

## **PANCASILA LEADERSHIP IN ISLAMIC WORLDVIEW**

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**Abstract:** *PANCASILA (the five principles of the Nation of Indonesia) as the state philosophy, the state ideology, legal ideals (rechtsidee), and the source of State Laws should not only have its beauty in the concept but be able to implement into practices in the nation lives. As the philosophy of life which is believed to unite differences and bind the people to live altogether as a nation, Pancasila needs leaders to inspire, to work together to put the values into reality, and to motivate the people to maintain and keep Pancasila as state principles. The research is to study the Islamic Worldview about Pancasila Leadership which the result is needed to implement since the majority of the states is Muslims who believe that their life must be guided and in accord to Sharia. The paper is written by literature study that collects sources from library to search and defines what Pancasila, Leadership, and Pancasila Leadership are and to find the Islamic Worldview of it the it is found that Pancasila has some things in common with Medina Charter and the values composed in BPUPKI (Badan Penyelidik Usaha – Usaha Persiapan Kemerdekaan = The Investigating Committee for Preparatory Work for Independence) which was finalized in PPKI (Panitia Persiapan Kemerdekaan Indonesia = The Preparatory Committee for Indonesian Independence were derived from Al Qur'an and As Sunnah which went along with the nation wisdom. In the end, it concludes that Islam (sharia) views Pancasila suits to Islamic Principles which is feasible but with one problem that we (Indonesian people) have very rare figures who understand and live with the values who sit as leaders in all sectors of government.*

**Keywords:** *Pancasila, Leadership, Islamic Worldview*

### **INTRODUCTION**

*Pancasila was derived from Sanskrit that means Panca = five and sila = principles and before the independence of Indonesia, Pancasila was agreed as the state principles. It fills four positions those are State Philosophy, State Ideology, Legal Ideals (rechtsidee), and The Source of Laws of the State.*

*Here are the Five Principles;*

- 1. Ketuhanan yang Maha Esa (Belief in the one and only God)*
- 2. Kemanusiaan yang adil dan beradab (Just and civilized humanity)*
- 3. Persatuan Indonesia (The unity of Indonesia)*

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4. *Kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan (Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives)*
5. *Keadilan sosial bagi seluruh rakyat Indonesia (Social justice for the whole of the people of Indonesia)*

*As the state philosophy, Pancasila becomes the basis of attitude and behaviour of the people of Indonesia. Everyone has to believe in God although he has a freewill to choose his own faith whether it is Islam or others. As the state ideology, Pancasila becomes the basis of thought to live as a society both locally and globally. Pancasila as legal ideals inspires legal matters to reinforce and as the source of law makes all constitutions exist in Indonesia must be derived from Pancasila. Then, we understand that Pancasila is a system of living as a nation in Indonesia which is believed the most suitable for the people of Indonesia.*

*Pancasila, conceptually, appeared as the answer to the shortfall of Capitalism, Socialism, and Communism. Either Capitalism, Socialism or Communism was design to achieve welfare but lack of social justice where we could find it in Pancasila that social justice is the goal of the system. Capitalism promotes the liberty of wealth ownership to individual that creates massive inequality of economic, exploitative, and commodifies people. In the other hand, Socialism and Communism eliminate social classes and control all sources of economic (in socialism, government controls all major sources) to share to the people equally. We found the systems deviate the sense of justice, capitalism creates situation “the rich get richer, the poor get poorer” while communism and socialism create stagnant economic in which the people are unwilling to work hard for their economic lives since the income they generate will be shared equally to the rest of the people.*

*In practice, Pancasila needs role models to give example how the value and the system are implemented in all sectors of life in Indonesia. State – owned enterprises (BUMN = Badan Usaha Milik Negara) have initiated AKHLAK as the core value that stands for Amanah (Trustworthy)– Kompeten (competent)– Harmonis (harmonious)– Loyal – Adaptif (adaptive)– Kolaboratif that the author believe it is derived from the value of Pancasila on which “AKHLAK” itself is a term in Islamic teaching that means Noble Characters and the author urges a question of “What is Pancasila in Islamic Worldview?”*

*Once we find that Pancasila suits to Islamic Teaching then we could find the role models needed easily. In the other words, if you want to see Pancasila, find leaders who perform Islamic values and principles.*

## **RESEARCH METHOD**

*The research applies library research that gathers data from written sources such as books, journals, articles, document, trusted source from the internet, and other reference*

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*materials found in libraries. The method is to conduct a descriptive and exploratory study to answer questions through a review of existing literature to result a broad view of previous study and to identify which areas need more research in the future.*

## **RESULT AND DISCUSSION**

*Leadership can be defined in many ways, depending on the perspective and approach of the expert. Here are some definitions of leadership from well-known experts in the field. Warren Bennis said that Leadership is the capacity to translate vision into reality while Peter Drucker claimed the only definition of a leader is someone who has followers. A quite different from the previous ones, John C. Maxwell defined that leadership is influence. In the other side, Ken Blanchard explained that leadership is not something you do to people, it's something you do with people and the last but not least Stephen Covey described that leadership is communicating to people their worth and potential so clearly that they come to see it in themselves.*

*An Indonesian national education figure named Ki Hajar Dewantara believed that true leadership involved a combination of skills, knowledge, and character. He believed that leaders needed to be skilled in communication, organization, and decision-making, and that they should possess a deep understanding of the people they are leading. He also believed that leaders should be guided by a strong set of moral and ethical principles.*

*According to Ki Hajar Dewantara, the key to effective leadership is the ability to inspire and motivate others. He believed that leaders should be able to communicate their vision and inspire others to work towards a common goal. He also believed that leaders should be able to motivate others by providing positive feedback, recognizing their achievements, and fostering a sense of belonging and community.*

*In addition to these qualities, Ki Hajar Dewantara believed that leaders should be willing to take risks and be willing to learn from their mistakes. He believed that true leadership involved a willingness to challenge the status quo and to explore new ideas and ways of doing things.*

*The very famous Javanese quote coined by Ki Hajar Dewantara Ing Ngarsa Sung Tulada, Ing Madya Mangun Karsa, Tut Wuri Handayani which mean At Front as the role model. In the middle, working collaboratively, at behind support and motivate the team. It means, a leader has 3 positions to do his work that function to give good example, work together, and to become a motivator.*

*Islamic leadership is rooted in the principles of the Quran and the teachings of the Prophet Muhammad. The Quran emphasizes the importance of leadership in guiding and directing individuals and communities towards righteousness and justice. Islamic leadership focuses on the concept of servant leadership, which emphasizes humility, compassion, and selflessness.*

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*In the Islamic worldview, leadership is primarily based on the principles of justice, humility, and service to others. The Prophet Muhammad (peace be upon him) is considered the perfect example of a leader, and his teachings and actions provide guidance for Muslims to follow. Leadership in Islam is a trust (amanah) from God – Allah, and leaders are accountable for their actions and decisions in both this life and the hereafter. Justice is a central principle of leadership in Islam, and leaders are expected to be fair and impartial in their dealings with others, regardless of their race, religion, or social status. Humility is also an important quality of Islamic leadership, and leaders are encouraged to avoid arrogance and to seek the advice and opinions of those around them. Service to others is a key component of Islamic leadership, and leaders are expected to prioritize the needs and well-being of their followers and community over their own interests. Islamic leadership also emphasizes the importance of consultation (shura) and consensus building in decision-making, and leaders are encouraged to seek the input and opinions of those they lead.*

*Then we can sum up that Islamic leadership is characterized by several key qualities that are based on Islamic teachings and principles. Here are some of the most important characteristics of Islamic leadership:*

- 1. **Justice:** Islamic leadership emphasizes the importance of justice and fairness in all aspects of leadership. Leaders are expected to be fair and impartial, and to treat all people with respect and dignity, regardless of their background or status.*
- 2. **Humility:** Islamic leadership also emphasizes the importance of humility, and leaders are encouraged to avoid arrogance and to be mindful of their own limitations and weaknesses.*
- 3. **Responsibility:** Islamic leaders are seen as having a great responsibility towards their followers and the wider community, and they are expected to prioritize the well-being and interests of others over their own.*
- 4. **Service:** Islamic leadership emphasizes the importance of service to others, and leaders are expected to serve their followers and community to the best of their ability.*
- 5. **Consultation:** Islamic leadership emphasizes the importance of consultation (shura) and consensus building in decision-making. Leaders are encouraged to seek the advice and opinions of those around them and to make decisions based on mutual consultation.*
- 6. **Wisdom:** Islamic leadership emphasizes the importance of wisdom and sound judgment, and leaders are expected to make decisions that are guided by their knowledge and experience, as well as by Islamic principles and teachings.*
- 7. **Knowledge:** Islamic leaders are expected to have a deep understanding of Islamic principles, history, and jurisprudence.*

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8. **Compassion:** *Islamic leaders are expected to be compassionate and empathetic towards their followers, especially those who are vulnerable and marginalized.*
9. **Decisiveness:** *Islamic leaders are expected to make decisions based on Islamic principles and values, even if they are unpopular or difficult.*
10. **Visionary:** *Islamic leaders are expected to have a clear vision for the community, based on Islamic principles and values, and to work towards realizing that vision.*

*Pancasila is the official ideology of Indonesia and serves as the foundation of the country's political and social system. Pancasila consists of five principles: belief in one God, humanitarianism, nationalism, democracy, and social justice. Leadership based on Pancasila emphasizes the importance of these principles in all aspects of leadership.*

*Here are some key aspects of leadership based on Pancasila:*

**Ethical Behavior:** *Pancasila-based leadership emphasizes the importance of ethical behavior in all aspects of leadership. Leaders are expected to adhere to the principles of Pancasila and to act with honesty, integrity, and accountability.*

**Servant Leadership:** *Pancasila-based leadership is based on the principle of servant leadership, which involves leading by serving others. The leader is responsible for serving the needs of the community and working towards their well-being.*

**Social Justice:** *Pancasila-based leadership places a strong emphasis on social justice and the well-being of the community. Leaders are expected to work towards creating a society that is fair, just, and compassionate, and to address the needs and concerns of the marginalized and vulnerable.*

**Nationalism:** *Pancasila-based leadership emphasizes the importance of nationalism and loyalty to the country. Leaders are expected to prioritize the interests of the country and to work towards its prosperity and development.*

**Democracy:** *Pancasila-based leadership emphasizes the importance of democracy and the participation of the people in decision-making. Leaders are expected to respect the rights and freedoms of the people and to involve them in the decision-making process.*

*The melting pot between Pancasila and Islamic leadership is that they reflect similar cultural and philosophical values.*

**Foundations:** *Pancasila is an ideology that emphasizes the religious basis, national unity and the values of democracy, social justice, and humanitarianism and Islamic leadership,*

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*on the other hand, is also based on Islamic principles and values, which include the importance of faith, submission to God, and following the example of the Prophet Muhammad peace be upon him who taught social justice, unity, humanitarianism, and even democracy in the Islamic context.*

**Ethics:** *Pancasila emphasizes the importance of ethical behaviour and accountability in leadership, while Islamic leadership also emphasizes the importance of following religious teachings and adhering to Islamic ethics, such as honesty, integrity, and compassion that always suit to universal ethical behaviour.*

**Goals:** *Pancasila-based leadership focuses on promoting national unity, democracy, and social justice, then Islamic leadership seeks to promote the same values based on the Islamic Teaching as what Prophet Muhammad peace be upon him implemented in Medina Charter.*

**Decision-making:** *Pancasila-based leadership emphasizes the importance of democratic decision-making and involving the people in the decision-making process. Islamic leadership, on the other hand, emphasizes the importance of consultation and seeking the guidance of religious scholars and leaders which it implies in the principle # 4 of Pancasila Democracy guided by the inner wisdom in the unanimity arising out of deliberations among representatives.*

**Role of religion:** *Religion is becoming the very basic foundation as it was placed in the first principles as the soul of the whole principles of Pancasila which remains emphasizing the importance of tolerance and respect for religious diversity, while Islamic leadership emphasizes the importance of promoting the Islamic faith and values which tolerate other religion followers to worship in accord to their faith. It is an Islamic teaching to tolerate other religion followers as it is stated in The Qur'an surah Al Kafirun: 6 "To you be your religion, and to me my Religion."*

**Respect for Human Rights:** *Pancasila promotes human rights, while Islam teaches the importance of treating others with respect and compassion. Indonesians have embraced these values and have worked to promote human rights, including women's rights, children's rights, and the rights of minorities.*

*The melting pot of Pancasila values and Islamic values has created a unique cultural identity in Indonesia that promotes tolerance, social justice, and democratic values. Indonesians have embraced these values and have worked to build a society that is inclusive and respectful of all people.*



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## **CONCLUSION**

*We conclude with a question, "Does Pancasila exist and is implemented in the leadership?" The goal of Pancasila is Social Justice in all aspect of lives of the people of Indonesia, politically, economically, and even in embracing their faith.*

*Daron Acemoglu and James A. Robinson argue that the success or failure of a nation is largely determined by its political and economic institutions. The inclusive institutions, which allow for a broad distribution of power and wealth, are necessary for a nation to succeed. Conversely, extractive institutions, which concentrate power and wealth in the hands of a few, lead to poverty and underdevelopment.*

*According to transparency.org regarding to Corruption Perception Index 2022 Indonesia ranks 110 out of 180 countries and this is the worst ranking since President Jokowi was re-elected as President with the score 34 while Timor-Leste ranks 77 and Malaysia 61.*

*The case of Ferdy Sambo in the murder of his adjutant showed that upholding human rights is not working even though he is a police officer who should understand and take an oath to implement Pancasila not only in his duties but also as a citizen.*

*The viral cases of families of government officials who show off their wealth tell us that humanity and civilization are still felt to be far from the reality of living in Pancasila. Based on the data published by the Central Bureau of Statistics that in September 2022 there were 26.36 million people living under poverty line in Indonesia. Which is an increase in the number in the previous March 2022. The number of poor people in both urban and rural areas has increased. The Central Bureau of Statistics stipulates that people who are considered poor are those who earn IDR 535,547 per capita per month.*

*A lavish lifestyle certainly breaks the hearts of the poor, even though their wealth must come from the people's taxes paid and that the sadness will increase if it turns out that their wealth comes from corruption and of course what is corrupted is also the money from the people.*

*Then, answering the question "Does Pancasila exist and is implemented in the leadership?" Yes, Pancasila indeed exists as the values of life but is not well implemented in leadership.*

## **SUGGESTIONS AND IMPLICATIONS**

*The first principle of Pancasila, "belief in the one and only God," is indeed considered the foundation of the other four principles. This is because the belief in a higher power or universal morality is seen as providing the ultimate source of guidance and inspiration for the other principles.*

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*The other four principles of Pancasila, which include just and civilized humanity, unity of Indonesia, democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives, and social justice for all the people of Indonesia, are all grounded in this belief in a higher power or universal morality. They are seen as representing different aspects of a holistic approach to governance and society, with the ultimate aim of promoting the well-being and prosperity of all Indonesians.*

*For example, the second principle of Pancasila, which is "just and civilized humanity," is based on the belief that all people are equal in the eyes of God and deserve to be treated with dignity and respect. The third principle, "the unity of Indonesia," is based on the belief that all Indonesians, regardless of their religious or ethnic background, are united by their shared belief in God and their commitment to the well-being of the nation.*

*Similarly, the fourth principle, "democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives," is based on the belief that people have the right to choose their leaders and participate in the decision-making process, while the fifth principle, "social justice for all the people of Indonesia," is based on the belief that all people should have equal access to economic and social opportunities.*

*Therefore, while each of the five principles of Pancasila is important in its own right, the belief in the one and only God is considered the foundation that underpins the entire philosophy.*

*Religious education is considered to be an important component in promoting and maintaining the values of Pancasila in Indonesia. This is because Pancasila recognizes the importance of religion and the belief in a higher power as a fundamental principle, and religious education can help instill moral values and ethics that are consistent with Pancasila.*

*Education of Islamic Values for Muslim to live Pancasila is not only delivered in schools or university but also in all level of society to gain more and more understanding that Pancasila is in accord to Islamic Teaching and as Muslims, we are responsible to practice our faith.*

*The best curriculum to teach for Leaders to live the values of Pancasila that is compatible with the values of the faith is that formal school and leadership schools are to teach Muslim students and participants with the curriculum below;*

**Tawhid:** *This refers to the Islamic belief in the oneness of God. In the context of Pancasila, it means that all Indonesians should recognize the unity of the nation and work towards maintaining its integrity and sovereignty.*

**Khilafah:** *This refers to the Islamic concept of leadership and governance. In the context of Pancasila, it means that leaders should be just and fair, and should work towards promoting the welfare of all Indonesians, regardless of their background.*



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**Taqwa:** *This refers to the Islamic concept of God-consciousness, and refers to a state of mind in which an individual is always aware of God's presence and seeks to live a righteous and ethical life. In the context of Pancasila, it means that Indonesians should strive to live ethical lives and be responsible citizens who contribute to the welfare of society.*

**Ihsan:** *This refers to the Islamic concept of excellence, and refers to the pursuit of excellence in all aspects of life. In the context of Pancasila, it means that Indonesians should strive to achieve excellence in their personal and professional lives, while also contributing to the betterment of society.*

**Shura:** *This refers to the Islamic concept of consultation and refers to the importance of seeking the opinions of others before making decisions. In the context of Pancasila, it means that Indonesians should engage in democratic processes and work towards building a society that values diversity and respects the opinions of all its members.*

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