

**INCLUSIVE VALUES WITHIN THE PROCESS OF
FORMULATING PANCASILA AND ITS IMPLICATION FOR
ISLAMIC EDUCATION**



THESIS

**Submitted to The Tarbiya and Teacher Training Faculty IAIN Purwokerto
to Fulfill One of the Requirements
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MOTTO

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We have not sent you but as a mercy to the worlds.(Surah Al-Anbiyaa: 107)¹

JASMERAH. Jangan Sekali-kali melupakan sejarah
(Ir. Soekarno)

Bukan seberapa hebat kita, namun seberapa berguna kita (W.S Rendra)



IAIN PURWOKERTO

¹ Tim Penyusun, *Al-Quran dan Terjemahannya*, (Surakarta: CV Al-Hanan, 2009), page 321.

DEDICATION

I dedicate this thesis for:

My Parents who have taught me the meaning of struggle,

My Teachers who have taught me the meaning of life,

My Friends who have taught me the meaning of love,

My homeland, Indonesia that have taught me the meaning of harmony,



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All praises and gratitude to Allah, because of His mercy and blessing I can accomplish this thesis punctually. Peace and salutation always be sent to Our Prophet Muhammad and also to his family, companions, and muslim community in this world, amen.

This script that entitled *“Inclusive Values within The Process of Formulating Pancasila and Its Implication for Islamic Education”* is the thesis that has been proposed to Faculty of Tarbiya and Teacher Training of State Institute of Islamic Studies Purwokerto as a partial fulfillment of the requirements for Undergraduate Degree in Education (S.Pd).

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18. All side that have give me support and help in writing this thesis.

The writer realizes that this thesis is still many mistakes. So, the writer hoped the suggestion and criticism from readers and friends of all to the revision in the future.

The writer hope that this thesis can be useful for all, especially for the educators and the writer.

Purwokerto, June 21th 2017
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INCLUSIVE VALUES WITHIN THE PROCESS OF FORMULATING PANCASILA AND ITS IMPLICATION FOR ISLAMIC EDUCATION

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ABSTRACT

The value of inclusive interpreted as character of the religion (Islam), which is based on the principle of equality, thus encouraging followers to combine or unite themselves with groups or other religious group as a unity in a plural society. Islam since the beginning emphasize inclusivism in the religion life. Live side by side, help and take care each other had done in the journey of islamic history which happened when Prophet Muhammad built Madina society that fulfill of diversity.

History had record that inclusivism concept had aplicable by Indonesian founding fathers when they formulate Pancasila as Indonesian national principle. They take the center way between two extrem choices, secular country or religion country. They arranged with the imaginative formulation: State based on Almighty of God. Pancasila is the companion point that born from a together conscious which come from the willingnes to fight for the sake of the bigger importance.

The goal from this ressearch is to get understanding about the inclusive values that contained within the process of formulating pancasila and then can be interpreted its implication for islamic education. This research is library research. This research use the content analysis. The approach that used in this research is the historical approach, an approach taken by investigating critically towards the past events to produce a description and interpretation of the right and the truth of the event.

The result of this research is in the process of formulating pancasila by national Indonesian fathers implicitly promoted inclusive Indonesia social life which support Inclusive Education. The Inclusive values that contained within the process of formulating pancasila are (a) The value of democracy that consist of the value of cooperative, equality, and the appreciation to others in making decision, (b) The values of humanity that consist of the right of religion, the value of promoting peaceful life in the nation, (c) The value of tolerance that implemented in the appreciation against the followers of other religions. The implication of Inclusive value in the process of formulating pancasila for Islamic education is the establishment of the concept of Islamic Education in Inclusive Paradigm that present the mission of Islam as *rahmatal-lil'alam*, an education concept that based on the value of equality, democracy and tolerance that promotes openness and dialogical processes in its learning methods.

Key words: Inclusive Values, The Process of Formulating Pancasila, Islamic Education

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CHAPTER I

INTRODUCTION

A. Background of The Problem

Indonesia is known as a plural nation which has diversity in religion, tradition, and culture. In the relation with religion, there are at least six religions officially recognized by the government. The six religions are islam, catholic, protestant, hindu, buddha and confucius.¹

Empirically-historically can be said that long before the early arrival of Islam in the 8th century AD and developed rapidly since the 13th century AD, christianity, protestant or catholic in the 16th century AD, the people of Indonesia and the archipelago has embraced animism and dynamism, then hindhu buddha with historical and archaeological evidence such as temples, statues and others in Java and outside of Java.

According to Abdullah² Islam came to Indonesia massively by peaceful way. It is one of the historical big achievement so that today the majority of Indonesia's population is muslim and the remaining 15-18% are non-muslims.³

This majority position show the own uniqueness that is evidenced by its ability to coexist with other faiths. This uniqueness also affect the

¹Imron Rosyidi, *Pendidikan Berparadigma Inklusif*, (Malang: UIN-Malang Press, 2009), page 1.

²Abdullah in Abd Malik Usman, "Islam Rahmah dan Wasathaniyah (Paradigma Keberislaman Inklusif, Toleran, dan Damai)", *Jurnal Humanika* Vol 15 No 1th September 2015. journal.uny.ac.id.pdf, accessed on 8th September 2016 at 12.23.

³Abd Malik Usman, "Islam Rahmah dan Wasathaniyah (Paradigma Keberislaman Inklusif, Toleran, dan Damai)", *Jurnal Humanika* Vol 15 No 1th September 2015. journal.uny.ac.id.pdf, accessed on 8th September 2016 at 12.23.

appreciation and collective experiences of Muslims toward the religion pluralism and Indonesia local culture (*indigenous*). This is the evidence of Indonesian Muslims uniqueness that are not owned by Muslims in the middle east countries who claim to be an Islamic state. Especially the end of the 20th century AD to 21 century AD, the uniqueness that become of characteristic of Indonesian moeslims who promote tolerance, openness to diversity and pluralism begin to shift.⁴

Some facts about the conflict and the violence that done by individuals or groups in the name of religion even under the reason to care for religion has damaged the religious diversity and tolerance itself⁵. Religion should be a driving force for mankind to always uphold peace and increasing prosperity for all people on this earth. Unfortunately, in the real life, religion became to one of the causes of violence and the destruction of mankind.⁶

Still fresh in our memory, the burning of *syia'h* islamic bourding schools in Sampang, expulsion of Ahmadiyah community and the closing of its mosque, the attack on Ahmadiyah followers in Cikeusik, the closing of the GKI Yasmin church in Bogor, stabbing HKBP pastor in Bekasi, the violence by FPI against other groups that do immoral habit in the fasting month or more than that, attacking citizens who was selling food during the

⁴Abd Malik Usman, "Islam Rahmah..." page 2.

⁵Abd Malik Usman, "Islam Rahmah..." page 2.

⁶Ainul Yaqin, Pendidikan Multkultural; *Cultural Understanding untuk Demokrasi dan Keadilan*, (Pilar Media: Yogyakarta, 2005), page 34.

fasting month, and many more. It shows that religious issues are important issues to be resolved in order to foster the integrity of the nation state.⁷

The bitter fact above show that the concept of “the real” islam had no be aplicated in this modern era. Indonesian citizens should be able to see Islam as a universal religion, it is not just the implementation of the worship of God, but is also a form of implementation of the virtues relationship between fellow creatures also to the nature of God's creation. Islam as a *rahmatan lil ‘alamin* and *wasathiyah* (moderate) religion actually has very rich divine spirituality which implies an attitude of the humane, inclusive, tolerant and peaceful (spread peace) life.⁸

With the inclusive paradigm, islam will be appear as openned and kind religion as the goal of God to be *rahmah* in the world. Muslim should practice islam as a peacefull to the world. It is neccesity to see differences as a reason to life together, cooperative and keep peacefull eachother in the plural condition, especially in the religion life. Human should realize that in the differences there is a meeting point that will make the unity. Human should aware that plurality make this life is more beauty and when it is lost, it will make a bad condition. Muslim especially need to see to the past how to face and do to overcame the differences.

Islam since the beginning emphasize inclusivism in the religion life. Live side by side, help and take care each other had done in the journey of

⁷Nunik Widya Ningrum, “Eksklusifisme sebagai Akar Radikalisme Agama”, <http://www.kompasiana.com/nunikwn/eksklusivisme-sebagai-akar-dari-radikalisme-agama> accsseed on 8th September 2016 at 12.30

⁸Abd Malik Usman, “Islam Rahmah...”, page 3.

islamic history which happened when Prophet Muhammad built Madina society that fulfill of diversity. Madina Charter is one of the important evidence of the applying the inclusivism concept in respect the humanism values.⁹ The truth show us how islam had importance role to make peaceful in Madina at that time.

The same matter was happen in Indonesia. History had record that inclusivism concept had applicable by Indonesian founding fathers when they formulate Pancasila as Indonesiannational principle. They gave strong basic for a big country that has multiethnic, multireligion, thousand islands, with the rich of natural power source. Pancasila is the companion point that born from a together conscious which come from the willingnes to fight for the sake of the bigger importance.¹⁰

The realtionship between islam and state emerge controvertion in the process of formulating national principle. Almost all members of BPUPKI (Investigation Agency Efforts Preparation of Indonesian Independence), choose a republic. After a long discussion about the position of Islam in the life state, the Founding Fathers was reached an agreement that the Republic of Indonesia is not a theocracy country, but a country in which Islam and islamic life got a very honorable and protected as listed in article 29th of the 1945 constitution.¹¹ The founding fathers had collect pancasila creatively.

⁹Maimun Fuadi, "Fundamentalisme dan Inklusifisme dalam Paradigma Perubahan Keagamaan", substantiajurnal.org.pdf, accessed 13th September 2016 at 15.07.

¹⁰As'ad Said Ali, *Negara Pancasila Jalan Kemaslahatan Berbangsa*, (Jakarta: Pustaka LP3ES Indonesia, 2009), page vii-ix.

¹¹Ahmad Syafi'i Ma'arif, *Polemik Negara Islam: Soekarno Versus Natsir* (Jakarta: Teraju, 2002), vii-viii, dalam Cecep Supriadi, "Relasi Islam dan Negara: Wacana Islam dan

They take the center way between two extrem choices, secular country or religion country. They arranged with the imaginative formulation: *Ketuhanan Yang Maha Esa* or State based on Almighty of God.¹²

At the moment, the formulators of national principle from islamic group had shown his quality as a true nationalist.¹³ The decision was not necessarily seen as a political defeat of muslims, but on the contrary it was seen as an inclusive attitude of muslims in order to realize the principles of Islam as a doctrine that was more concerned with the common charity.¹⁴ On the facts of that, the searching back about the discourse of Islam and the state in Indonesia has become a necessity, not suing the past, but in order to obtain an example and inspiration how to manage our life does not reflect secular at the same time does not reflect the "*religion state*",¹⁵ in order to be friendly in the middle of diversity, to enjoyed and appreciate the differences.

In the educational system of Indonesia, inclusive thought can be used as a solution for some critics that given by education observers, especially for Islamic education that is considered only practice education exclusively,

Keindonesiaan", Jurnal Kalimah Vol 13 No 1 Maret 2015. www.portalgaruda.go.id/pdf , accessed on 13th September 2016 at 13:17.

¹²As'ad Said Ali, *Negara Pancasila ...*, page vii.

¹³Amrin Imran dkk, *Indonesia dalam Arus Sejarah; Perang dan Revolusi*, (Jakarta: PT Ichtiar Baru van Hoeve, 2012), page 97.

¹⁴May Rosa Zulfatus Soraya, "Kontestasi Pemikiran Dasar Negara Dalam Perwujudan Hukum di Indonesia", Research Report. Yogyakarta: UIN Sunan Kalijaga. journal.uny.ac.id, accessed on 18th September 2016 at 12.23.

¹⁵As'ad Said Ali, *Negara Pancasila...*, page xi.

fundamentals, and not touching the aspects of morality.¹⁶ The three indicators of exclusive educational process are:

- Teachers are more often advise students by means of the threat.
- Teachers only teach standard academic values so that they have low attention to the mind, intellect and morality of students.
- Students Intelligence are not be balanced with social sensitivity and the sharpness of religious spirituality.¹⁷

Inclusive education gives every man the courage to accept the differences and at the same time gives readiness to build this world more peaceful and comfortable. One characteristic of an inclusive paradigm in the common of religious material is conducted in an open and dialogical presentation. Every teacher must teach religion comprehensive-integrally with seeing the truth of various perspectives, although still to be convinced with the truth that was followed.¹⁸

The study to understand and take the lessons from this historical events is a necessity which in this case relates to the process of formulating Pancasila that as an important event in the history of Indonesia. From these events, in this research will be analyzed on the values of inclusive, then applied to answer problems that occur in the present life by Islamic education way.

¹⁶Nisa Nurjannah, *Pemikiran Islam Inklusif dalam Kehidupan Sosial Beragama dan Relevansinya dengan Pendidikan Islam (Studi Pemikiran KH Abdurrahman Wahid)*, Thesis, (Yogyakarta: UIN Sunan Kalijaga, 2013), page 17.

¹⁷Abdurrahman Mas'ud in Nisa Nurjannah, "Pemikiran Islam...", page 21.

¹⁸Moh Roqib, *Ilmu Pendidikan Islam*, (Yogyakarta: LKiS Pelangi Aksara, 2016), page 187.

B. Operational Definition

1. Inclusive Values

The word value comes from the Greek *vale're* mean useful, capable of will, power, force, so that the value is defined as a something that is considered good, helpful and most correct according to one's beliefs and a group of people. Value is the quality of the things that make it the preferred, desirable, pursued, appreciated, useful and can make people who understand it becomes a beneficial.¹⁹

Inclusive, derived from English "inclusive" means "including". In terminology inclusive means putting herself into how people/groups view the world, in other words, trying to use the other person's perspective or another group in understanding the problem.²⁰ Inclusive term deals with many aspects of human life which is based on the principles of equality, justice, and individual rights. Furthermore, inclusive interpreted as character of the religion (Islam), which is based on the principle of equality, thus encouraging followers to combine or unite themselves with groups or other religious group as a unity in a plural society.²¹

¹⁹Sutarjo Adisusilo, *Pembelajaran Nilai Karakter Konstruktivisme dan VCT sebagai inovasi Pendekatan Pembelajaran Afektif*, (Jakarta: Rajawali Pers, 2013), page 56.

²⁰Sasmito Nugroho, "Sikap Inklusif", <http://www.kompasiana.com/sasmitonugroho/sikap-inklusif> accessed on 8th September 2016 at 11.49.

²¹The Authors Group of IAIN Ar-Raniry, "Kompilasi Pemikiran Guru Besar IAIN Ar-raniry", <http://zulfata.blogspot.co.id/2014/01/inklusifisme-ekklusifisme.html> accessed on 23th September 2016 at 12.45.

The value of inclusive can be interpreted as the usefulness that contained in a notion in seeing or understanding a problem with using the other person's perspective that based on the principle of equality so as to encourage someone to unite themselves with other groups in a pluralistic togetherness.

2. The Process of Formulating Pancasila

The events of Pancasila's formulating begins from the first assembly of BPUPKI on May 29th-June 1th, 1945 that was submission of the main idea of national principle of several prominent.²² Mohammad Yamin propose some ideas,

Perikebangsaan (nationality), perikemanusiaan (humanity), periketuhanan (divinity), perikerakyatan (democracy), dan kesejahteraan rakyat (welfare).

The second proposal give by Soepomo,

Persatuan (unity), kekeluargaan (kindship), keseimbangan lahir dan batin (balance inwardly and outwardly), musyawarah (deliberation), dan keadilan rakyat (justice for the people).

Then, the last proposal submitted by Soekarno,

Kebangsaan Indonesia (Indonesian nationality), internasionalisme atau perikemanusiaan (humanitarian internationalism), mufakat dan demokratis (consensus and democratic), kesejahteraan sosial (social welfare), dan ketuhanan yang berkebudayaan (The divinity of all cultures).

²²Kabul Budiono, *Pendidikan Pancasila untuk Perguruan Tinggi*, (Bandung: Alfabeta, 2009) page 6-7.

From a linguist, the main idea of the basic state from Ir. Soekarno called Pancasila, *Panca* means five and *sila* means principle. In the first assembly of BPUPKI the members also debated about the basis of state, members BPUPKI proposed three basic things about the state. First, whether Indonesia will serve as a unitary state or a federal state (*bondstaat*) or state unions (*Statenbond*). Second, the relationship between religion and state issues. Third, whether the country should become a republic or a kingdom.²³

In addition to the proposals presented orally, the members are also asked to provide a written proposal. And then formed a small committee of eight people on duty to accommodate the suggestions, proposals and conceptions members by the chairman of the committee has been asked then to be submitted through the secretariat.²⁴ There was a difference opinion of the members of the council about the relationship between religion and state. Congregation members who are muslims requires that the state based on islamic law, while the nationalist groups requires that the state is not based on the law of one particular religion.²⁵

To overcome this problem, a committee was formed consisting of nine people who were then referred to as a Committee of Nine. The

²³Choirun Niswah, and Saoki, in May Rosa Zulfatus Soraya, "Kontestasi Pemikiran Dasar Negara dalam Perwujudan Hukum di Indonesia", Report Research, Yogyakarta: UIN Sunan Kalijaga. [journal.uny.ac.id.pdf](#), accessed on 18th September 2016 at 12.23.

²⁴Kabul Budiono, *Pendidikan Pancasila*, page 26.

²⁵Rukiyati dkk, *Pendidikan Pancasila Buku Pegangan Kuliah*, (Yogyakarta: UNY Press, 2008), page 50.

committee of nine carry out the trial on June 22, 1945 resulted in an agreement or agreements on the basis of the country known as the Jakarta Charter, namely:

Ketuhanan dengan kewajiban menjalankan syariat islam bagi para pemeluk-pemeluknya menurut dasar kemanusiaan yang adil dan beradab, persatuan Indonesia, dan kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/ perwakilan dan dengan mewujudkan suatu keadilan sosial bagi seluruh rakyat Indonesia.²⁶

The meaning,

Divinity, by running islamic law for its adherents, according to the bases: just and civilized humanity, the unity of Indonesia, democracy led by the inner wisdom of deliberations representative and with realizing a social justice for all Indonesian people.

After the announcement of the gentle agreement, there are some issues from the population of eastern population of Indonesia that the gentle agreement seem a discrimination. They want the seven words of the first sila in Jakarta Charter must be deleted. Moh Hatta and islamic group then discuss it for several time. Then, with some consideration they agreed to remove the clause (7 words) behind the word "ivinity" and replace it with "Almighty". The clause (7 words) is "by running islamic law for its followers". With these changes, the formula becomes:

“Kemudian daripada itu...maka disusunlah Negara Republik Indonesia yang berkedaulatan rakyat dengan berdasar kepada: ke-Tuhanan Yang Maha Esa, menurut dasar kemanusiaan yang

²⁶Djoko Utomo, “Arsip Sebagai Simpul Pemersatu Bangsa.pdf”, Jurnal Kearsipan VOL 7/ANRI/12/2012, www.anri.go.id/pdf accessed on 5th October 2016 at 08.03, page 13.

adil dan beradab, persatuan Indonesia dan kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan serta dengan mewujudkan suatu keadilan bagi seluruh rakyat Indonesia.”²⁷

The meaning,

"Then, from it ... was drafted the Republic of Indonesia that sovereign the people, based on: the Almighty of the God, according to the bases just and civilized humanity, the unity of Indonesia and democracy led by the inner wisdom of deliberations/ representatives as well as realizing a social justice for all Indonesian people. "

With the removal of the words "by running islamic law for its followers" behind the word "Divinity", it will unite children of different religions.²⁸

3. Islamic Education

Islamic education is essentially a process of change towards positive side.²⁹ Islamic education is education in Islam that education conceived and developed from the teachings and the fundamental values contained in the source (the *Qur'an* and *al-sunna*).³⁰ According to Zakiyah Daradjat Islamic education is defined by an effort to foster and nurture the students to always be able to understand the teachings of Islam comprehensively. Then, appreciate the purpose, which finally can practice and make Islam as way of life.³¹

²⁷Djoko Utomo, "Arsip Sebagai...", page 17.

²⁸Djoko Utomo, "Arsip Sebagai ...," page 14.

²⁹Moh Roqib, *Ilmu Pendidikan...*, page 18.

³⁰M Nurul Ikhsan Saleh, *Peace Education Kajian Sejarah, konsep dan relevansinya dengan Pendidikan Islam*, (Jogjakarta: Ar-Ruzz media, 2012), page 41.

³¹Umiarso and Zamroni, *Pendidikan Pembebasan dalam Perspektif Barat dan Timur*, (Jogjakarta: Ar-Ruzz Media, 2011), page 90.

From what is stated above, the Islamic education essentially emphasized three things: (1) an educational effort by using certain methods, especially methods of exercise to achieve discipline mental learners, (2) educational materials were given to children in the form of material materially, namely the various kinds of knowledge and spiritual, which attitudes and way of life that is based on ethical values of Islam, (3) educational goals to be achieved is to develop rational and virtuous human, and achieve prosperous, and justice society in the embraces the of Allah SWT pleasure.³²

C. Problem Statement

Based on the background above, the writer have in minded to formulate a problem, namely:

1. What are inclusive values that contained within the process of formulating Pancasila?
2. What is the implication of inclusive values within the process of formulating Pancasila for Islamic Education?

D. The Purpose and The Benefits of The Research

1. The Purpose of The Research
 - a. To determine the inclusive values that contained within the process of formulating Pancasila.
 - b. To determine the implication of inclusive values within the process of formulating Pancasila for Islamic Education.

³²Moh Roqib, *Ilmu Pendidikan Islam...*, page 21.

2. The Benefits of The Research

- a. To obtain an overview of inclusive values that contained within the process of formulating Pancasila and its implications for Islamic Education.
- b. To add to the scientific insights for writers and readers in general, as well as enrich the library collection of IAIN Purwokerto.
- c. To add a reference for education in order to integrate inclusive concepts in the implementation of learning especially in Islamic Education.
- d. To implement and applicate the inclusive attitude in the daily life.

E. Literature Review

After the authors conducted a literature study in IAIN Purwokerto library and equipped with some journals and articles on internet, the writer didn't find the research about "*Inclusive Values within The Process of Formulating Pancasila and Its Implications for Islamic Education*". The writer only found few studies that almost similar with writer's research that come from journals and articles on the internet and some thesis that instead of IAIN Purwokerto.

The studies that used by writer include:

1. Nisa Nurjannah in her thesis entitled *Pemikiran Islam Inklusif dalam Kehidupan Sosial Beragama dan Relevansinya dengan Pendidikan Islam (Studi Pemikiran KH Abdurrahman Wahid)*. It describes the KH Abdurrahman Wahid thinking about the concept of

inclusivism a concept that synonymous with openness, tolerance, and the spirit of working together, both among religions of Islam and with other faiths. The concept of inclusive Islamic thought of KH Abdurrahman Wahid is based on: *first* the values of openness and tolerance and awareness of both the differences that exist in every human being and religious groups in society.³³ While the relevance of Islamic Education contained on values such as the value equation, the value of gender equality, and democratic values substantially. The research similar with writer's research in the focus of research, which is equally discuss about inclusivity and its relevance to education, especially Islamic education, while the difference found in the locus of research, because it conclude to figure thought study.

2. Ainun Hakiemah in her thesis entitled *Nilai-nilai dan Konsep Pendidikan Multikultural dalam Pendidikan Islam*. It describes there are harmonious between the values of multicultural education with values within islamic lesson such as human right, tolerant, democracy, and humanism values.³⁴ It similiar with writer's research in determaining the human attitude to face and respect the differenes. The research different with writer's research based on the locus that used.

³³Nisa Nurjannah, *Pemikiran Islam Inklusif dalam Kehidupan Sosial Beragama dan Relevansinya dengan Pendidikan Islam (Studi Pemikiran KH Abdurrahman Wahid)*, Thesis, (Yogyakarta: UIN Sunan Kalijaga, 2013).

³⁴Ainun Hakiemah, *Nilai-nilai dan Konsep Pendidikan Multikultural dalam Pendidikan Islam*, Thesis, (Yogyakarta: UIN Sunan Kalijaga, 2010).

3. May Rosa Zulfatus Soraya in her research report entitled *Kontestasi Pemikiran Dasar Negara dalam Perwujudan Hukum di Indonesia* . It describes the contestation of ideas in the formation of Pancasila as the state. The basic constituent nations struggled they ideas and debate about the notion of ideology that will be the basis of the state, which is based on Islam or based on Pancasila. With the passing of Pancasila as the state showed an inclusive attitude of Muslims to be developed in order to realize the principles of Islam as a doctrine that emphasizes the together benefit.³⁵ The study has similarities with the writer research because it equally discusses inclusive attitude in the formulation of basic constituent of the Indonesian state. As for the differences in the studies, it were not described the implications for Islamic religion education.

F. Research Method

1. Type of the Research

This research was included in the category of library research. It is a study conducted in the library to collect and analyze the data is sourced from the library, either in the form of books, periodicals-scientific published periodically, historical tales, documents and other

³⁵May Rosa Zulfatus Soraya, “Kontestasi Pemikiran Dasar Negara dalam Perwujudan Hukum di Indonesia”,Report Research, Yogyakarta: UIN Sunan Kalijaga. journal.uny.ac.id/pdf, accessed on 18th September 2016 at 12.23.

library materials, which can be used as a resource to prepare a scientific report.³⁶

2. Approach of The Research

The approach that used in this research is the historical approach, an approach taken by investigating critically towards the past events to produce a description and interpretation of the right and the truth of the event.³⁷ So this research is investigating the events of the past, the Pancasila's formulation events through the collection of literature in the form of books, papers, journals, articles, research reports, and also the Internet.

3. Data Sources

a. Primary sources

The primary source is a data source that directly provide data to the collectors. The primary source of this research is contained in the article *Jurnal Kearsipan VOL 7/ ANRI/ 12/2012*, which is accessible via www.anri.go.id, as one of the documents of the National Archives of the Republic of Indonesia. The primary sources are:

- 1) Thesis by Widy Rossani Rahayu. 2008. *Perdebatan Tentang Dasar Negara pada Sidang Badan Penyelidik Usaha-usaha Persiapan Kemerdekaan (BPUPK) 29 Mei-17 Juli 1945.*

³⁶Abdurrahman Fathoni, *Metode Penelitian & Teknik Penyusunan Skripsi*, (Jakarta: Rineka Cipta), page 95.

³⁷M. Djamal, *Paradigma Penelitian Kualitatif*, (Jogjakarta: Pustaka Pelajar, 2015), page 103.

From The Faculty of The Cultural Science, University of Indonesia, accessed on 5th October 2016 at 08.13.

- 2) Article by Djoko Utomo, “Arsip Sebagai Simpul Pemersatu Bangsa”, accessed on 5th October 2016 at 08.03.

b. Secondary Sources

A secondary source is a source that does not directly provide data to the collectors such as through another person or a document.³⁸ In this case, serves as a secondary source materials complement and support reading list authors, namely:

- 1) Ali, As'ad Said. 2009. *Negara Pancasila*. Jakarta: Pustaka LP3ES Indonesia.
- 2) Rukiyati. 2008. *Pendidikan Kewarganegaraan*, Yogyakarta: UNY.
- 3) Tim Penulis. 2010. *Indonesia dalam Arus Sejarah*, jilid 6. Jakarta: PT Ichtiar baru Van Hoeve.

4. Technique of Collecting Data

In the data collection techniques, this study uses the method of documentation. Documentation is the process of searching for data related things or variables such as notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas and so on.³⁹

³⁸ Sugiyono, *Metode Penelitian Pendidikan Kualitatif Kuantitatif Dan R & D* (Bandung: Alfabeta, 2015) page 193.

³⁹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: PT Rineka Cipta, 2010) page 274.

5. Technique of Analyzing Data

After all the data is collected, the next step is to perform data processing. In the discussion of this study, researchers used the technique of content According to Weber content analysis is a research methodology utilizes a set of procedures to draw a conclusion that is authentic from a book or document.⁴⁰

G. Systematic of Discussion

Systematics of discussion is a framework of research that is used to provide an overview and instructions on the main points of discussion in this research.

Chapter I, consist of an introduction that discusses background of the problem, the operational definition, problems formulation, goal and benefits of the research, literature review, research method and systematic of discussion.

Chapter II discusses the theoretical basic, consist of two subjects, namely inclusive values in the plural religions, and islamic education.

Chapter III discusses the process of formulating pancasila that consist of the establishment of BPUPKI and the establishment of PPKI.

Chapter IV discusses the analyzing of Inclusive values within the process of formulating pancasila and its implications for islamic education.

Chapter V consist of conclusions and suggestions.

⁴⁰Soejono dan Abdurrahman, *Metode Penelitian Suatu Pemikiran dan Penerapan*, (Jakarta: Rineka Cipta, 1999), page 13-14.

CHAPTER V

CLOSING

A. Conclusion

Based on the data analysis conducted by writer within the process of formulating Pancasila can be concluded that:

1. In the process of formulating Pancasila by national Indonesian founding fathers implicitly promoted inclusive Indonesia social life which support Inclusive Education.
2. The Inclusive values that contained within the process of formulating Pancasila are (a) The value of democracy that consist of the value of cooperative, equality, and the appreciation to others in making decision, (b) The values of humanity that consist of the right of religion, the value of promoting peaceful life in the nation, (c) The value of tolerance that implemented in the appreciation against the followers of other religions.
3. The implication of Inclusive value in the process of formulating Pancasila for Islamic education is the establishment of the concept of Islamic Education in Inclusive Paradigm. It is is an educational concept that present the mission of Islam as *rahmatal-lil'amin*, as a system that works for the development of human potential perfectly that can conditioned in ethnic pluralism, culture, race and religion for the sake of a peaceful life. Islamic education has an inclusive paradigm based on the value of equality, democracy and tolerance

that promotes openness and dialogical processes in its learning methods.

B. Suggestions

With the concept of inclusive education that offered as an alternative to the reality of existing plurality, the authors would like to offer the suggestions for:

1. The Educators

The educators were expected to always learn and enrich the knowledge of Islam comprehensively as the religion *rahmatul lil'alam*. Educators are expected to understand in interpreting the concept of Islam more substantively by combining history in as the reflection in the implementation on the application of more open and dialogical learning methods.

2. The Learners/students

The students were expected to have understanding that all beings in this world are brothers. They are expected and have a strong provision of a confidence that accompanied by a tolerant attitude and affection for the differences of ethnicity, race, culture and religion.

3. The Society in the common

The Society in the common were expected to have understanding that the ethnic, cultural, racial and religious diversity is a gift of God. The plurality of Indonesia is the wealth to be maintained because we are all brothers. NKRI is the absolute price and Pancasila is the spirit

of the unity and the national principle that always maintained forever.

C. Closing

Give thanks to God for the presence of Allah SWT for all gifts and grace so that authors can arrange and complete this thesis without a hitch, hopefully the presence of this thesis can provide the learning, experience, and the benefits for the readers.

As an ordinary human, the writer is aware of the many weakness in this thesis. This thesis is not a final work of the writer but as a learning media of life as well as a bridge to achieve the dream. The critics and constructive suggestions are always be expected for the future improvements.

This acknowledgment presented to all parties who have helped, provide, suggest, motivate and prayers so this thesis had been finished. The writer cannot reply anything, but only a prayer, may Allah be able to reward the worth. Finally, hopefully this paper can provide the benefits to all interested parties.

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