila preceded Qardhawi's opinion regarding the Objective Koran. This possibility occurs because of the Pancasila dimension which includes all elements: divinity (vertical), humanity (horizontal), ethics (relationship with God and fellow creatures), knowledge (which differentiates humans from other creatures) and moderation in behavior in all fields.

Second, Tafsir Inspirasi has made Pancasila the objective in writing its tafsir. Researchers found that all the holy verses of the Koran cannot be separated from the 5-objective known as Pancasila. Although this is conveyed by the Author of Tafsir Inspirasi in his book only in five places. Third, through oral preaching, the author of Tafsir Inspirasi has conveyed the message of the maqsad of the Koran in his preaching to the community and immortalized it on YouTube. As a suggestion, it is hoped that in the future the author can write a special commentary continuing from "Tafsir Inspirasi: Inspiration from the Holy Book of the Koran" with the theme "Tafsir Pancasila: Perspective of the Indonesian Nation." Novelty, Pancasila has saved Indonesia from a godless nation, and from a divided nation to a united nation full of ethics, and knowledgeable enough to be able to deliberate; moderate, just, and prosperous. Pancasila is a noble idea of the Indonesian people, which originates from the Koran.

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