



ISLAMIC SOLIDARITY VALUES IN THE PHILOSOPHY OF PANCASILA

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ABSTRACT

The application of ukhuwah values in society faces challenges such as social polarization, inter-group conflicts, identity discrimination, and radicalism, which shows that the ideality of ukhuwah in Pancasila has not been achieved. The purpose of this study is to identify the values of ukhuwah in Pancasila. This research uses a literature study approach with indicators of ukhuwah contained in Pancasila. The research data was obtained through journal reviews, and the analysis was conducted with data verification. The findings of this study confirm that the values of *ukhuwah basyariyah*, *watthoniyah*, and *islamiyah* have strong relevance to Pancasila as a moral framework in building brotherhood and harmony amid the diversity of Indonesian society. The theoretical implications of this study show that the values of ukhuwah in Pancasila can be a universal foundation for building harmonious social relations. The limitation of this study is the difference in interpretation regarding the deep meaning of the values of *ukhuwah basyariyah*, *watthoniyah*, and *islamiyah*, especially in its implementation in the life of the nation and state.

Keyword: Ukhuwah Values, Social Relations, Pancasila

A. Introduction

The values of *ukhuwah* or brotherhood play a significant role in building the social life of Indonesia's diverse communities. This is a manifestation of the spirit of togetherness, mutual respect, and mutual cooperation. This value is reflected in Pancasila, precisely the second and third precepts. The precepts prioritize fair and civilized humanity and Indonesian unity. However, in actual practice, the application of the value of *ukhuwah* in society still faces various challenges such as social polarization, inter-group conflict, identity discrimination, and radicalism. This shows that the ideality of *ukhuwah* expected by Pancasila has not been achieved. This condition requires an in-depth evaluation of the implementation of the value of *ukhuwah* and building a brotherhood that is inclusive, fair and in line with the values of Pancasila.

In exploring the values of *ukhuwah basyariyah*, *watthoniyah*, *islamiyah* in the context of Pancasila, we find a deep harmony. Pancasila as an inclusive state foundation has summarized universal human values that are in line with the concept of *ukhuwah*. Then, the second precept on just and civilized humanity, for example, reflects *ukhuwah basyariyah* which emphasizes brotherhood to all mankind. Meanwhile, the third principle on the unity of Indonesia reflects *ukhuwah watthoniyah*, which is brotherhood within the framework of nationality. The principle of God Almighty in the first principle is in line with *ukhuwah Islamiyah* because brotherhood is built on faith in God Almighty. Thus, Pancasila is not only a legal basis, but a moral reference in building Indonesian society based on the values of brotherhood and togetherness.

The value of *ukhuwah* reflected in the third principle, namely the unity of Indonesia, acts as a unifying nation and an instrument to overcome potential social conflicts. Through an intercultural approach, intercultural understanding can be improved. So that tolerance and respect for differences are realized. The values of *ukhuwah* and the principle of unity are expected to strengthen harmonious cooperation, support the stability and progress of the nation, while realizing a harmonious society within the framework of Unity in Diversity (Abdullah, 2006).

Seeing the complexity of the challenges faced in the application of *ukhuwah* values amid the diversity of Indonesian society, there is a need for deep reflection. Pancasila as the nation's ideology has provided a strong framework for building brotherhood. However, between the noble values of Pancasila and the social reality that is often characterized by polarization and conflict, there is a dissonance that needs to be overcome. This challenge is not just a matter of understanding, but is related to complex social, political and economic dynamics. Thus, efforts to internalize the values of *ukhuwah* must be carried out comprehensively, involving all levels of society and supported by various parties, ranging from families, schools, to the government. Character education that is oriented towards the

values of Pancasila and ukhuwah is the key to building a young generation that is tolerant, inclusive, and upholds brotherhood (Amirullah, 2022).

Through document analysis as the main step, the qualitative approach in this research aims to explore the values of ukhuwah in Pancasila. This is to understand how the values of ukhuwah can strengthen unity and integrity. The primary data needed is to explore the Pancasila text or related documents. This research focuses on the values of *ukhuwah basyariyah*, *watthoniyah* and *islamiyah*. Researchers will analyze the text of Pancasila, so that the acquisition of the data is analyzed in order to find the value of *ukhuwah basyariyah*, *watthoniyah*, and *islamiyah*.

The importance of studying the values of ukhuwah contained in Pancasila lies in its relevance in strengthening national unity amid the diversity of ethnicity, religion and culture in Indonesia (Septian 2020). Pancasila as the basis of the state, contains fundamental values that are in line with the principle of ukhuwah, both *ukhuwah islamiyah*, *watthoniyah*, and *basyariyah* which emphasize brotherhood in the frame of humanity and nationality (Novita, 2015). Exploring these values can strengthen the commitment to unity and social justice offered by Pancasila and prevent potential disintegration due to differences. Therefore, this study becomes very urgent to maintain national harmony and solidarity in facing the challenges of diversity. An in-depth study of the values of ukhuwah in Pancasila is an important effort to reaffirm the foundations of national unity and integrity (Darmanto, 2023).

B. Theology of Ukhuwah in Islam

In Arabic, the word “ukhuwah” comes from the root verb *akh* (أخ), as seen in the sentence “*akha fulanun shalihan*”, which means “fulan made shalih as a brother”. Then this word has many derivatives, such as *akha'* (أخاء), *ikhwah* (إخوة), *muakhhah*, etc. This word is also referred to as *al-Akhiyyah*, which means a rope stuck in the ground. *Akhu* (أخو) also means a trustworthy person. If someone has a brotherly relationship with you, he is called “*akh*” which can mean *sharik* (ally), *muwasi* (helper), *masil* (likeness), or *shahib al-mulazim* (faithful friend) (Hadari, 2023). In Islam, ukhuwah amounts to 3 of them: *Ukhuwah basyariyah*, *ukhuwah wathaniyah* and *ukhuwah islamiyah*. The concept of 3 ukhuwah is a concrete manifestation of *at-tawassuth*, *al-i'tidal* and *at-tawagun*. Ukhuwah that develops in Indonesia is not only beneficial for Muslims, but for the nation and state of Indonesia, for example, for advice on developing mutual respect and creating inter-religious dialog (Muizzuddin et al. 2023).

1. Ukhuwah Basyariyah

Ukhuwah basyariyah is a concept of brotherhood based on humanity, which emphasises the importance of respecting and understanding each other, regardless of religious, ethnic or cultural differences. In this case, *ukhuwah basyariyah* does

not only focus on relationships between individuals, but also plays a role in efforts to create social harmony in a diverse society. Research conducted by Zainal and Farida shows that *ukhuwah basyariyah* serves as a bridge to strengthen solidarity and defuse conflict in multicultural societies, making it very important to promote in all aspects of social and religious life (Zainal, 2023).

Zainal Abidin Bilfaqih stated that *ukhuwwah Basyariyyah* is mutual respect and mutual help in humanity. That way, when humans experience a disaster, we as fellow humans are obliged to help them, regardless of differences in religion, ethnicity, etc. Likewise Muhammad Okbah, *ukhuwwah Basyariyyah* is a brotherhood established on the basis of humanity. A concept of brotherhood that is built in the realities of life by mutually respecting various activities within internal religious sects, across religions, religious adherents, social activities in general, social religion, customs and culture, as well as political views, solely to strengthen and advance the country. The Unitary State of the Republic of Indonesia (Syawaludin 2020).

2. Ukhuwah Whattoniyah

Ukhuwah Whattoniyah, or national brotherhood, is a concept that emphasizes the importance of unity within a nation. It encourages individuals to work together to maintain peace and harmony within the country, regardless of their differences. *Ukhuwah wahttoniyah* goes a long way to building a sense of belonging and shared identity among citizens, which in turn strengthens the whole. *Ukhuwah Whattoniyah* also encourages mutual respect for differences and unity in diversity, conflicts and divisions that can damage the integrity of the nation can be prevented, by carrying out the values of *Ukhuwah Whattoniyah* (Cahyono, 2020).

Some important values in *ukhuwah basyariyah* are the first, mutual respect, which means recognizing and respecting differences in views and backgrounds of each individual. Second, empathy, which means being able to understand and feel the experiences of others, especially for those who are in trouble. As well as cooperation which means collaborating to achieve common goals for the common welfare (Nugroho, 2021). Meanwhile, the application of the concept of *ukhuwah basyariyah* can be done through various social activities, such as holding intercultural dialogues involving various groups to share perspectives and experiences. In addition, organizing charity events is also an important step to help people in need, including victims of natural disasters. Through these efforts, we can strengthen bonds between people and create a more harmonious atmosphere.

3. Ukhuwah Islamiyyah

According to Abdullah Nashih Ulwan, *Ukhuwah Islamiyyah* is a psychological bond that gives birth to feelings of friendliness, love, and respect for

everyone who is bound by Islamic creed, faith, and piety. Imam al-Ghazali stated that *ukhuwah* (brotherhood) must be based on mutual love. Thus, it can be concluded that *ukhuwah Islamiyah* is a brotherhood that stands on the basis of Islamic principles that bind fellow believers with the same creed, *manhaj*, way of life, and goals. Muslims have a very close friendship, even closer than friendship derived from descent. Therefore, Allah describes this as a pleasure that cannot be measured, no matter how great the material.

The definition of *Ukhuwah Islamiyah* in general, namely *Ukhuwah Islamiyah* is a bond of brotherhood formed by the bond of Islamic faith or belief, meaning that it is the religion of Islam that unites us as a bond of brotherhood. Advise each other with good and forbid with bad. Moreover, since we come from the same religion, we have a strong desire to consider them as brothers. As long as we maintain our faith and belief, this bond will remain. The Prophet said, "You are my companions, and our brothers will come after me" (Ajhari, 2019). (*Ukhuwah Islamiyah*, or Islamic brotherhood, is a bond formed by shared faith, which emphasizes mutual respect, support and cooperation among Muslims. This bond is rooted in the teachings of the Quran and Hadith, where believers are encouraged to help each other and maintain harmony in society. As one study states, "*Ukhuwah Islamiyah* is the trait of being united in faith and piety.") (Suriati, Burhanuddin, and Nur, 2020).

C. The Important Role of Pancasila for State Life in Indonesia

Pancasila is the basis for the formation of the Unitary State of the Republic of Indonesia (NKRI). And Pancasila applied as the basis of the state gives the meaning that the Indonesian state is a Pancasila state. Kirdi Dipoyudo stated that the Pancasila state was built to protect the dignity and human rights of every Indonesian citizen. Therefore, Pancasila must be considered as an unbreakable unity. It is very important that Pancasila was chosen as the basis of the state because in each of its syllables contains the noble values of the Indonesian people in accordance with the personality of the nation and the country itself. Pancasila is the basis of the state as well as a guideline for the life of the Indonesian people that will continue to exist throughout the ages. Because Pancasila consists of five precepts, each of which has a different meaning and meaning. Pancasila also has a systematic nature that is expected that Indonesian citizens can respect and appreciate each other through a system of philosophy known as Pancasila (Sari, 2022).

Pancasila is a unity that is systematically arranged and becomes the basis of society in thinking and behaving. Apart from being the foundation of the state, Pancasila also plays a role in moral and ethical guidelines in social, economic and political interactions. The five precepts of divinity, humanity, unity, democracy and justice provide direction to Indonesian society for harmonious survival. The values

of Pancasila can build tolerance and respect for the many ethnicities, religions and cultures that exist in Indonesia. Therefore, Pancasila plays an important role in the sustainability of state life. Through understanding and implementation in everyday life can play a role in maintaining the unity and integrity of Indonesian society (Abidin, 2019).

Pancasila also serves as the main legal basis in Indonesia, which guides all regulations and laws governing the life of the nation. As a national ideology, Pancasila provides values and norms that must be followed in law-making. This is affirmed in Article 1 of the 1945 Constitution which states that Indonesia is a state of law based on the principles of Pancasila. In the context of legal theory, Pancasila is recognized as the basic norm or *grundnorm*, which means that it is the main source that directs the entire national legal system. Every law and regulation issued must reflect the values of Pancasila, namely divinity, humanity, unity, populism, and social justice, which are reflected in its precepts (Tiarylla, 2023).

Pancasila itself is a powerful tool to unite the Indonesian nation. Because Pancasila is the philosophy of life and character of the Indonesian nation and contains values and norms that are considered the most correct, fair, wise and appropriate to unite the Indonesian nation. Pancasila is the official and guidelines for the life of the nation and the state of all Indonesian people. The five main pillars that make up Pancasila are Belief in One God, Just and Civilized Humanity, Indonesian Unity, Democracy led by wisdom in representative deliberation and Social Justice for all Indonesian people. This is stated in article 4 of the Preamble of the 1945 Constitution. However, there are changes in the content and order of the Pancasila precepts made through several stages during the formulation of Pancasila, June 1, 1945 is commemorated as the birthday of Pancasila (Ronto, 2012).

The young generation as the nation's successor must have a strong resistance to Pancasila. The unity and integrity of the nation and state is stronger when the community maintains the ideology of Pancasila. Ideological resilience is difficult because ideological resilience is not just an understanding, but also the power to uphold what we consider to be our guiding principles. Through Pancasila ideological resilience, youth can understand the role of Pancasila as a whole (Taufiq, 2024).

There are three key points the explain Hamka's reason for supporting Islam as the foundation of the state. First, the spirit of Islam has long been used by Muslims, who are the absolute majority religion in Indonesia, as the basis for their struggle to expel colonizers long before Pancasila was discussed. Second, Islam itself has the ability to inspire the spirit resistance and also resilience of the soul to face the hardships of struggle, allowing a Muslim to heal their sorrow in facing the death of a child or relative because of Islam teaching that honor jihad. Third, everything formulated by the Indonesian nation, regardless of the principles used,

is essentially inspired by Islamic teachings as the majority religion. Pancasila, in fact, was formulated by a committee where 8 out of 9 members were Muslims, and 4 of them were prominent Muslim figures and scholars. Thus, it can be said that from the beginning, Islamic teachings have imbued the spirit of those who wrote Pancasila (Fadhillah, & Maghfira, 2024)

Pancasila is the foundation of the state, the source of law, and the outline of social life. In our national life, Pancasila should be regarded as the expression and *sawa* that unites people and encourages them to obey God. Respecting pluralism in this country is key. This respect will help Indonesian people live together. Consequently, it is clear that the application of the values of *tawhid* in Pancasila serves as a foundation for the country's pluralism. If Indonesians truly live Pancasila, they will truly realize the importance of the values of *tawhid* in state life. If the validity of *tawhid* is already established, conflict will no longer exist in Indonesian society. Because both ideologies contain the values of *tawhid*, which is the basis of the philosophy and beliefs of the Indonesian nation (Naufal & Ryshakti, 2023).

At least there are several concepts of unity or brotherhood in Islam known as *ukhuwah* (brotherhood), namely *ukhuwah Islamiyah* (Muslim brotherhood), *ukhuwah wathaniyyah* (national brotherhood) and *ukhuwah basyariyah* (human brotherhood). In this study, the author wants to emphasize the importance of *ukhuwah wathaniyah* and *ukhuwah basyariyah*. The author is of the view that *ukhuwah wathaniyah* (national brotherhood) must take precedence and priority because without a state, Muslims will not be able to carry out their religious activities. In this connection, nationalism or love for the country is built on the noble values that already exist in every human being.

As an understanding or teaching that emerged from the West (Europe), nationalism was interpreted in various ways by various Islamic groups in the country. The concept of homeland love, which is actually at the level of the physical spirit of every human being, must be translated into various thoughts related to the love relationship between the motherland and Islam. Siroj says that Islam and the state are inseparable things (Siroj, 2015). The meaning of society about the concept of state and religion continues to be a massive problem among academics, scholars' and state leaders (Zamie, 2016).

1. The Value of *Ukhwah Islamiyah* in the Precepts of Belief in God Almighty

Many want the majority religion, Islam, to be the basis of the state but this is opposed because the rights of religious minorities must be recognized. It is important to recognize minority groups to avoid discrimination. The first principle of Pancasila gives rights to followers of other religions as long as they are recognized by the state. Indonesia was not built on religious equality, but on the One True God. Soekarno emphasized that Indonesia's independence is a blessing

from God, so the principle of divinity is important in this country. This country recognizes religion as the spirit of state administration without making the majority religion the state religion.

Soekarno's placement of the precepts of divinity in the last place is still a matter of debate today. However, according to Hamka Haq, the placement does not mean undermining divinity, but rather as a final cause that directs to God as the ultimate goal of human devotion. The harmony of the first principle of Pancasila with Islam can be seen from the concept of tawhid, which teaches the supremacy of God. So, the basis of the Indonesian state is divinity, which is the relationship between humans and God according to Islamic teachings (Rohman, 2013).

A problematic issue that contradicts the value of *ukhuwah Islamiyah* in the first principle of Pancasila is the rejection of the construction of a house of worship for Christians in an area. Despite a written guarantee from the city government and fulfilling the requirements set out in the joint regulation of the Minister of Religious Affairs and the Minister of Home Affairs, rejection from local residents still occurs. The reasons for rejection vary, ranging from not involving the head of the local neighborhood association (RT) to a mismatch in the population of residents around the construction site. This rejection shows a lack of tolerance and mutual respect between religious communities, which should be the main foundation in building *ukhuwah Islamiyah* (Dahlan, & Aslamiyah, 2022).

Tolerance and mutual respect among religious communities are important values taught in Islam. The first principle of Pancasila, "Belief in One God", implies that all religions are equal in the eyes of God and must respect each other. The rejection of the construction of houses of worship shows a lack of understanding of these noble values. If we want to build a peaceful and harmonious society, then tolerance and mutual respect between religious communities must be a priority. This can be done by increasing interfaith dialog and communication, as well as building a better understanding of the noble values contained in each religion. Thus, inter-religious conflicts can be avoided and people can live in harmony and peace.

This sub-chapter will explore the value of *ukhuwah Islamiyyah* in the context of the first principle of Pancasila, "Belief in One God". This analysis will reveal how the values of brotherhood, compassion, and mutual respect among Muslims can be realized in the life of the nation and state. The main focus lies on the elaboration of the theory of *ukhuwah Islamiyyah*, which emphasizes the importance of brotherhood based on faith and piety to Allah SWT. This theory views *ukhuwah Islamiyyah* as an internal bond involving every individual who is bound by Islamic creed, faith, and piety. This bond gives birth to strong feelings of love, affection, and respect for fellow Muslims, beyond differences in ethnicity, race, culture, or descent (Sopiyah, 2023).

Through this analysis, it is expected to reveal how the values of *ukhuwah Islamiyyah* can be a strong foundation for building a noble, tolerant and harmonious Indonesian society. The tentative conclusion that can be drawn is that *ukhuwah Islamiyyah*, based on faith and piety, has great potential to strengthen the divine values contained in the first principle of Pancasila and become the glue of national unity. *Ukhuwah Islamiyyah* is important in the context of the first principle because universal divine values are the basis for the realization of national unity. *Ukhuwah Islamiyyah* plays an important role in building a sense of brotherhood and solidarity among Muslims, while strengthening the divine values contained in the first principle.

The case of refusal to build a house of worship in an area, even though it has met the requirements, is a clear reflection of the lack of tolerance and understanding of the value of *ukhuwah Islamiyah* which is actually contained in the first principle of Pancasila. This intolerant attitude is contrary to the teachings of Islam which upholds brotherhood, love, and mutual respect between religious communities. Further analysis shows that *ukhuwah Islamiyah*, as a strong bond of brotherhood based on faith and piety, has great potential to strengthen the divine values in Pancasila. By understanding and practicing the values of *ukhuwah Islamiyyah*, Muslims can be an example in building a society that is tolerant, harmonious, and upholds human values.

2. The Value of *Ukhuwah Basyariyah* in the Precepts of Fair and Civilized Humanity and Indonesian Unity

In the era of growing globalization and many social changes, it is easy to cause problems of social inequality and conflict between groups that are still an issue that threatens unity in society. Changes in ethnicity, race and religion sometimes trigger conflicts such as violence or intolerance. This is contrary to the values of *ukhuwah basyariyah* which prioritizes brotherhood and mutual respect for fellow human beings without differentiating background conditions. So, the inability to appreciate diversity or intolerance can cause the vulnerability of social relations between individuals with one another. Therefore, the attitude of intolerance can threaten national stability and peace between groups with one another.

In this intolerance problem, the value of *ukhuwah basyariyah* contained in the precepts of humanity and unity can be an answer to the problem. The teaching of *ukhuwah basyariyah* is that each individual has the same dignity as a creation of God Almighty and must be respected and treated fairly. In this context, respecting fellow humans is prioritized regardless of differences. Communities that have a foundation of *ukhuwah basyariyah* find it easier to build unity and integrity in racial, ethnic and religious diversity. Therefore, the *ukhuwah basyariyah* approach

can be a basic teaching to build solidarity and reduce polarization between communities (Hidayat, 2020).

The Second Precept, "Just and Civilized Humanity", shows how important it is for Indonesian society to maintain human values. In *ukhuwah basyariyah*, justice is not only realized in the fulfillment of one's rights, but also in the responsibilities of each person towards one another. This idea is reflected in the second precept, which demands adab and justice in relationships between people. The third precept reads the unity of Indonesia (Zaman et.al, 2022). This precept conveys the message of how important it is for Indonesians to maintain a spirit of unity and nationalism amidst the diversity that distinguishes Indonesia. By prioritizing the brotherhood of fellow human beings, *ukhuwah basyariyah* becomes the foundation for strengthening unity. It shows that diversity is a wealth, not a barrier. In Pancasila, *Ukhuwah basyariyah* combines religious principles with national principles. In addition to a sense of nationalism, the spirit of unity is also humanist, reflecting the noble values of Indonesian culture that uphold humanity.

The conclusion of the second precept emphasizes the importance of respecting human dignity, regardless of background. This precept contains universal human values that teach justice, care, and manners in interacting with others. This precept is reinforced by *Ukhuwah basyariyah* by emphasizing the importance of brotherhood among people of different identities, which will eventually form a society based on respect for human values. In addition, the third Precept emphasizes the importance of maintaining the integrity of the nation amidst diversity. In addition to nationalism, this principle of unity prioritizes tolerance and solidarity. To achieve harmony in social life, *ukhuwah basyariyah* plays an important role in bridging differences and strengthening social ties. These two precepts complement each other, as they are to build a just, harmonious and united society. The first precept creates an ethical and moral basis for interpersonal relationships, and the third enhances social cohesion and national integration. By applying the value of *ukhuwah basyariyah* to these two precepts, Indonesians can strengthen unity based on respect for diversity and human dignity. This forms an important foundation for realizing a peaceful, just and civilized society.

It can be concluded that the value of *ukhuwah basyariyah* in the precepts of humanity and unity shows that to create this, each individual must be treated fairly without distinguishing ethnicity, religion, race and culture. By applying the value of *ukhuwah basyariyah*, it is easier for the community to address differences and strengthen social ties and create can achieve national progress. However, although there is an inclusive moral framework in Pancasila, in actual practice it is often still hampered by intolerance. Therefore, there needs to be an effort to internalize the value of *ukhuwah* in Pancasila through character education in schools.

3. The value of *Ukhuwah Wathaniyah* in the Precepts of Democracy and Social Justice for All Indonesian People

The value of *ukhuwah wathaniyah* in the precepts of democracy and justice (brotherhood as a nation). The Indonesian nation is a pluralistic nation, bringing many differences and diversity of character. Indonesia is very unique, because its people live in separate areas (due to geographical boundaries) with different histories and backgrounds. The existence of diversity has a high probability of causing division. The value of *ukhuwah wathaniyah* in Ki Hadjar Dewantoro's life includes the desire for independence.

Indonesia before it became a country was a vast territory. The region is often referred to as the archipelago. In the history of the archipelago, there were two great kingdoms, namely the Srivijaya kingdom and the Majapahit kingdom. Both kingdoms were known as centers of vast power. With the greatness of the two kingdoms, it brought a spirit that was passed down to fight to defend its territory. The fighting spirit of the people of the archipelago in expelling invaders from their homeland has become a distinctive characteristic of the forerunner of the Indonesian nation which later became one of the elements forming its national identity as a nation that never gives up and fights for freedom.

Ki Hadjar Dewantoro was one of the strongest figures to fight the Dutch colonizers through dialogue. For example, in the event of the 100th anniversary of Dutch independence. Ki Hadjar and his friends formed the Boemi Poetra committee. The committee reacted strongly to the Dutch East Indies Government's insistence that the native population participate in the form of donations / charity in the 100th anniversary of Dutch independence. This is one form of *ukhuwah wathaniyah* exemplified by Ki Hadjar Dewantoro, although he did not mention the term *ukhuwah*.

Similarity of Residence as the Foundation of *Ukhuwah Wathaniyah* Indonesia, formerly known as the Archipelago, is unique in its diversity of tribes, islands and languages. However, this diversity is united by the similarity of residence, namely a region that stretches from Sabang to Merauke. This natural resource-rich region has great potential to bring prosperity and justice to all its people, if managed wisely. The similarity of residence is one of the strong foundations in fostering *ukhuwah wathaniyah*, a brotherhood that transcends ethnic, linguistic and religious differences.

Ki Hajar Dewantara utilized this regional equality to build a spirit of unity through education. He founded Taman Siswa with a populist spirit, aiming to provide equal education for all. The education system he initiated was democratic and in favor of the little people, reflecting the ideals of social justice. The philosophy of "Memayu Hayuning Bawana" (maintaining world peace) that characterizes his education was born from routine cultural discussions within Puro Pakualaman. Through education, Ki Hajar Dewantara hopes to produce a

generation of leaders who are able to maintain unity and create justice in society (Cahyono, 2020).

D. Conclusion

This research reveals that the values of *ukhuwah*, namely *basyariyah*, *wathoniah*, and *islamiyah*, have a strong relevance to the precepts in Pancasila, making it a moral framework in building brotherhood and harmony amid the diversity of Indonesian society. Pancasila not only functions as a legal basis, but also as a moral guideline that integrates humanity, faith and national values to create unity, justice and inclusiveness. *Ukhuwah basyariyah*, reflected in the second and third precepts, encourages respect for human dignity without discrimination. *Ukhuwah wathoniah*, linked in the third and fourth precepts, which means strengthening inclusive nationalism and national solidarity. *Ukhuwah islamiyah*, reflected in the first precept, emphasizes religious tolerance and compassion between people. Pancasila as the nation's ideology is also in line with universal values such as social justice, religious pluralism and humanism. Nonetheless, challenges to the implementation of these values remain, which underscores the importance of Pancasila-based character education to build a more tolerant and inclusive society. The theoretical implications of the findings of this study indicate that the values of *ukhuwah* contained in Pancasila can be a universal basis for the development of harmonious social relations in society. However, this study has limitations in scope because it focuses on the values of *ukhuwah* in Pancasila without covering other relevant aspects, such as the value of justice stipulated in Article 28I of the 1945 Constitution.

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