

LORDSHIP AND HUMANITY PRINCIPLES FOR THE PEACE OF INDONESIA: AN INTEGRATIVE STUDY OF THEOLOGY AND IDEOLOGY

Stevri Penti Novri Indra Lumintang

¹STT Reformed Injili Internasional,
Jl. Industri Blok B 14 Kav 1, Jakarta,
Indonesia,
indralumintangstevri@gmail.com

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ABSTRACT

This study is stimulated by the background of the gap regarding the understanding and application between the Indonesian ideology of Pancasila and theology (religion) among both Muslims and Christians. This research aimed to study the integration between Christian theology and the Indonesian ideology of Pancasila. This research was based upon the naturalistic paradigm with a qualitative approach and integrative research method to find a model for solving religious intolerance and violence, which is often manipulated by political interests. This integrative study, especially integral dialectical synthesis, is to find a holistic knowledge of the doctrine of the principle of One Lordship, just and civilized humanity according to Christian theology and ideology of Pancasila as a model of integration. The integrative study between theology and ideology confirms that each of the five principles of Pancasila is theological, and even a mandate that believers (the Christians community) must obey. The relationship between Christian theology and the ideology of Pancasila is an integrative relationship because God and humanity are also integrative. These findings suggest that all Christians live in love and respect to their fellow humans, both Christian and non-Christian. Loving God and others means loving the Indonesian people by participating in overcoming the nation's problems and building the Indonesian nation's welfare for the welfare of the nation is our (all Indonesian citizens) wellbeing.

Keywords: Integrative, Theology, Ideology, Pancasila, Lordship, Humanity

INTRODUCTION

On the topic of humanity and religion, there are two polarizations: liberalism and fundamentalism. The first upholds humanity without reference to religion, and is mentioned by a *Pancasila* expert, Latif, an anti-theist/religious-secular element or an enemy of the *Pancasila* revolution. The later emphasizes religion more than humanity, also referred to as enemies of the *Pancasila* revolution (Latif 2015: 177-178).

The distance between the poles of secularism and religious fundamentalism has widened since

mid-1998, which began in the Reformation or Post-Soeharto era until now. At the same time, the problem of the relationship between humanity and religion has increased sharply. The scientists put forward their theories to fight for human rights for the marginalized, such as LGBT people, without reference to religious sources (Novi 2016). On the other hand, some experts and religious leaders apply religious values into regional and national regulations exclusively so that crimes of psychological and physical violence often occur against those who do not

have the same understanding and belief as them, including those that hinder their struggles. In this case, there is a dualism of life between religion and nation. This is a problem that disturbs and prevents the Republic of Indonesia from being peaceful and progressive. This is even considered an enemy of the state (Daven 2016: 275).

Indeed Indonesia is one of the most ethnically and culturally diverse nations in the world. It has over three hundred different ethnic groups, with more than two hundred and fifty distinct languages spoken. According to *Pancasila*, there are six religions: Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism. Each resident adheres to their own religion (Chapter XI, Article 29, the 1945 Constitution), as this data appears in all official Indonesian documents such as passports and other identity cards.

Although Indonesia is a heterogeneous nation, there is unity mainly since Indonesia has a strong jargon, *Bhinneka Tunggal Ika*, which means “various, yet one; diverse, but united; unity in diversity”. It then has become a national motto, which accurately represents and describes Indonesia. Indonesia also has an appropriate ideology called *Pancasila*. *Pancasila* is the basic foundation of Indonesia and the glue of the nation and all religions.

However, in reality, some Muslim Leaders (as, Abikusno Tjokrosujoso, Agus Salim, and Abdul Kahar Moezakkir) have insisted that Islam should be adopted as the ideological basis of the state. In June 22, 1945 the Jakarta Charter was produced, in particular the first principle written as follows: “Belief, with the obligation to carry out Islamic law (Shari’ah) for its believers”. Until now, some Muslim leaders have insisted on putting Islamic law as the ideological basis of the state (Muslimin 2012). Some leaders of Damai Sejahtera Party (Ruyandi Hutasoit, Denny

Tewu, and Rahmat Manulang) also asserted that the Christian law is the state’s ideological basis, just as what the Party of Peace of Welfare (Partai Damai Sejahtera) claimed some years ago (Tewu and Linggi 2007).

Some religious groups (the Sarekat Islam, founded in Solo in 1911; Front Pembela Islam, Hizbut Tahrir Indonesia, Jemaah Islamiyah, and Majelis Mujahidin Indonesia) have made some efforts to change the State’s ideological basis with the theological basis, even after Indonesia achieved independence. The problem of the place and role of religion within the context of the Indonesian state, especially among both Christianity and Islam is as old as the republic itself. The main issue has been whether the state should be “religious” or secular (Aziz 2016). That is why some Indonesians hold the Indonesian ideology as reflected in the *Pancasila* superficially but place theology closer to the heart. In reality, since 2008, at five prestigious universities in Indonesia, some professors and students were not interested in *Pancasila* anymore (Octavianus 2009). A few years later, in 2018, 23% of students, and 19,4% of civil servants of the Indonesian government rejected *Pancasila* (Friana 2018; Soedarmo 2019). It has caused so much violence as to bring the whole nation to the brink of disintegration.

Moreover, certain hard liner Muslim groups (Darul Islam/Tentara Islam Indonesia (DI/TII) in 1949, Majelis Mujahidin (MMI), and *Front Pembela Islam* (FPI) have influenced political and judicial decision-making through violence or its threat. Unfortunately, religion has also been the cause of much violence throughout the history of Indonesia (Aritonang 2004). Regarding Indonesia’s recent history, one important turning point can be discerned. After the fall of President Suharto’s New Order regime (which was marked by a strong central government and a weak civil society), radical Islamic voices and

violent (terrorist) acts-previously suppressed mainly by the government-found their way to the surface in the form of bomb attacks and other threats. Justice and humanity are significant problems in Indonesia today. This requires all religious people, including all churches in Indonesia to respond and take part.

The research results related to the relationship between religion and state in the Indonesian Islamic perspective show that Islamic organizations (*NU, Muhammadiyah, HTI, MMI, and Salafi*) have different strategies for articulating discourses on religion-state relations (Muntoha 2014). *NU* and *Muhammadiyah* accept *Pancasila* and recognize that the relationship between religion and the state is symbiotic, while *HTI, MMI* and *Salafi* do not accept *Pancasila* but continue to fight for an Islamic state. All the Islamic organizations were dissatisfied with the construction of religious relations and the state in the reformation era (Muntoha 2013). The results differently confirm that the relationship between state and religion is based on *Pancasila*. The principle of Belief in One Supreme God states that Indonesia is not a state based on one religion and also not a state that separates religion and state, but a state that recognizes the divinity in Indonesian life and government. State and religious relations are mutually needy relationships, where religion provides spiritual values in the state, and the state guarantees religious life (Budyono 2014). In line with that, Nurcholish Madjid insists that there is no need to build an Islamic nation. For him, *Pancasila* is final and the meeting point of any interest, and how to make Islamic values as a national political ethic, and even without mentioning the symbol of Islam, the substance of Islam itself has been absorbed into the life of the nation and the state (Tahir 2012). Furthermore, the concept of democracy is very concordant with Islam, because Islam is a religion that always puts forward the values of truth, justice, upholds the

rule of law, and teaches about the meaning of freedom in all aspects such as freedom of religion, opinion, and behavior, even in Islam, human rights are basically everyone has the same rights in law and justice and freedom (Abdullah 2014).

Previous research has found that religions based on *Pancasila* allow living together in peace and harmony; opportunities have been created in which each religion can play an active role in the public sphere. This principle allows all faiths and beliefs to function in public life (Intan 2019:227). Another study from Intan also found that Calvin argued for mutual assistance and reciprocal cooperation between church and state. The article shows that Calvin's view of the proper relationship between Church and state is essential for Indonesia's churches. Regarding current affairs, I shall argue that the Indonesian Reformed churches should adopt and apply Calvin's political thought as normative for the Church-state relationship (Intan 2018:55). Different results found that the State's responsibility to the church is mutual responsibilities and reciprocal cooperation and compatible with the pedagogy of *Pancasila*-based State in Indonesia. In contrast, the responsibility of the church to the state is not mutual responsibilities and reciprocal cooperation, but asymmetric (being-for not being-with) (Takaliuang, Efruan and Dami 2021).

Based on empirical findings and literature review, the researcher finds a gap of understanding and application between the Indonesian ideology of *Pancasila* and theology (religion) among both Muslims and Christians. In addition, there are still very few studies that examine the integration between Christian theology and the Indonesian ideology of *Pancasila* in relation to just and civilized humanitarian issues in the post-reformation era. It stimulates the researcher to explore the integration between Christian theology and the Indonesian ideology of *Pancasila*, in terms

of the issue of just and civilized humanity. To explore the research problem above, a possible research question is: "How can we formulate an integrated understanding of Christian theology in Reformed perspective and ideology of *Pancasila* in terms of just and civilized humanity, as one of the models of integration to solve the problem of dualism which results in the dehumanization and disintegration of the nation in the post-reformation era (1998-2020) in Indonesia. This research contributes to the integration of Christian theology and the ideology of *Pancasila*, which can be a dual force for Christians to reject acts of religious intolerance and violence, and play an active role in creating and maintaining a peaceful state in Indonesia.

LITERATURE REVIEW

Dehumanized People in Indonesia: Religious Intolerance and Violation

Humanity is about the human race, humanity, and the quality of being human (Coupland 2001). Humanity in question is equality of rights and position before the law (article 27); human rights (article 28), including freedom of religion (article 29) of the 1945 Constitution. Religious people still commit five acts regarding humanity and religion, namely intolerance, persecution or violation, imprisonment, discrimination, and bombs attacking churches. The five forms of religious violations are crimes against humanity. Unfortunately, these five crimes still often occur during the Joko Widodo administration, where the constitutional state should guarantee freedom of religion. Although President Joko Widodo's administration took small steps in 2018 in protecting the rights of some of Indonesia's most vulnerable people, in reality, his administration has failed to translate his rhetorical support for human rights into meaningful policies during his first term in office (Amnesty International 2019).

In relation to humanity, it cannot be separated from power. Power can uphold humanity and destroy humanity at the same time. The case of humanity, in general, is a case of power. Power is the ability of a person or group of people to influence the behavior of another person or group in accordance with the wishes of the subject (Budiardjo 2008: 17-18). The form of this power can be in the form of position, wealth and belief including religion—abuse of power results in injustice and dehumanization. In the following, the author presents a small number of cases of power abuse that result in dehumanization.

In 2017, Jakarta Governor Basuki Tjahaya Purnama "Ahok" was convicted of blaspheming against Islam in the North Jakarta District Court, which sentenced him to two years' imprisonment. Ahok did not find justice in the court, as a place for seeking justice, just as the Jakarta Post editorial highlighted "Injustice for Ahok" (Jakarta Post 2017). Because of racism and religious intolerance, part of the speech was later uploaded on social media and Ahok was accused of insulting Islam. Buni was accused of editing, and later uploading online, a video—featuring a speech by Ahok in September 2016 where he referred to a verse from the Quran. He has been sentenced to one-and-a-half years in jail, after being found guilty of spreading hate speech by a Bandung court (Soeriaatmadja 2017). Buni was found guilty and imprisoned, but Ahok was still imprisoned. In this case, there is no justice for Ahok and Indonesia.

Before Ahok's case, in 2016, Setara Institute for Democracy and Peace recorded 208 violations, up from 196 violations in the previous year just as the chairman, Hendardi, reported. For example, the West Java Province, with 43 million inhabitants, tops the provincial list because of discriminative bylaws and the prevalence of intolerant and radical groups. The main perpetrators included police, local

government, and hard-line groups such as the Islamic Defenders Front (*Front Pembela Islam*), and religious and ethnic minority groups, including Christian are targeted (Lestari 2017). Many churches undergo intimidation (terrors) involving stopping worship services and sealing the church buildings. This is very ironic because it continues to occur in a country where the Constitution guarantees freedom of religion.

Security disturbances carried out by groups of the majority religion have become more frequent since the Joint Regulation of the Minister of Religion and the Minister of Home Affairs number 8 and 9 of 2006. This Joint Regulation clearly favors the majority religious group and is very discriminatory. The government ignored this joint regulation and its consequences, so it was still used as a reason for the forced closure or sealing of houses of worship by perpetrators. The Setara Institute for Democracy and Peace reported that since the enactment of the Joint Regulation, 398 cases of religious interference occurred in Indonesia from 2007 to 2018 and 199 of them were experienced by the church (Muthiariny 2019).

The Yasmin Indonesian Christian Church was closed in 2008 by local authorities after local Muslims voiced opposition to its presence, and the case is taking too long and has only been resolved in 2021. This is one of many violations of religious freedom and discrimination as well. At least 200 churches have been sealed off and rejected by the majority religious community in the past ten years (Wijaya 2019). The permit for the construction of the Indonesian Pentecostal Church (GPdI) Immanuel Sedayu, Bantul, Yogyakarta was canceled by the local government, despite having received permission from the local government, due to local residents' protests (Muryanto 2019). Police stopped the Sunday

service of the Indonesian Pentecostal Church in Hilir Regency, Riau, on August 25, 2019. The reason of this case was the Joint Regulations of the Minister of Religion and the Minister of the Interior which were discriminatory. There are still many more intolerant cases spread in many places of Indonesia. The sealing and revocation of permits for the construction of church buildings in many places opened up the fertility of intolerant religious communities and the weakness of the government's favoring the minority (the weak).

Not only does it stop at sealing and revoking permits for houses of worship, but also churches in Indonesia are also subject to acts of anger and violence in mass actions. Since the Post-Reformation era, there have been 1000 cases of arson in church buildings (Pratama 2015) but in no case was the culprit arrested, tried and convicted; therefore, violence against the church continued. The church has become one of the main targets of extremist and terrorist group attacks, like in Surabaya in May 2018. Bombs attacked three churches and at least 13 dead and 38 wounded, and the Islamic State group claimed to be responsible for the suicide attacks (Henschke 2018).

Many cases of religious intolerances and violations are disclosed above. Those inform us that Indonesian people still have a misunderstanding or disintegration between religion and state or theology and ideology. The government knows that there is still a dualism of belief and life practices regarding the relationship between religion and the state, theology (religion) and ideology (*Pancasila*). However, the government has not been able to overcome the problem of disintegration and dualism. In particular, there is still a dualism between the first principle i.e., the Belief in the One and Only God and the second principle, namely A Just and Civilized Humanity.

Various Efforts to Find Common Ground between Religion and State

Mainline churches in Indonesia are strongly influenced by Western churches that separate church and state to quiet the relationship between theology (church) and ideology (state). In general, Islamic religious institutions try to unite religion and state according to the concept of an Islamic state, which differs and changes from time to time. Thus, the concept of a final and clear Islamic state always remains unclear. Realizing this, Islamic religious leaders and experts tried to apply Islamic law in the socio-cultural context, as did most Muslim Nationalists' representatives (Ismail 2018), and the religiously Neutral Nationalists. Both of these groups are the Founding Fathers of the Indonesian people, when formulating and determining *Pancasila* as the only State Basis and ideology of the Indonesian nation. Ideology is a set of beliefs or philosophies that become the basis of all thoughts and activities, such as *Pancasila* as the philosophical foundation of the Indonesian nation.

Pancasila results from a compromise of the Founding Fathers who separate religion and the state, but not in the sense of a secular state, but integratively, the *Pancasila* state. Latif calls it differentiating, not separating because they understand each other's authority limits (twin tolerations) (Latif 2011). Indonesia is not a religious state, meaning that it does not enforce all religious laws or anyone religious law as state law. There is no religious state (Yewangoe 2009); Indonesia is also not a state without religion or a secular state, but recognizes all religions in it. Therefore, the relationship between religion and the state is an integrative one. Both are synergistic, without negating and controlling each other, but rather symbiotically or supporting each other (Lumintang 2009: 464-467).

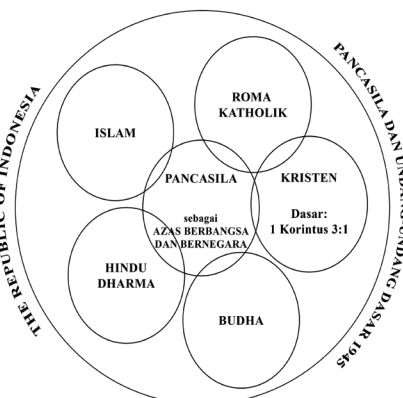
Muslimin proposed Islamic Law in The *Pancasila* state, but still placed Islamic Law above *Pancasila* by stating that the *Pancasila* state is limited in accommodating Sharia on the one hand and how

Shariah can be practiced freely by the Indonesian Islamic society on the other (Muslimin 2012). This idea of meeting point is still exclusive among Muslims, not universal for one nation, one state, Indonesia. K.H. Hasyim Muzadi, a prominent Islamic figure, proposed the concept of Islam *Rahmatan Lil-alamin*, who recognized *Pancasila* as the basis of a state that dissected a religious and secular state, protecting all religions; therefore, he emphasized Islamic society more than Islamic state) (Rasyid 2016). Muzadi's view is almost the same as his senior in *Nahdlatul Ulama (NU)*, namely Abdurrahman Wahid with his *fiqh* paradigm, who developed a dynamic relationship of the state and Islam as he employs a political approach to the existing principle of mutual legitimacy of the *fiqh* paradigm (Wahid 2007). A dynamic relationship between the state and Islam is manifested when the state provides the certain welfare of its people and justice.

Octavianus, a prominent Christian figure, started from his study that there is no conflict between the points (*sila-sila*) of *Pancasila* and the Bible; in his book he proposed a meeting point (common ground) between religion and the ideology of *Pancasila*, namely *Pancasila* as the only principle for a social organization (Octavianus 2006). Therefore, he proposed a meeting point between theology and ideology, as shown in the picture below:

Figure 1.

A meeting point between theology and ideology (Octavianus 2006)



From a Christian perspective, it means that people who have been saved eschatologically will play a logical role in developing Indonesia's future. Octavianus' view becomes the starting point of this integration paper (the integration of theology and ideology) (Octavianus 2009), namely the integration between theology and ideology of the *Pancasila*, specifically between the point of the Lordship and humanity's point (Rochmat 2014). Integration is the most important thing for Indonesian people because integration assumes plurality and heterogeneity (Octavianus 2009: 11).

CONCEPTUAL FRAMEWORK

Formation and Determination of Ideology of *Pancasila*

After the persistent and self-sacrificing struggle of the Indonesian people's youths, the Body for Preparatory Work for Indonesia Independence (Indonesian abbreviation-BPUPKI) was formed on April 29, 1945. The chairman of BPUPKI, Wediodiningrat put a vital question to its members: "What was the philosophical basis to be used for a free Indonesia?" In response to this question, on June 1, 1945, Soekarno gave a speech at the BPUPKI Session which proposed the country's foundation was *Pancasila*, as follows: Indonesian nationality, internationalism or fairness of humanity, consensus or democracy, Social welfare, and Cultured Godhead (Soekarno 1986). In this case, Soekarno was not the creator of the *Pancasila* (Latif 2011), but he was the digger of the *Pancasila*.

Pancasila, indeed is a joint work, assimilation between nationalism, Islamism and marxism (marhaenism). However, Soekarno was the one who began to pioneer thinking towards *Pancasila*, who conceptualized it as a "philosophical basis" or a way of life (*Weltanschauung*) systematically and coherently, and he also mentions the five principles and terms of the *Pancasila*, because indeed he is

also the leader of the PPKI (Latif 2011). Only *Pantja Sila* is in accordance with the Indonesian spirit. Let us be loyal to the Proclamation of August 17, 1945. Proclamation that breathes *Pantja Sila* (Ranawijaya and Swasono 2008). In early August the BPUPKI was dissolved and the Preparatory Committee for Indonesian Independence (Indonesian PPKI) was formed on August 7, 1945. On August 17, 1945, the independence of the Indonesian people was proclaimed, and the next day, on August 18, 1945, *Pancasila* was legally established as the ideology, philosophy, and fundamental law of the Republic of Indonesia in a juridical constitutional manner, together with the stipulation of the Preamble (Preamble) and the 1945 Constitution.

The Nature of *Pancasila*: The Soul and Personality of the Nation, Unifier of the Nation, and the Noble Covenant

Pancasila is not a religion but rather a culture, where the cultural values of the tribes gathered in Indonesia's territory into national values or national identity. These values are indeed normative and dogmatic but are open and in line with progress and meaning relevant to Indonesia at all times (Siswomihardjo 2007). *Pancasila* ideology remains relevant over time, its fundamental values will not change, which is reflected in the personality of the Indonesian nation. Therefore, preserving and developing the values of *Pancasila* in the life of the nation and state is the same as building the nation's moral strength (Utomo 2017).

Cultural values shape the soul and personality of the Indonesian people. Personality as a basic form of good traits forms the human character that is manifested (seen) in human character. One of Indonesia's human personalities is courtesy and mutual respect among fellow citizens even though they differ. Although colonized by many

nations, the Indonesian people's personality has not changed, namely religious, humanitarian, united, democratic and socially just. This is the personality of the Indonesian people. *Pancasila*, as the nation's personality, becomes a factor that drives and strengthens national identity (nationalism) from foreign influences due to globalization. *Pancasila* guards Indonesia from the threat of foreign national personality.

As a national identity, *Pancasila* also states the nation's personality. Soekarno emphasized the three characteristics of the *Pancasila* culture, and one of them, namely the national education system, which was based on cultural roots as the nation's personality (Kurniawan 2019). The personality of the Indonesian nation; mental, behaviors, and deeds should be in accordance with the values of the *Pancasila* as a characteristic of the Indonesian nation, which distinguishes with other nations. Departing from Soekarno's statement, then, in fact, the personality of the Indonesian nation is the soul of *Pancasila*; thus, the five principles must be spoken, felt, heard, seen in the lives and deeds of all the people and leaders of Indonesia (Lumintang 2009).

All differences in religion, ethnicity and culture are united and even strengthened by the values of *Pancasila*. The pluralistic Indonesian nation is united and harmonised based on Godhead's values (religiosity), humanity, togetherness, democracy, and social justice. *Pancasila* is the unifier and harmony of the Indonesian people (Utomo 2017:88).

In addition to the nation's soul and unity, *Pancasila* is also an agreement or a noble agreement of the Indonesian people. In recent years, especially in the Reformation era, Indonesia has been rocked by the nation's children's destructive attitudes. Essentially, their attitude is to replace the state base with other ideologies. Therefore, national figures have repeatedly emphasized that *Pancasila* is final. *Pancasila* is final because it is a noble

agreement or agreement of the Indonesian nation (Utomo 2017:90). Because, indeed, this agreement was born from the founding fathers' noble values who put the interests and integrity of the nation and the State above the interests of individuals, groups, ethnicities, and religions.

***Pancasila* as the Nation's Ideology and the Basis of the Indonesian State**

As an ideology of the nation, *Pancasila* is a guideline and formulation of Indonesian people's ideals or philosophical values or worldviews. *Pancasila* is the nation's ideology in the sense of integralistic ideology, as a unity and coherence of all values extracted from the wisdom of ethnic groups, religions, and Indonesian humanity (Latif 2015). *Pancasila* reflects the values of balance, harmony, unity, kinship, togetherness, and national life wisdom. Therefore, *Pancasila* is called a scientific worldview, capable of accommodating the diversity of the Indonesian people's aspirations, where each citizen or group can develop their respective ideological elements, but within the frame of the ideology of the *Pancasila*. Therefore, *Pancasila* is a middle way and a glue for all differences in religions, ethnicities, cultures, and diverse groups. Furthermore, as the nation's ideology, *Pancasila* serves as a source of inspiration and motivation for national struggle, the orientation of national and regional development.

Soekarno is the first person to call *Pancasila* on an Indonesian state basis, as he stated in his speech on June 1, 1945. Furthermore, the Founders of the Indonesian Nation determined *Pancasila* as the Indonesian ideology or *Weltanschauung* (worldview) and the Basic Principles of the Republic of Indonesia. Furthermore, the Founders of the Indonesian Nation established *Pancasila* as the ideology of Indonesia or *Weltanschauung* (world view) and the principles of the Unitary State of the Republic

of Indonesia. Basically, *Pancasila* is the basis of the state, and it is written in the Preamble to the 1945 Constitution Paragraph IV (Fourth). *Pancasila* as the basis of the State means that *Pancasila* is used as a guideline in implementing all legal norms in the State's administration. Therefore, *Pancasila* is said to be the source of law sources. *Pancasila* is *das sollen* for the Indonesian nation, the highest legal sources of all laws, both formal legal sources and legal material sources (Kaelan 2007). In other words, making *Pancasila* as the basis of the State also means making *Pancasila* values, namely the values of God, humanity, unity, democracy, and social justice as the moral foundation of all laws in force throughout the Republic of Indonesia.

RESEARCH METHOD

The study uses an integrative theology method research (Lewis 2010: 87-89), and this study is classified as library research. The integrative method is the methodology that provides a synthesis of knowledge and applicability of results of significant studies and a model to practice. This integrative study was designed based on Shirazi's integral dialectical synthesis (Shirazi 2015: 10). A dialectical synthesis is an approach of reconciling dichotomous between two fields of study: integrated theology (religion) and ideology (politics).

To investigate the originality and genuine meaning of *Pancasila*, especially the first and second pillar of it, and to find the Christian theology of humanity and the integration between ideology and theology, the researcher uses the integrative method (historical, theological and philosophical analytical methods). In this regard, the researcher examines historical documents (literature) regarding the formulation and understanding of the first and second principles of *Pancasila*; as well as historical

documents of theological thought on divinity and humanity, and theological and philosophical analyzes of Christian writers and scholars. This integration study is to resolve the dichotomous view between theology and the ideology of *Pancasila*, especially regarding the principles of just and civilized humanity. In addition, this integration leads to a synthesis at a more holistic level of understanding and attitude towards fellow citizens of different religions living as one nation.

RESULT AND DISCUSSION

One Lordship according to *Pancasila*

Pancasila consists of the five principles or pillars that are interrelated and interconnected (Latif 2018). These five principles of *Pancasila* must be carried out holistically and simultaneously. There is no contradiction between these five principles. In the beginning, Soekarno placed the principle of One Lordship as the last principle. Nonetheless, the final formulation of the first principle is belief in The One and Only God. *Pancasila* is not a religion, does not change religion, and should not be made a religion. Religion and *Pancasila* are different, and should not be mixed and disputed. In this first principle, the Lordship is not a theological Lordship of one of the religions, but a philosophical Godhead (Lordship), because it is universal. That means Lordship is elaborated in each religion in accordance with the teachings of each religion. The government does not intervene any religion's theology. Instead, they just regulate the social relations of these religions. God Almighty confirms that it is scientifically proven or not; In fact, Indonesia admits people who believe in the existence of God, as they have believed since the beginning. God is the ultimate cause and origin of all things; therefore, He is the only one. Belief in The One and Only God states that Indonesia is

an idea emphasized by Soekarno on the second principle of the *Pancasila*. Humanity in the sense of internationalism is free humanity, not bound by racial, ethnic, religious and group; also free from the attitude of placing oneself superior to other people and other nations, so as not to fall into the thoughts and actions of colonizing fellow humans, regions and other nations. This is what is meant by transnational humanity, so that it does not have narrow nationalism, so that it becomes invaders of other people, regions or nations (Latif 2015: 39-40).

One Lordship and Civilized Humanity according to Christian Theology

Christian citizens have long accepted *Pancasila* as the only principle in the life of the state, nation and society because it is in accordance with Christian theological principles (Octavianus 1985). The five precepts of *Pancasila* are in accordance with Christian theology. Christian theology recognizes God is as the Creator, Owner of all creation, Almighty (*Omni Potent*, *Omni Science* and *Omni present*) (McGrath 2011: 209-221). He is one and only (Isaiah 44:6, 1 Malachi 2:15, Corinthians 8:6), upholds just and civilized humanity (Genesis 1:27, Exodus 20:12-17; Matthew 7:1, 12 Matthew 22: 37-39), maintaining unity (Psalm 133; Romans 14:7; 13:3), prioritizing deliberation (Acts 1:14; 15:6-7; and 1 Corinthians 13:4-5) and democratic elections (Exodus 17 :9; Acts 6:3) and social justice (Psalm 82:3; Proverbs 13:31; Romans 12:3-6). There is not the slightest contradiction between *Pancasila* and Christian theology.

In particular, the study discusses the topic of one lordship and civilized humanity theologically, the author's department from his presupposition, namely the revelation of God. In Christian theology, there is only one revelation of God but in two ways, namely through God's creation which is called the general revelation and through God's word, which is called special revelation. The revelation of God,

in general, produces science and philosophy, including the ideology of *Pancasila*, while revelation of God in particular produces Christian theology (Lumintang and Lumintang 2016). Thus, there is no contradiction between Christian theology and national ideology (*Pancasila*).

The revelation of God is given to all. God's general revelation is given since the time of creation, in that all of creation was the modes of God's truth in general and specifically man was created in the image of God, given the original truth: knowledge, ability to think, to feel and to want. However, because humans have sinned, then God's revelation becomes a blur, unclear, and likely to be influenced by sin and the devil. For errors can never be targeted from the human heart until the true knowledge of God (special revelation) is planted therein through the work of the Holy Spirit (McNeill 2006).

The Christian religion is one of the monotheistic religions. Monotheism is the belief in a singular God. Christians overwhelmingly assert that monotheism is central to the Christian faith, as the Nicene Creed, in the context of early Greek, "the world is full of gods, any wonder, any remarkable power, could be called a theos, a god" (Leith 1973). The Christian belief in monotheism is based on the Bible, which asserts that God is one (Deut.6:4; 1 Tim. 2: 5, 1 Cor. 8: 4, Jud. 25), or only one God (Rom. 3:30, 1 Cor 8: 6, and Eph. 4:6) (Culver 2005: 14-15).

One God means one single essence that we believe in one God only. God's nature is the single essence, which is admitted of no composition or division. God is one, it is not just a name of a number, but the one is unique; there are no others. Whatever kind God is, He is so by His essence. His essence is whatever He is. His essence is wise, good, powerful, and merciful. Scripture does not only teach that God is essentially one, but also God is in three persons: the Father, the Son, and the Holy Spirit. These three are one God, the same

in substance and equal in power and glory (Kelly and Rollinson 1986). One God in three persons are described each of their rules. The first is about God the Father and our Creation; the second about God the Son and our Redeemer, the third about God the Holy Spirit and our Sanctifier

One God is one source and cause of all things in heaven and on earth. The whole of creature originates from one origin, that is, God the Creator. Therefore, God is the source of all that there is, also as the sustainer of all the said existence, and as such is all for the purpose of the Creator. God in Three Persons created all things heaven, and earth. All of the creatures were created good, not good as well evil (dualism). Before the event of the fall of man in here, all of God's creation were good. God did not only create all creatures and especially all humankind by His Almighty Word (transcendent), but He operates and controls the world (immanent) according to His purpose.

All of humankind in this world, who lived in the ancient past, those in the present century and those in the centuries to come had their origin from one source, one Creator and in one pattern, in the image of God. After God had made all other creatures, He created human male and female; formed the body of the man of the dust of the ground, and the woman of the rib of the human, endued them with living, intelligent, and immortal souls, made them after His image, in knowledge, righteousness, and holiness, having the law of God written in their hearts and power to fulfill it, and dominion over the creatures, but then man is subject to the fall.

The phrase, "the image of God" is only connected with human's creation, but not only to a certain group of people, instead of for all of humankind. In other words, all human beings are created in one pattern, the pattern of God himself. Therefore, an understanding human being in the

Creator's perspective is the basis for viewing or evaluating or appreciating man himself and his fellow human beings. Man is God most noble creation of all of His creation. This is because man is created in one pattern, that is after the image of God. Without considering the different racial, ethnic, and religious backgrounds, all possess the same essence, one pattern of creation, which is according to God's pattern or image.

Apart from one creation pattern, that is one image of God, all of humankind also come from the same source (same race). The Holy Scripture teaches that the whole human is descended from a single pair. This is the apparent sense of the opening chapter of Genesis. God created Adam and Eva as the beginning of the human species, commanded them to be fruitful and multiply, and rule in the earth. Science, in various ways, confirms the testimony of the Holy Scripture as the unity of the human.

Likewise, the human being who comes from different backgrounds, including that of different religions, come from the same source, that is God, one pattern of creation, in the image of God, and from one racial origin, possessing one common condition after the fall of the first Adam and Eve, the sinful condition (Rom. 3:23; 5:12, 18). Furthermore, man is powerless, unable to perform anything good, and has the propensity in his heart to do evil, as is written in the Bible (Gen. 6: 5, 8:21; Job 14: 4; Is. 53: 6, and John 3: 3-5). Therefore, all people are conceived in sin and born children of wrath, unworthy and incapable of saving themselves by any good of their own, because humans are prone to evil, have died in their sins, and become slaves to sin. For it is by grace, it has been saved, through faith (Eph. 2: 8). The same source that is God, one pattern of creation, in God's image, and from one racial origin is a meeting point to build a harmonious community or nation.

Model of Integral Dialectical Synthesis: Christian Theology and Ideology of Pancasila Regarding Lordship and Humanity

From all the explanations above, the ideology of *Pancasila* and Christian theology are not two stand-alone principles, nor are they contradicting each other, but they are parallel and integrative synergies. Therefore, the integration of both is necessary. Both are the most important things because they are the basic and highest things in the world (Lumintang 2015). For more details, in the following the author presents a model of the integration where the Indonesian Christian religion is one part of Christianity in the world. It is also a part of the Republic of Indonesia. The ideology of *Pancasila* is a meeting point with all religions (theologies), including Christianity, as in the image below:

Figure 2.

Model of integral dialectical synthesis: Christian theology and ideology of *Pancasila*

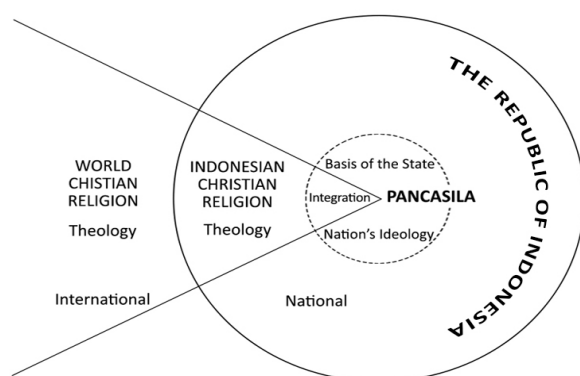


Figure 2 above reveals the integration between theology and ideology, that the Christian theology of the world and Indonesia has an integral or symbiotic relationship with the ideology of *Pancasila*. Thus, it explains the two great strengths that exist in Christian Indonesians, namely obeying the ideology of *Pancasila* (obeying the government-Romans 13:1-2) and obeying theology (the truth of the

Christian faith).

Theology and ideology: from the same source

In the perspective of Christian theology, both are sourced from God's revelation. In particular, the ideology of *Pancasila* comes from God's general revelation, and Christian theology comes from God's special revelation. So divinity and humanity are two sides of Indonesian human life, such as Christians, citizens and members of the church. All humans come from the same source, and all are created with the same position, namely in the image of their Creator. Therefore, there is no way of thinking and living according to other than integration.

Ideology of Pancasila is not only theological principles: It is also God's mandate

Examining the subject of previous studies on divinity and humanity based on *Pancasila* ideology and Christian theology, it was found that *Pancasila's* principles not only did not conflict with Christian theology but also with all theologies, vocation, and even God's mandate for Indonesian Christians. People who believe in God are called to live a humane life, promote unity, live a democratic life with others, and have social justice. Specifically, the Almighty God and the Just and Civilized Humanity, and both are not only theological, but God's will must be obeyed. This is in accordance with the law of love, which is loving God together with loving others and loving oneself (Matthew 22: 37-39). Loving God means loving your fellow human beings. Human beings are not only the fellow religions, tribes, and compatriots, but also the fellow human beings.

There is no state in a religion: religions in the state

Of course, Indonesia is not a state in a religion, not the state of religion, but religions are in the Republic of Indonesia. Even though Indonesia is not a state of religion, it is a pluralistic religious state. Six religions within the Unitary Republic of

Indonesia's territory live and socialize dynamically based on the *Pancasila* ideology supported by the theology of each religion. Therefore, each religion formulates religious teachings to build internal power (religion), building external power (state). Thus, fanatic and extreme religions are not suitable religions in Indonesia.

Christianity must become Indonesian Christian religion

Although all religions' work area is international, each religion exists within the state; therefore, these religions should be rooted in the country in which it exists and plays a role. Christianity is one of the six official religion in the Republic of Indonesia's territory; therefore, Christianity should become Indonesian Christianity, not Christianity in Western countries. That is, there must be integration between Christian theology and the ideology of *Pancasila*, so that peace can be realized in Indonesia.

International is the work area of religion, National is the work area of the state

In general, the work area of religions, such as Christianity, is international, while the work area of a country is only national. That means, the affairs of religion with fellow religions outside the Republic of Indonesia's territory are not in the state's regulation unless such affairs are held in the Republic of Indonesia. Even though Indonesia's work area is national, the trade is international. Not nationalism of the Indonesian people, not narrow nationalism, but open nationalism, in accordance with its ideals of participating in carrying out world order based on independence, eternal peace, and social justice as stated in the 4th paragraph of the Preamble of the 1945 Constitution.

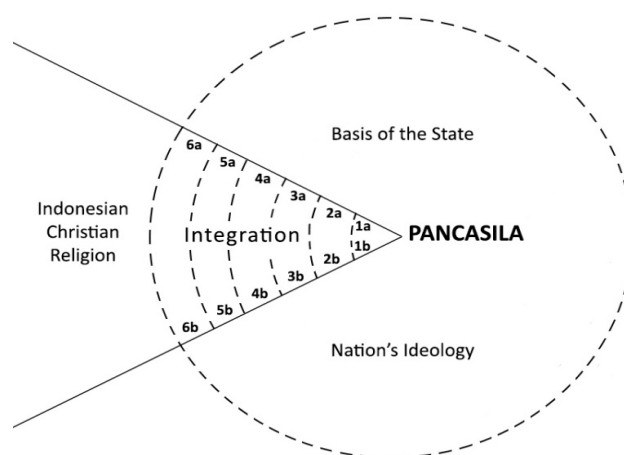
Lordship and humanity based on the ideology of Pancasila and Christian theology

The first and second principles of the *Pancasila* states that the Indonesian nation (1)

Believe in the existence of one God as the source and basis of life; (2) Recognize and guarantee an equal freedom for each of its inhabitants to embrace their respective religions and worship according to their religion and beliefs; (3) Recognize the same essence for all humans who come from the same source as God's creatures; (4) Recognizing all humans have one position, namely as creatures with the same dignity; (5) Recognize that all Indonesians have the same rights and obligations before the law; That is why all religious people are required to be tolerant, respect each other. The five divine and human values above are an integrated whole as shown in the figure below:

Figure 3.

Model of integral dialectical synthesis between lordship and humanity according to ideology of *Pancasila* and Christian theology



Ideology of Pancasila:

- 1a. One and Only Lordship
- 2a. One Source: Creation
- 3a. One Religious Freedom
- 4a. One Position in the eyes of the law
- 5a. One Right and obligation
- 6a. Respect one another

Christian Theology:

- 1b. One Essence of God in Three Persons
- 2b. One Source: Creation
- 3b. One Grace (Freedom)
- 4b. One Position in the eyes of God
- 5b. One Right and Obligation
- 6b. Love one another

The six values of the first and second principles of the *Pancasila* in the picture above also correspond to Christian theology, which also mandates all believers (Christians) to: (1) Believe only in one God (essence) in three persons; (2) Recognizing that believing in God is just a freedom of God's grace (monergistic), cannot be limited or forced but is received with a grateful heart; (3) Confess to God as the only source, all humans originate, created by one God; (4) Recognize that all humans have the same position in the eyes of God; that is, all are created in the image of God; (5) Recognize that all believers have the right to become children of God and have the same obligations, obeying God's will; (6) All believers must live in love and respect for their fellow humans, both believers, and non-believers. Loving God and others means loving the Indonesian people by participating in overcoming the nation's problems and participating in building the Indonesian nation's welfare because the nation's welfare is our well-being, too (Jer. 29: 7).

CONCLUSION

The basic problem of a nation is the problem of disintegration. The disintegration of the nation is the greatest threat to the Indonesian people. Disintegration is a condition in which fellow Indonesian people are not divided in a state. Religious pluralism is one of the biggest triggers of disintegration. Throughout its history, many children of the nation questioned the

relationship between the state and religion, especially between the ideology of *Pancasila* and the theology of its religion. In reality, what often happens is religious discrimination, religious intolerance, and even violence committed in the name of religion. This revealed that *Pancasila*, as the basis of the nation's state and ideology, had not been applied purely and consistently. This is because the integration between *Pancasila* ideology and religious theology has not yet been formulated.

In fact, *Pancasila* is the greatest gift and especially for the Indonesian people. This was also recognized by the founders and freedom fighters of the Indonesian people. The founders of the nation gave examples of the maturity of their religious faith and national consciousness. They established the *Pancasila* as the soul, national personality, and noble covenant of the nation, which functioned as the nation's basis's state and ideology. Likewise, the successors of the nation's struggle, especially national figures who are also leaders and religious experts, including Christians, have demonstrated their example, which was born from their harmonious thinking between the theology of their religion and the ideology of *Pancasila*. That is why Indonesia has repeatedly escaped the dangers of national disintegration. They are noble people because they place the national interest, all others, above personal and group interests.

In a Christian perspective, there is no conflict between Christian theology and the ideology of *Pancasila*, but also each of the five principles of *Pancasila* is theological and even a mandate that believers must obey (Christians). Because indeed, Christians have dual citizenship, namely Indonesian citizens and citizens of God's kingdom. Both do not contradict each other, do not swallow each other, but support each other.

The theology and ideology of *Pancasila* is are integrative (symbiosis). The state does not exist in religion, not only one religion, but also all religions are in one state, so that the state legally governs its social relations. *Even though Christianity is an international religion, Indonesia's soul and personality are Pancasila*; Christianity is not a European Christian religion, but Indonesian Christian religion.

Even though they are different, both the ideology of *Pancasila* and theology cannot be separated. There is no contradiction between the two. The integration of *Pancasila* and Theology is built and supported on one belief, namely one God, one source (creation), one religious freedom, one equal position in the eyes of the law and the eye of God, one right and obligation, and one with each other loving and respect. This is the integration model. The two are one unit, symbiotic with each other, helping and supporting each other. These are the answers to the research questions in the introduction.

Like *Pancasila*, in Christian theology, there is also no reason or basis for discriminatory actions against adherents of other religions, nor does it justify religious intolerance and let the adherents do violence for and in the name of religion, instead of playing an active role in creating peace through respect and compassion for others based on ideology and theology. This is the dual power possessed by Indonesian Christian citizens to act as peacemakers. Because, living for God is manifested in living for others. Because loving God also means loving others. Loving others is the same as loving yourself. Although they are still different and carry out their respective religious missions, a peaceful Indonesia will be realized with an integrative attitude between theology and ideology.

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