

The Relation of The Ministry of Religion's Interpretation of QS. Al-Ikhlash with The First Principle of Pancasila

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Keywords: The first precepts of Pancasila, Interpretation of the Ministry of Religion, QS. Ikhlas	Abstract This article aims to explain the relationship between the interpretation of the Ministry of Religious Affairs and Pancasila, especially the first principle. This is motivated by the fact that the Ministry of Religious Affairs has provided signs for religious people to always maintain peace and harmony which includes three things, namely the relationship between followers of the same religion, different religions, and religious leaders with the government. This research uses a type of <i>library research</i> , descriptive analytical, which describes a problem by describing and analyzing the Ministry of Religion's tafsir book. Thus, this article concludes that the first principle in Pancasila, namely "Belief in One God", contains a strong relationship with the meaning of QS. al-Ikhlash. With this relationship, one can understand the attributes of God that contain the teachings of monotheism so that the first principle of Pancasila can be said to be in accordance with Islam, because Islam upholds the omnipotence of God. The Ministry of Religious Affairs' interpretation of QS. Al-Ikhlash contains an affirmation of the purity of the Godhead and rejects all kinds of polytheism and explains that there is nothing like Him. This also applies to non-Islamic religions that recognize God as One, because the Ministry of Religious Affairs has given freedom to religious people to express their religious practices.
Kata Kunci: Sila pertama Pancasila, Tafsir Kemenag, QS. al-Ikhlash	Abstrak Artikel ini bertujuan menjelaskan keterkaitan tafsir kemenag dengan Pancasila, khususnya sila pertama. Hal ini dilatari oleh suatu fakta bahwa Kementerian Agama telah memberikan rambu-rambu bagi umat beragama agar selalu menjaga kedamaian dan kerukunan yang mencakup tiga hal, yaitu hubungan di antara pemeluk agama yang sama, berbeda agama, dan pemuka agama dengan pemerintah. Penelitian ini menggunakan jenis penelitian kepustakaan (<i>library research</i>), secara deskriptif analitis, yaitu menggambarkan suatu permasalahan dengan cara menguraikan sekaligus menganalisa kitab tafsir Kemenag. Dengan demikian, artikel ini memberi kesimpulan bahwa sila pertama dalam Pancasila yakni "Ketuhanan Yang Maha Esa" mengandung relasi kuat dengan makna QS. al-Ikhlash. Dengan adanya relasi tersebut, seseorang dapat memahami sifat-sifat Tuhan yang mengandung ajaran tauhid sehingga sila pertama Pancasila bisa dibilang sesuai dengan agama Islam, karena Islam menjunjung tinggi kemaha-Esaan Tuhan. Tafsir kemenag terhadap QS. al-Ikhlash mengandung penegasan tentang kemurnian keEsaan Allah dan menolak segala macam kemusyrikan dan menerangkan bahwa tidak ada sesuatu yang menyamai-Nya. Hal ini juga berlaku bagi agama non-Islam yang mengakui Tuhannya Esa, karena Kemenag telah memberi kebebasan bagi umat beragama untuk mengekspresikan praktik keberagamaan yang dipeluknya.
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INTRODUCTION

Tafsir of the Indonesian Ministry of Religious Affairs (Kemenag) was written during the new order government.¹ The Ministry of Religion's interpretive thinking was focused on the Ministry of Religion's obligation to help the Indonesian people learn the Qur'an. Then it was first compiled in 1965 along with its translation with the hope of helping Muslims in understanding the deep meaning of the Qur'an.² Tafsir Kemenag is inseparable from the three main discussions in religion, namely worship, aqidah, and mu'amalah. These three things are very important for Muslims because they become guidelines in living life in the world. No wonder the Qur'an gives these messages to those who are able to use their intelligence to think (*ulul albab*).³

In the context of Indonesian religiosity, the values of Pancasila have become a fixed guideline, especially the first principle in the form of belief in God Almighty. This in Islam is explained in QS. al-Ikhlâs, which arguably synchronizes with the position of the region or Indonesian citizens who have finished with "Pancasila".⁴ The point of the first principle contained in Pancasila, namely "Belief in God Almighty" has contained the peace of life of religious communities. In the interpretation of the Ministry of Religious Affairs, the understanding of the peaceful life of religious moderation is about living in peace. In the sense that living in an atmosphere of harmony and good, steadfast, not hostile, so as to create mutual agreement between religious people of either one religion or different religions. In essence, the Ministry of Religious Affairs has provided a clear understanding of "harmony among religious communities" which includes three things, be it the relationship between followers of the same religion, different religions, and religious leaders with the government.⁵

Judging from the interpretation of the scholars when discussing QS. al-Ikhlâs, overall it is not significantly different. The mufasirs explain each other and have no contradictions, including the interpretation of the Ministry of Religious Affairs of the Republic of Indonesia. When discussing QS. al-Ikhlâs, the Ministry of Religious Affairs shows that the letter is a form of Allah's purity, that Allah is the One True God.⁶ This is in line with the values of the first Pancasila, namely Belief in One God. Based on this, the author tries to review the relationship between the interpretation of the Ministry of Religion and the first principle of Pancasila.

¹ M. Shohib Tahar, "Telaah tentang Tafsir al-Qur'an Departemen Agama RI", *Jurnal Lektur al-Qur'an* 1, no. 1 (2003): h. 44-45.

² Muhammad Iqbal dan Syauqi Aulade Ghifari, "Analisis Kontekstual atas Tafsir Departemen Agama Republik Indonesia", *Jurnal Iman dan Spiritualitas* 2, no. 1 (2022): h. 99.

³ Eko Zulfikar, *Karakteristik Ulul Albab: Menuju Kepribadian Islami di Era Disrupsi Digital*, (Bogor: Guepedia, 2023): h. 101-106.

⁴ Micheal Morfit, "Pancasila: The Indonesian State Ideology According to the New Order Government", *Asian Survey* 21, no. 8 (1981): h. 838-851.

⁵ Departemen Agama RI, *Kompilasi Peraturan Perundang-Undangan Kerukunan Hidup Umat Beragama*. Jawa Timur: Kantor Wilayah Departemen Agama.

⁶ Kementerian Agama RI, *Al-Qur'an dan Tafsirnya (Edisi Yang Disempurnakan)*, (Jakarta: Lentera Abadi, 2010), Jilid X, h. 762.

Previous research that reviews the theme of QS. Al-Ikhlas and Pancasila have been done, among others: Dwiyani Surdayanti,⁷ Juneman,⁸ Eko Zulfikar,⁹ Amalia Rizki Wandani,¹⁰ Wulan Nurafifah,¹¹ Fais Yonas Bo'a,¹² Jordan Hotman,¹³ J Andrew,¹⁴ Rofik Saputra,¹⁵ and many more. However, the theme that explains the relationship between the interpretation of the Ministry of Religious Affairs and the first principle of Pancasila does not seem to be done systematically. One question that this article asks is: how is the relationship of the Ministry of Religion's interpretation of QS. al-Ikhlas with the first principle of Pancasila? The results of this study are expected to be able to complement previous studies and can be a reference that the values of Pancasila, especially the first, have a strong relationship with the Qur'an.

RESEARCH METHODS

Methods are activities to conduct research by a researcher in reaching the results of a particular object. This research is referred to as library research. The purpose of literature is a procedure for calculating data that has been studied when tracing books, books, and other records that have a correlation and can support the research.¹⁶ In the discussion of this article, the method used by the author is the Analytical Descriptive method that tells or describes a problem by describing and analyzing it in the tafsir book. The arrangement in finding data is collected based on the object of the research then described objectively and systematically. Then analyze with various data that has been collected. With this method, the object can provide maximum meaning. As for the method of interpretation, the author uses the method of interpretation by describing the verses in the Qur'an based on its aspects or called

⁷ Dwiyani Surdayanti, et al., "Critical Analysis on Accounting Information Based on *Pancasila* Value", *Procedia – Social and Behavioral Sciences* 172 (2015).

⁸ Juneman, et al., "Symbolic Meaning of Money, Self-esteem, and Identification with Pancasila Values", *Procedia – Social and Behavioral Sciences* 65 (2012).

⁹ Eko Zulfikar, "Relasi Mahabbah Menurut QS. Ali 'Imran [3]: 31 dengan Pancasila sebagai Ideologi Negara: Studi Pemikiran Imam al-Ghazali dalam Kitab Mukasyafat al-Qulub", *EAIC: Esoterik Annual International Conference* (2022).

¹⁰ Amalia Rizki Wandani dan Dinie Anggraeni Dewi, "Penerapan Pancasila Sebagai Dasar Kehidupan Bermasyarakat", *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan* 1, no. 2 (2021).

¹¹ Wulan Nurafifah dan Dinie Anggraeni Dewi, "Implementasi Nilai-Nilai Pancasila Dalam Kehidupan Bermasyarakat, Berbangsa, dan Bernegara", *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan* 1, no. 4 (2021).

¹² Fais Yonas Bo'a, "Pancasila sebagai Sumber Hukum dalam Sistem Hukum Nasional", *Jurnal Konstitusi* 15, no. 1 (2018).

¹³ Jordan Hotman Ekklesia Sitorus, "Pancasila-based Social Responsibility Accounting", *Procedia – Social and Behavioral Sciences* 219 (2016).

¹⁴ J Andrew, et al., "Analyzing the Factors that Influence Learning Experience through Game Based Learning using Visual Novel Game for Learning Pancasila", *Procedia – Social and Behavioral Sciences* 157 (2019).

¹⁵ Rofik Saputra dan Amir Ahmad, "Relasi Nilai Nilai Pancasila Dengan Qs Saba' Ayat 15 (Telaah Metode Tafsir Tahlili)", *Jurnal Maqhum* 5, no. 2 (2020).

¹⁶ Yuliana Dethan, et al., Ruqyah dalam Perspektif Tafsir Isyari: Telaah Penafsiran Imam Al-Alusi Dalam Kitab *Ruh Al-Ma'ani*, *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 1 (2023), h. 3.

the *tahlili* method. The presence of this *tahlili* method has a sequence of verses and their interpretations in reviewing all aspects.¹⁷

RESULTS AND DISCUSSION

History and Values of Pancasila

When August 18, 1945 before PPKI ratified, the Pancasila state foundation has values in building the Indonesian nation, including procedures in the form of customs, religious values, and culture. In everyday life, the community has practiced the values contained in Pancasila. Then these values were raised and formulated officially by the founding fathers as the basis of Indonesian state philosophy. When formulating the Pancasila material officially, a session was held. The session started from the first BPUPKI session to the end of the second BPUPKI session. After that, it was ratified as the basis of Indonesian state philosophy. It is understood that Pancasila is an identity for the people of Indonesia and requires the struggle and understanding of the Indonesian people themselves. So that the welfare of the nation from biodiversity based on Pancasila.¹⁸

The fighters for the awakening of the Indonesian nation in forming the foundations of nationalism in 1908 endorsed the youth oath held in 1928. The proclamation of Indonesian independence was inaugurated at the climax of history for the Indonesian people, on August 17, 1945.¹⁹ The speech delivered by Soekarno on June 1, 1945 discussed recognizing the basic formulation for the Indonesian state. Then Soekarno gave the designation to Pancasila. Prof. Mr. Muhammad Yamin argues that Pancasila uses Sanskrit which has two spellings of words that contain the meaning of the word Panca which is "five" and Sila is "joint stone, base, or basis". Next about the opinion of the Dewanagari letter "Sila" which means the law on important, good, and reasonable properties. The Indonesian word "Sila" has changed to "susila" which means good manners.²⁰

From the above statement, it can be concluded that Pancasila is the basis of a country and a reflection of life for the nation. In the review of Indonesia's diversity, Pancasila is a grain of noble that exists, can grow and develop, which lives together with the Indonesian nation for a long time. Therefore, the nobleness of the nature and value of Pancasila is included in the things that can be achieved in the lives of Indonesian citizens. Therefore, the position of Pancasila is from the way the state is national. Because so, the precepts of Pancasila become a benchmark for every value that has been listed, both domestically and abroad.²¹

¹⁷ Roshian Anwar, *Ilmu Tafsir*, (Bandung: Pustaka Setia, 2005).

¹⁸ Alfian, *Pancasila Sebagai Ideologi dalam Kehidupan Politik*, (Jakarta: BP-7 Pusat, 1992).

¹⁹ Andi, et al., "Jatinegara Station in the Era of the Indonesian Independence Revolution 1945-1949", *Fajar Historia: Journal of History and Education* 5, no. 1 (2021), h. 31.

²⁰ Fachruddin Pohan, *Kembali Memahami Pancasila*, (Bandung: Citapustaka Media, 2002), h. 113.

²¹ Herman, *Pancasila Dalam Kedudukan dan Fungsinya Sebagai Dasar Negara dan Pandangan Hidup Bangsa Indonesia*, (Surabaya: Usaha Nasional, 1981), h. 56.

PPKI before it was ratified on August 18, 1945, has become the basic values of the Republic of Indonesia that are implemented for the Indonesian people in the form of cultural assessments, habits, and religious values that are applied to daily life. From these values formulated by the founding fathers formally through the basic philosophy of Indonesian statehood. The formulation of Pancasila lessons through a formality process during the first BPUPKI session, namely the committee of nine session. Furthermore, at the second BPUPKI session, it was ratified as the basic philosophy and ideology of the Negara Kesatuan Republik Indonesia (NKRI). On May 29-June 1, 1945, the first BPUPKI session was held. Then, on July 10-16, 1945, the second BPUPKI session was held. Then in 1947, Ir. Soekarno published that June 1 was commemorated as the birthday of Pancasila.²²

The cornerstone of Pancasila is the One True God and its priority is social justice which is the achievement of the other four precepts, namely in order to be able to declare social justice for all Indonesian people. Therefore, the first precept of almighty God covers the vertical dimension of community life, nationality, and statehood. Meanwhile, the other precepts cover the horizontal format of the three regional aspects of life. The relationship between the vertical and horizontal dimensions in Pancasila is because the horizontal dimension is also included in the vertical artificial, both determined by the nature of God.²³

The nature of Pancasila is to have an open or flexible behavior, because ideology has thoughts that stimulate in finding new things in system skills. Therefore, Pancasila is in accordance with what is contained in it.²⁴ The role of Pancasila is a unity for the nation. Therefore, it can be maintained in the direction to achieve what is expected. Pancasila's effort is to provide illustrations in order to give determination and enthusiasm in achieving goals. Ideology as a reference to develop the characteristics of the Indonesian people themselves. The integrity of globalization can be maintained in harmonizing the characteristics of the nation so that it is not the same as other nations. The management of an idea can be managed by Pancasila.²⁵ As the times evolve, we must repeat the formulation of the interpretation of Pancasila.

Pancasila as a state ideology is understood as the foundation of the state as well as the handle of the Indonesian nation so that it has an Ideology and becomes a solid foundation without being disturbed by other nations. As for the meaning of Pancasila as the basis of the state, it means: Pancasila is a guideline and main footing for the Indonesian people in carrying out all activities of society, nation and state. In addition, Pancasila is also the center point of all sources of law in Indonesia which contains the distinctive values of the Negara Kesatuan Republik Indonesia (NKRI).

²² I Gusti Ngurah Santika, "Tinjauan Historis Terhadap Keppres No. 24 Tahun 2016 Tentang Hari Lahir Pancasila", *Vyavahara Duta: Jurnal Ilmiah Ilmu Agama dan Ilmu Hukum* 16, no. 1 (2021), h. 150.

²³ Pohan, *Kembali Memahami Pancasila*, h. 114-116.

²⁴ Suhartoto, "Refleksi Metafisik Atas Pancasila", *Jurnal Filsafat*, 1996.

²⁵ Mulyono, "Pancasila Sebagai Orthodoxi Dan Orthopraksis Dalam Kehidupan Berbangsa dan Bernegara," *Humanika* 23, no. 2 (2016): h. 40-48

While Pancasila as a way of life, meaning: Pancasila is a fundamental foundation in providing guidance for Indonesian people to carry out all forms of activities based on moral, religious and cultural values in order to solve all kinds of problems appropriately.²⁶

The First Principle of Pancasila

The first principle of Pancasila is the divinity of God Almighty, so that the Indonesian nation expresses trust as well as piety in God Almighty. Therefore, the Indonesian people have faith and piety in God Almighty in accordance with the religion and beliefs of each human being.²⁷ In social life, Indonesians have mutual respect and respect. So that they can work together even with different religions and beliefs. Realizing that belief in the almighty God is a matter related to the interests of the individual he believes in.²⁸ From the explanation above, there are seven practices of the first principle of Pancasila, including:

1. Indonesians believe in their piety towards the essence of God.
2. The Indonesian people believe in the belief in God Almighty in accordance with their respective religions in a fair and civilized manner.
3. Cultivate an attitude of mutual respect and honor and can work together with others towards God Almighty.
4. Creating harmony in the nation and believing in God.
5. Belief in the religion that is embraced is a matter of human personality towards the almighty God.
6. Cultivate mutual respect in practicing worship in their respective beliefs.
7. Not forcing one's religion and belief in the one true God on others.

Indonesia is a state of nationality that refers to the One True God. As a country of fellowship, some of the nationalities of society are the One True God. In social life, the Indonesian people have mutual respect and can work together with adherents of the same or different beliefs, thus creating harmony of life and belief in the first principle of Pancasila. The first principle of Pancasila shows that the Indonesian state is a state based on religious morals and humanity, and is not a liberal state. The Indonesian state of the Almighty God is a state that practices the state religion.²⁹

²⁶ Puji Ayu Handayani & Dinie Anggraeni Dewi, "Implementasi Pancasila Sebagai Dasar Negara", *Jurnal Kewarganegaraan* 5, no. 1 (2021), h. 8.

²⁷ Azka Aulia Azzahrah & Dinie Anggraeni Dewi, "Toleransi Pada Warga Negara di Indonesia Berlandaskan Sila Ketuhanan Yang Maha Esa", *De Cive: Jurnal Penelitian Pendidikan Pancasila dan Kewarganegaraan* 1, no. 6 (2021), h. 173-178.

²⁸ Subandi Al-Marsudi, *Pancasila dan UUD'45 dalam Paradigma Reformasi*, (Jakarta: PT. Raja Grafindo persada, 2006), h. 16-32.

²⁹ Gema Budiarto, "Indonesia dalam Pusaran Globalisasi dan Pengaruhnya Terhadap Krisis Moral dan Karakter", *Jurnal Pamator* 13, no. 1 (2020).

Interpretive Relationship between the Ministry of Religious Affairs and the Government

In addition to individual interpretations made by figures in Indonesia, the government also made efforts to publish translated literature in interpreting the Qur'an. For example, the Qur'an translated by the Ministry of Religious Affairs on August 17, 1965, first consisted of three volumes and was printed little by little, each volume containing 10 Juz. Then in 1971, the printed translation was compiled in one complete volume from the foundation organizing the translation as well as the tafsir of the Ministry of Religion headed by Prof. Soenarjo at that time. Then at the proposal of the 15th Working Conference of al-Qur'an Scholars (MKUQ) in 1989 AD, the existing translated al-Qur'an underwent development. Then, Puslitbang Lektur Agama was established with LPMQ. The coordinator of the improvement team, Dr. Akhsin Sakho, MA, explained that the thinking used when revising a Ministry of Religion tafsir is to state the paradigm of a religious text. The interpreter knows which verses of the Qur'an should not be influenced by the era and region designed by the tafsir.³⁰ In this regard, the commitment made by the government is to improve the improvement of the Qur'an which is carried out as a whole for the religious interests of a nation.³¹

The official project of local-language translation of the Qur'an continues to this day and is supported using the state budget. This tafsir, which uses the Sundanese language of the Ministry of Sundanese of the West Java provincial government, uses a *bi al-ra'yi* approach and its content is more dominated by the political interests of the new order government. Even so, in its presentation, this tafsir in addition to strengthening the meaning so that it is simple to understand and more absorbing to the heart. The expression in the traditional language has more Islamic meaning because it intersects with the customs of Islamic teachings. Completed the first publication in 1978, this government version of tafsir was then refined again in 1981-1982 using the title tafsir al-Qur'an Sundanese language consisting of 6 volumes. The completion of this tafsir took between 1974-1991, from the government of Governor A Kunaepi to the time of Yogie S.M. Among the team of tafsir experts were K.H. Mhd. Romli and K.H. A. Musaddad who also joined. Reportedly from 2011, the West Java provincial government is preparing a new project on the preparation of Sundanese tafsir.³²

Other government attention to the Qur'anic treasures can be seen from its attention to the preparation of translations of the Qur'an in local languages. Among them is the Sundanese translation of the Qur'an published by the Ministry of Religious Affairs' Center for Lectoral Research and Development 2018-2019. In

³⁰ Departemen Agama RI, *Muqaddimah Al-Qur'an Al-Karim WaTafshiruhu*, xxxi.

³¹ Lihat sambutan Presiden dalam Departemen Agama RI, *dalam Muqaddimah Al Qur'an Al-Karim Wa Tafshiruhu*.

³² Jajang A Rohmana, "Memahami Al-Qur'an dengan Kearifan Lokal: Nuansa Budaya Sunda dalam Tafsir al-Qur'an berbahasa Sunda", *Journal of Qur'an and Hadith Studies* 3, no. 1 (2014): h. 79-99.

addition to the Sundanese translation, in his introduction the chairman of Puslitbang Lektur gave a message that the publication of translations of the Qur'an had been carried out in 15 other local languages, namely in 2012 Makassar, Kali, and Sasak languages. In 2015 Minang, Dayak, Kanayan, and Banyumasan Javanese. 2016 Angkola, Taroja and Bolang Mongondow Batak languages. In 2017 Balinese, Malay, Ambon, and Banjar. In 2018 Acehnese, Madurese, and Bugis.³³

Aspects of the Ministry of Religious Affairs' Interpretation of QS. al-Ikhlâs

The perspectives that had been initiated by the Working Conference of Qur'anic Scholars were refined in the restoration of the *al-Qur'an dan Tafsirnya*, namely:

1. The linguistic aspects, which have been synchronized with the current Indonesian language series.
2. The substance aspect relates to the meaning and explanation of the content of the verse.
3. The aspect of the relationship between verses and the way a verse was revealed.
4. The aspect to the refinement of a hadith that covers the hadith to the narrators and the sanad.
5. The script transfer aspect, which is contained in the Latin-Arabic script arrangement according to the 1987 decree of two ministers.
6. Completed by a team of experts using kaunyah verses conducted by LIPI in the Indonesian science forum.
7. The text of the Qur'anic verses using the Uthmani rasm, which is taken from the standard Qur'anic mushaf in force.
8. The Qur'an and its Translation by the Ministry of Religious Affairs of the Republic of Indonesia, which was revised in the 2002 edition.
9. Equipped with a vocabulary, which gives the meaning of the lafaz to the verse being interpreted.
10. Each volume ends with an index.
11. Selection of the textual arrangement of the verses being interpreted, using hadith references.

Surah al-Ikhlâs is called surah at-Tauhid, because it mentions *tawhid* (glorifying Allah). Therefore, reading this surah is as rewarding as reading one-third of the Qur'an. If we read this surah while contemplating, Allah will give the same reward as reading a third of the Qur'an.³⁴ In social cognition, it is seen that the process of forming the Ministry of Religion's tafsir is spearheaded by a group of academic intellectuals under the auspices of the Ministry of Religious Affairs and on

³³ Jajang A Rohmana, *Perkembangan Kontemporer Tafsir di Indonesia: Gambaran Umum Tafsir Al-Qur'an di Tatar Sunda*, dalam Abdul Mustaqim dkk., *Melihat Kembali Studi Al-Qur'an: Gagasan, Isu dan Tren Terkini*, (Yogyakarta: Idea Press, 2015).

³⁴ Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Madjid An-Nur*, (Jakarta: Cakrawala, 2011), Jilid 4, h. 641.

government instructions. The presentation of the interpretation of the Indonesian Qur'an uses thematic methods to explore the meaning of the Qur'an into interesting examples so that it is easily understood by the Indonesian people. Based on the actual themes in the interpretation of the Ministry of Religion, it is clear that the government has the aim of improving the quality of diversity in Indonesia.

While the first principle of Pancasila has a value that states that there is a correlation between God and humans. God becomes the creator and humans become his servants. Every action that humans take when achieving a goal is in line using the commands given by the creator. The precept of the almighty God affirms that the Indonesian state is not a secular state that strictly separates state and religion and is not an adherent of atheism that does not recognize the existence of God. This precept indicates that the Indonesian state makes divine values the source of values and the source of procedures in every aspect of state administration, both material and spiritual.

Therefore, state regulations are in line with the nature of divine values. This shows that the Pancasila state is essentially a state of nationality with the Almighty God. This understanding shows that every individual is a creature of God, which is an integral part of the values of Pancasila, where the first principle refers to a nation that has the right to embrace religion according to their beliefs and beliefs.³⁵ Belief in One God, in essence, contains explicit recognition of the existence of God the Creator. The value of divinity in Pancasila describes the existence of the state, the Indonesian people who have a relationship with God, which is believed to include all goodness. This precept is a moral foundation and has a religious dimension that sets the basic pattern for the life of the state.³⁶

The Relationship Between the Interpretation of QS. Al-Ikhlas with the First Precept of Pancasila

In essence, every study is a product of individual or collective ijtihad. It has its own perspective that can advance or enhance it. As tafsir means a product of ijtihad or human interpretation of the Qur'anic texts that must be seen as something placed in the context in which the tafsir was produced. Therefore, tafsir is very open to be criticized and reviewed according to the problems that occur. Tafsir becomes very crucial in knowing the Qur'an with the aim of avoiding mistakes for those who understand it. Including it can cause people to have narrow-mindedness and certain behaviors. Conversely, if understood correctly, it will be evident that Islam is a mercy for the universe and encourages people to work hard, have broad insight, love and

³⁵ Maulana Arafat Lubis, *Implementasi pendidikan kewarganegaraan*, (Medan: Akasha Sakti, 2018), h. 57.

³⁶ Kaelan, *Pendidikan Pancasila*, (Yogyakarta: Paradigma, 2000).

respect each other, get along well and peacefully, including in the Republic of Indonesia.³⁷

Interestingly, the NKRI in this context is the government that plays a role in the spread of discourse into power and discipline. This was then implemented by the Ministry of Religious Affairs of the Republic of Indonesia through the issuance of the Decree of the Minister of Religious Affairs of the Republic of Indonesia number BD/38/2007 dated March 30, 2007 on the establishment of the implementation team for the preparation of thematic tafsir. Furthermore, in the recruitment of this team, the team members came from the Ministry of Religious Affairs itself as well as educational institutions under the auspices of the Ministry of Religious Affairs. Generally, they are staff teachers at Indonesian Islamic universities who are competent in Qur'anic interpretation. Then if it is associated using Micheal Foulcault's theory, it appears that the preparation of the Ministry of Religious Affairs' tafsir is a partnership between power and knowledge. In this case, the Ministry's interpretation is positioned as a product of knowledge, while the interpretation team comes from the ruling government. Of course, this relationship between power and knowledge requires an impact or even hegemony. As expressed by Micheal Foulcault, the truth is related to the power system that produces and supports it, with the influence of power that ultimately produces a regime of truth.

Surah al-Ikhlash explains the purity of the oneness of Allah SWT that nothing can equal Him. Allah is the place to depend on in all things because He is the only one with no allies for Him. The content of Surah al-Ikhlash reviews the attributes of Allah who has all the perfect attributes, is the goal, does not need other than Him and is pure from lesser qualities and gender. This surah refutes the Christians who believe in the trinity of three gods and refutes the disbelievers who say that Allah has children and grandchildren.³⁸ Al-Zuhaili emphasized that this surah contains the most important pillars of Islamic creed and shari'a, namely monotheism and purification of Allah and attributes Allah with perfect attributes and denies partners for Him. This is a rebuttal and proof against the Christians who believe in the trinity and against the polytheists who worship many gods besides Allah.³⁹

According to Hasbi, in addition to being named Surah al-Ikhlash, this Surah is also named Surah al-Tauhid, because the content of its meaning explains the issue of *Tawhid* (idolizing God) and *Tanzih* (cleansing God from unworthy attributes). *Tawhid* and *Tanzih* are the first foundations of the Islamic creed. Therefore, the reward for reading this surah is considered equal to reading one-third of the Qur'an. If Muslims read this surah al-Ikhlash with perfect *tadabbur* (thinking and contemplation), then

³⁷ Eko Zulfikar, et. al., "NKRI Harga Mati: Tinjauan Al-Qur'an Terhadap Urgensi Persatuan di Tengah Kebinekaan", *Jurnal Semiotika-Q: Kajian Ilmu Al-Qur'an dan Tafsir* 3, no. 2 (2023).

³⁸ Muhammad 'Ali al-Shabuni, *Shafwat al-Tafasir*, (Beirut: Dar al-Qur'an al-Karim, t.th), Jilid III, h. 620.

³⁹ Wahbah al-Zuhaili, *Tafsir al-Munir fi al-'Aqidah wa al-Syariah wa al-Manhaj*, (Beirut: Dar al-Fikr, 2009), Jilid 15, h. 865.

Allah will give a reward equal to the reward of reading one third of the Qur'an.⁴⁰ In the perspective of Qurasih Shihab, this letter was revealed as an answer to the question of the polytheists who wanted to know how the God worshipped by the Prophet Muhammad Saw. This was because they thought that the One True God was similar to their idols. In one narration it is stated that Surah al Ikhlas was revealed in response to the question of the Jews in Medina, or in another narration in response to the arrival of 'Amir Ibn Thufail and Arbad Ibn Rabi'ah who asked the Prophet about his invitation to worship idols. To which the Prophet replied: "I invite Allah." This was because they asked him to describe whether Allah was made of gold or silver. So this Surah was revealed.⁴¹

In the first principle, Pancasila "Belief in One God" teaches the value of tolerance in practicing religious teachings and Pancasila values. The principle of Belief in One God in the first principle regulates the norms and principles for the life of the Indonesian people both with the government and with other nations. While the interpretation of the Ministry of Religion is a state umbrella under the Ministry of Religion which is a reference for the community in finding the meaning of verses in the Qur'an. The first precept means the harmony of life between religious communities. In the interpretation of the Ministry of Religious Affairs, the definition of religious harmony is living in harmony, peace, unity of heart between people of different religions or within one religion. So, the Ministry of Religious Affairs has given the meaning that "Interfaith Harmony" is the relationship between followers of the same religion, different religions, and religions with the government.⁴²

Meanwhile, one of the principles in surah al-Ikhlash is the belief in the One God (Tawhid) which means the same as the context of statehood, where this has been completed with Pancasila. The principles and values contained in Pancasila also contain elements of faith, worship, and mu'amalah. The principles contained in Pancasila are still inclined towards certain groups, religions, or individuals so that groups that oppose Pancasila appear and can threaten the integrity of the Republic of Indonesia.⁴³

CONCLUSIONS

From the explanation above, it can be concluded that the interpretation of the Ministry of Religion has a priority in social life, especially in Indonesia, because it has existed in the state umbrella under the Ministry of Religion. The value of the life of the

⁴⁰ Teungku Muhamad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nur*, (Semarang: PT. Pustaka Rizki Putra, 2000), Jilid 5, h. 4731.

⁴¹ M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian al-Qur'an*, (Jakarta: Lentera Hati, 2002) Juz XV, h. 601.

⁴² Departemen Agama RI, *Kompilasi Peraturan Perundang-Undangan Kerukunan Hidup Umat Beragama*, (Jawa Timur: Kantor Wilayah Departemen Agama).

⁴³ Nuril Fajri, "Diskursus Kontestasi Agama dan Negara", *Jurnal Ilmiah Sosiologi Agama* 14, no. 1 (2020), h. 7.

Indonesian nation, in essence the principle of divinity which is the ultimate source of the values of the life of the Indonesian nation as well as the basic norms governing human relations as individuals, groups, with the government, and other nations. The first precept in Pancasila means that belief and piety in God Almighty, mutual respect and creating harmony of life, has a strong relationship with the content of QS. al-Ikhlâs which shows the oneness of Allah SWT. QS. al-Ikhlâs contains the meaning of monotheistic values that are in line with the first principle of Pancasila.

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