

Pancasila and Communism Perspectives on Islamic Thought

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Abstract--- Pancasila is the cornerstone of the Republic of Indonesia, belief in the Almighty God, the fair and humane civilization, the peace of Indonesia, equality, and guided by the knowledge of knowledge of freedom and social justice for all Indonesians. Belief in the Almighty God is the basic premise of the five established precepts. This rule allows the people of the Republic of Indonesia to be godless. In reality, however, Indonesia's history and recognition of the Indonesian Communist Party in the elections This study attempted to sit communism inside Pancasila's philosophy and whether he has any room in it. This study is intended to address the question in the hope that people consider and appreciate the principles of Communism in their domestic life. Be a kind of historical-philosophical literary qualitative analysis. Results showed that communism study is contrary to the values of Pancasila, which are the cornerstone of the Republic of Indonesia, from the perspective of philosophy, politics, socio-economics. Thus, there is no room in Pancasila because of the above teachings and philosophy of communism. Since anything cannot be coordinated and balanced in breach. Since ideology is contradictory and has no place in the basic state and nation of Indonesia, it can and should be fair to assassinate Indonesia's Communist state "and to make Russia a complice" where that theory is not worth living fertile motherland ever betrayed by the PKI.

Keywords--- Ideology, Communism, Pancasila, Islamic Thought, Indonesian.

I. INTRODUCTION

Pancasila is the basis of the Republic of Indonesia based on the Almighty Godhead, just and civilized humanity, Indonesian unity and popularism led by wisdom of wisdom in deliberation / representation and by realizing a social justice for all the people of Indonesia. The phrase "the Supreme Godhead" in the basic state of Pancasila in the first precept is a manifestation of the sentence of tawhid that is accepted by religions in Indonesia [1]-[2]. As a state ideology, Pancasila is basically an open ideology. When in the Old Order era, Sukarno himself still allowed the PKI (*Partai Komunis Indonesia*) to live and participate in elections even though the ideology was very contrary to the Pancasila. Similarly, when Suharto's New Order regime, the authorities often used shields "Pancasila ideology" to suppress all things that were Islamic, which he accused of being contrary to the Pancasila [3].

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Apart from the attitude of the pros and cons of the Pancasila as open ideologies or closed ideologies all certainly agree that not all types of Pancasila interpretations can be accepted. However dynamic and open, there must be a mutual agreement. For example, the interpretation that the Almighty Godhead permits freedom to develop atheism in Indonesia is certainly a wrong interpretation. If someone becomes an atheist, of course it is his own business. However, when he spreads the notion or established an atheism organization, the problem is certainly different. In a speech General Nasution stated, "Non-religious people are not humans who have a sense of ratio. With taste it is emitted moral aesthetics and norm that are sourced in human souls. These feelings in real life with each other are desirable harmonization of things which can only be harmonized if based on the norms and ethics of religion that are universally acceptable. The Precept of the Godhead of Pancasila demands that every Indonesian human being should be godless, at least he respects and strives towards godliness" [4].

This Pancasila Godhead principle is very contrary to communist ideology which does not recognize the existence of God. Quoting article 13 of the Program of the Russian Communist Party, that "each member of the Communist Party must not be religious and must take part actively to stop it" [5]. Communism is one of the challenges for the Pancasila where communist teachings are based on materialism which contains the belief that God or supernatural fields do not exist. Communist ideas or ideologies entered Indonesia in 1913, introduced by Hendricus Josephus Franciscus Maria Sneevliet. He is a former Chair of the National Labor Secretariat and a former head of the Socialist Revolutionary Party in one of the provinces in the Netherlands. At first he worked in Surabaya as the editorial staff of the SoerabajascheHandelsblad trading company owned by a syndicate of East Java sugar companies. Shortly afterwards he moved to Semarang to work as a secretary on a trading airline. [6] ideology and ideology continued to develop until these adherents formed a party in Indonesia, namely the Indonesian Communist Party (ICP) or Partai Komunis Indonesia (PKI) on 23 May 1920. A few years after that in 1926 and 1927 they carried out a local uprising in Central Java, West Java and Sumatra West. A very violent bloody rebellion occurred in 1948, the communists staged a coup and attempted to establish the Soviet Madiun. These community leaders who were opposed to communism were brutally killed, people were massacred [7].

In the early 1950s the PKI was busy carrying out a cleansing campaign by stating that the PKI in the incident of Madiun was innocent but the PKI was only a victim of a conspiracy. As time went on and continued propaganda

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cleansing the party, the position of the PKI was getting stronger and stronger. The realm of democracy at that time really provided a great opportunity for the PKI to strengthen its existence. Especially after the PKI managed to become the top four in the vote in the 1955 elections. The PKI's development was very amazing. Between March and November 1954 the number of PKI members increased three times from 165,206 to 500,000 and by the end of 1955 there were 1,000,000. At that time the PKI was also the richest party among other political parties. With receipts from membership dues, collection of funds and other sources. The PKI newspaper, the People's Daily, more than tripled between February 1954 (15,000 copies) and January 1956 (55,000 copies). The newspaper has the largest circulation among any newspaper affiliated with political parties [8]-[9].

When pro and contra issues returned to the 1945 Constitution, the PKI chose to support returning to the 1945 Constitution. In September 1960 the PKI declared accepting the Constitution of the Republic of Indonesia which contained the fundamentals of the nation, namely Nationality, People's Sovereignty, Humanity and social justice. Today there are efforts by a number of groups who want to distort the historical facts about communism. Communism was redrawn as a "good ideology" which fought for the interests of the people. TNI and Nahdhotul Ulama (NU), which succeeded in breaking the PKI anarchist actions in 1965, on the contrary were accused of being perpetrators of human rights crimes and were responsible for victims who fell from the PKI. They are even considered the tools of the capitalist countries to cleanse the communists. Whereas the great resistance against the PKI was at that time the response of the Indonesian people, especially the Muslims to a series of PKI anarchist actions since the 1926 uprising, the 1948 uprising to the 1965 rebellion. In other words, the cleansing of the PKI from 1965-1966 was a result of their own anarchist actions [10]-[11].

The background above is the starting point of the author's idea to examine communism. Although the communist organization was dissolved and the communist state was dissolved, its notion meant that it was lost with the dissolution of the Indonesian Communist Party or the dissolution of the Soviet Union. So, with regard to that the author gave the title of this research "The Position of Communist Understanding in the Pancasila", this became important as an effort to counteract the danger of communism in order to maintain the integrity of the Pancasila and the NKRI from the opposing outside understandings [2], [12]. The problem formulation that will be discussed and developed in this research is about the position and space of communism in the Pancasila. This research is expected to have two benefits;

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first, academically this research is expected to be able to complement the treasures of Islamic thought and civilization which can be used as an enrichment material for the Islamic Culture History curriculum. Secondly, this research is practically useful for community leaders to be alert to communism, especially in Indonesia [2], [13].

II. MATERIAL AND METHOD

The type of research conducted by researchers is qualitative literary research, which is a study that makes library text and literature a source of data. And the approach used in this study is a historical approach and a philosophical approach. The historical approach records events that have taken place including the place, time, object, background and actors of the event. This approach will reveal the socio-historical events that occur, thoughts arise, and actions taken. While a philosophical approach is used to examine the thoughts of characters and reveal behind the nature of everything that appears [26].

Sources of data collected in this study are primary and secondary data. Primary data sources are sources that provide direct data from first hand or data obtained directly from the source, mandated and recorded for the first time. For primary data sources the author uses a book entitled Manifesto of the Communist Party published by Progress Publishers in 1997 by Karl Marx and Frederick Engels. Secondary data is data that is not attempted to collect itself by the researcher or comes from the second, third hand, and so on, means passing through one or more parties who are not the researchers themselves. Secondary data in this writing are literature in the form of books or writings, such as; papers, articles and books that discuss Pancasila and communism [26].

To analyze the collected data, researchers used data analysis, namely by qualitative descriptive analysis. The data obtained will be analyzed sequentially and interactively which consists of three stages, namely: 1) Data reduction, 2) Presentation of data, 3) Drawing conclusions or verification. First, after the data collection is complete, the next step is data reduction, namely classifying, directing, removing unnecessary and organizing so that the data is disaggregated. Second, reduced data will be presented in narrative form. Third, draw conclusions from the data presented in the second stage by drawing conclusions. The thinking method used is inductive and deductive thinking methods. Deductive method is a conclusion that starts from a special statement towards a statement that is general in nature. The inductive method is a way of drawing conclusions starting from a general statement towards a statement that is of a special nature [26], [22], [27].

III. RESULTS AND DISCUSSION

An Indonesian communist figure, Alimin once said, "The truly revolutionary Communist Party must say frankly, that the Communist Party cannot accept the One Godhead. And communists feel disgusted to cover up their views and goals. Pancasila is contrary to the dialectic of materialism. "Deeper, the content of communism in terms of ideology, politics, social and economy is very contrary to the principles and values of Pancasila [4], [14]. In ideological terms, communists base their beliefs on materialist history, because they view spiritual questions as a side effect due to the

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development of material conditions including the economy. Therefore, they do not focus on matters of spiritual development including the development of godly people. The ideology of communism does not believe in God, religion is forbidden to erect because it is only considered as opium for humans and society as Marx said. He also mentioned that religion would only trigger social class differences. So religion will only be a barrier to the realization of communist society [15].

Naive and emotional views on religion, resulting in the communists being very hateful and fierce towards religion. Lenin considered Marx too giving heart to religion by speaking that religion was opium for society. Lenin saw religion as having a more vodka-like nature. Lenin also showed his dislike of religion. He considered Christianity to be the religion of hunted people and suggested that humans fight religion to revive atheism which was the main task of the communists. Because hostility towards religion was so violent, none of the Soviet leaders could imagine the possibility of religion remaining alive in the communist country. Since 1961, more than 100 years after the birth of Marx (1818-1883), the text of the official program of the Soviet state and the Communist Party asserted: "warfare mercilessly and continuously against religious beliefs with the aim of building communism in the middle of the Soviet" [16]-[17].

To reach the materialist communist society was pursued in all ways that ignored religious and moral values. Coercive and violent actions are characteristic of the teachings of communism. Another characteristic of the teachings of communism is the effort to spread hatred and hostility towards parties with different views. Taufik Ismail a prominent writer in Indonesia presents interesting data related to communism as an oppressive ideology and the largest mass grave digger in the world. In eliminating political opponents, the communists had massacred 120 million people from 1917 to 1991. It was the same as killing 187 people per hour, or one life every 20 seconds. It was carried out for $\frac{3}{4}$ centuries (about 75 years) in 76 countries. Lenin, who was considered the interpreter of Marxist teachings during his reign (1917-1923) had slaughtered half a million of his own people. Joseph Stalin (1925-1953) continued to slaughter 46 million people [18].

This behavior of eliminating political opponents is not only happening in the country that is the center of communism, Moscow. But it is also replicated in every country that provides communist party space to breathe fresh air. Mao Tse Tung (PRC) 50 million (1947-1976), Pol Pot (Cambodia) 2.5 million people (1975-1979) and Najibullah (Afghanistan) 1.5 million lives (1978-1987). It can be seen that the implementation and application of the teachings and understandings of communism everywhere always claimed extraordinary human lives. The appreciation of human life is totally absent in the practice of communism. What is important is the achievement of goals, not the good and not the methods used. Once again, for all communists, there are legal and lawful ways, even though they must negate human lives [19]. What the communists have done - from slaughter and violence - is the realization of the statements of leaders and ideological makers. Karl Marx once said: "if we arrive, we will not cover up our terrorism". Vladimir Ilich Ulyanov Lenin (1870-1924) also said: "I like listening to melodious music, but in the midst of the current revolution, what is necessary is to divide the skull, carry out malignancy and walk in a sea of blood." $\frac{3}{4}$ the world population is gone, as long as the people who live $\frac{1}{4}$ are communists. To carry out communism, we are not afraid to

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walk on the bodies of 30 million people." The statements are not just nonsense and figments. However, everything has been proven and has become a historical reality that must be accepted by mankind with chest affection and the swallow of bitter and bitter dry saliva. Humans are "forced" to feel the consequences of the realization of the ideological goals of communism [20].

Then with an anti-God and anti-religious basic attitude the communists continued to try to eliminate religion and destroy religious institutions. In 1905 there were 80 thousand churches in Russia. But in 1950 there were no more than 11,525 churches. Communists once allowed to reopen the church during World War II when Stalin asked the church to support him in winning the war. While the number of fatalities based on various data obtained was recorded between 14,000-20,000 priests who were shot dead. The church property that was robbed until November 1, 1922 was recorded: 1,220 pounds of gold, 828,275 pounds of silver, 35,570 diamonds, 71,762 objects of no special value, 536 pounds of pearl stones, 1,902 various valuable objects, 964 antique objects [10].

Post-war, Karpov, Chair of the Orthodox Affairs Council under the Council of Ministers, reported to Khrushchev in July 1953, that there were 19,000 churches that were inactive and would be revived, destroyed or switched functions. 13,000 churches were used as warehouses while the rest were used as industrial clubs and workshops. Around 3,000 churches are still intended for synagogues but cannot be used because they are always locked. Furthermore, the communist government took steps to destroy Islamic religious institutions, both economic institutions and legal institutions. In 1924, Syari'ah justice and customary justice were abolished. Then before 1928, all religious (maktab) and middle-level (madrasa) schools which before 1517 numbered 15,000 were closed. In the same year attacks on Islam continued until the time of the declaration of war. In 1930, the last waqaf which was the property of the people which ensured the execution of the duties of religious leaders and religious activities was confiscated. Then in 1932 began the suppression of Islamic religious leaders and those who believed with the accusation of being parasites, saboteurs of the revolution or counter-revolution and finally accused of being spies for the interests of Japan, Britain and Germany. This suppression campaign continued to multiply after being supported by the Godless Militant League (formed in 1925) which closed almost all mosques. The number of mosques in 1912 was 26,000 with 45,000 priests, in 1941 there were only around 1,000 [16], [21].

In addition to containing atheism in the field of philosophy, communism in its political field holds an understanding of anti-democracy or the dictatorship of the proletariat. In communist countries, as in China, Cuba and Russia there are no multi parties but only one party. It is true that there was an election, but only one party followed, namely the Communist Party singly. There are a large number of candidates for legislative members, but all of them are only one party, the Palu Arit Party. In terms of freedom of expression in non-communist countries, the communist party with all its underbouns became champions of freedom of speech. But if the coup was successful, the freedom of opinion for his opponents was later annexed. To destroy those who are not in line with revolutionary and radical ways is an ordinary thing or action that must be carried out. Thus the ideology of communism tends to give birth to an authoritarian and tyrannical political system. Through the communist party, which adheres to a single party, is held absolutely - dictator.

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By the government the people cannot develop their minds, let alone make different political participation with the most powerful communist party. In its socio-political structure, a state with communist ideology adheres to a hierarchical command system from the top with a centralized pattern and dictator on behalf of the proletariat, so that it is called a dictator of the proletariat which certainly crosses democracy [20], [22].

In the social field, communism advocates class opposition and struggle. The classless theory of society proposed by Karl Marx was first published through the Communist Manifesto which he collated with Engels in 1948. Marx held that society as a whole was divided into two large, mutually hostile, bourgeois groups and the proletariat. The proletarian class is a class that fulfills its needs solely by selling its energy. Whereas the bourgeoisie consists of the owners of production sources. Departing from the opposition of the class, he explained that any progress in the fabric of society could only be achieved through revolution as an oppressed class struggle against the oppressor class [23]. In the class struggle, Marx placed the proletariat as the class or element of society that suffered the most and represented the workers of all humans. He placed the proletariat as a driver of all revolutionary changes in society; a revolutionary liberator who is given a sacred task by history to free all forms of contradictions and structural antagonisms in social classes. Then, in the field of economics it eliminates the rights of individuals with equal and equal principles. The abolition of individual property in communist society results in the excess of the talents and abilities of each individual in improving their livelihoods without the space for appreciation. Humans are considered as inanimate objects that have no desire to develop, advance and be independent. Creativity in their lives is shut down by a system that regulates by always waiting for orders from those running the system. They are like a production machine that has no ideals and life expectancies. His life is like cattle that must obey and be herded here and there by the shepherd. In clearer terms, in communist society humans become slaves to a very profitable system that is free and free. And they are regulators of the system itself. This is a large and collective slavery in a country directly controlled by the state itself [24].

Then the abolition of property rights has violated the nature and nature of humans created with the grace of feeling. Isn't the effort to obtain wealth and possess it already an inherent nature in human beings which leads them to continue to strive and strive to make ends meet!? And isn't ownership or the concept of ownership one of the important principles in the economic system to achieve prosperity and prosperity? Isn't the ownership right encouraging someone to try and work? So, when ownership rights are forcibly taken away and eliminated, it results in the loss of enthusiasm for work and work. When a society in a country is lazy to try, poverty and destitution of life is definitely in front of the eyes. And the country is a country that fails to prosper the people and of course abandoned [21].

Whereas communist violence and cruelty in Indonesia can be found in the coup and Madiun rebellion in 1948 many people were brutally murdered. Soe Hok Gie explained that in Dungus when the rebellion was found 60 bodies scattered, four of whom were young women. In a state of desperation, a thousand prisoners were killed (soldiers, students, political opponents) and hundreds of houses were burned. In addition to Dungus, mass killings also took place in Tirtomoyo. The communists also tried to carry out their second coup in 1965 which killed six generals who were very nationalist in spirit [25]. Then, there was international communism with Moscow as the center and reference. Of

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course, the leaders of the Communist Party of the Soviet Union tried to make the communists outside the Russian state an accomplice, an extension and also a puppet. Is not in the conception of proletarian internationalism, what is called true communism is that they are ready and willing to sacrifice for the glory of the communist state of the Soviet Union despite having to sacrifice their own land and country of birth. Then where and for whom are nationalist feelings and patriotic souls? And there is no other answer, except for the Soviet Union and its glory [25].

IV. CONCLUSION

Seeing the aspects described above and respecting the first principle The Godhead is the teacher of Pancasila. The existence and position as a precept which is the basis of other precepts becomes very important how Pancasila sees religion and God. This is what really makes him very different from the notions and teachings of communism which have the purpose of spreading atheism and communicating the world which has implications for the elimination and extermination of religion. In addition to the basic anti-God attitude and religion, communism is very synonymous with acts of coercion, violence, hatred and hostility causing it to be the furthest from the value of morality and civilization. On this basis communism has no space in the Pancasila. With its attitude and nature that are contrary to the NKRI basis, the existence of this teaching does not deserve fertile life on the earth which was once betrayed by the PKI by staging a coup against a legitimate government with an effort to make Indonesia not sovereign under the hands and arms of Russia, the communist state.

Contribution and recommendation. After seeing the content of the teachings of communism and the attitude of the Indonesian Communist Party and the Russian state dictatorship that had become a communist state with power, it is fitting for all Indonesian people to accept, support and defend the Provisional People's Consultative Assembly of the Republic of Indonesia Number XXV / MPRS / 1966 which prohibits any activity to disseminate or develop the understanding or teachings of communism / Marxism-Leninism in all its forms and manifestations, and to use all kinds of apparatus and media for the dissemination or development of such understandings or teachings in Indonesia.

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