

THE PHILOSOPHY OF PANCASILA IN THE RELIGIOUS PERSPECTIVE IN INDONESIA DURING THE COVID-19 PANDEMIC

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Abstract

The philosophy of Pancasila in the religious perspective in Indonesia is associated with social welfare. There are big economic hit and life changes during the COVID-19 pandemic. Therefore, the religious perspective is very crucial to be maintained during this uncertain condition. This paper aims to describe the philosophy of Pancasila in the religious perspective during the COVID-19 pandemic. Method: this is a literature review. The literature was taken from Science Direct and Google Scholar. Inclusion criteria are research and review. Exclusion criteria are short notes and commentary. Finally, there are 15 selected journals. The journals are summarized and narrated. Results revealed that the philosophy of Pancasila in religious perspective is very essential during the COVID-19 pandemic. It is associated with social welfare. The religious perspective must be based on Pancasila and motto of Bhinneka Tunggal Ika to view this nation as a unity. When we view Indonesia as a unity, the religious perspective will be stronger. All of the nations must collaborate to fight against the COVID-19 pandemic. Conclusion: the philosophy of Pancasila in the religious perspective in Indonesia is very essential to ensure the stability of social welfare during the COVID-19 pandemic.

Keywords: *COVID-19; Pancasila; Philosophy; Perspective; Religious.*

A. Introduction

The philosophy of Pancasila in religious perspective is associated with social welfare. During the COVID-19 pandemic, there is a big economic hit (Indrastuti & Prasetyo, 2020). On another side, there is a lot of life changes. The COVID-19 pandemic is not sure when it will end. Therefore, the religious perspective is needed to ensure social welfare. There is multiculturalism in religious life in Indonesia. It also happens in other countries in the world. A country must be occupied by various races and groups that are very diverse, so their cultures and religion are also different. This condition will affect the social welfare.

Indonesia is an archipelagic country with a diverse population of cultures, religions and customs. The existence of

various conditions of cultural background, religion, and customs are sometimes prone to conflict. This conflict occurs because of the existence of a pluralistic country and multiculturalism and pluralism. All of this can be overcome if all residents practice Pancasila properly and seriously in every aspect of people's lives.

Pancasila has five precepts along with Pancasila points that can be practiced well in everyday life. The points in the Pancasila precepts are interrelated with one another. To practice Pancasila well, it starts from family life, the surrounding environment, and school. When everything is well-organized, then state life will naturally be good in conditions of pluralism.

Based on the socio-cultural context, this diversity is divided into eight categories, namely gender, sexual orientation,

religion/belief, ability and disability, language, racial group, ethnicity, and social class. Of course, this difference does not necessarily bring peace. If not handled properly, it will lead to division and prolonged conflict. Even the most severe is war within the country itself (Irham, 2017; Suradi et al., 2020). This conflict occurs in various countries. In Indonesia and several western countries there were conflicts several years ago. Herein lies the importance of the concept of multiculturalism. This concept recognizes the existence of differences and plurality so that everything becomes harmonious (Irham, 2017).

This paper aims to describe the philosophy of Pancasila in religious perspective during the COVID-19 pandemic.

B. Discussion

Conflicts between tribes and religions often color people's lives. We have read a lot in the mass media about the burning of places of worship and discrimination against certain groups. This caused a commotion in the community. Anxiety and anxiety often haunt when going to worship. Of course this is not healthy and very torturous.

The pluralistic Indonesian nation consists of various customs, religions, and cultures. The Indonesian nation was born at a historic moment in 1928 when youth from various regions gathered together to swear an oath. This oath is known as the Youth Pledge. That day on October 28, 1928, they took an oath that they have one homeland, namely the homeland of Indonesia, one nation, namely the Indonesian people, and one language, namely the Indonesian language. Uniting Indonesia as a very diverse country is a very big and difficult task. This is because there are several groups that have a primordial identity. Therefore, Pancasila has an important role to unite various groups and circles in Indonesia from various religions, ethnicities, and languages (Hoon, 2020).

Pancasila is a guide for the life of a moral society. All conflicts will be resolved as long as they are mutually tolerant and accept and understand each other. Pancasila along with the national motto "Bhinneka Tunggal Ika" or "Unity in Diversity" will be the basis for preventing conflict and division in this beloved earth (Hoon, 2020). The national symbol in the form of an eagle is the one that holds an inscription of Bhinneka Tunggal Ika. United in diversity (Syamsir et al., 2017). The ideology of Pancasila must be strengthened to prevent radicalism (Anggono & Damaitu, 2021). The philosophy of Pancasila is very important in globalization condition to maintain the harmony (Kian & Sabri, 2021).

Conflicts that have occurred in Indonesia, the practice of Pancasila in general, multiculturalism, and pluralism. Although there is already Pancasila as the basis of the state, but not everything goes ideally. During the New Order era under Suharto's administration, which lasted from 1966-1998, there were great divisions and rebellions. At that time, there was social discrimination and SARA (Ethnicity, Religion, Race, and Inter-group) for certain groups. The group that opposed Pancasila at that time was called the "anti-Pancasila" group. In the end, Suharto's government ended in 1998. It was in 1998 that a new government began to uphold democracy, pluralism, and multiculturalism. In this new era, the freedom to express various ethnic and cultural customs is more secure. Pancasila began to be more meaningful in the hearts of every society (Hoon, 2020; Mahaswa, 2021).

In the last few decades, there have been radical Islamic sects that have been used to divide. There were even suicide bombings in several places of worship and crowds. This is not only happening in Indonesia, but also abroad. The Catholic and Christian churches were attacked with various terrors, so that the religious adherents were frightened. There was

mutual suspicion and discomfort everywhere at that time (Hoon, 2020).

In 2015, the Indonesian Ulema Council (MUI) forbade Muslims (Muslims) to pray with followers of other religions. Even marriage between them was forbidden. This is tantamount to showing discriminatory attitudes towards followers of other religions. This condition causes anxiety in the community. In 2016, a report in the United States released by the US Commission on International Religious Freedom (USCIRF) showed that although the Joko Widodo government strongly condemns acts of religious discrimination, attacks on minority groups in Indonesia are still occurring. Even then the incidence of violence increased by more than 33 percent compared to the previous year. This shows that religious differences are the main cause of prolonged conflict. Therefore, the concept of multiculturalism is needed to unite with each other regardless of differences in religion, ethnicity, race, or between groups (Hoon, 2020).

Liberal multiculturalism is usually practiced in America. However, multiculturalism is also starting to run in Southeast and East Asian countries. This condition is adjusted to the population, policy, social integration, and political framework. In Indonesia, the term pluralism/pluralism is used more than multiculturalism. The reason is that Indonesia is a country consisting of various cultures and customs. The practice of multiculturalism is still lacking in Indonesia, especially in the field of public policy and minority rights. Things that still need to be well understood are how to implement pluralism, multiculturalism, and the realization of both in Indonesia (Hoon, 2020).

The religious perspective is very essential during the COVID-19 pandemic. It is associated with social welfare. The religious perspective must be based on Pancasila and *Bhinneka Tunggal Ika* to view this nation as a unity. When we view this

nation as a unity, the religious perspective will be strengthened. All of the nations must work together in collaboration to fight against the COVID-19 pandemic together. Social welfare will be maintained when all the people live in harmony.

Kymlicka stated that multiculturalism is a concept to build social tolerance, social justice, and democracy. This concept should not just stop at the idea, but must be realized. Multiculturalism means accepting the existence of various different cultures (multicultural). Multiculturalism means a willingness to accept differences in any case. So the differences and plurality are maintained (Irham, 2017).

The realization that all these humans long for peace, compassion, and love is needed to maintain harmony in religious multiculturalism. Recognizing equal rights and obligations in society is the key. Lack of tolerance is generally due to lack of education and the right mindset. The existence of six religions in Indonesia, namely Islam, Catholicism, Christianity, Hinduism, Buddhism, and Confucianism requires effort and understanding to always maintain harmony in religious multiculturalism (Suradi et al., 2020).

There are different strategies for realizing multiculturalism. The most important thing is systematic and measurable. One of them can be through education. Through education, people can explore various talents, culture, history, religious tolerance, and experiences that show diversity (Irham, 2017). Various efforts to maintain harmony in religious multiculturalism will be discussed in more detail in the discussion section.

Multiculturalism is the opposite of monoculturalism. Indonesia is a multicultural country. Multi means many and culture means culture or tradition, while *ism* means understanding or flow. This concept was first popularized in Canada. In this country for the first time recognized the existence of various cultures. This

multicultural condition is vulnerable to discrimination (Amalia, 2013).

Applying the concept of multiculturalism in Indonesia means respecting differences in culture, social class, age, gender, and religion. This process is in line with democracy which recognizes human rights. So multiculturalism emphasizes cultural equality without ignoring the rights and existence of other cultures (Amalia, 2013). Even religious minorities still feel safe because they are treated equally and equally (Hoon, 2020).

One of the efforts to create harmony in religious multiculturalism is through education. Education given from small will help students to develop positive identities, think critically, and become democratic citizens in the future. They will be able to view all problems and conditions wisely so that they can avoid division and conflict (Irham, 2017).

Multiculturalism-based education can prevent conflicts due to misunderstandings and cultural differences. This effort will create good and harmonious friendship in society. Even according to an expert named Banks, this multicultural education values human beings above any differences they have (Irham, 2017).

In multicultural education there are three forms of transformation. The first is self-transformation. The second involves school transformation. The last is the transformation of society that plays an active role so as to create local, national, and global justice (Irham, 2017). Specifically, Tilaar stated that there are six dimensions to developing multicultural education in Indonesia. First, the system must recognize the existence of cultural rights and local cultural identities. The second must be guided by the national value system. The third dimension is to acknowledge the existence of plurality of various ethnic groups and their cultures. Fourth is to strive to see that this diverse social life is already good. The fifth teaches the principle of

equality (equality) between all humans with different cultures. The sixth is national unity. This system is different from the western concept. This system prioritizes character and culture (Irham, 2017).

Humans are different and heterogeneous. There are various differences in terms of gender, nation, ethnicity. This is the importance of getting to know each other and adapting. Egocentrism should be avoided. Tolerance, mutual respect, and upholding justice and humanity will maintain harmony in religious multiculturalism (Irham, 2017; Suradi et al., 2020).

Apart from education, religious multiculturalism can also be socialized through mass and electronic media. One of them shows the cartoon film Upin Ipin. Through this film, children are taught from an early age about the harmony among friends of different religions and cultures (Amalia, 2013).

Practicing the noble values of Pancasila is also a strong bulwark against divisions in overcoming cultural and religious differences. The main principle is based on the first precept, namely Belief in One Supreme God. However, the first principle is complemented by the second, third, and fifth precepts to implement harmony in religious multiculturalism. Likewise, the points of implementing Pancasila must be strived to continue in everyday life. An example is ensuring there is a safe environment for all religious adherents from any socio-cultural circles (Hoon, 2020).

What must be remembered is that any religion does not teach violence to its adherents. Religion prioritizes compassion. If there is violence in the name of religion, it is a bad act. To build tolerance and harmony in religious multiculturalism, several things are absolutely necessary. First, cultural reformulation and reinterpretation of religious doctrines used as reasons for committing violence. Second, conducting dialogue between various

religious leaders and the community regarding tradition, multicultural, and religion with modern ideas. Third, religion teaches humans how to respect, love, and help each other based on real actions. Fourth, religion teaches peace in the midst of plural conditions (Suradi et al., 2020).

Pluralism has several different meanings. Pluralism can mean empirical facts about diverse societies. Pluralism also means the existence of differences, tolerance, and an atmosphere of peace in the midst of existing differences. Pluralism also means recognizing and understanding all the differences that exist. Pluralism also contains normative values. This pluralism is manifested when there are more than two cultural groups in society. In this condition, all differences will be understood by not ruling out minority groups at all (Hoon, 2020).

The condition of Southeast Asian society is very plural. The situation in Southeast Asian countries generally consists of two or more social elements that live side by side with each other without mixing in one political unit. Problems arise if there is a split because of colonialism and chauvinism, which think that their own group is better, while other groups who are weaker should be colonized, hurt, or made slaves. There are also those who think that races whose members are minorities are better served as scapegoats with a racial hierarchy that is very unfavorable to minority groups (Hoon, 2020).

The existence of these differences should increase efforts and efforts to seek peaceful coexistence among various religious, ethnic and cultural groups in a common social order. This pluralism has the impact of forming a society that recognizes differences and accommodates those differences in which tolerance and mutual respect are the main foundations of the life of the nation and state. Under conditions of pluralism, all these religions are recognized without distinction (Hoon, 2020). Starting from Catholicism, Christianity, Islam,

Hinduism, Buddhism, and Confucianism, all of them live side by side in peace (Suradi et al., 2020).

The concept of pluralism also means that all religions have the same and essential position and truth. So here there is no one religion that is superior to other religions. Thus, oppression of other religions is prohibited and is not allowed. No religion can say that only its teachings are right and other religions are wrong. Therefore, here Pancasila has an important role to be the foundation in religious life in Indonesia (Hoon, 2020).

There are four concepts of pluralism, as following (Hoon, 2020):

- a. The first concept is that pluralism is not only a difference, but also a hard effort to live together in pluralism, whether it be differences in religion, ethnicity, race, between groups, or any other differences.
- b. The second concept is that pluralism is not just tolerance, but actively seeks to understand all kinds of differences. So the differences that exist do not need to be investigated and disputed, but understood as natural things and allowed to happen because that is how the differences exist.
- c. The third concept is that pluralism is not relativism, but pluralism means carrying out commitments. The concept of pluralism means that the original identity and religion itself is maintained and always in good relations with those of different religions peacefully living side by side with one another.
- d. The fourth concept is that pluralism is based on dialogue, criticism, introspection, and conversation. So the concept of pluralism here is listening to each other, giving and receiving, and understanding the differences.

Another definition of pluralism is to accept all differences without any criticism and opposition without any fear. Pluralism is different from multiculturalism. Pluralism is

more directed at religious differences, but multiculturalism focuses more on cultural differences. However, in reality sometimes these cultures and religions overlap with each other. Basically, multiculturalism is broader than pluralism because it includes ethnicity, culture/culture, morals, and religion (Hoon, 2020).

The concept of implementing this multiculturalism depends on the location. In Asian countries, of course, it is different from western countries. Multiculturalism tries to eliminate the concept of homogenization by recognizing the different cultural differences within a country. So here there are similarities between multiculturalism and pluralism, namely recognizing the differences and diversity of ethnic groups and cultures. The hope is that people with different cultures can live side by side in peace with each other. The emphasis is on the human rights of citizens. Here, all citizens have the right to enjoy the freedom to express themselves but with due regard for the interests of other groups and mutual tolerance. Multiculturalism is also defined as a government policy to regulate conflicts due to differences in culture, race, or between groups. So this multiculturalism involves active support for cultural differences, fighting violence, and upholding differences as essential human rights (Hoon, 2020).

The difference between pluralism and multiculturalism can be explained as follows below (Hoon, 2020):

1. Pluralism adheres to the concept that different cultures are allowed to exist with little interaction. Multiculturalism allows different cultures and even provides space for expression and experience for these diverse cultural groups.
2. Pluralism does not have support from the state and society, even if there is support, it is only minimal or very minimal. Pluralism exerts efforts from below in the form of engagement and

dialogue. Multiculturalism gets policy support from the state

3. Pluralism focuses on finding common backgrounds and seeking consensus. Multiculturalism focuses on rights, citizenship, and differences.
4. Pluralism is more related to religion. Multiculturalism deals mainly with culture, there is little emphasis on religion.

The practice of Pancasila in the Life of Society, Nation and State

The first precept which reads “Belief in One Supreme God” promises a safe environment for all religious adherents regardless of their background. Pancasila is a guideline and guide for a pluralistic community in this beloved country of Indonesia (Hoon, 2020). This principle of God Almighty must of course be juxtaposed with other Pancasila precepts, such as the second principle (just and civilized humanity), the third principle (Indonesian Unity), the fourth principle (Democracy led by Wisdom of Wisdom in Deliberation). Representative), and the last is the fifth principle (Social Justice for All Indonesian People). Thus, the practice of all the noble values of the Pancasila precepts will be complete. This is important for the defense of our country from negative forces who want to divide the unity of the nation (Suradi et al., 2020).

Religious teachings are actually universal and compassionate. There is no single religion that teaches violence to followers of other religions. Humans must love each other in order to create a peaceful and conducive atmosphere, especially in the midst of a pluralistic situation like the Indonesian nation (Suradi et al., 2020).

Dialogue between various religious leaders should be developed. It aims to have an open, heart-to-heart talk about traditions, cultural differences, and religions. If this activity is carried out frequently, over time a habit will be created to always respect each other and this will be an example for all

religious people in Indonesia (Suradi et al., 2020).

The development of the quality of human resources is very important to maintain national harmony. Good character will increase nationalism. Peace will be well maintained in this country (Inahasari & Dewantara, 2019). This good morality will be reflected in everyday life. The noble values of Pancasila must be maintained in every aspect of life (Hoon, 2020). Even though it is already in the era of digitalization and the modern era, Pancasila should not be forgotten. Foreign influences are easier to enter through the internet and social media. Pancasila is still very relevant to fortify all citizens from bad influences (Yuliana, 2021b).

Pancasila has the meaning as the foundation of the state as well as the foundation of the state. Engineer Soekarno stated that Pancasila was the soul of this nation. The five main principles in Pancasila are divinity, nationalism, internationalism, consensus, and welfare (Inahasari & Dewantara, 2019). The third principle of Pancasila is primarily concerned with prioritizing using domestic products and loving the Indonesian language. This precept relates to reducing existing differences by using the national language. Foreign products and languages may be learned to support work, but Indonesian must still be prioritized (Hoon, 2020).

Pancasila has values that are in accordance with all group interests, both religious and socio-cultural. In Pancasila there is harmonization between these differences. This can be used to prevent conflict in the community (Prayitno, 2014).

The development of a good identity can be realized through the practice of Pancasila as stated in the first principle of Pancasila (Belief in One Supreme God). The practice of this precept is manifested in mutual respect between all adherents of religions and beliefs. The six religions recognized in Indonesia are Islam, Christianity, Buddhism, Hinduism,

Catholicism, and Confucianism. They respect each other and do not impose their religion or beliefs on others. All religious adherents respect each other in order to create peace in pluralism and multiculturalism (Yuliana, 2021a).

Some of the important values in the first precept include (Yuliana, 2021a):

1. Taqwa and believe in God Almighty
2. Carry out all His orders
3. Avoid His prohibition
4. Respect each other
5. Grateful every time
6. Trying to promote harmony between religious communities
7. Not forcing others to choose a religion or belief or worship according to our religion and beliefs
8. Free to worship and choose any religion according to their respective beliefs
9. Free to worship anywhere without fear of intimidation or pressure and coercion from other parties.

The Pancasila vision is dynamic because it is an interaction between human actions and moral values in the practice of the points of Pancasila. This embodiment of Pancasila values is manifested in all aspects ranging from religion, culture, social, politics, and economy, both individually and collectively. The values in the points of the Pancasila precepts will affect individual and collective life (Prayitno, 2014; Syamsir et al., 2017). To fortify the nations from bad influences that try to divide the unity of the nation, Pancasila can be used as a common foundation. A strong character must always be built in order to create harmony in pluralism. The differences that exist do not need to be fussed over and become a matter of conflict (Prayitno, 2014). Pancasila needs to be held tightly to prevent the hoax and misunderstanding of any information (Khasri, 2021).

The application of the values and points of the Pancasila precepts will increase unity above existing differences. The interests of the nation and the state will be

upheld more than the differences of a small group of groups. This can avoid conflict and division. All of this can be started from oneself and one's family, then developed to a wider level, namely society and the state (Inahasari & Dewantara, 2019).

The quality of human resources will ultimately be the determinant to avoid conflict and division. Human resources who are cultured and ready to defend the country will be very important in realizing the unity and integrity of this beloved Indonesian nation. Improving the quality of human resources can be realized through character and cultured education based on the values contained in all the precepts of Pancasila (Inahasari & Dewantara, 2019). Pancasila can be used as a basis for change for the better. The main goal is to create a society with conditions of pluralism and multiculturalism that are always harmonious. Harmony, balance, and peace will be maintained if the values of Pancasila are always practiced (Prayitno, 2014).

Pancasila and the 1945 Constitution have very rich meanings, namely philosophical, educative, socio-political, pedagogical, and andragogic praxis. All the meanings of Pancasila can be described as follows (Syamsir et al., 2017):

1. The philosophical meaning in the national education system means that the value of Pancasila is the source of national education, especially the value of God Almighty, just and civilized human values, Indonesian unity, democracy led by wisdom in deliberation, and social justice for all Indonesian people.
2. The substantive-educative meaning in the national education system means that education must continuously strive to produce Indonesian people who always "believe and fear God Almighty, have noble character, are creative, independent, and become citizens who uphold democratic values and are responsible." in accordance with the

mandate contained in the national education goals.

3. The socio-political meaning in the national education system means that education must produce Indonesian people who "believe and fear God Almighty, have noble character, are creative, independent and become citizens who maintain democratic and responsible values.

Indonesia's development vision is advanced, prosperous, and justice. Pancasila can be used as the basis for achieving this vision. Through education, an advanced society can be created. This process will increase the nation's knowledge. Education can open a person's mind so that he always thinks positively, avoids hostility, and stays away from provocative groups who want to divide the unity and integrity of the Indonesian nation (Roziq, 2016).

Good ethical and moral values will play an important role in preserving the values and practice of the noble precepts in Pancasila. The young generation of noble character is the biggest strength for this country. Intelligent, passionate, tolerant, and responsible characters will easily carry out the mission of unity. They will not be easily swayed by any division. Peace will be created and conflict avoided (Prayitno, 2014).

Fostering good character starts from the family, which is the smallest individual environment. A strong nation will be moral, dignified, have good character, and be virtuous. Advanced science in this digital era should not dampen the sense of faith and piety to God Almighty. The existence of differences should be a shared wealth that must be maintained, not sharpened and sharpened so as to trigger conflict (Roziq, 2016).

There are good and bad influences from foreign cultures. Bad influences such as drinking alcohol, dressing style that is sometimes too minimal, getting drunk, living freely, and being impolite. However,

there are also positive influences, namely in the form of advances in technology and education, innovations in the health sector, the military, and many others. Positive characters such as a culture of discipline and trying to be on time are positive characters. If this positive influence is made a habit, it will become character and character. Likewise, if all the differences that exist in the unitary state of the Republic of Indonesia in the form of pluralism and multiculturalism are carefully observed and taken from a positive perspective, then the state will avoid any unnecessary conflicts (Yuliana, 2021a).

The principle of making Pancasila as the guiding values and guidelines for dealing with changes and differences for the better requires continuous effort every time without stopping. Interaction between individuals should be done peacefully and proactively. The attitude to be avoided is reactive or repressive. Reactive means to overreact, and repressive is to suppress all the turmoil of existing problems. This repression is very dangerous because one time it will cause a greater emotional outburst if it is never expressed. Universal values should always be prioritized so that differences do not get bigger but are embraced together (Prayitno, 2014).

Placing Pancasila as the nation's identity as well as concepts and values is important. This can regulate all relationships in a balanced and harmonious way between humans and humans, humans and God, as well as humans with nature and the surrounding environment. Cooperation between all communities and the government to maintain commitment will always be able to keep the Indonesian state safe and avoid the threat of division between various religious, ethnic, inter-group, cultural, and social differences that exist (Yuliana, 2021a).

Specifically, the term religious multiculturalism is synonymous with pluralism. Pancasila and *Bhinneka Tunggal Ika* can always be used as guidelines to ward

off radicalism and divisions between certain religions, groups, races and ethnicities. Thus, the minority group is expected to live in peace without fear of being intimidated by any party. Pluralism is often associated with liberalism, secularism, and relativism. The role of the government is very necessary to realize tolerance and a harmonious situation. Dynamic involvement is also very much needed in protecting all communities, especially minority groups so that they are not neglected and discriminated against. To ensure a broad mutual respect for differences, as well as cohesion between society and the state, the role of the entire Indonesian nation is required, starting from the smallest sphere to all citizens. Thus, a guarantee of religious life and essential religious freedom will be created for all adherents and adherents of religions and beliefs in Indonesia (Hoon, 2020).

The concepts of religious multiculturalism and pluralism are interrelated with each other. Often they are complex. This shows that multiculturalism and pluralism must be taken seriously. The goal is that differences are still respected for all groups, religions, cultures, and any ethnicity in Indonesia. Religious multiculturalism and pluralism increase the protection of religious minorities. Pancasila as the state ideology is very important to be maintained. This concept can prevent stigma and minorities. Likewise, this will reduce the possibility of inter-religious conflict. The concept of uniting and practicing Pancasila in a state of pluralism and multiculturalism can be taught through education and religious activities, as well as dialogue to sit down together. Thus, peace and harmony between religious people with one another will be more guaranteed and the social welfare will be maintained (Hoon, 2020).

C. Conclusion

The religious perspective is very essential to ensure the stability of social welfare. Maintaining harmony in religious multiculturalism must be realized through

various active efforts. Efforts can be made through education. Education will train a person to think critically and logically. Mass and electronic media through educational cartoons can be an option to foster tolerance from an early age. The noble values of Pancasila must be preserved in order to maintain harmony in religious multiculturalism.

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