

Pancasila State as *Dar al-'Ahdi* (National Consensus) Based on Muhammadiyah

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Abstract

The founders of the nation based their philosophy, known as Pancasila, on the religious and cultural diversity of the Indonesian people. It is the foundation of the Unitary State of the Republic of Indonesia. The purpose of this research is to analyse and present a summary of Muhammadiyah's dar al-'ahdi (national consensus) interpretation of the Pancasila State concept. One of the biggest social-community organisations, Muhammadiyah, sees Pancasila as a dar al-'ahdi (national consensus) that was established in the Muhammadiyah Muktamar decision tanfidz of 2015. Because Muhammadiyah holds the belief that Pancasila must occupy the highest position in the life of the nation and state with the concept of Pancasila state darul al-'ahdi wa shahadah, this concept was developed. Muhammadiyah has observed Pancasila being strengthened and is dedicated to doing so as well as interpreting the diversity that has been reflected in the faith and conviction of Muhammadiyah life's values. The Pancasila as Dar al-'Ahdi wa al-Syahadah-based Indonesian state already has a solid ideological foundation.

Keywords: *Dar al-'Ahdi*, Muhammadiyah, Pancasila



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INTRODUCTION

The Republic of Indonesia, which declared independence on August 17, 1945, did not automatically become an independent and sovereign country. It took five years, interspersed with war and talks, for the Indonesian nation to be free of physical colonisation by other countries. The country's constitution came and went throughout that time. However, as the first precept of Pancasila, belief in the One and Only God is maintained as the foundation of the state. Similarly, in the Constitution of the United States of Indonesia and the Provisional Constitution of 1950 (P. P. Muhammadiyah, 2013, p. 7).

The moral underpinnings, according to Bung Hatta, are the Precepts of Belief in the One and Only God. The basis of belief in the One and Only God is the foundation that directs our statehood ambitions to carry out everything that is good, whereas the basis of humanity is the continuation of acts and life practises rather than the earlier guiding principles. (Faruq, 2021)

According to Bung Hatta, the first precept is the main commandment that explains the other precepts, and according to Nurcholish Madjid, he still faces significant problems, both intellectually and practically. In reality, the first precept occupies a prominent role. This first commandment not only illuminates the other precepts, but it also serves as the foundation of ethics (Naim, 2015, p. 447).

The name God is derived from Allah, the Creator and Ruler of all. Belief in the One and Only God, as the first precept of Pancasila, is the main source of the values of the Indonesian nation's life, animates, underpins, and guides the realisation of a just and civilised humanity, the promotion of Indonesian Unity, which has formed a fully sovereign and populist Republic of Indonesia led by wisdom. Wisdom in deliberation/representation is required to achieve social justice for all Indonesians (Syafi' AS, 2016, p. 65).

In his official response to KHA Sjaichu's question, a member of the DPR from the NU Party, regarding the meaning of the preamble to the Presidential Decree of 5 July 1959, Prime Minister Djuanda stated: Muhammadiyah, Loc.Cit. "To the words "Belief in the One and Only God" in the Preamble to the 1945 Constitution, it can be interpreted as "God with obligations for Muslims to carry out their shari'at" so that laws can be created for adherents. (Hernowo & Aufa, 2021, p. 374)

When talk about Belief in the One and Only God, we are referring to the religion that is practised and recognised as the official religion of the Republic of Indonesia (P. P. Muhammadiyah, 2014, p. 45). Religion is an important instruction that cannot be isolated from Indonesian national life. Religion is the primary source of noble and noble essential principles for the nation's life. Intrinsic religious principles influenced the nation's founding fathers and the development of state aspirations in realising a religiously oriented national existence. Pancasila, the governmental philosophy, even reflects religious principles.

Religion is more than only the religious ceremonies and moral principles inherent in the holy book's teachings. More than that, religion is a behavioural paradigm mirrored in real acts that encourages adherents to be honest and trustworthy, dynamic, creative, and progressive. Religion not only governs human ties with God the Creator (*habl min Allah*), but it also governs

and directs life in human-to-human relations (*habl min al-nas*), which constitute the main civilisation of life. As a result, religion can be employed as a source of progress values in the lives of the Indonesian people. Religious beliefs can develop a scientific ethos, an orientation towards change, and an awareness of a better future, all of which can lead to positive changes.

There are components in this first principle that involve the relationship between mankind and God, which is known in Islam as *hablum min Allah*. In engaging with Allah, a Muslim assumes the role of a servant, resulting in obedience and love in devotion. As a result, there is an attachment, which gives rise to a commitment (the dimension of faith). This dedication can also be evident in every Muslim's declaration of the promise of iftitah prayer, "*inna shaalatii wa nusuki wa mahyaya wa mamaatii lillaahi...*" If every Muslim lives true to the meaning of the vow, then this witness must be searched in earnest for its actual form in life. This first principle contains components that concern the relationship between mankind and God, which is known in Islam as *hablum min Allah*. When dealing with Allah, a Muslim assumes the role of a servant, resulting in obedience and love in devotion. As a result, there emerges an attachment, which gives birth to a commitment (the dimension of faith). This devotion may also be evident in every Muslim's pledge of iftitah prayer, "*inna shaalatii wa nusuki wa mahyaya wa mamaatii lillaahi...*" If every Muslim lives true to the pledge's meaning, then this witness must be searched in earnest for its actual form in life. (Mutmainnah, 2010, p. 31)

The establishment of the first Pancasila precepts, Belief in One Almighty God, as the foundation of state ideology, is a win for Indonesian Muslim ideologues. Pancasila's ideals have embraced Islam's central ideology, Tawhid. Tawhid is the basic pillar upon which Islamic beliefs are built. The Islamic worldview, which is founded on monotheism, was adopted by the nation's founding fathers by basing it on the first principle of Pancasila. (Fuad, 2012, p. 166)

By defining the Pancasila State as *dar al-'ahdi wa shahadah*, Muhammadiyah has intensely refined the meaning of Pancasila as the state philosophy. The articulated concept is one of Muslim thinkers' understandings that leads to reformist and modernist reforms (Brown, 2019, p. 2). Several important previous references are cited in this article. The concept of the Pancasila State as *Darul 'Ahdi wa Syahadah*, according to Muhammad Salisul Khakim and Medi Trilaksono, is crucial to socialise through many kinds of media. This concept's socialisation plan was not officially carried out, but occurred on its own without any direction from the Muhammadiyah Central Executive (Salisul Khakim & Dwi Abadi, 2019, pp. 10–11).

In another perspective, Hamdan Zoelva contended that Pancasila and the State cannot be resisted by religion (particularly Islam). This is because Indonesia was based on ideal principles that prioritise religion and have an impact on every policy produced by the state, including religious policy. (Zoelva, 2012, p. 111) Muhammad Syaifullah Rohman, on the other hand, stated that Pancasila as a state philosophy does not contradict Islamic principles. Islam, as a religion of rahmatan lil 'alamin, is immensely relevant and adaptable in many aspects of life. (Rohman, 2013, p. 214) The purpose of this study is to analyse and present an overview of Muhammadiyah's Pancasila State notion as *dar al-'ahdi* (national consensus).

METHOD

The research method employed is normative legal research methodology, based on the stated objectives of the study. Method is a legal analytical approach that considers law as a fundamental element in the construction of ethical frameworks. This includes principles, ethics, rules derived from legislative provisions, judicial decisions, agreements, and doctrines (Nur Dewata & Achmad, 2017). This research also employs a conceptual methodology. This research employed descriptive analysis for its writing and implementation (Nur Dewata & Achmad, 2017, p. 36).

RESULTS AND DISCUSSION

Muhammadiyah's View of Pancasila as a State Ideology

Pancasila is the personification of Islamic principles. Islam is a religion of kindness to all of nature, of loving harmony, of tolerance, of justice, of gender equality, and of all elements of world existence. Indonesia was created on the premise of nationality, which means that it is built on similarities as an Indonesian nation, rather than similarities in religion, race, or culture. Each of Pancasila's precepts has both implicit and explicit Islamic law values.

The name Pancasila is derived from Empu Prapanca's *Negarakertagama* book, followed by Empu Tantular's *Kakawin Sotasoma* book and the Buddhist holy book *Tripitaka*. Pancasila was founded by Bung Karno. Sultan Hamid II, the Minister of State for the Zondeportfolio of the Government of the United States of Indonesia, suggested the first Garuda Pancasila (Effendy, 2016, p. 19). Pancasila, as stated in the Preamble to the 1945 Constitution, is a collaborative effort that belongs to Indonesia (Abror, 2014, p. 26).

Pancasila is the cornerstone of the state that binds every Indonesian citizen and was instrumental in the establishment of the Unitary State of the Republic of Indonesia. Pancasila is an ideology/thought initiated by the nation's founders, having a substance that is in accordance with Islamic precepts.

The Republic of Indonesia, according to Taufik Abdullah, is a country based on national sacrifice. Pancasila is the ideological basis that embodies the nation's lofty aspirations. Even now, the effort to achieve these lofty goals persists. (S. Muhammadiyah, 2016, p. 11) According to history, the beginning of Pancasila independence did not become a general consensus, nor did it become a sub-ideology. At the time, each group worked hard to incorporate religious values into Pancasila, just as Islam did. During the Old Order, in order to establish hegemony, the state became the primary interpreter of Pancasila through socialisation and indoctrination of Pancasila. The New Order era was even more difficult; the government did not adequately interpret and indoctrinate Pancasila, and worse, the government used violence against anyone who departed from Pancasila. Following the reform, the market was left to interpret Pancasila.

Pancasila, as a state philosophy, provides a solid foundation for unifying the variety of the Indonesian people, incorporating the vision of every individual and group in this country with its motto, "*Bhineka Tunggal Ika*" (Dimiyati et al., 2021, p. 4). Pancasila is the implementation of religious beliefs, especially Islamic fundamental values. Pancasila became an ideology in the life of the state, not just in a heterogeneous Indonesian society, thanks to the nation's founding

fathers. Pancasila became the state philosophy because it established a social link within the state for every Indonesian person (Scull et al., 2020, p. 3).

In the 47th Muktamar in August 2015, Muhammadiyah issued the concept of the State of Pancasila as *Darul Expert wa Syahadah* in an effort to win contestation of interpretation, because interpretation from Muhammadiyah can represent the voice of the people in general, representing civil society to implementing Pancasila in the life of the nation and state. One of the real contributions of Muslims in building the Unitary State of the Republic of Indonesia is Pancasila, which serves as the foundation of the Republic of Indonesia. However, there are those who frequently contrast Islam with Pancasila. Both by internal Muslims and by outsiders (Syamsudin, 2016, p. 13).

With the concept of Pancasila as *Darul Ahdi wa Syahadah*, Muhammadiyah attempts to place Pancasila in its proper context. In regard to Pancasila, Muhammadiyah employs the word *Darul Ahdi* to describe the relationship of Muslims as a community to other groups. This is a bilateral connection with the understanding that there is an agreement between groups, essentially all aspects of Indonesian society, to form a state.

Dar 'Al-Ahdi wa Syahadah's Inception

Muhammadiyah holds a firm nationalist viewpoint, believing that the Unitary State of the Republic of Indonesia, established on August 17, 1945, is a national consensus (*dar al-'ahdi*) that binds all components of the nation and serves as a bonding, unifying, and nation-building force. -syahadah). That the Pancasila State is the outcome of a national consensus (*dar al-'ahdi*) and a site of proof or witness (*dar al-syahadah*) in order to become a safe and peaceful country (*dar al-salam*). The Unitary State of the Republic of Indonesia, built on Pancasila, is now referred to as *Dar al-' Ahdi wa al-Shahadah*. The State of Indonesia, which is based on Pancasila as *Dar al-' Ahdi wa al-Syahadah*, can be said to have "had a strong ideological foundation - in the form of" An Indonesian Constitution, which was formed in a structure of the Republic of Indonesia, which is people's sovereignty based on Belief in One Almighty God, just and civilised humanity, Indonesian Unity and Democracy led by wisdom in deliberations/representations." (Siagian et al., 2021, p. 519).

Muhammadiyah has long practised and established *dar al-'ahdi wa shahadah* as a kind of assertiveness, existence, and continuation of life as a nation-state with a diverse ethnic, cultural, and religious background. (Köseoğlu, 2019, p. 5) All Muhammadiyah members and cadres are included in the Pancasila State concept as *Dar Al-'Ahdi wa Syahadah*. This thought did not emerge overnight, but rather after extensive historical research and philosophical study (Fajar et al., 2020, p. 363).

Muhammadiyah has witnessed and is committed to strengthening Pancasila, as well as interpreting a variety that has been embodied in religion and belief in Muhammadiyah life's goals (Hakim et al., 2020, p. 134). Pancasila is an example of Islamic integration as a role model (*Uswatun Hasanah*) in realising national aspirations and adhering to *baldatun thayyibatun wa rabbun ghafur*.

The goal of establishing the Indonesian State Government is to "protect the entire Indonesian nation and all of Indonesia's bloodshed, as well as to promote public welfare, educate

the nation's life, and participate in the implementation of world order based on freedom, eternal peace, and social justice." "These fundamental dictums are important to be internalised and realised in national life by all citizens and state administrators," Muhammadiyah writes. To move forward with firm ideas, all national components and the future generation of the nation must live up to the meaning and ideals of independence. Those who hold public office are required to carry out the main tasks of government as outlined in the beautiful Preamble to the 1945 Constitution's spirit, philosophy, thoughts, and national ideals. Denial of it is a type of deviance and betrayal of independence aspirations.

On the other hand, every effort to realise these national principles demonstrates their commitment to making Indonesia a developed, just, prosperous, dignified, and sovereign nation and state in the middle of contemporary dynamics. To create a progressive Indonesia, all national forces must be united in their commitment to realise these goals and aspirations for independence.

Since its inception in 1912, Muhammadiyah has struggled in the independence movement, and through its figures has been actively involved in establishing the Republic of Indonesia, which was proclaimed on August 17, 1945. Muhammadiyah has a strong dedication and responsibility to improve the life of the nation and state as envisioned by the nation's founders. Muhammadiyah figures such as K.H. Ahmad Dahlan, K.H. Mas Mansur (four in a series), Ki Bagus Hadikusumo, Kahar Muzakkir, Kasman Singodimedjo, Commander in Chief General Soedirman, Ir. Djuanda, and other leaders participated in the struggle for independence and played an important role in laying the foundations of the Indonesian state.

Muhammadiyah's advancement is linked to progressive Islamic ideals and perspectives. Muhammadiyah's founders have always been progressive in their attitudes and beliefs since the commencement of the movement. This is because Muhammadiyah truly believes that Islam is a religion that promotes advancement.

Islam is a religion of development (*din al-hadlarah*) that was sent down to bring about enlightened human life and to bring kindness to the universe. Muhammadiyah is constantly striving to blend Islamic and Indonesian principles. As a result, Muhammadiyah is an essential aspect of this nation. There is no clearer evidence than their historical involvement in developing Indonesia from the age of national awakening to independence.

Muhammadiyah played a pivotal part in the final formulation of Pancasila's first precept, Belief in One Almighty God, with the cooperation of key figures such as Ki Bagus Hadikusumo, Kasman Singodimedjo, and others. Pancasila, according to Alamsyah Ratu Perwiranegara, was a tremendous gift for Muslims for the nation and state of Indonesia. Muhammadiyah has made and will continue to make significant contributions to efforts to educate the nation's life and create political Islam with a national perspective in the midst of clashes between many international philosophies. Islam is a religion of development (*din al-hadlarah*) that was sent down to bring about enlightened human life and to bring kindness to the universe. Muhammadiyah is constantly striving to blend Islamic and Indonesian principles. As a result, Muhammadiyah is an essential aspect of this nation. There is no clearer evidence than their historical involvement in developing Indonesia from the age of national awakening to independence.

This national viewpoint and attitude are consistent with universal human insight, as revealed by Allah in QS Al Hujurat (49) verse 13 and with Muhammadiyah's da'wah mission, as revealed by Allah in QS Ali Imran (3) verse 104.

QS Al Hujurat (49) verse 13 say:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

meaning: "O people! Indeed, We have created you from a male and a female, then We made you nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Aware."

QS Ali Imran (3) verse 104 say:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning: "And let there be a group of people among you who call for virtue, order (do) what is good, and forbid what is evil. And they are the lucky ones."

Muhammadiyah has taken concrete steps to improve the nation's lives in the areas of education, health, social services, and community empowerment. What Muhammadiyah has accomplished thus far has been acknowledged by the wider community as well as by the government of the Republic of Indonesia. The organisation emphasises compliance with all laws, rules, and regulations, as well as the state's legal foundations and philosophy. Muhammadiyah also invites all layers of the Indonesian nation who have received God's grace in the form of a homeland rich in resources, national independence, and the Republic of Indonesia based on the Pancasila philosophy to work together to create a country that is just, prosperous, and pleasing to Allah SWT. These are the Pancasila-based functions and missions of Muhammadiyah in the Republic of Indonesia.

Muhammadiyah believes that the Indonesian people can realise the Preamble to the 1945 Constitution's goal of becoming a progressive country and nation, namely the construction of a developed, just, prosperous, dignified, and sovereign national existence.

According to M. Busyro Muqoddas (2017), the moral postulate states the first paragraph of the Preamble to the 1945 Constitution. "That, in fact, independence is the right of all nations, and as a result, colonialism in the world must be abolished, because it is not in accordance with humanity and justice." This indicates that sovereignty is held by the people and exercised in accordance with the Constitution. The major purpose of this Republic is clearly stated in the fifth Pancasila principle, "Social Justice for all Indonesians."

According to Article 1 paragraph 1 of the 1945 Constitution, Indonesia is a constitutional state. As a result of state governance, the ideology of national legislation (Acts) and regional regulations (Regional Regulations) must be based on populist values and social justice. Political, legal, economic, educational, and environmental products are transformed into a legal umbrella for state officials and all residents.

Muhammadiyah also believes that this nation and state can overcome their difficulties. This optimism is fueled by Indonesia's significant and precious historical capital for becoming a prosperous country. To achieve a progressive Indonesia, all parties must work hard: the government, citizens, and all components of the nation, accompanied by determination, unity, and optimal mobilisation of national potential. All of this will necessitate a meaningful restoration of national life in accordance with the spirit and national objectives expressed by the founding fathers in the Preamble to the 1945 Constitution.

The Indonesian state was based on values that prioritise religion and heavily affect state policy; religion is even incorporated in the realm of the state. This is not the case in a country that adheres to the notion of secularism. The ideal state building is one founded on Pancasila, the first principle of which is Belief in One Almighty God.

Why did *Darul 'Ahdī Wasy Syahadah* become Muhammadiyah's property? Darus Salam is a planned and owned order by Allah the Creator, namely "Heaven." Darus Salam is a phrase used to describe statehood principles. Darus Salam means "more than peace." The notion of Social Welfare (Welfare State) was proposed by Western countries. Meanwhile, a Progressive Country (Progressive Indonesia) is a concept that Muhammadiyah wishes to portray as an alternative to the Welfare State.

M. Din Syamsuddin sees Pancasila and the Pancasila State as more than just a political statement or a gentleman's agreement; they are also an ideological statement, a kind of philosophical underpinning for state and nation life in Indonesia. As a result, there is no need to justify Pancasila theologically or to present verses from the Qur'an and Hadith (Syamsudin, 2017, p. 162).

For Muslims right now, the most important thing is to first perform *muhasabah*. We aim to carry out all of the emerging discourses, and then we may situate them proportionally in the context of the Pancasila state. So, there is no need to look at this issue in black and white in order to avoid rigidity and rigidity. In other words, we can "eclectically" learn from anyplace to acquire virtue and wisdom.

Muroqobah comes in second. There is, for example, the topic of neo-communism. There are many intelligent people in Indonesia who manufacture crises, and Muslims are often easy targets and victims of these issues. Muhammadiyah leaders must be intelligent and wise in their social judgements. *Muroqobah* must be accurate and precise.

The third is *muhalawah*. *Musabaqah* is a subset of *muhalawah*. Get around the problem by doing cultural engineering based on Pancasila with an interpretation that includes Islamic content. By looking at the concepts, Pancasila and the body of the 1945 Constitution are actually moderate or the middle way paradigm. As a result, Muslims will play two roles at the same time. Giving an interpretation with an Islamic character to save Pancasila. Islamic principles have been incorporated into the foundations of Indonesian sovereignty, Pancasila, and the 1945 Constitution.

CONCLUSION

As stated in the Preamble of the 1945 Constitution, the state of Pancasila, which contains the soul, mind, and high aspirations, might be actualized as *Baldatun Thayyibatun Wa Rabbun Ghafur*, whose life is advanced, just, prosperous, dignified, and sovereign under the auspices of Allah SWT's approval. That Pancasila is the result of a national agreement. *Dar al-'ahdi* and a location of proof or witness (*dar al-syahadah*) in order for the country to become safe and peaceful (*dar al-salam*). Pancasila, as the foundation of the State of the Republic of Indonesia, is a state philosophy that unites all of the nation's people and components. Pancasila is not a religion, yet its content contains and adheres to Islamic beliefs.

The State of Indonesia, founded on Pancasila as *Dar al-'Ahdi wa al-Syahadah*, already has a strong ideological foundation - in the form of "A Constitution of the State of Indonesia, formed in an arrangement of the Republic of Indonesia, which has the sovereignty of the people based on the belief in the One God." Almighty One, just and civilised humanity, Indonesian Unity and Democracy guided by wisdom in deliberations/representations, and the realisation of social justice for all Indonesians." The goal of establishing the Indonesian State Government is to "protect the entire Indonesian nation and all of Indonesia's bloodshed, as well as to promote public welfare, educate the nation's life, and participate in the implementation of world order based on freedom, eternal peace, and social justice."

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