

Baha'i Teachings in Pancasila

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ABSTRACT: Indonesia is a pluralistic country with a variety of ethnic, racial, cultural, and religious life in Indonesia. Baha'i is one of the religions that developed in Indonesia, although not as an official religion. Baha'i religion is often seen by the community as a heresy. Baha'is also often get intolerant and discriminatory actions. This study aims to provide a clear picture of whether the Baha'i religion is in accordance with Pancasila which is the basis and ideology of the Indonesian people. This study uses a constructivist paradigm, with a descriptive qualitative approach. Methods of data collection by library research and interviews. This study compares the points of Pancasila with Baha'i teachings. The results of this study illustrate that there are many similarities between Baha'i religion and Pancasila. Baha'i religion does not conflict with Pancasila. This research can be conveyed to government officials, community leaders, religious leaders and the wider community so that there is no negative view of the Baha'i religion.

KEYWORDS – Baha'i, Baha'u'llah, heresy, Pancasila, religion

I. INTRODUCTION

The Republic of Indonesia is a country located in Southeast Asia, stretching between the continents of Asia and Australia, a meeting between the Pacific and the Indian Ocean, and crossed by the equator. With an area of 5,455,675 km² and a population of nearly 250 million people, Indonesia has a variety of cultural, ethnic, racial and religious entities. Based on data from the Central Statistics Agency in 2010, there were 1340 ethnic groups living in Indonesia. There are 6 official religions (Islam, Christian, Catholicism, Hinduism, Buddhism, and Confucianism) and hundreds of local beliefs in Indonesia. Therefore, Indonesia is often known as a plural country.

The advancement of Indonesia is inseparable from its very strategic geographical location. Based on historical records, Indonesia (formerly known as the Archipelago) flanked by two continents and two oceans, has a strategic position in world trade, especially the Asian region. Not a surprise that many foreign cultural influences in Indonesia such as Arabic, Persian, Indian and Chinese. In addition to its strategic position, Indonesia is a special attraction for world traders, especially Europeans. Indonesia has natural resources in the form of spices which are the main commodity of trade in Europe. So, in addition to being influenced by Asian countries, Indonesia was also influenced by European nations such as the Netherlands, Britain, Portugal and Spain.

The rapid development in the economy (trade) and foreign relations between the kingdoms in Nusantara (Indonesia past) and foreign countries caused many religions from outside to enter Indonesia, such as Hinduism brought by Brahmins from India, Buddhism through the Dharmadhuta expedition by the Monks, Confucianism was brought in by immigrants from China, Islam brought by Indian Gujarat traders, Catholicism was carried by Portuguese and Spanish traders, and Christian was brought by the Dutch. Besides from religions that have been legitimated by the Indonesian government, some religions originated from outside and still exist in Indonesia, one of which is Baha'i.

Baha'i religion is an independent religion and universal, not a sect of other religions. The bearer of revelation in the Baha'i religion is Baha'u, which means the Glory of God whose arrival is preceded by his predecessor, the Bab (the Gate). Baha'u has announced that the aim of this religion is to bring spiritual transformation in human life and renew the institutions of society based on the principles of the oneness of God, and the unity of all humanity. Baha'is believe that religion must be a source of peace and harmony, whether in the family, community, nation, or world. Baha'is have been known as associates of adherent of all religions [1].

The entry of the Baha'i religion in Indonesia was brought by traders from Persia and Turkey named Jamal Effendy and Mustafa Rumi in Sulawesi around 1878 [2]. Baha'i religion began to exert its influence in 1954 and became a community in various regions such as Klaten, Bojonegoro, Ponorogo, South Sulawesi, Tulungagung, Rembang, Sigli, Meulaboh, Banyuwangi, Madiun, Bali, and West Sumatra [3]. Until now, the Baha'i religion has developed. As mentioned by the Minister of Religion of the Republic of Indonesia in an official letter to the Minister of Home Affairs of the Republic of Indonesia Number: MA / 276/2014 dated July 24, 2014, that in April 2014 there were approximately 700 Baha'is in Indonesia. The number of Baha'is in the letter is of a sample nature. For example the number of Baha'is in several regions in Indonesia, namely Jakarta (110 people), Bandung (50 people), Palopo (80 people), Medan (100 people), Pati (23 people), Bekasi (11 people), Surabaya (98 people), Malang (30 people), and Banyuwangi (220 people) [4].

Baha'i organization was once banned in Indonesia during the era of President Sukarno through Presidential Decree No. 264/1962 along with other organizations. President Sukarno considered that the Baha'i's ideology was incompatible with Indonesia's personality, hampered the revolution, and contradicted the ideals of Indonesian socialism. But in the reform era, President Abdurahman Wahid revoked Presidential Decree No. 264/1962 by issuing Presidential Decree No. 69/2000. Thus, legally the existence of Baha'i is not problematic [2].

Although Baha'i has been declared legally unproblematic in Indonesia, but often negative stigma still arise in the community towards Baha'i religion. It is often associated with heresy, which results rejection in community, and even acts of discrimination and intolerance against Baha'is. Baha'is are often considered as heretical sects of Islam so that they are strongly resisted by the community [2]. Likewise with what was revealed by Wahid Institute Monthly Report on Religious Issues, on the November 24, 2009 [5], some state officials regarded the Baha'i religion as heretical. Research conducted by Hartatik and Liestyaningsih [6] entitled "Community Perceptions of Baha'i Religion Groups in Cebilek Kidul Village, Margoyoso Subdistrict, Pati Regency", the civilian considered the Baha'i religion as a deviant sect, even though the community does not mind because most of the Baha'is in the village behaved well. The same thing was expressed by Moh Rosyid [7] in his research "Baha'i Conflict Resolution with Muslims: Case Study in Pati, Central Java", Baha'is received a negative stigma from the Cebilek Kidul community, Pati.

Not only does it receives a negative stigma, adherents of Baha'i religion often experience discrimination as expressed in the Report of the United States Commission for International Religious Freedom (United States Commission on International Religious Freedom, abbreviated as USCIRF) [8] in 2016 that adherents of Baha'i cannot gain state recognition in civil marriages, have limited educational opportunities, and have to mention other beliefs profess in their KTPs. But recently some Baha'is were allowed to leave the religious section on the KTP (identity card of Indonesian people) blank. Although some schools allow Baha'i religion to be given to Baha'i students, this is not part of the official religious curriculum set by the national standards, and in the end some Baha'i students are forced to study other religions officially in Indonesia. The same thing was expressed by Rosyid [9] in a study entitled "Photographing Baha'i Religion in Central Java Amidst Weak Protection of Local Governments". The research revealed that the Baha'i civil rights were not served as it should, such as not fulfilling the request for the issuance of Baha'i marriage certificates which were the religious column in the KTP was marked with (-), formal schools were not given Baha'i student their religion lessons. They even had to convert to another religion (one of the majority), and their funeral was isolated from a public cemetery.

This study aims to give a clear picture of whether the Baha'i religion is in conflict with Pancasila as an ideology and the life guide of the Indonesian people. So that negative views or stigma against Baha'is can be reduced and discriminatory actions can continue to be suppressed against religious communities in addition to the six official religions, especially Baha'i religion.

II. PANCASILA

Every country in the world must have one concept as the basis and ideology of the country, as well as Indonesia. The Indonesian people recognize Pancasila as the national principle, the ideology of the nation, the philosophy of life of the nation, and the grip of the life of the Indonesian people. All teachings, thoughts, and ideas that live in Indonesia must not be in conflict with Pancasila. Pancasila regulates all attitudes and behaviors of the Indonesian people.

2.1. Pancasila as the National Principle [10]

Pancasila is a view of life and personality of the nation whose national values are based on nation's culture, then these values are the embodiment of aspirations (the ideals of national life). With Pancasila, the disunity of the Indonesian nation will be easily avoided because Pancasila rests on balance and harmony, so that any differences can be fostered into a dynamic pattern of life, full of diversity in a solid uniformity.

With regulations based on Pancasila values, injustice can be suppressed. Considering that Pancasila as the basis for the country to overshadow and provide a clear picture of the regulation applies to all without any discriminatory treatment for anyone. For this reason, Pancasila provides direction on the law that must create a better state based on the values of divinity, humanity, unity, society, and justice. Thus, citizens are expected to be able to understand and implement Pancasila in their daily lives, starting with simple activities that illustrate the presence of the Pancasila values in society.

In addition, the urgency of Pancasila as the national principle can use 2 (two) approaches, institutional and human resources. An institutional approach is to form and organize a state based on Pancasila values so that the Indonesian state fulfil sit constituents as a modern state, which guarantees the realization of the country's goals or the fulfillment of national interests, which lead to the realization of an equitable and prosperous society. Meanwhile, human resources lie in two aspects, that is people who hold positions in government (civil servant) who carry out the values of Pancasila in a pure and consistent manner in fulfilling their duties and responsibilities so that the formulation of state policies will produce policies that embody the interests of the people. Thus, Pancasila will become a fatsoen or political ethic that directs community, nation and state life in a harmonious atmosphere. The position of Pancasila as a source of legal resources should be the spirit of various regulations in Indonesia.

2.2. Pancasila as the State Ideology [10]

The role of the country's ideology is not only in the formal legal aspects, but must also be present in the life of the community itself. Some of the concrete roles of Pancasila as an ideology are the first being the state ideology as a guide for citizens. Every citizen behavior must be based on moral prescription. For example, widespread drug cases among the younger generation show that the ideological moral prescription has not been realized. Therefore, clearer guiding norms are needed, both in the form of persuasion, appeal and the translation of the values of Pancasila into legal products that provide clear signs and appropriate punishment for violators. Second is the ideology of the state as a rejection of values that are not in accordance with the principles of the Pancasila. For example, cases of terrorism that occur in the form of coercion through violence. This contradicts the value of tolerance of belief, human rights, and the spirit of unity.

2.3. Pancasila as the Indonesian Nation Philosophy system [10]

Pancasila as the philosophical system of the Indonesian nation implies that Pancasila as *genetivus-objektivus*, means that the values of Pancasila are made as objects that are sought for philosophical basis based on systems and branches of philosophy that developed in the West. For example, the analyzing of the values of Pancasila based on the substantial approach of Aristotelian philosophy as contained in his work entitled Pancasila Scientific Popular. Meanwhile, others highlighted the values of Pancasila from the approach of religious existentialism.

While Pancasila as *genetivus-subjectivus*, means that the values of Pancasila are used to criticize various philosophical doctrine that develop, both to find things that are in accordance or not in accordance with the values of Pancasila. In addition, the values of the Pancasila are not only used as the basis for making legislation, but also must be able to be the orientation of the implementation of the political system and for national development.

2.4. Pancasila Implementation [11]

Basically Pancasila is *grundnorm* (basic norm), *rechtsidee* (legal ideal), *staatsidee* (state ideal), *philosophischegrondslag* (basic philosophy of the state) for Indonesian people. However, these terms need practical explanation so that Pancasila can be easily applied in Indonesian people's lives. In order to implement Pancasila, a more detailed description of the principles in Pancasila, known as Pancasila points, is needed.

2.4.1. The First 'Sila' KeTuhanan Yang MahaEsa (*Oneness of the Almighty*)

- The Indonesian people declare their trust and devotion to God Almighty.
- Indonesian people believe in and fear of God Almighty, in accordance with their respective religions and beliefs based on an equitable and civilized humanity.
- Develop a respectful attitude towards respecting and cooperating between adherents of different beliefs towards God Almighty.
- Fostering harmony in life among fellow believers and belief in God Almighty
- Religion and belief in God Almighty is a matter that concerns the personal relationship of humans with God.
- Develop mutual respect for freedom to practice worship in accordance with their respective religions and beliefs
- Do not impose a religion and belief in God on others.

2.4.2. The Second 'Sila' Kemanusiaan Yang Adil dan Beradab (*Fair and Civilized Humanity*)

- Recognize and treat human beings according to their dignity and status as creatures of God Almighty.
- Recognize the equality of equality, equality of rights and basic human rights of all human beings, without discriminating against ethnicity, ancestry, religion, beliefs, gender, social position, skin color and so on.
- Develop mutual love to fellow humans.
- Develop an attitude of mutual tolerance
- Develop an attitude of modesty towards others.
- Uphold human values.
- Love doing humanitarian activities.
- Dare to defend truth and justice.
- The Indonesian people feel themselves part of all humanity.
- Develop a respectful attitude to respect and cooperate with other nations.

2.4.3. The Third 'Sila' Persatuan Indonesia (*The Unity of Indonesia*)

- Able to place unity, unity, and the interests and safety of the nation and state as a common interest above personal and group interests.
- Able and willing to sacrifice for the benefit of the nation and state if needed.
- Develop a love for the motherland and the nation.
- Develop a sense of national pride and landed in Indonesia.
- Maintaining world order based on independence, lasting peace and social justice.
- Develop the unity of Indonesia on the basis of Unity in Diversity.
- Promote association for the unity and integrity of the nation.

2.4.4. The Fourth 'Sila' Kerakyatan yang Dipimpinoleh Hikmat Kebijaksanaan dalam Permusyawaratan/ Perwakilan (*The circumscription that led by wisdom in the consultative/representative*)

- As citizens, every person has the same position, rights and obligations.
- Must not force will on others.
- Prioritize deliberation in making decisions for the common good.
- Deliberations to reach consensus are covered by a family spirit.
- Respect and uphold every decision reached as a result of deliberation.
- In good faith and a sense of responsibility in accepting and implementing the results of deliberations.
- In the deliberations, the common interests are prioritized above the personal and group interests.
- Deliberation is carried out with common sense and in accordance with a noble conscience.
- Decisions taken must be morally accountable to God Almighty, upholding human dignity, values of truth and justice to unity and integrity for the common good.
- Giving trust to representatives who are trusted to carry out deliberations.

2.4.5. The Fifth 'Sila' Keadilan Sosial Bagi Seluruh Rakyat Indonesia (*Social justice for all the people of Indonesia*)

- Developing noble deeds, which reflect family attitudes and mutual cooperation
- Develop a fair attitude towards others.
- Maintaining a balance between rights and obligations.
- Respect the rights of others.
- Give help to others so they can stand on their own.
- Not using property rights for businesses that are extortion of others
- Do not use the property rights for things that are wasteful and support luxurious lifestyle/hedonism.
- Do not use property rights to contradict or harm the public interest.
- Likes to work hard.
- Likes to appreciate the work of others that is beneficial to the progress and prosperity of the group.
- Likes to carry out activities in order to realize equitable progress and social justice.

III. BAHAI RELIGION [12]

3.1. History of the Baha'i Religion

Iran is a Shia country. In the Shia tradition there is a discourse of 12 imams who show the gate of religious truth. The 12th Imam was lost in the 19th century, and the Shi'ites believed that one day the lost Imam would reappear as the Mahdi. Al-Mahdi, who was promised to bring peace and harmony to humankind on earth.

In the 19th century the Mahdiism Movements emerged. The Shaikh movement emerged in 1830 led by Sayyid Kazim Rasyti, a sect of Shiites. Shaykhs expect the appearance of 'Qa'im' (Promised leader). Before his

death, Kazim Sayyid in 1843 advised his followers to leave their homes in search of 'Qa'im'. Furthermore Babism in 1844-1852, led by Sayyid 'Ali Muhammad from Shiraz. The Babism movement is trying to start a new religious system. He gave a different interpretation of the finality of Muhammad's revelations which were universally accepted by all Sunni and Shi'a Islamic circles. He declared himself to be a messenger of God with the title Bab (door). Their notion were rejected by the ulama and the government, in the 1850s, he and some of his loyal followers were sentenced to death.

In 1863 a person who claimed to be a coming prophet appeared as mentioned by the Bab. This person came from an Iranian nobleman named Baha'u'llah (God's Glory). This is the origin of the name Baha'i religion, meaning the religion of glory. Baha'i religion stated as a worldwide religion that aims to unite all races and nations in one universal teaching based on the principles of the oneness of God, the unity of religion, and the unity of all humanity.

3.2. History of the Development of Baha'i Religion

3.2.1. Period I (1844-1853) Age of Heroes

This period began on May 23, 1844 in the City of Shiraz, when the Bab announced himself to Mulla Husayn as 'the Promised One'; the turning point was on July 9, 1850 in the city of Tabriz when the Bab was martyred and ended when the Baha'u'llah received a revelation at Shihah-Cal in 1852.

Baha'i religion believes this period is the beginning of a new world civilization, and most recent and great periods of time in the spiritual history of humanity on earth. There are some important events that occurred in the first period, such as the birth of New Revelation, the Bab exiled to the Adhirbayjan Mountains, the heroism of its adherents, and the interrogation and martyrdom of the Bab.

3.2.2. Period II (1853-1892) Age of Heroes

This period began when the Baha'u'llah received the first revelation at the Siyah-Cal prison in Tehran, and reached its turning point with the proclamation of its mission to the kings and rulers of the world. This period lasted for 39 years, ended with the death of the Baha'u'llah and this revelation was God's guidance for humanity for at least 1000 years. Important events of this period occurred in the second period, including the birth of the Baha'i revelation, exile to Iraq, the announcement of the Baha'u'llah mission, expulsion of the Baha'u'llah to Constantinople and Adrianople, and exile in Akha.

3.2.3. Period III (1892-1921) Period of Heroes

This period began at the time of Baha'u'llah's death, and awarded the title Baha'u'llah to 'Abdu'l-Baha' as the center of the agreement, and ended with the death of 'Abdu'l-Baha. Under the guidance of 'Abdu'l-Baha, Baha'i religion began to spread to the western world, its teachings and administration were explained and religious integrity was maintained. The important event of this time is 'Abdu'l-Baha giving sermons in Europe, America, France, Germany and England, 'Abdu'l-Baha, laying the Basis of Baha'i houses of worship in America, this is the main house in the West, 'Abdu'l-Baha established the tomb of the Bab on Mount Karmel, although it was still simple, 'Abdu'l-Baha wrote the tablets for the distribution of the Divine, and 'Abdu'l-Baha wrote his will and testament containing an explanation of the world administration and raised Shoghi Effendi as guardian of religion.

3.2.4. Period IV (1921-1944) Formation Period

This period began at the time of 'Abdu'l-Baha's death and Shoghi Effendi became religious guardian. And it ended in 1944 along with the hundred years of the Bab. Important events that occurred during period IV included the spread of the Baha'i Religion throughout the world in accordance with the spread of the Divine, Shoghi Effendi made the Ten Year Spread Plan, namely the Kabbar Akbar Plan, 1953-1963, Shoghi Effendi

began to build and establish the administration Baha'i, started the construction of arch buildings on Mount Carmel and at the same time designed and made beautiful gardens in the Holy Land. Shoghi Effendi gathered Baha'i religious leaders to hold discussions on the formation of the World Justice Hall, and Shoghi Effendi fostered relations with the United Nations, so that the Baha'i religion has an important position in the United Nations.

3.3. Baha'i Religious Leaders

3.3.1. Bab

Sayyid Ali Muhammad As-Syairozi, better known by his title Bab, was born on October 20, 1819 in Shiraz, Iran. Is a prominent aristocrat and descendant of the Prophet Muhammad.

3.3.2. Baha'u'llah

Baha'u'llah was born in 1817 in Tehran, the capital of Iran. His real name is MirzaHusein Ali, from the family of a Minister. Since childhood, he showed signs of greatness, achieved an extraordinary degree with innate knowledge without going to school.

3.3.3. 'Abdu'l-Baha

The name 'Abdu'l-Baha means "Servant of God", the eldest son of Baha'u'llah was born on May 23, 1844, right on the same night when the Bab announced his mission in 1844. It was Baha'u'llah himself who directly educated 'Abdu'l-Baha, so that has the nature of a true Bahá'í.

3.4. Baha'i Holy Book

The holy book in the Baha'i religion is a collection of writings and the mandate of the Bab and the teachings of the Baha'u'llah collected in a book called *Kitab-i-Aqdas*. The original scriptures were authenticated by Baha'u'llah himself, so there is no doubt as to their authenticity. In His holy verses which were revealed between 1853 - 1892, the Baha'u'llah discussed various things such as the oneness of God and the function of Divine revelation; purpose of life; the characteristics and nature of the human spirit; life after death; religious law and principles; moral teachings; the development of world conditions and the future of humanity. In addition to our being holy, the life of the Baha'i community is also guided through books and letters written by 'Abdu'l-Baha and Shoghi Effendi, and currently guided by World Justice Hall.

3.5. House of Worship

The house of worship reflects the basic aims of the Baha'i religion, encourages the unity of humanity and reflects the belief in the oneness of God. The house of worship is dedicated to God Almighty, known as *Mashriqu'l-Adhkar* which means "place of praise to God." Baha'i houses of worship are open to adherents of all religions. The free Baha'i house of worship has its own design, but all must follow the architectural pattern of the theme of oneness which has nine sides and one dome in the middle. Visitors are free to enter the house of worship from any side but united under one dome. The Baha'i house of worship functions as a focal point for the community's spiritual life.

IV. RESEARCH METHODS

This research is a research with constructivist paradigm, because it represents researcher's perspective to explain the social framework that is formed in the mindset of individuals and groups based on common sense about how the research subject gives meaning to an event in his life [13]. The approach in this research is qualitative in which the researcher tries to explore and understand the meaning that a number of individuals or groups of people ascribe to social or humanitarian problems. The main reason the researcher used a qualitative

approach in this study was because in this study he wanted to look deeply into the Bahai religion in the Pancasila study.

This research is a descriptive study in which the researcher tries to describe or explain as carefully as possible about a phenomenon based on the data held. Data collection methods in this study were interviews and literature study. Interviews were conducted with Bahai adherents and literature studies on books, literature and writings published by the Indonesian Baha'i community. The analysis process is carried out with the hermeneutic process carried out by comparing the data obtained with the framework of thought or conceptual references, then redrawn with empirical data.

V. RESEARCH RESULTS

As *genetivus-subjectivus*, Pancasila must be able to be a filter or a screener whether an ideology, understanding, values and ideas in accordance with Pancasila as the guidance of Indonesians. Given so many ideas, understanding thoughts that entered Indonesia as a result of the development of Information technology, it is necessary to screening these things based on Pancasila. Even the Baha'i religion that until today is still often considered misguided. Although the government has made a decision stating that the Baha'i religion does not have problems living in Indonesia. Therefore, it is necessary to analyze the Baha'i religion based on Pancasila study.

5.1 The First 'Sila' KeTuhanan Yang MahaEsa (*Oneness of the Almighty*)

Basically, every religion has their own concept of deity or in other words each religion has one of the most everlasting substance that must be worshipped. Based on the first and second items of the first Pancasila, the nation of Indonesia expressed their trust and steadiness to the Almighty God and the people of Indonesia believe and Taqwa towards the Almighty God, according to their religion and belief according to the foundation of a just and civilized humanity. Thus the Baha'i religion who is an Indonesian citizen has carried out the first and second items. This is in accordance with the Baha'i teachings in which the Baha'u'llahteaches that there is only one supreme God, the God Almighty who sent the Messengers of God to guide mankind. God is the creator of the universe. He is infinite, infinite, and omnipotent. God's nature is incomprehensible, and man cannot comprehend the reality of his divinity. Therefore, God chose to make himself known to mankind through the messengers of God, among them Ibrahim, Musa, Khrisna, Zoroaster, Buddha, Isa, Muhammad, and Baha'u'llah. The Holy Messengers were like mirrors reflecting the attributes and perfection of the One God [1] [14].

The following elements of Pancasila, the next is to develop a respectful attitude of respect and cooperation between the religion adherents and the different believers of God Almighty; To foster the harmony of life among fellow believers and the belief in God Almighty; Religion and Belief in God Almighty is a matter concern of the personal relationship of man with God Almighty; Develop the attitude of mutual respect the freedom of worship in accordance with their respective religions and beliefs; And do not impose a religion and trust in the one true God to others. The items contain a tolerance value which means that every citizen of Indonesia must uphold the attitude of tolerance, mutual respect, and not impose a religion on others. When viewed in the Baha'i teachings, Baha'i Religion teaches that all human beings are equal before the Lord, and they must be treated well, must respect and respect each other. Baha'u'llahwaives all forms of prejudice, and teaches that all people are members of one single human family, which is precisely enriched by its diversityBaha'u'llahexplained that all mankind were made of the same land so that one should not exalt himself above the other. So that people always ponder in how people are made. Because God made man all from the same substance, it is the duty of man to become one soul, walking with the same foot, eating with the same mouth, and dwelling in the same land. Baha'u'llahadded that all mankind were like fingers of one hand, and members of one body [1]. The grains of Pancasila are also image of the Baha'i House of Worship where this House of worship was built on every continent as a center of prayer for all people of all religions, and the Baha'i House of Worship has nine entrances that symbolize the nine major religions of the world [15].

Based on the explanation above, the doctrine of the oneness of God is possessed by Baha'i Religion does not contradict Pancasila. Also the concept of tolerance and mutual respect in the Baha'i teaching does not contradict Pancasila.

5.2. The Second 'Sila' Kemanusiaan Yang Adil dan Beradab (*Fair and Civilized Humanity*)

Based on the first and second elements of Pancasila the second reads to acknowledge and treat man according to his dignity as a being of God Almighty; and recognizes the equality of the agreement, equality of human rights and obligations, without discriminate of tribes, descendants, religions, beliefs, sex, social standing, skin tone, et cetera. The first thing discussed in the second *sila* is the recognition of human rights. Does the Baha'i religion have any attention to human rights recognition?

There are eleven principles of the Baha'u'llahteaching described by 'Abdu'l-Baha [16] in the city of Paris in 1911. There are several principles that depict the attention of the Baha'i religion of human Rights. The sixth principle of the Baha'i Principle of doctrine is the same opportunity of livelihood. This principle discusses every human being has the right to live. Every human being also entitled to rest and attain a level of well-being. Nobody should be allowed to die from hunger; Everyone should have a decent outfit; Not allowed a person to live in an extravagance situation while others live by not having a livelihood. The Baha'i Doctrine invites mankind to bring about a happier state, so that no one soul is very poor.

Likewise, in the seventh principle that emphasizes the equality of all persons in the law. 'Abdu'l-Baha [16] explained that the law is not to be powerful and not private people. So the world will be a beautiful place and a true brotherhood will manifest. By being solidarity, the truth will be found man.

Human rights are not separated from equal rights between men and women. Baha'i has had that concept on the tenth principle of Baha'u'llah[16] which is education for women. Women have equal rights to men in this world. In religion and society, women are a very important factor. As long as the woman is hindered to accomplish anything that is in her abilities, as long as the man will not be able to attain the glory that may be hers. The world of humanity consists of two parts: men and women. Each one is complementary to the other. Therefore, if one is a drawback, then the other one will not complete, and perfection will not be achieved. It is not natural to have one stay backward; And the happiness of the human world will never be accomplished unless both are perfected.

Grain Pancasila of the next second *sila* is developing a mutual loving attitude of fellow man; Develop a mutual attitude of tolerance and *TepaSelira*; Develop a arbitrarily attitude towards others; Uphold humanitarian values; And keen on humanitarian activities. Basically, the grains discuss mutual love, tolerance, and not arbitrarily relationships. The third principle in the Baha'i religion [16] is religion should be the cause of compassion. Religion must unite all hearts and cause wars and disputes to disappear from the face of the Earth, give birth to spiritual feelings, and give life and light to every day. If religion is the cause of hatred, malice, and division, then it is better not religious; and refrain from such religions is a true religious act.

In addition, the suggestion to do good to others is expressed in the sermon of the 'Abdu'l-Baha in Paris on 16 and 17 October 1911. 'Abdu'l-Baha [16] asked that mankind not only think of themselves. It should be kind to foreigners whether coming from Turkey, Japan, Persia, Russia, China, or other countries so that foreigners feel as if they are in their own country. Baha'u'llah taught to show kindness to all nations. Do not be content with showing a relationship with words, let the heart glow with a loving kindness toward everyone.

Item Pancasila is the next dare to defend truth and justice. In the Baha'i teachings, truth and justice are high-level as that of Baha'i [1] in the view of Baha'u'llah, justice is the most beloved; Do not turn away from him if thou crave Me, and ignore it not that I believe in thee. By help you shall see with your eyes, not by the eyes of others, and thou shalt know through your own knowledge, not through the know of others. Consider this in your heart, how you ought to be. Indeed, justice is my gift and a sign of my affection to you. So put justice before your eyes.

The next thing that discussed in the second *sila* is that Indonesians themselves felt as part of all mankind; and develop a respectful attitude and cooperate with other nations. The essence of the two points are Indonesian people must establish good relations with other nations. Basically the Baha'i teachings also advocate for establishing relationships with other nations. Baha'u'llah [1] said that the tent of unity has been established; Do not man consider one another as strangers. Humans are the fruits of one-tree and the leaves of one branch. Take thee with each other with love and harmony, with friendship and brotherhood. So strong is the unity light, so that it can illuminate the whole world. In the promise of the World Peace [15] Baha'u'llah stated that the earth is one land and mankind is the nation. The concept of the worldwide citizenship is a direct result of the repainting of the world into a single environment, caused by scientific advances as well as international dependence. Loving all people of the world does not exclude love in his own people. Therefore, Baha'i religion often conducts international activities in order to make sense of brotherhood and solidarity of nations in the world. Baha'u'llah [17] stated that all people and peoples are a family, children of one father, and must be united like a brother and sister.

Based on the explanation above, Baha'i religion has the concept of human rights recognition, humanity, truth, justice, and cooperation with various nations. It is in accordance with Pancasila, especially the second *sila*.

5.3 The Third 'Sila' Persatuan Indonesia (*The Unity of Indonesia*)

Points of Pancasila The third is to be able to place the unity, and importance and safety of the nation and state as a common interest on personal and group interests; Able to place the unity, and importance and safety of the nation and state as a common interest on personal and group interests; Able and willing to sacrifice for the benefit of the state and nation if required; Develop a sense of love to the homeland and nation; and develop a sense of pride and Indonesian homeland. In essence, the details speak of love and sacrifice for the country or known by nationalism. Baha'u'llah[1] taught that in any country the Baha'i settle, the Baha'i people must be faithful, upright, and honest with the country's government. The Baha'i people believe that patriotism is healthy and true, which respects and reflects the diversity of cultural values, will lead to unity in society and nation. It is in line with the Baha'u'llah statement that is not permitted for anyone to oppose the ruling people; Give the Government the right to the government, and direct the attention of the people to the human Kalbu. Baha'u'llah also commanded every Bahaa'i to hold fast to anything that advances the interests and to the dignity of all nations and just governance. While Shoghi Effendi ordered to the Baha'i people to obey the legitimate government in the state was dwelling.

The next point is to maintain a world order based on independence, lasting peace and social justice. Geographically, the Baha'i is the world's second largest religion and the Baha'i International Community (BIC) [1] representing the Baha'i community around the world, which the members come from a variety of backgrounds. BIC is active in various global forums and currently has a United Nations representative office in New York and Geneva, as well as regional offices in Addis Ababa, Brussels, and Jakarta. BIC has been registered with the UN as a non-governmental organization since 1948 and is currently engaged as a consultative institution of ECOSOC (UN Council in Socio-economic field), UNICEF (International Children's Fund), UNEP (UN environment Program), and DPI (UN Public Information Department). BIC strives to empower the increasingly diverse segments of mankind to work effectively towards spiritual and material improvement for all mankind. BIC is the view of the Baha'i teachings and the experience of the Baha'i community around the world to support efforts to tackle global challenges. BIC aims to develop the collective attitude necessary to advance welfare and fairness globally. Thus the Baha'i religion is also in line with the grain of Pancasila that participates in maintaining the order of the world based on independence, eternal peace, and social justice. Baha'u'llah [18] added that religion is the greatest means of creating an orderly order in the world and a Sentosa happiness for all who dwell therein.

The next point is to develop the Indonesian unity on the base of *Bhinneka Tunggal Ika*; and furthering the association for the Unity of the nation. There are various entities in Indonesia that can be incorporated under the banner of Pancasila. Baha'i teachings greatly appreciate diversity. There is one essential characteristic of the

Baha'i community around the world, the diversity of its community. Baha'i Religion embraces people who come from hundreds of races, tribes, and nations, various professions, and all socio-economic groups are all united in order to serve the humanitarian. The Baha'i community appreciates and respects diversity; And the unity of this religion shows that mankind, with all versatility can live together with peace and love [1]. It is also in accordance with the sermon 'Abdu'l-Baha [13] on the necessity of unity between the Eastern and Western nations on 20 October 1911 in Paris. The east and West must unite to give each other what they need. This kind of unity will produce true civilization, where spiritual riches are expressed and embodied in the material nature. Likewise, in the talks 'Abdu'l-Baha on the miserable causes of war and the obligation of every person to fight for the sake of creating peace on October 21, 1911 in Paris. 'Abdu'l-Baha [13] revealed that the thoughts of Love Will foster fraternity, peace, friendship, and happiness. In the second principle of Baha'u'llah, the unity of mankind, 'Abdu'l-Baha in the city of Paris in 1911 is like the leaves and fruits of a tree. All mankind are branches of the tree of Adam, all mankind have the same origin. The same rain was handed down to all mankind, the same solar heat as the man grew, and the man was refreshed by the same cool wind. All mankind is overwhelmed by the grace and grace of God. All human beings are equal in the eyes of God and God does not choose love. Baha'u'llah [18] added that no power can be realized except through unity.

Based on the explanations above, the Baha'i teachings have a concept of nationalism or love of the nation and country, the Baha'i religion also directly involved in maintaining the order of the world, as well as the Baha'i teachings that always ordered its people to respect diversity. It is in accordance with Pancasila especially the third *sila*.

5.4 The Fourth 'Sila' Kerakyatan yang Dipimpinoleh Hikmat Kebijaksanaan dalam Permusyawaratan/ Perwakilan(*The circumcision that led by wisdom in the consultative/representative*)

The fourth *sila* of Pancasila consist of citizens and nation, every Indonesian human being has the same position, rights and obligations; It is not permissible to impose the will on others; Prioritize deliberations in making decisions for common interest; Deliberation to reach consensus is overcome by the spirit of family; Respect and uphold every decision achieved as a result of deliberation; With goodwill and the sense of responsibility of accepting and carrying out the results of deliberation decisions; In the deliberation, the mutual interests are above the personal and group interests; Deliberation is done with common sense and according to a noble conscience; The decision is to be able to be morally accountable to God Almighty, uphold the dignity and respect of man, the values of truth and justice prioritizes unity and unity in the common interest; And give confidence to the trusted representatives to perform the centralizing. Based on the point, the meaning of the fourth *sila* is the implementation of democracy in Indonesia through deliberation. Deliberation is a typical problem solving model of Indonesia.

In accordance with the philosophy of Pancasila, the Baha'i teachings advocated [1] mankind to rely on deliberation as a means to make decisions in all aspects of life, both in personal matters and in common matters. In the Baha'i Scriptures, many principles of deliberation are developed as means of discovering truth in all matters. Deliberation also encourages the search of new possibilities, builds unity and impossibility, and guarantees the successful implementation of group decisions. Baha'u'llah explained that the heavens of divine wisdom are illuminated by two stars, deliberations and mercy. Deliberation together in all things, because deliberation is a guiding light that shows the way, and gives understanding. Baha'u'llah also explained that deliberation produces a deeper awareness and converts the alleged belief. Deliberation is the way of a brilliant light, which guides and shows the path in the Dark World. In every case, always and forever have a level of perfection and maturity. The maturity level of the blessing will be realized through deliberation. Baha'u'llah added that humanity is in consultation together with friendship and in the spirit of true brotherhood. 'Abdu'l-Baha explained that every problem must seek the truth and not insist on maintaining their own opinions,

because stubborn attitudes and defend their own opinions will eventually lead to contention and conflict, and the truth will remain hidden.

Baha'i religion is one of the religions that is concerned with deliberation. Many of Baha'u'llah's statements are related to deliberation. Deliberation provides deeper awareness and turning conjecture into belief. Deliberation is like a radiant light that guides and shows the way inside a pitch black world. In every case there is always and so will there is still a level of perfection and maturity. Maturity level from the gift of understanding will be realized through deliberation [21]. Baha'u'llah [21] added that no one can reach his position the true except through justice. There is no power that can be realized except through unity. There is no safety and prosperity that can be achieved except through deliberation. 'Abdu'l-Baha [21] explained the main qualities needed for those who are mutual deliberation is pure intention, a shining soul, detached from everything except God, attracted to Fragrances Divine, humility among His lovers, patience and fortitude in adversity, and devotion to God Almighty. If they are helped by His grace together these qualities, then victory from the Kingdom of the Bahá' will be poured out on them. Based on Shoghi Effendi's letter to a believer on August 30, 1933 [21] the principle of deliberation, which is one of the basic laws of Administration, must be applied in all Bahá'í activities that affect the shared interests of the Religion of God, because through cooperation and always exchanging ideas and view, then God's Religion can preserve and advance its interests in the best way. Although individual initiative, individual capacity, and sharp thinking are needed, if not supported and enriched by the group's shared experiences and wisdom, it will not be able to achieve such a large task.

According to the explanation above, Baha'i religion and Pancasila are equally concerned with deliberation in making decisions in the group. With deliberation, solutions can be offered and conflict can be avoided.

5.5 The Fifth 'Sila' Keadilan Sosial Bagi Seluruh Rakyat Indonesia (*Social justice for all the people of Indonesia*)

The points in the fifth *silá* of Pancasila are Developing noble deeds, which reflect the attitude and atmosphere of kinship and mutual cooperation; Develop a fair attitude towards others; Maintain a balance between rights and obligations; Respecting the rights of others; Like to give help to others in order to stand alone; Do not use proprietary rights to businesses that are blackmail against others; Not using proprietary rights for extravagance and extravagant lifestyles; Not use proprietary rights to conflict with or harm the public interest; Love to work hard; Love to appreciate the work of others who are beneficial to mutual progress and welfare; and love to do activities in order to realize the progress of the equitable and social justice. Basically, the fifth *silá* of Pancasila expects active participation or community contributions according to the ability and position of each to the nation to realize the welfare of the people of Indonesia.

Baha'u'llah [1] said that everyone should donate efforts to advance and develop a civilization in which poverty and excessive wealth should be abolished, where human basic needs are met, and human beings can live respectable and dignified. The Baha'i people believe that rapid progress will be achieved by humans when all humans donate ideas and actions with a spirit of cooperation across all levels of good families, communities, and countries. Everyone has to work according to their own talents and abilities, and there must be justice for everyone. Baha'u'llah said that justice and equality are twin guards protecting humans. Of the two manifested such words blessed and clear, which led to the welfare of the world and the protection of the nations. In addition Baha'u'llah also explained that brotherhood and dependency between human beings must exist, because mutual help and cooperation are two important principles underlying human welfare.

In advancing social justice, Baha'u'llah [1] taught that all men should have a job. Everyone should be given the opportunity to make a living and serve to mankind. The purpose of the Baha'i religion is to develop talents and abilities to serve for the good of society. In the eyes of God, the work done with the spirit of devotion is equated with worship. Baha'u'llah required everyone to be busy in a job. The work of men with the

heart is appointed as equivalent to the worship of the greatest God. Baha'u'llah also forbade mankind to waste time in vain and in harm's law. 'Abdu'l-Baha added that in the Baha'i religion knows no self-seclusion and asceticism. People must cooperate with our fellowmen. Everyone must possess skills, professions, and with that ability must serve the human race. This devotion is acceptable to God as the most sublime worship.

Baha'i Religion also pays attention to socio-economic development where socio-economic development is the integration of spiritual, social, and administrative principles [1]. All development programmes are to meet the needs of the local community, and aim to create self-sustainable development programs are designed through a deliberation process involving the entire community so that the agreement and Unity are created. Baha'u'llah forbade humanity to be busy for self-interest. The purpose of humanity is the improvement of the world and the education of nations. Baha'u'llah also taught not to concern oneself with self-affairs, so that the minds of the people are aimed at the improvement of mankind and to purify the hearts and souls of mankind. 'Abdu'l-Baha also added how the Baha'i religion is in the public interest. The most sublime virtue is when the Blessed souls hold the hands of helpless men, saving them from ignorance, shame, and selfless poverty in the name of the Lord. The blessed souls arose and rushed vigorously to serve the people many forsaking worldly benefits for themselves and working only for the common good.

Prosperity will materialize when the people have adequate education. The Baha'i religion has perspective that education is compulsory for every human being. According to Baha'u'llah [1] science is like wings for Man and is a ladder to ascend. Acquiring science is required for all people, especially the sciences that can be useful to people in the world. Baha'u'llah gave parents the obligation to educate their children, both women and men. If parents are not able to fulfill this obligation because of its economic condition, the community should help them. In addition to the lessons of skill, expertise, art, and science, and the most preferred is the sexual and moral education for children. Without a person's education is unlikely to reach its full potential or contribute positively to the community. Therefore, education must be universal and mandatory for everyone. Baha'u'llah explained that children's education is the best way to glorify the word of God in the midst of his servants, and the best means to advance the world and to devour souls. Baha'u'llah added that humans are the most powerful amulets. But due to lack of education, humans have been harmed by the properties of its innation. People are like mines that are rich and priceless. Education that is capable of exposing all the hidden treasures and allowing humanity to benefit from them.

'Abdu'l-Baha [20] added that the prosperity of the human world will be realized when several things are fulfilled, such as the understanding of intellect, scientific discovery, fairness, honesty, good deeds, courage and true sincerity, respecting the rights of others and fulfilling covenants and approbation, serving the truth, and behaving straight.

Based on the explanation, the Baha'i religion teaches efforts to advance civilization or welfare. Prosperity will be accomplished when the people have work. The Baha'i religion also pays attention to the social economic developments including education in order to improve social justice. It is in line with the fifth *sila* of Pancasila.

VI. CONCLUSION

Based on the previous explanation, Baha'i religion does not contradict Pancasila as the foundation of the country, state ideology, and Indonesian philosophy system. The advantage of this research is clearly describing about Baha'i teachings based on the perspective of Pancasila. The limitations in this study is that most data are obtained only based on library reviews. Research can be submitted to state officials, religious leaders, public figures, and Indonesian society in general that basically the Baha'i religion is not heretical and does not contradict Pancasila so that the negative stigma of society on the Baha'i religion can be reduced. There is great hope to decrease intolerant action and discrimination especially to the Baha'i.

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