

Integration of Pancasila Values in Student Books of Islamic Religious Education and Character at High School Level

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Abstract

Islamic Education and Character Education as a compulsory subject in high schools, has an important role in providing education and understanding related to Pancasila and religion, to prevent the influence of anti-Pancasila in Indonesia. The purpose of this study is to describe the integration of Pancasila values contained in the textbooks of Islamic Education and Character Education for senior high school students. This research is a library research. The results showed that some materials could be integrated with Pancasila values. (1) Class X, found in chapter I, chapter IV, VI, VII, VIII, and IX. Class XI, found in chapter I, III, IX, and XI. Class XII, found in chapter I, IV, V, VI, IX and X. (2) The integration of Pancasila values with these materials is expected to increase the spirit of nationalism and overcome the spread of anti-Pancasila ideology in Indonesia, especially among adolescents

Keywords: *Integration, Pancasila values, Student books of Islamic Education and Character Education*

Abstrak

Pendidikan Agama Islam dan Budi Pekerti sebagai mata pelajaran wajib di sekolah, khususnya di SMA memiliki peranan penting dalam memberikan pendidikan dan pemahaman terkait pancasila dan agama, untuk menangkal terjadinya persemaian paham anti-pancasila di Indonesia. Tujuan penelitian ini untuk mendeskripsikan integrasi Nilai-Nilai pancasila yang terkandung dalam buku siswa PAI dan Budi Pekerti jenjang SMA. Penelitian ini merupakan penelitian kepustakaan. Hasil penelitian menunjukkan beberapa materi yang dapat di integrasikan dengan nilai-nilai pancasila. (1) kelas X, terdapat pada *bab I, IV, VI, VII, VIII, dan IX*. Kelas XI, terdapat pada *bab I, III, IX, dan XI*. Kelas XII, terdapat pada *bab I, IV, V, VI, IX, dan X*. (2) Pengintegrasian nilai-nilai pancasila dengan materi tersebut diharapkan mampu meningkatkan jiwa nasionalisme dan menanggulangi penyebaran paham anti-pancasila yang sedang marak di Indonesia khususnya di kalangan remaja.

Kata kunci: *Integrasi, Nilai-Nilai Pancasila, Buku Siswa PAI dan Budi Pekerti.*



Introduction

The foundation of the Indonesian state is Pancasila, which contains 5 main principles of the ideology of the Indonesian nation and state. Pancasila was born on June 1, 1945 in the first session of the BPUPKI (Investigative Body for Preparatory Efforts for Indonesian Independence). Then it was officially accepted as the basis of the Indonesian state, one day after the Independence of the Indonesian State, to be precise on August 18, 1945 by the PPKI (Preparatory Committee for Indonesian Independence). Beside that it had also been strengthened in various important moments from a new chapter in the history of the state administration. However, it cannot be denied that Pancasila as the basis of the state experiences various tests and challenges, such as the existence of an unconstitutional movement that wants to change the ideology and structure of the state (Mulyadi, 2014: 6).

Today there are many kinds of fanatical actions carried out by certain mass organizations that further distance Indonesia from Pancasila as its life philosophy. (Dewantara, 2018: 641) The spread of influence of the anti-pancasila movement began to infiltrate students who were supported by the expansion of communication technology, the discoveries of social media networks that made it easier for them to access various news (Hasan et al., 2018: 10).

The results of a survey by the Indonesian media and research by the Institute for Islamic Studies and Peace on Islamic Religious Education (PAI) teachers and junior high school students show that there are worrying results towards the tolerance level of PAI teachers and students towards adherents of other religions. According to the survey, educational institutions are suspected to be the source of the growth and development of hatred and intolerance towards other religions. In addition, it is also said that the support and availability to get involved in violent acts related to religious issues is quite high (Dewantara, 2018: 641).

Religious Education in Indonesia must prioritize the principles of Pancasila, as in the Law of National Education System, that Religious Education is not enough to only provide material, but it must make students deeply divinely, namely: respecting others despite the differences, upholding unity, respecting democracy and social justice, because Pancasila is the foundation for Religious Education in Indonesia (Dewantara, 2018: 651) So, it is necessary to explore the understanding of Pancasila to answer the problems of today's nation, as well as initiating the right Religious Education in Indonesia (Dewantara, 2018: 642).

This research on the Integration of Pancasila Values in the PAI book is to answer whether or not the currently developing PAI has put forward the values of Pancasila to overthrow Islamism (Dewantara, 2018: 30), because literature will affect the reader's understanding, and can even create a new understanding of the consumers. In the student book, Islamic Religious Education and Character has not been explicitly explained about the values of Pancasila which are associated

with religion to strengthen a sense of nationalism, but there are materials that can be integrated with the values of Pancasila. For example, in the chapter *United in Diversity and Democracy, The Blessing of Islam for the Archipelago, The Blessing of Islam for the Universe in class XII*, also in class XI in the chapter on *Tolerance as a Tool to Unite the Nation*.

Therefore, the research entitled "*Integration of Pancasila Values in Student Books of Islamic Religious Education and Character at High School Level*" is necessary and interesting to conduct.

The purpose of this study is to describe how the integration of Pancasila values in high school students' books of Islamic Education and Character, which hopefully can be used as a bridge for educators in providing understanding and teaching of Islamic Education which is inclusive and blessing for all nature, and can encourage students to think creatively. and selective in accepting issues or doctrines regarding anti-Pancasila nationalism.

Method of the Research

Type of research

This research uses *library research*. The data collection used is sourced from the documentation. (Zed, 2004: 1-3) The documentation meant here are books, newspapers, magazines, journals, and other supporting information sources. (Ghony & Almanshur, 2016: 199)

Data source

The data sources here are divided into two; namely primary data sources and secondary data sources:

- a. Primary sources; First, the Students Books of Islamic Education and Character for SMA / MA / SMK / MAK Class X, the 3rd printing of the 2017 revised edition, Nelly Khairiyah and Endi Suhendi Zen as authors, and published by the Center for Curriculum and Book, Balitbang, Ministry of Education and Culture, Jakarta. Second, the Students Books of Islamic Education and Character for SMA / MA / SMK / MAK Class XI, the second printing of the 2017 revised edition, written by Mustahdi and Mustakim, published in Jakarta by the Center for Curriculum and Books, Balitbang, Kemendikbud. Third, the Student Book of Islamic Education and Character Class XII, the second printing of the 2018 revised edition, written by HA. Sholeh Dimyathi and Feisal Ghozali, published in Jakarta by the Center for Curriculum and Books, Balitbang, Ministry of Education and Culture. Fourth, a book about Pancasila values entitled *Philosophy of Pancasila*, written by Drs. Kaelan, M.S, a lecturer at Gadjah Mada University, and published by Paradigma Yogyakarta in 2002.

- b. Secondary sources, supporting books that explain the values of Pancasila, one of which is; *Exploring the Contents of Pancasila in an Islamic Perspective* by M. Abdul Karim, published by Surya Raya in collaboration with Sunan Kalijaga Press Yogyakarta, in 2004. Beside that there is also a research book from UIN Sunan Kalijaga Postgraduate entitled *Islamic Literature of Millennial Generation*, second printing in 2018 published by Postgraduate UIN Sunan Kalijaga Press in Yogyakarta. This includes all types of books, as well as other types of documents that are relevant both online and hard files such as magazines, online news reports, journals, and so on.

Data analysis method

In this study, the data analysis method used is *content analysis*, namely by identifying specific characteristics or information contained in the document, so that later it is able to provide a systematic and objective description of the integration of the Pancasila values contained in the student book of Islamic Religious Education and character for SMA. (Latipah, 2012: 63).

Results and Discussions

Integration of Pancasila Values

1. *Ketuhanan Yang Maha Esa* (Belief in the one and only God)

The values contained in the principles of "*Ketuhanan Yang Maha Esa*" are as follows:

- 1) Recognition of the *causa prima* (first cause), namely God Almighty
- 2) Ensuring that residents embrace their respective religions and worship according to their religions
- 3) Do not force citizens to have a religion, but they are obliged to embrace a religion in accordance with the applicable law
- 4) Atheism is prohibited from living and developing in Indonesia
- 5) Ensuring the development and flourishing of religious life, tolerance between believers and in religion (Nuryadi & Tolib, 2016: 25)

In this Student Book of Islamic Religious Education and Character, there is a material indicated to be integrated with the first principles, as follows:

- a) Chapter I class X "I'm Always Close to Allah SWT", explains about "Believing in Allah SWT through al-Asma'u al-Husna". In the discussion of *Asmaul Husna* "al-Akhir," it is explained on page 13, that; "The person who affirms *al-Akhir* will make Allah SWT as the only goal of life that has no other purposes in life than Him, there is no request from other than Him, and all outcomes are only to Him. Therefore, make our end only to Him. Because truly the end is only to our *Rabb*, all cases and ends of the path will culminate in His mere existence. (Khairiyah & Zen, 2017: 13). Through further analysis of the material imitating *Asmaul-husna Al-Akhir* above, the material already contains the essence of the value of the principle of "God Almighty". In the first principle, it is explained that as

a godly human, he should carry out the teachings of his religion and worship the God of his belief.

- b) In the book for class XII chapter I describe the end of the day, with the title "*Spirit of Worship with Believing at the End of Days*". On page 11 it is explained;

"Faith in the Last Day is the fifth pillar of faith that every Muslim must believe. All actions done by every human being, good or bad, will be held accountable in the hereafter. Therefore, faith in the last day should be used as the main basis for making oneself aware to always obey the teachings of Allah SWT. "(Dimiyathi & Ghozali, 2018:11).

This material is in line with the value of the first principle, which teaches that the Indonesian nation must have religion, and practice and uphold religious teachings as well as possible.

- c) On page 113 of the student book for class XI, it is explained about the tasks of the Apostle which contain the values of the principles of "*Ketuhanan Yang Maha Esa*";

"The apostles were chosen by Allah SWT to carry out a task that is not light, among the tasks of the Prophet as follows:

1. Delivering the message from Allah SWT
 2. Inviting monotheism, which is inviting people to one God Allah SWT and stay away from idolatrous behavior (associating partners with Allah)
- "(Mustahdi & Mustakim, 2017: 113).

This second task is in accordance with the values contained in the principles of "*Ketuhanan Yang Maha Esa*", reflecting on unity in the meaning of Islamic faith.

- d) In chapter IV class X entitled "*Al-Qur'an and Hadith are the Guidelines for My Life*" and in the chapter I class XI entitled "*Believing in the Books of Allah SWT*", these two chapters explain related books revealed by Allah which are obligatory to be believed.

Believing in Allah's books is an obligation, and a form of practicing the principles of *Ketuhanan Yang Maha Esa*, all have been regulated in the Koran, it is obligatory for all Muslims to believe and practice them.

- e) Book class X chapter VII entitled "*Angels Are Always with Me*" page 109 explains about Q.S. An-Nisa ' / 4: 136 (Khairiyah & Zen, 2017: 109).

The verse above can be analyzed that one of the forms of obedience of believers is by believing in the six pillars of faith, all of which are fardlu 'ain, as well as to increase one's worship level.

- f) In the book for class XII chapter V, entitled "*Worshiping Allah SWT as an expression of gratitude*". This chapter describes Q.S. Luqman / 31: 13-14, in the content of this verse there is a sentence that corresponds to the first principle:

"In this verse, Luqman begins his advice by emphasizing the need to avoid shirk/associating partners with Allah SWT. This prohibition also contains teaching about the form and beauty of Allah SWT. "(Dimiyathi & Ghozali, 2018: 91)

g) Chapter IX "*Emulating the Da'wah Struggle of the Prophet Muhammad in Medina*", one of the strategies used by the Prophet in preaching was to formulate the Medina charter, in which the heterogeneous Medina people could live together peacefully in the new country. In this book, it is written about the freedom of religion that was implemented by the Prophet Muhammad in Medina:

"The purpose of the teachings brought by the Prophet Muhammad SAW is to provide peace to its adherents and to guarantee the freedom to Muslims, Jews, and Christians in adhering to their respective religious beliefs. Thus, the Prophet Muhammad SAW guaranteed freedom of opinion, freedom to worship in accordance with his religion, and freedom to preach his religion. Only freedom guarantees the attainment of truth and progress towards integral and honorable unity.

Opposing freedom means amplifying falsehood and spreading darkness that will eventually erode the light of the truth that resides in the human conscience. The light of the truth that connects humans to the universe (until the end of Zama), is a relationship of compassion and unity, not hatred and destruction. "(Khairiyah & Zen, 2017: 146)

From this explanation, when analyzed, it is found that the teachings of tolerance applied by the Prophet Muhammad, especially religious tolerance in religious pluralism. The principle of *tasamuh* in Islam is very simple and rational, namely by continuing to provide protection for rights and respect for the existence of adherents of other religions, but also by providing strict restrictions on matters of belief.

Pancasila is substantially similar to the Medina charter, Pancasila was initiated based on the spirit of the Indonesian nation, and the Medina Charter was born based on the conditions of the Medina people at that time. A constitution apart from being based on the conditions of a country is also not against Allah's syari'at. Every Indonesian citizen is given guarantees and freedom of religion, because freedom in this diverse country is very much needed, both in various cultures, religions, ethnicities, beliefs, and economies, so that every human being feels justice and is far from oppression and feels respected for his degree and dignity. (Suyuthi, 1966: 156)

So, the authors conclude that the essence of Pancasila teachings is religious teachings, Pancasila teaches us to always practice its teachings in order to achieve the benefit of humans and even the state, besides that it will also get happiness in the afterlife.

2. *Kemanusiaan Yang Adil dan Beradab (Just and Civilized Humanity)*

The description of the values contained in the second principle of "*just and civilized humanity*" is as follows:

- a. Placing humans according to their essence as God's creatures because humans have universal traits.
- b. Upholding freedom as the right of all nations, it is also universal.

c. Realizing justice and a civilization that is not weak. In accordance with strong law enforcement, so it will not be swayed if irregularities occur (Nuryadi & Tolib, 2016: 25)

1) In Chapter I class X, entitled "*I Am Always Close to Allah SWT*", explained about the Asmaul Husna *al-Karīm*, *al-Mu'min*, *al-Wakīl*, *al-Matīn*, *al-Jami'*, *al-'Adl*, *al-ākhir*. On page 16 it is explained as follows:

"Being a generous person as a form of implementation of Asmaul Husna *al-Karīm* (Most Gracious), so that as a form of faith, we must become people who are good at sharing happiness with others in the form of wealth or another thing." (Khairiyah & Zen, 2017: 16)

The second principle is an exemplary form of the name of Allah SWT. Apart from applying *al-Karīm*, also applying the Asmaul Husna *al-Mu'min* (the one who gives the security) and is in line with the implementation of the second principle. The spirit of helping each other is the value content of Asmaul Husna *al-Mu'min* which is in line with the second principle value, which describes the attitude of mutual love between human beings, upholds human values, and likes to do humanitarian activities.

Upholding human rights is one of the teaching values of the second principle. It is not only in accordance with Islamic teachings but also with moral demands to protect a weak person (*al-musta'afin*) from cruelty and abuse, or often known as discrimination. It is also to instill that human dignity in this world is the same, all have pride, and the difference is something possible not a trigger for the division of the nation.

Asmaul husna *Al-Jami'* contains a united attitude in society, written in the student book of Islamic Religious Education and Character page 17:

"The embodiment of the nature of Allah SWT *Al-Jami'*, among others as follows: *Uniting the dissenting people, Diligent in praying together, and Living in a society in order to benefit others*" (Khairiyah & Zen, 2017: 17)

Pancasila teaches to be a human being beneficial to others, as in Islam set *ḥablumminannās* or known as *human relations* which is the concept of brotherhood in the life of others and always trying to reconcile disputes between others, in order to realize peace and harmony in the life of the country and the state.

Asmaul husna *Al-'Adl* is described on page 17 of the student book grade X, as follows:

"The embodiment of the nature of Allah almighty *al-'Adl*, for example, *the following: Impartial or defending the guilty, even though the person is our brother or friend, Looking after himself, others, and the environment of wrongdoing*" (Khairiyah & Zen, 2017: 17)

The just and civilized nature is also explained in the Qur'an Surah an-Nahl (No. 16): 90 which means: "Allah orders you to be just and do good, to give to relatives, and Allah forbids evil, wrongdoing, and enmity. He taught you that you may take the teaching" (Fuad, 2012: 106)

- 2) In chapter III of Class XI titled "Carrying out the Management of Corpses", in Islam when some Muslims die, the obligation of other Muslims is to care for the body, to do *ta'ziah* (visit) which is a form of concern for others.

These behaviors align with the core in the second principle "Just and Civilized Humanity" which is to place humans in accordance with their nature as beings of God, helping each other, and loving each other between mankind.

- 3) Chapter IX is titled "Islamic Economic Principles and Practices", this chapter describes the form of *Mu'amalah* among others mentioned as follows:

"Allah SWT makes us social beings. Social beings are creatures that in fulfilling their life needs cannot be done without the help of others. This means we must have interactions or relationships with others. We need to help one another, in all matters of life." (Mustahdi & Mustakim, 2017: 44).

This form of human interaction is very broad, this chapter describes the interaction in terms of trade, receivables, rent, *syirkah* (company), *Mudarabah*, *Musaqah*, *Muzara'ah*, and *Mukhabarah* and banking. These are some examples of the form of *mu'amalah* or cooperation among people.

- 4) Chapter XI "Tolerance as a Tool of Unifying Nations". The values of the second principle are to recognize the equalities of degrees, the rights, and obligations of fellow human beings, love each other, tolerance, and uphold the value of humanity. All of that goes hand in hand with the attitude of tolerance discussed in chapter XI material class XI.

In chapter XI it is described as follows:

"Our job is to keep the peace together by loving the people who are around us. That is, we are prohibited from conducting behaviors that may harm others, including hurting and committing acts of violence. In Indonesia, there are laws governing the prohibition of violence, including violence against children and family members, e.g. Law No. 23 of 2002 and Law No. 23 of 2004" (Mustahdi & Mustakim, 2017: 192)

- 5) In class XII Chapter VI book "Achieving the Love of Allah Almighty with *Ihsan*", this attitude of *Ihsan* is mentioned in Q.S. al-Baqarah/2: 83, which means:

"And (remember) when We made a promise from the Children of Israel, "Worship none but Allah, and be kind to parents, relatives, orphans, and the needy. And speak good to men, perform the prayer, and pay the zakat." But then you turned away except a few of you, and you were dissidents." (Dimiyathi & Ghozali, 2018: 107)

- 6) Chapter IX "*The Blessing of Islam for Nusantara/the Archipelago*", in the sub-chapter *Upholding Harmony in Daily Life* mentioned noble behaviors that contain the doctrine of the second principle *Just and Civilized Humanity* as follows:

"Islam teaches tolerance to fellow human beings, respects and help each other, Islam teaches that Allah is the Only God, The Most Merciful and Compassionate, and forbids people from conflict, hostile, destructive, and purring each other" (Dimyathi & Ghozali, 2018: 206)

From some of the above data, the materials found are related to the values/teachings of *Just and Civilized Humanity* principle. So, it can be concluded, that the teachings of Islam presented in the student books of Islamic Religious Education and Character is in line with the values of Pancasila teaching that we should practice as a state ideology. There is no Islamic teaching that tarnishes Pancasila, nor vice versa.

3. *The Unity of Indonesia*

The Unity of Indonesia principle consists of two words "*unity*" and "*Indonesia*", both essentially have the core of "*one, unity*", that Indonesia is a unitary state. (Kaelan, 2002: 120). The united state here is a unity of various diversity in Indonesia, the diversity of languages, cultures, ethnicities, and lives. Diversity is a necessity from Allah SWT, as mentioned in the word of Allah SWT Q.S. Al-Hujurat [49]: 13 (Fuad, 2012: 167)

In the Citizenship Education book class X SMA, the values of the Unity of Indonesian principle are stated as follows:

- a. Nationalism
 - b. Love the nation and homeland
 - c. Promote national unity
 - d. Removes any accentuation of strength and power, heredity, and differences in skin color.
 - e. Fostering a sense of the same fate (Nuryadi & Tolib, 2016: 25-27)
- 1) Chapter I class X, in the explanation of *asmāul ḥusna al-Jami'*, it is explained that;

"The manifestation exemplifies the nature of Allah SWT *al-Jami'*,, including the following:

- a. Uniting the conflicting people.
- b. Be diligent in performing congregational prayers.
- c. Live in society so that you can benefit others. " (Khairiyah & Zen, 2017: 17).

It can be analyzed that a country will not stand firm if there is a conflict that cannot unite humans, because humans are the main elements in a country, humans are actors in the life of the state.

- 2) In class X chapter VI, the sub-chapter "Understanding the Meaning of Self-Control, Good Prejudice, *husnuzan*, and Brotherhood (*ukhuwwah*)", explained on page 93:

"Brotherhood (*ukhuwwah*) in Islam is meant not only as kinship because of heredity, but what is meant by the brotherhood in Islam is brotherhood bound by *aqidah* (fellow Muslims) and brotherhood due to human functions (fellow human beings as creatures of Allah SWT.). The two brotherhoods were very clearly exemplified by the Prophet Muhammad, SAW, namely brotherhood between the *Muhajirin* and the *Ansar* and forging fraternal relationships with other tribes who do not share their faith and collaborating with them." (Khairiyah & Zen, 2017: 93)

In line with the value of the third principle of Pancasila, which teaches tolerance and unity of Indonesian citizens, this is evidence of the practice of Islamic teachings which always upholds the *ukhuwwah* (brotherhood) of fellow Indonesian citizens and does not look at the differences that exist, such as differences in religion, race, or tribe, culture and so on.

- 3) Chapter IX entitled "*Adopting the Da'wah Struggle of the Messenger of Allah in Medina*", the material contains the teachings of the third principle:

"Building *Islamic brotherhood*. In this case, the Prophet Muhammad SAW brought the *Ansar* (Muslim Medina) together with the *Muhajirin* (Muslim Mecca). He brought together and bound the *Ansar* and *Muhajirin* in one kinship and kinship relationship. Thus, the Prophet Muhammad SAW has built a bond of brotherhood not only because of blood relations but also by religious ties (ideology).

Build friendships with other non-Muslim parties. In order to maintain stability in Medina, the Holy Prophet established a friendship with *Jews* and Arabs who still adhered to their ancestral religions. A charter was drawn up which became known as the Medina Charter. The charter affirmed equal rights and guaranteed religious freedom for the *Jews*. Everyone is guaranteed safety and is given freedom in political and religious rights. Everyone is obliged to maintain the security of Medina from outside attacks.

"(Khairiyah & Zen, 2017: 148).

One of the ways to achieve unity is by strengthening brotherhood, both *Ukhuwwah Islamiyah*, or *Ukhuwwah Insaniyah* and also *Ukhuwwah wathoniyah*. So, the material in this chapter has animated the principle of unity of Indonesia that should be practiced for all Indonesian citizens, to create harmony and national unity. {Suryono, 2011: 129}

- 4) Class XI, chapter XI entitled "*Tolerance as a Tool to Unite the Nation*". The material that explains the attitude of tolerance is described as follows:

"Tolerance is very important in human life, both in words and in behavior. In this case, tolerance means respecting, and learning from others, appreciating differences, bridging the gaps between us so that we can achieve a common attitude. Tolerance is the beginning of an attitude to accept that differences are not something wrong, instead, differences must be respected and understood as wealth. With these differences, it is hoped that humans can have an attitude of tolerance towards all differences, and try to live in harmony, both among individuals, individuals and community groups, as well as community groups and other community groups (Mustahdi & Mustakim, 2017: 187).

- 5) In class XII chapter IX entitled "*The Blessing of Islam for Nusantara/the Archipelago*", there is a sub-chapter of *Upholding Harmony in Daily Life*, in which it states the principles that animate the third principles the Unity of Indonesian, including the following:

"Islam teaches tolerance towards fellow human beings, mutual respect and help each other.

Islam teaches that Allah SWT is the One and Only God, the Most Merciful and Merciful, and forbids people from arguing with each other, being hostile, destroying, and envying one another.

Islam teaches that humans should worship only Allah Almighty and do not associate Him and always do good to fellow humans without favoritism. "(Dimiyathi & Ghozali, 2018: 206)

Of the various conflicts that have emerged in Indonesia at this time, whether the conflicts in the name of religion or others, which have caused the division of the ummah, it is fitting that the Indonesian people (who are majority Muslims) understand Pancasila as the basis of the state properly and can apply it in their daily life to uphold Indonesia's sense of brotherhood and unity.

- 6) Chapter X class XII entitled "*The Blessing of Islam for the Universe*", there is a sentence that animates the third principle, in the sub-chapter "*Upholding Islamic Values Rahmatan Lil Alamin as a Trigger for the Advancement of Islamic Civilization in the Future*":

"In the context of Islam *rahmatan Lil Alamin*, Islam has regulated the relationship between theological, ritual, social, and humanitarian aspects. From a theological point of view, Islam provides a firm formula that must be believed by every adherent, but this cannot be used as an excuse to force non-Muslims to embrace Islam. This is the case at a ritual level whose operations have been determined in the al-Qur'an and Hadith. However, in a

social context, Islam actually only talks about the basic provisions or principles whose understanding requires a detailed and comprehensive interpretation depending on the agreement and understanding of each community, which surely have uniqueness based on its diversity of value and historical locality. The Islamic entity as *rahmatan Lil 'Alamin* recognizes the existence of plurality because Islam views plurality as *sunnatullah*, as the function of testing from Allah SWT on humans, social facts, and *social engineering* for the progress of mankind and Islamic civilization."

Pancasila and Islam in the social context can be interpreted as more flexible depending on how the agreement and understanding of a particular community are based on the basic provisions of Islam. So, Pancasila really upholds a collective agreement, because Pancasila recognizes the existence of pluralism or diversity that exists in Indonesia.

4. *Kerakyatan yang dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan (Community led by Wisdom in Deliberation / Representation).*

In the context of basic philosophy and politics, this fourth principle has 3 elements of ideals as follows:

- a. People
- b. Deliberation/representative
- c. People sovereignty

The people here mean that the essence of this country is for all the people, is the ideal of the philosophy of democratic values. Meanwhile, deliberation/representation is also related to political democracy. And the sovereignty of the people is in accordance with what was stated in the preamble of the 1945 Constitution Article 1 paragraph 2 which states "*sovereignty is in the hands of the people*".

The fourth principle is clear about democracy which are political, economic, or social democracy. In addition, this fourth principle is based on "*deliberation*", in the Al-Qur'an it has been explained in Q.S. Ali Imron [3]: 159.

The attitude of deliberation has been exemplified by the Prophet Muhammad in reaching a decision that prioritizes the benefit of the people. And the word *musyawarah* explained in the verse is not interpreted as a deliberation conducted with fellow Muslims, it also applies to non-Muslims, to achieve a common goal or agreement for the benefit of the ummah. Apart from being the teachings of Pancasila, in essence, Allah has ordered mankind in advance regarding *deliberation* in the Qur'an.

The writer found the values above in the material of Islamic Religious Education contained in the Islamic Religious Education **student book class XII Chapter IV entitled "United in Diversity and Democracy"**, this chapter

explains the nature of democracy in Islam which is in line with the fourth principle of Pancasila. the citation contained is as follows:

"The diversity of understanding will be more heterogeneous along with the increasingly complex problems in life. This is where we need to change the way we perceive other people or other groups who happen to be different.

Islam has given a signal how Muslims resolve differences by *deliberating* in all matters (Surah Ali Imron [3]: 159), then if you have different opinions about something, then return it to Allah Almighty (al-Qur'an) and the Prophet (*His Sunnah*) (QS an-Nisa' / 4: 59). If you truly believe in Allah SWT, and the day after, and do not hate other groups to make you not behave fairly or objectively (QS al-Maidah / 5: 8). Therefore, Indonesia with its diversity in various aspects develops a democratic system in the state. "(Dimiyathi & Ghozali, 2018: 66)

Democracy is a term that was born from the Western world, this is often debated, and it is said that Pancasila democracy is an infidel ideology. There are several arguments that reinforce that Pancasila is a *kufr* philosophy that is not in accordance with Islamic teachings. *First*, because Pancasila upholds religious pluralism in Indonesia, in this case, Pancasila highly respects the diversity that exists in Indonesia, in line with the meaning of the third principle in the Pancasila "*Indonesian Unity*". This contrasts sharply with HTI (Hizbut Tahrir Indonesia), which has the principle that there is only a single truth in religion, namely Islam. *Second*, Pancasila highly respects non-Islamic ideologies, such as *democracy and nationalism*, both of which are highly respected in this country. (Arif, 2016: 22).

However, it is described in the XII grade Islamic Religious Education student book as follows:

"Democracy is indeed a term that was born from the Western world, but never forget, Islam is accommodating to all who come from outside, West or East. If the values it carries are in line with Islamic values itself, then that means Islamic. "(Dimiyathi & Ghozali, 2018: 63).

The Medina Charter is in tune with Pancasila, which was used as a reference in the reign of the Prophet Muhammad in Medina and also a reference for khulafaurrasyidin to be recognized as the most democratic government in the world. This is recognized directly by Western world figures, one of whom is Robert N. Bellah (Dimiyathi & Ghozali, 2018: 63).

So, it is clear that the term democracy is not born from the Qur'an, but Islamic values characterize the style of Indonesian democracy as in the fourth principle of Pancasila.

5. *Keadilan Sosial Bagi Seluruh Rakyat Indonesia (Social justice for all the people of Indonesia)*

The points of Pancasila values in the *principles of social justice for all Indonesians* are also explained in the X grade high school citizenship education book, as follows:

- a. Prosperity that is evenly distributed to all Indonesian people in a dynamic and sustainable manner
- b. All-natural wealth is used together to achieve happiness according to their respective potential
- c. Protect each other for the weak so that society can get justice in all fields, especially in working to suit their respective fields (Nuryadi & Tolib, 2016: 25-27)

Some materials that contain the values of the fifth principle:

- 1) Chapter I entitled "*I'm Always Close to Allah SWT*", this chapter explains *Asmaul Husna*, one of the *Asmaul Husna* which contains the value of this fifth principle is Al-'Adl, below is a quote in the student book of Islamic Religious Education and Character:

"Allah is Most Just. He put all humans in the same position and equal. No one is exalted just because of descent, wealth, or because of position. The proximity of a person to Allah SWT is only measured by how much they try to increase their piety. The higher one's piety, the higher one's position, the more glorious and glorified by Allah SWT, and vice versa." (Khairiyah & Zen, 2017: 12).

From this quote, it can be analyzed that Allah's justice is absolute, Allah does not differentiate between His creatures, and sees all His creatures as equal, only the level of piety can distinguish it. As with the fifth *principle of social justice for all Indonesian people*, so all people have the same rights and obligations, a difference in degree, race, ethnicity, nation, religion cannot be a barrier to realizing justice in this Indonesian state. This is to achieve a common goal, namely mutual welfare.

- 2) Chapter VIII entitled "*Wisdom of Hajj, Zakat, and Wukuf in Life*" this chapter explains about hajj, zakat, and wukuf.

On page 132, it is mentioned the wisdom and virtues of zakat worship, as follows:

"In the al-Qur'an surah at-Taubah / 9: 103 Allah Almighty says, "take (part) of their property into alms (zakat), with that zakat you cleanse and purify them ... "(Surah at-Taubah) / 9: 103).

From the explanation of the above verse, the purpose of zakat is to clean them (property owners) from miserly and greedy disease, despicable and cruel traits towards the poor, people who do not have property, and other despicable traits.

On the other hand, zakat is also intended to purify the souls of wealthy people, grow and elevate them with blessings and virtues, both from a moral and charitable perspective. Until then, that person will get happiness, both in this world and in the hereafter. "(Khairiyah & Zen, 2017: 132).

From this it can be analyzed, that the wisdom of zakat is equal to the values contained in the fifth principle, with zakat, fellow humans will protect each other, love each other, and will prioritize common interests rather than each individual. If in logic, it is better for someone to enjoy their own wealth rather than having to share with others or people who are more in need, then with this zakat someone will avoid this characteristic, so that it will create common welfare for all mankind. Then this is in accordance with the values of the principles of social justice for all Indonesian people.

The Urgency of Integrating Pancasila Values

The integration of Pancasila values, especially in the subject of Islamic Religious Education and Character is very important, in the Law of National Education System it has been emphasized that Pancasila must be the foundation for the subject of Islamic Religious Education. As in the realm of philosophy, that between science and religion there cannot be a dichotomy, between one science and another one must be integrated and interconnected. Because between one science and another, both fellow religious and general sciences, both with philosophical, psychological, phenomenological, or other approaches, need each other to answer the challenges of the times in this era of globalization.

Through education, Pancasila values can be internalized in the learning process, while this textbook is one of the appropriate media in an effort to prevent anti-Pancasila ideology because through textbooks, the understanding of students and even educators will also be formed based on the content of the material in the book. Textbooks are the main source in the teaching and learning process in the classroom and are used to deepen the material outside the classroom.

Educators have an important role in instilling understanding and providing role models for students. Textbooks can be used as a source of understanding both educators and students outside of looking for other supporting references. The integration of Pancasila values with the material contained in the Islamic Religious Education student book will provide new insights, that in essence all the values contained in Pancasila have been contained in the Islamic Religious Education student book through the material, although it is still not done clearly or explicitly. So that the integration of Pancasila values is expected to be able to form an understanding of the values of Pancasila and Islam that must be upheld and applied in everyday life, as well as being able to ward off anti-Pancasila notions that are currently rife in Indonesia.

Conclusion

Based on the description that has been explained that in the Student Book for the subject of Islamic Education and Character at the SMA level, there are chapters that have relevance and integration with the values of Pancasila, namely:

1. Class X books, chapter I, chapter IV, chapter VI, chapter VII, chapter VIII, and chapter IX.
2. Class XI books, in chapter I, chapter III, chapter IX, and chapter XI
3. Class XII books, in chapter I, chapter IV, chapter V, chapter VI, chapter IX, and chapter X.

The integration of Pancasila values in the student books of Islamic Religious Education and Character is very important to do, given the current state of Indonesia that is still emerging and there is debate over state ideology, also often appear, the spread of radicalism and anti-Pancasila ideology in Indonesia is growing. Educational institutions have an important role to play in responding to these challenges, and learning resources are the main way to answer them. Through learning resources (textbooks) a person's understanding will be formed so that they can overcome the spread of anti-Pancasila ideas that are spread throughout Indonesia, especially among teenagers or students.

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