

IMPLEMENTATION OF THE FIRST PRINCIPLE OF PANCASILA IN IMPROVING RELIGIOUS TOLERANCE

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Abstract

This study aims to describe the essence of the First Principle of Pancasila and its implementation in promoting religious tolerance in Indonesia. The study is motivated by the importance of understanding the value of Belief in the One and Only God as the foundation of national and state life in a pluralistic society. This research employs a qualitative method using a library research approach, which involves collecting various sources such as books, journals, scholarly articles, and relevant documents. The findings reveal that the First Principle of Pancasila embodies divine values that inspire all other principles and serve as the moral foundation of the nation. The implementation of the value of Belief in the One and Only God encourages a harmonious life characterized by mutual respect and appreciation of religious differences within Indonesia's multicultural society. By internalizing these divine values, society is expected to avoid interreligious conflicts and strengthen national unity. In conclusion, the practice of the First Principle of Pancasila plays a vital role in fostering harmonious religious life and reinforcing national integration through the spirit of tolerance and solidarity.

Keywords: Pancasila, Belief in the One and Only God, religious tolerance, value implementation, national unity.

Introduction

Pancasila is the nation's ideology of Indonesia. It was initially formulated as the state foundation used to run of the state (Hadiwijono, 2016). As its name suggests, Pancasila means five principles or foundations and serves as the state ideology of the Republic of Indonesia, based on the One Almighty God, Just and Civilized Humanity, the Unity of Indonesia, Democracy Guided by the Wisdom of Deliberation/Representation, and the Realization of Social Justice for All Indonesian People (Mawardi, 2017).

Kaelan (2004:23) states that Pancasila is derived from Sanskrit, consisting of the words “panca” and “sila.” “Panca” means five, and “sila” means principle, thus Pancasila is the five principles of the Indonesian. Thus, Pancasila can be interpreted as the five principles that form the foundation of the Indonesian state, and serve as a guideline and guide for all Indonesian people, the nation, and the state in carrying out all aspects of life.

Agus Subagyo (2015:4) emphasizes that Pancasila is the identity, character, and mark of the Indonesian nation. Therefore, it must be understood, practiced, internalized, and internalized by all

Indonesians. Pancasila serves as a compound for realizing ideological strength as part of the national resilience of the Indonesian nation. Pancasila must serve as a filter and immune system capable of warding off, preventing, responding to, and repelling all forms of other ideologies that emerge in the current era of globalization.

Since the nation's inception, there has been considerable controversy over the form of the state, whether it was founded on a religious or secular basis. At least two major factions were at odds: religious forces and nationalist forces. Conflicts and complex issues arose until Sukarno finally delivered a speech describing Pancasila as the nation's *weltanschauung*. "All for all, without religious egoism," Sukarno declared. An independent Indonesia is neither an Islamic nor a secular state, but a Pancasila state (Eka, 1989:291). Syaharudin (2016) explains that within a society, the younger generation has a function and role as the future successors to the struggle. Therefore, individuals must possess various personal qualities, including creative abilities, skills, leadership, patriotism, physical health, a positive outlook on life, personality, and noble character.

II. RESEARCH METHOD

This research is a qualitative, library-based study. It involves searching for and collecting various types of relevant published data, such as books, documents, articles, scientific papers, the internet, and other literature, as objects used to construct concepts or theories that serve as the basis for the research study (Hamzah 2020:7).

Literature research involves four stages in writing a scientific paper: preparing the necessary equipment, preparing a working bibliography, organizing time, and reading or recording research materials (Zed, 2004). This data collection process utilizes sources and constructs from various sources, such as books, journals, and previous research.

III. RESULTS

3.1 The Essence of the First Principle of Pancasila as the State Philosophy

Pancasila is the state philosophy and national ideology. This logically implies that the values of Pancasila serve as the main foundation and fundamental basis for the governance of the Indonesian state. Pancasila contains five principles, which essentially encompass five fundamental core values. These core values are: Belief in One Almighty God, Just and Civilized Humanity, the Unity of Indonesia, Democracy guided by the wisdom of deliberation/representation, and Social Justice for all Indonesian people. Pancasila can also be interpreted as the ideology of the Indonesian state or is often called the formulation of national and state life (Puji, 2021:6).

Pancasila as the state ideology was adopted from the fourth paragraph of the Preamble to the 1945 Constitution and then outlined in a memorandum from the House of Representatives (DPR-GR) in June 1966. The affirmation of Pancasila's position as the state ideology was established in MPR Decree No. XVIII of 1998 concerning the affirmation of Pancasila as the state ideology. The adoption of Pancasila as the state ideology signifies that Indonesia is a Pancasila state (Cesilia Fransiska et al., 2024:137).

Indonesia boasts brilliant founders. These founders exchanged ideas in search of a strong foundation for the nation's independence. Sukarno, one such figure whose ideas were used as the foundation of the state, proposed Pancasila as the state ideology. Sukarno presented his ideas at a session of the Investigating Committee for Preparatory Work for Indonesian Independence (BPUPKI), or in Japanese, Dokuritsu Zyunbi Tyoosakai, on June 1, 1945 (Dewantara, 2015:644).

Sukarno presented the proposed state foundation at the next BPUPKI session. His speech was delivered orally without a text. Sukarno proposed a state foundation consisting of five principles formulated as follows: Nationalism (Indonesian nationality), Internationalism (humanity), consensus (democracy), social welfare, and a cultured God (Brata and Wartha, 2017:128). Sukarno outlined the essential foundations for an independent Indonesia. These principles were: nationalism, internationalism (humanity), consensus/deliberation, welfare (social justice), and finally, a cultured belief in God. These five principles were called Pancasila and he proposed them as the Weltanschauung of an independent Indonesia (Dewantara, 2015:645).

The first principle, Belief in the One and Only God, serves as the foundation and soul of the other principles, namely Just and Civilized Humanity, Indonesian Unity, Democracy Guided by the Wisdom of Wisdom, and Social Justice. This is based on the fact that humans, as creatures of God Almighty, are the primary supporters of the state, which functions as a humanitarian institution. Human existence itself originates from God Almighty. God is the origin of all things; His nature is absolute, perfect, unchanging, infinite, and the regulator of the order of the universe (Kaelan, 1966:45).

Pancasila is defined as the result of the deepest thought or reflection of the Indonesian people, considered, believed, and believed to be just, true, good, wise, and most adaptive norms and values to the conditions of this nation (Baderi, 2017). Pancasila as the nation's ideology did not simply emerge as an ordinary idea, but rather is a manifestation of the nation's founders' critical and profound thought process. This thinking was produced through reflection that took into account the noble values and historical experiences of the Indonesian people (Baderi, 2017).

The first principle of Pancasila embodies the values of belief in God, which serve as the ethical and moral foundation of the Indonesian nation. Sukarno (1959:45) emphasized that the first principle of Pancasila is the foundation of all other principles. Belief in the One Almighty God is the primary guide for an ethical and civilized life. This belief not only serves as the foundation for individual morals but also serves as the basis for public ethics that guide people's actions in daily life (Soekarno, 1959:45).

Belief in the One Almighty God was agreed to be the first principle of Pancasila. The first principle, Belief in the One Almighty God, provides the breath and spirit of all the principles of Pancasila. This first and primary principle illuminates the other four principles. Of the five principles of Pancasila, one principle holds a special position: Belief in the One Almighty God. Why? Because this principle lies beyond the creation of human reason. Belief in the One Almighty God is not a product of human culture. This is something eternal, immutable, unchanging, unaffected by human influence, and un subordinate to human will and desires (Hidayat, 2018:3). Approaching June 1, 1945, Sukarno held discussions with KH. Masjkur, Wahid Hasyim, Kahar Mudzakir, and Yamin. In these discussions, it was clear that the value of divinity was proposed from the outset as one of the foundations of the state. Hidayat (2018:1) in his book, Soekarno, states:

"So, Indonesians have long been searching for God. They just didn't know where God was or who God was. They went to big trees, to big logs, to stones to visit graves—that's searching for God. So, our country has always been godly. It was godly in the Javanese era, the Javanese era was the era of Godliness. Godliness. What about Islam? Godliness. If the Indonesian nation is a godly nation. So what's next for the Indonesian nation?"

Pancasila was established as the foundation of the Indonesian state during the first session of the Indonesian Foundation for the Development of Indonesian People's Consultative Assembly (BPUPKI), which lasted four days, from May 29, 1945, to June 1, 1945. During this process, there were differing views regarding the figures who developed Pancasila. Some argue that Sukarno was the sole initiator of Pancasila's values. However, others, such as those expressed by Muh. Yamin, argue that Pancasila's values were extracted from Indonesian culture and traditions. These values include deliberation (based on the Qur'an), consensus (from custom), representation (from custom), and wisdom (rationalism), which later became the basis for the birth of Pancasila (Wulandari et al., 2023:192).

The first principle of Pancasila underwent changes during the formulation of the Jakarta Charter on June 22, 1945. The Jakarta Charter included the formulation "Belief in God," with the obligation for adherents to implement Islamic law. This formulation was the result of a compromise between nationalist and Islamic figures who were members of the BPUPKI (Indonesian Development Planning Agency). The phrase "obligation for adherents to implement Islamic law" was removed on August 18, 1945, the day after the proclamation of independence. This removal was done to maintain unity and accommodate religious diversity in Indonesia (Yamin, 1945).

Mohammad Hatta (1979:60-62) states that one of the representatives of Eastern Indonesia, Latuharhary, raised objections to the phrase in the first principle of Pancasila. Latuharhary argued that the concept of a state based on Islamic law could threaten national unity, especially in regions with a non-Muslim majority. To understand the urgency of maintaining national unity, Mohammad Hatta held an informal meeting with several Islamic figures, such as Ki Bagus Hadikusumo, Wahid Hasyim, and Kasman Singodimedjo, before the PPKI session. These Islamic figures demonstrated generosity by accepting the removal of the phrase "the obligation to implement Islamic law for its adherents" to ensure that no group felt marginalized in the newly formed nation.

3.2. Religious Tolerance in a Multicultural Society

Indonesia is a multicultural and pluralistic nation. Indonesia boasts a rich cultural heritage. The archipelago, stretching from Sabang to Merauke, makes Indonesia home to diverse ethnic groups. This diversity has given rise to the motto "Bhinneka Tunggal Ika", meaning "Unity in Diversity." Indonesia remains a united nation despite its diverse ethnicities, cultures, religions, and social classes (Farikha, 2021:13).

A multicultural society is a society characterized by ethnic, linguistic, religious, and cultural diversity. A multicultural society is a society comprised of two or more social groups, communities, or groups that differ culturally, economically, and politically, have distinct institutional structures, and are institutionally distinct from one another (Suradi, 2018:187). Multiculturalism is both the scope and the primary objective in building tolerance. Multiculturalism is an ideology that protects and provides attention to minorities, particularly in protecting ethnic identities and groups. Tolerance in a multicultural society must be realized through attitudes of tolerance, respect, tolerance, and permission (Misrawi, 2017:193).

All religions, according to the constitution, have the right to enjoy all forms of human rights, to be free from all forms of discrimination based on religion, to have equal legal protection and equal treatment under the law, and to be free from discrimination in obtaining legal protection. Protection of religious freedom in Indonesia is expressly stipulated in the constitution, namely Article 29 of the 1945 Constitution,

which states, "The state guarantees the freedom of every citizen to adhere to their respective religion and to worship according to their religion and belief."

Indonesia has a strong legal basis for freedom of religion and belief. This is enshrined in Article 28E Paragraphs 1 and 2 of the 1945 Constitution, which states that everyone has the right to freedom to believe in, express, worship according to their beliefs, and freedom of association and assembly. This provision is reinforced by Article 22 of Law No. 39 of 1999 concerning Human Rights, which affirms that the state guarantees the freedom of every individual to believe in and worship according to their religion or belief. These two articles are significant because they emphasize that no party, including the state, has the right to intervene or revoke an individual's freedom of belief. This freedom is a fundamental right granted by God (Yunus, 2020:16).

IV. DISCUSSION

4.1. Implementation of the First Principle of Pancasila on Religious Tolerance

The first principle of Pancasila is the spiritual and moral foundation for the life of the Indonesian nation. Philosophically, the first principle of Pancasila not only affirms that Indonesia is a religious nation, but also emphasizes that every citizen has the freedom to embrace any religion and practice their religion according to their beliefs. The values contained in the first principle of Pancasila serve as the primary foundation for building tolerance among religious communities within a religious society.

The international community recognizes Indonesia as a pluralistic nation in terms of culture, ethnicity, and religion. The philosophical value of the first principle of Pancasila acknowledges that diversity is an integral part of the reality of Indonesian life. The principle of Belief in One Almighty God does not impose any coercion on any particular religion, but rather guarantees the freedom of every individual to embrace and practice their religion according to their beliefs.

This recognition is reflected in various aspects of life, including through government policies that recognize six official religions in Indonesia and through constitutional guarantees of religious freedom as stated in Article 29 paragraph 2 of the 1945 Constitution. In daily life, this value can be implemented through mutual respect between religious communities, participating in interfaith activities, and respecting different religious holidays. The implementation of the philosophical values of the first principle in daily life can be realized through various concrete actions that reflect tolerance and mutual respect between religious communities. For example, everyone can increase religious tolerance by demonstrating an open attitude in interfaith dialogue, respecting differences in worship procedures and religious holidays, and collaborating in social activities regardless of religious background. This attitude not only strengthens social connections within society but also reflects the practical application of Pancasila values in community life. This value can be implemented through various concrete activities:

1. Interfaith Dialogue

A space for dialogue is crucial for understanding and fostering mutual understanding between religious groups. A space for dialogue is crucial for understanding and fostering mutual respect between religious groups. This space serves as a communication platform that allows individuals or groups to express their views, experiences, and beliefs openly and respectfully.

2. Multicultural Education

The educational curriculum must integrate the values of tolerance and diversity as part of student character formation. The educational curriculum must integrate the values of tolerance and diversity to shape

students' character. This is important because by incorporating these values into the learning process, students not only gain academic knowledge but also develop an attitude of mutual respect for differences and the ability to live harmoniously in a pluralistic society. Character formation through tolerance and diversity will help create a generation that is open, inclusive, and capable of maintaining harmony between religious communities and other social groups.

The implementation of the value of Belief in the One Almighty God is greatly influenced by the exemplary action of religious figures and community leaders, as religious figures hold a strategic position in shaping open perceptions and attitudes. Religious figures display an open, moderate attitude, and prioritize peace, so that the community tends to emulate them. Conversely, if religious figures spread narratives of hatred and exclusivism, this can trigger social conflict. The first principle of Pancasila serves as a moral compass in formulating fair and discriminatory public policies against all religious groups. This implementation is reflected in the principle of state neutrality in religious matters, namely that the state does not side with any particular religion, but rather supports a healthy and harmonious religious life. A state based on the One Almighty God is one that recognizes the importance of religious life in shaping the morals and ethics of society, but does not use religion as a tool of power. This makes the state a facilitator, guaranteeing the freedom and equal rights of all citizens to practice their religion and beliefs.

The first principle of Pancasila is the result of a historical compromise that reflects the spirit of tolerance, unity, and diversity of the Indonesian nation. In its formulation, the nation's founders recognized the importance of formulating a state philosophy that accommodates the diversity of religions and beliefs of Indonesia's diverse society. This serves as a crucial foundation for building an inclusive, peaceful, and respectful nation. Historically, the first principle of Pancasila did not lead to a fully theocratic or secular state. Indonesia chose a middle ground that guarantees religious freedom and encourages harmonious religious life. Tolerance, within this framework, is not merely an attitude of mutual respect, but a principle inherent in Indonesian national identity. Understanding this historical aspect is crucial to prevent society from becoming trapped in a narrow interpretation of the first principle. This historical awareness can help counteract intolerance, which often stems from a misconception of the divine values of Pancasila.

The historical aspect of the first principle not only plays a role in formulating the state philosophy but also influences the formation of a national character based on divine values. In this context, Belief in the One Almighty God is not understood narrowly as a requirement to practice the teachings of a particular religion, but rather as the moral and spiritual foundation that informs life in society, the nation, and the state. This value encourages each individual to develop attitudes of tolerance, honesty, responsibility, and respect for human rights.

A tolerant national character is formed through the internalization of divine values in daily life. Within the family, school, and government, these values must be lived out through role models and a culture of dialogue. The implementation of the historical aspects of the first principle of Pancasila does not stop at the conceptual level, but must be embodied in actions and social systems that support harmonious religious life. The divine values embodied in the first principle have a clear historical background, are rooted in Indonesian culture itself, and possess practical value that can build a social ethic that reflects pride as an Indonesian nation. These values also serve as a guiding path toward true brotherhood as citizens of one and the same Indonesia. This is reflected in the existence of religious values that have lived and developed since the era of the Nusantara kingdoms, such as Kutai, Srivijawa, and Majapahit, up to the Islamic kingdoms of Demak and Mataram.

Through this historical process, an understanding was formed that religious diversity is part of the nation's identity and must be respected and preserved. This implementation is evident in various regulations and social practices that guarantee religious freedom and the freedom to practice worship according to one's beliefs. The reality on the ground shows that the implementation of this historical principle still faces challenges. For example, cases of intolerance, discrimination, and violations of religious freedom are still found in various regions. In this regard, it is crucial to revive the historical values of the first principle as a foundation for strengthening tolerance, particularly through education, religious dialogue, and the exemplary behavior of leaders. The historical aspect of the first principle demonstrates that from the beginning, the Indonesian nation has been committed to a tolerant religious life. The implementation of this historical aspect must be preserved and strengthened to foster a peaceful, just, and respectful Indonesian society, embracing diversity of beliefs.

4.2. Implementing Religious Tolerance in the Context of a Multicultural Society

As a multicultural and pluralistic nation, Indonesia boasts a rich cultural heritage, comprising various ethnicities, religions, races, and groups living side by side within a unified nation. This makes the implementation of religious tolerance crucial as a concrete manifestation of the noble values of Pancasila, particularly the first principle. Indonesia's multicultural society embodies religious tolerance through mutual respect and appreciation of differences in beliefs, refraining from imposing a particular religion or belief on others, and maintaining social harmony through interfaith dialogue. Amidst this diversity, religious tolerance is a crucial foundation for maintaining national unity.

The implementation of religious tolerance in the context of a multicultural society is crucial as a concrete manifestation of the spirit of unity. Religious tolerance is realized through mutual respect among religious communities, avoiding the imposition of beliefs, and upholding the values of humanity and justice. Religious tolerance in a multicultural society is not only a means of maintaining harmony but also a foundation for strengthening an inclusive and civilized national identity. Mutual respect and appreciation are key to fostering harmony, which plays a role in maintaining a strong unity within the social structure. In the context of a multicultural society, the implementation of religious tolerance encompasses not only acceptance of other religions but also active efforts to create space for dialogue, cooperation, and understanding between religious communities. This is realized through respecting differences in religious practice, not imposing beliefs, and supporting the freedom of each individual to practice their religious teachings.

Society needs to better understand other religions, including their beliefs, worship practices, and values, to build harmony and interfaith dialogue. The implementation of religious tolerance in a multicultural society is demonstrated not only through passive mutual respect but also through active efforts to deeply understand diversity. This understanding forms the foundation for building inclusive communication, avoiding prejudice, and creating a space for healthy dialogue. For example, communities can organize interfaith forums, implement multicultural education in schools, and carry out joint social activities involving various religious communities. Through this approach, multicultural societies can coexist peacefully, respect differences, and strengthen social solidarity.

Multiculturalism is considered an effective alternative to reduce vertical and horizontal conflict in a heterogeneous and pluralistic society. The implementation of religious tolerance is a crucial aspect in maintaining social harmony amidst ethnic, cultural, and religious diversity. In a multicultural society, every individual is required to respect differences in beliefs, uphold religious freedom, and avoid discriminatory or

provocative actions that could trigger conflict. Religious tolerance is not only manifested through mutual respect in daily life, but also through public policy and the active role of religious leaders and educational institutions in instilling the values of inclusivity and interfaith dialogue. Multiculturalism is not merely a social concept, but also a concrete framework for building a peaceful, just, and united society in diversity.

Multiculturalism is both a scope and a primary objective that plays a role in building tolerance. Multiculturalism is an ideology that protects minorities and places special emphasis on protecting ethnic identities and groups. Multiculturalism, in the context of religious life, encourages the formation of a society that values and respects differences in beliefs and religious practices. The implementation of religious tolerance in a multicultural society is reflected in mutual respect between religious adherents, cooperation in interfaith social activities, and the rejection of all forms of discrimination and violence based on religious differences. In a multicultural society, a shared awareness is needed that diversity is not a threat, but rather a wealth that must be nurtured to create a harmonious and peaceful life.

V. CONCLUSION

The results of the literature review and analysis indicate that the first principle of Pancasila, Belief in the One and Only God, is the fundamental spiritual and moral foundation for the Indonesian nation. This principle affirms that the Indonesian state was founded on belief in the One and Only God, without distinction of belief held by each citizen. Understanding these principles is not merely symbolic, but also reflects an appreciation for the divine values inherent in national and state life. Pancasila, as the foundation of the state, especially its first principle, serves as an ideological foundation that guarantees religious freedom and respects the plurality of beliefs in a diverse society. Divine values serve as a unifying force between the spiritual, moral, and social elements of national life.

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