
The Concept of Cultured Divinity in a Plural Society of Indonesia



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ABSTRACT: The principle of cultured divinity is a commitment to maintain and respect various religious beliefs that exist in Indonesia. The values that are carried out in the principle of divinity that are cultured have vertical and horizontal dimensions. The vertical value concerns the Indonesian people's belief in God, and the horizontal value concerns peace in living together despite differences. In practice, the Indonesian nation is still in the process of creating harmony between people of different religions, because in Indonesia there are still frequent acts of intolerance and violence in the name of religion. This study aims to formulate Sukarno's thoughts about divinity with a culture, and his contribution to the development of religion in Indonesia. This research is a literature study with a factual historical research model. The results of this study indicate that a cultured divinity is a way of implementing an understanding of the one and only God in a pluralistic society. The moral virtues that need to be put forward are having noble character, being tolerant, respecting each other and eliminating religious egoism. One of the ways to cultivate tolerance and mutual respect is through education. The relevance of cultural divinity can broaden and deepen the study of Pancasila ethics by developing an ethics of interaction, which invites people to think critically, be actively involved in solving concrete problems in society such as the problem of intolerance.

KEYWORDS: cultured, godhead, model, respect, tolerance

I. INTRODUCTION

The rise of intolerance, violence in the name of religion, religious radicalism and terrorism is one of the negative impacts of the development of science and technology in globalization era. People can easily provoke and make utterances hate to carry out propaganda that can influence the thinking of others in the midst of society. The problem of religion in Indonesia is a serious problem latent and perennial. Religious issues are latent due to ethnic issues religion and race (SARA) is a very sensitive issue and easily triggers conflict. Religious issues are perennial in nature because they can always arise from time to time to the era, namely from the past, present and in the future, there will still be an ongoing problem always relevant in the world, especially in Indonesia. Indonesia is a country with a population plural, the diversity that exists in Indonesia includes ethnicity, religion, race, customs, language and culture. Various conflicts still often occur in Indonesia, for example war between tribes in Papua, the war between the Dayak and Madurese tribes in Kalimantan. Interwar adherents of different religions as happened in Maluku, in Poso, and so on. Narrow religious expression that releases the noble values of humans as creatures cultured can give birth to inhumane actions, people feel innocent depriving others of humanity by using religious legitimacy.

Study conducted by the Center for Strategic and International Studies (CSIS) that retrospectively, between 2014 and 2019, the facts were recorded concerning, namely that in the future the issue of shared religion the spread of conflict and patterns of radicalism is one of the deep setbacks democracy in Indonesia (Muhibat, 2014: 75-93). Based on these facts society feel the importance of Pancasila as the foundation of the state and a common home for religious and cultural diversity in carrying out state life in Indonesia. Pancasila is a guideline that has been proven in the history of the Indonesian nation's journey to become a meeting point in various kinds of cultural and religious differences in Indonesia.

The diversity of the Indonesian nation is a fact that cannot be denied by entire Indonesian nation, because in reality the Indonesian nation was built based on diversity. According to researchers diversity can only be addressed positively or negative. If addressed positively, diversity will have a positive impact, so that the diversity possessed by the Indonesian people will be a great gift deserve to be grateful, because it is unique for the Indonesian nation. On the other hand, if addressed negatively, then diversity will trigger conflict, so it can cause a disaster for the Indonesian people, because it can degrade human dignity and can lead the Indonesian nation towards division and disintegration of the nation

Cultured divinity within the framework of Pancasila reflects commitment Sukarno's ethics to organize a political public life based on values morality and noble character in accordance with the Preamble to the Constitution Republic of Indonesia in 1945 (Preamble to the 1945 Constitution of the Republic of Indonesia). the divinity culture within the framework of Pancasila is an attempt to find common ground within the spirit of mutual cooperation to provide a strong moral foundation for life politics in

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society, nation and state based on divine morality. Based on this framework of finding common ground Indonesia is not a secular state and neither not a religious country, but a godly state. The first precepts of Pancasila shows that divine values underlie political public life (Latif, 2015: 110). Pancasila if it has become a guideline in the life of society, nation and as a state, there should be no acts of intolerance, violence in the name of religion and terrorism in Indonesia, but in reality it is still happening in Indonesia.

Various dimensions of living faith in God, in religion include the ritual or worship dimension, the institutional dimension, namely fellowship in the congregation or institutional, the moral dimension is related to religious norms and acts as embodiment of faith, narrative dimension or scripture as well as philosophical doctrinal dimension or teachings faith (Smart, 1992: 8). These dimensions make religious people able express his faith in God completely and comprehensively, so that for the people religious man can be an expression of faith in God and a means to increasingly humanize humans.

In practice there are Indonesian people who live their divinity with express it in various dimensions of religion as a whole, but there are still some some of them live their religious life only in the ritual dimension and institutional dimension only. In living their divinity, they don't touch dimensions moral, which leads to the embodiment of faith, so that in living life religion tends to ignore the human side. These symptoms appear on the more rampant acts of intolerance committed by religious radicalism groups and terrorism that appears in society, namely those who want to replace ideology Pancasila became a religious ideology by forming the Khilafah state in Indonesia.

Religious radicalism groups reduce the appreciation of Pancasila to the extent of the first precepts namely Belief in the One and Only God according to the egotistical perception of his own group. Way of life God is released from the attitude of humane, just and civilized life. they looked low to people who do not share his views, and call it as infidel. The truth of religion is claimed unilaterally, namely only according to their version. Para parties who do not agree with their understanding are considered thaghut, namely satan or transgressing limits so that their blood is lawful to be shed.

The rise of religious radical groups often leads to acts of violence intolerance and violence in the name of religion. Various incidents of intolerance and acts violence occurred in Indonesia, including the bombing of places of worship in various areas in Indonesia, the attack on a worship leader who was worshiping like what happened at the Lidwina Bedog church in Yogyakarta, the burning of the temple in Tanjung Balai, the burning of the mosque in Tolikara Papua, the killing of the Ahmadiyya congregation in Cikeusik, the church bombing in Surabaya, the massacre carried out by terrorists against a family in Sigi district, Central Sulawesi, bombing in front of the cathedral church Makassar, and others. These incidents led to dehumanization and very demeaning to human dignity.

Syam Nur (2009: 130) emphasized that there were various cases of violence against the name of religion in Indonesia can threaten a just and civilized humanity and the unity of Indonesia, as well as threatening the diversity of the Indonesian nation in concept *Bhinneka Tunggal Ika*. This can have an impact on inter-group conflict leading to division and disintegration of the Indonesian nation, so that it can be threatening the establishment of the Unitary State of the Republic of Indonesia (NKRI).

In Indonesia there was one of the founders of the nation who laid the foundation of the state philosophy, and have explored Pancasila from the culture of the Indonesian nation, which can be a source national bond, namely Sukarno. Sukarno lived in a situation where Indonesia was facing war to fight the Dutch and Japanese colonialists, so that Sukarno was able to invite various groups in Indonesia to agree on the word Belief in the One and Only God as one of the precepts of Pancasila (Latif, 2014: 93). The condition of diversity in Indonesia has Sukarno was well aware that he succeeded in uniting various groups and groups in Indonesia, although with great debate. Hence the great ideas Sukarno could be accepted by various layers, even though it was through debate quite fierce, including the idea of a cultured divinity (Dewantara, 2017.a: 89). The term divinity is more appropriate for the Indonesian nation which consists of various religion, so that Pancasila can accommodate all religions in Indonesia, fine religions that are legally recognized or not legally recognized by the state.

The divine principle raised by Sukarno is the commitment of the Indonesian people to serious about maintaining and respecting the various religious beliefs that exist in Indonesia. Score the values carried in Sukarno's divinity principle have vertical and horizontal dimensions. The vertical dimension concerns the Indonesian people's belief in God, namely their efforts seeking the wholeness and fullness of his life to God, while the horizontal dimension concerns the peace of living together even in differences, namely the determination of the Indonesian people to create harmony among religious communities in Indonesia (Samho, 2016: 133). The Indonesian nation in practice is still in the process of creating harmony between different people, because here and there there are still frequent conflicts between citizens, both from different religions, tribes and ethnicities, this is of course the duty of the entire nation Indonesia to realize this harmony, for the sake of unity and integrity of the nation Indonesia within the framework of the Unitary State of the Republic of Indonesia.

Sukarno's divine principle was inclusive and departed from reflection on facts the plurality of religions and beliefs that exist in Indonesia, but the praxis of belief in Indonesia is not without challenges. In the early days leading up to Indonesian independence, there were two groups that had different opinions about the divinity promoted by Sukarno. Two these groups are those who support the establishment of Islamic sharia, and groups nationality that does not support the establishment of Islamic sharia, but forms a state democracy. The pro sharia group views the divine principle initiated by Sukarno not yet maximal and not yet deep,

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so it needs to be changed, while the group nationality requires the form of a state not a religious state but a democratic state which is based on Pancasila (Samho, 2016: 145).

II. RESEARCH PROBLEM

Researchers view that the problem of diversity in Indonesia is very important and fundamental national issues, both ethnic and racial diversity nor religion. This diversity in Indonesia is still a trigger and often become a problem that always arises at any time, in social life, nation and state. The Indonesian nation in practice is still in the process of creating harmony between different people, because it still happens here and there conflict between citizens, both of different religions, tribes and ethnicities, this is of course a duty the entire Indonesian nation to realize this harmony, for the sake of unity and the unity of the Indonesian nation within the framework of the Unitary State of the Republic of Indonesia. The problem in this research is: What is the relevance of cultural divinity for religious development in Indonesia?

III. RESEARCH METHODS

This research was conducted by way of literature study with historical research models factual, namely Sukarno's idea of divinity with culture as an object material, and Pancasila Drijarkara ethics as formal objects. Research analysis using the hermeneutical method with methodical elements: interpretation, induction, holistic, heuristics and description. The main sources are books written by Sukarno, and books written by Drijarkara. While secondary data sources (Bong Hendry, 2023: 795) is in the form of literature discussing Sukarno written by other authors, books on Pancasila ethics, Pancasila philosophy, divine philosophy, religious philosophy, philosophy cultural and historical studies related to the research topic

IV. RESULT AND DISCUSSION

A. The concept of a cultured Godhead according to Sukarno

Cultured divinity is an effort for the Indonesian people to carry it out his divinity is based on culture and civility, namely by means of virtuous behaviour with tolerance and mutual respect. Sukarno wanted the nation Indonesia in carrying out its divinity embodies the nature of God's love. In this context, God is the source of morality in human life. Seriousness loving God is expected to be able to radiate God's love to others beings through mature religious attitudes, compassion, tolerance and mutual respect, so that they can bring goodness to others.

According to Sukarno, the divine value meant in Pancasila is value cultured and civilized divinity, namely ethical values extracted from values liberating religions, prioritizing justice and brotherhood. Wise and tolerant faith can provide a spirit of cooperation or gotong working together in the context of carrying out the life of the nation and state. Sukarno realized condition of the diverse Indonesian nation, he emphasized that divinity culture is an effort to respect human rights in embrace religion and worship according to their beliefs. The divine values intended by Sukarno is lead on attitude inclusive, liberating, prioritizing justice and fraternity Principles This shows that Sukarno put great emphasis on respect for humanity, respecting will be justice and respect for human dignity, so that religion can function as a means to build the power of social ethics. According to Sukarno, the cultural concept of divinity shows this relationship between humans with one another. Sukarno in determining the concept divinity who is cultured is aware of the diverse conditions of the Indonesian nation variety. The cultural divinity that Sukarno meant was that of the nation Indonesia should have god, that is, worship their respective God according to religion and belief freely and with mutual respect. In this expression shows that the concept of divinity in Sukarno's culture shows its existence relationship between humans and others as well as humans and God. Deity who are cultured are also fair, do not discriminate between adherents of the majority religion as well as minorities, all are given the opportunity to freely worship their Lord without discrimination, this is in accordance with the Constitution of the Republic of Indonesia Indonesia in 1945 article 29.

B. Drijarkara's Concept of Human Nature

Sukarno's view of cultured divinity was in accordance with principle Drijarkara about Homo Homini Socius. Drijarkara emphasized about the way of being Humans in the world, according to Drijarkara, in essence, the way of being humans is unique, that humans are essentially a unity that cannot be separated and always connect with others. Humans in their consciousness can distinguish between me and not I am, therefore man is two with the world, with his consciousness separate from the material world. Man lives in the physical realm, that is embodying oneself in the physical world, but also humanizing and spiritualizing nature the body by incorporating and upholding it to the heights of human existence.

According to Drijarkara's view, human nature as a person has unity between one human being and another human being, namely that human being in and with acknowledge the existence of one's own human beings also acknowledge the existence of other humans. (Drijarkara, 2006: 83) Pancasila as a moral foundation, should be a noble practice of attitude and behavior Indonesian citizens in society, nation and state. Pancasila as great values in a diverse society, so as to realize homo homini socius. Pancasila should be used as the basic principle to realize a balanced life.

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According to Drijarkara's view, humanity means respect and uphold fellow human beings, because love means acknowledging and respecting fellow human beings as persons (persona), and persona should not be used as an object. Drijarkara stressed about love your fellow human beings as yourself, treat him what you want for yourself. According to Drijarkara if humans adhere to this principle, then living together is a true brotherhood (Drijarkara, 2006: 840).

According to Drijarkara, human nature is to do good, humans should act as a human, if he does not do good, then he is still human, but he is deny humanity (Drijarkara, 2006: 556). Man's obligation to live in the world is to be responsible, that is to be responsible for morality because it conforms to his nature. Man was created in the image of God, meaning that man was created resembling the attributes of God. Allah has good qualities, that is, all-forgiving, all-loving, all-merciful, all-gracious, all-loving and so on, then humans are also expected to be able to forgive each other, love, love and be generous heart, so as to create a good relationship between humans with one another although there are differences. Drijarkara's view of homo homini socius contains the meaning that humans are friends to other humans, so the impact of friendship between humans is the creation of an atmosphere of mutual need for fellow human beings. these symptoms cause social space as a form of human existence in this universe. Principle Sukarno's divinity implies that belief in God is closely related to and cannot be separated from respect for the dignity of fellow human beings, this in line with the Drijarkara principle.

C. The Relevance And Contribution Of The Cultured Divinity Concept In Efforts Religious Development in Indonesia.

Cultured divinity is very relevant to be applied in Indonesia at this time, and can contribute to the development of Pancasila ethics. the divinity cultured in harmony with the ethics of Pancasila, which concerns the value of humane, united, democratic, and socially just, so that Godhead who are cultured can guide the Indonesian nation in implementing it Pancasila in the life of society, nation and state. The concept of cultured divinity that emphasizes tolerance and mutual respect must be instilled in various fields, both in the field of education, in the field of culture, in the field of policy in state administration, and so on.

Cultured divinity invites the diverse Indonesian nation religions to tolerate and respect each other, so that the Indonesian people are different religions can mutually build solidarity and work together to overcome shared concrete concerns. Cultured divinity can maintain unity and the unity of the diverse Indonesian nation, as well as fostering a sense of shared solidarity in the spirit of mutual cooperation. Sukarno's principles of cultured divinity according to the writer's opinion, it is in line with the Drijarkara principle regarding human nature as an image God, who has oneness with others in love, likewise in line with the values in Pancasila. Cultured divinity is very relevant and can help develop Pancasila ethics in Indonesia. Ethics development Pancasila can be carried out through character cultivation, both informally and internally family, non-formally in society and formally through education in school.

The concept of divinity that is cultured can make a deep contribution relation to religious development, because it emphasizes respect for human rights to embrace religion, and carry out their religious life freely and guaranteed by the state. The concept of divinity that is cultured invites the diverse Indonesian nation to practice their religion in a virtuous manner noble, namely mutual respect for differences and mutual tolerance between adherents of religions different. The concept of divinity that is cultured strongly supports divine values, humanity, unity, democracy, and social justice. Cultural divinity emphasizes that with awareness humans together with each other strive to seek perfection in God.

Efforts for religious development in Indonesia can go through various ways method. The principle of mutual respect and tolerance can be instilled in every person from an early age, both through informal education in the family, as well as non-formal in society, as well as formal education in schools. In the family of course people Parents play a very important role in instilling tolerance and mutual respect for children his son. Parents are certainly not only in theory in educating, but more on giving the example. In this exemplary society will be given by the leaders in society, so that people have a model in providing education towards his children. Tolerance and mutual respect education can be given in formal schools, both from the early childhood level, elementary level, secondary level and level higher education. Media education, especially through Pancasila education, education religion, citizenship education, and can be integrated through subjects in general.

Planting mutual tolerance and mutual respect in education informally carried out in the family, which is very instrumental in instilling an attitude of tolerance and respect each other according to divine values, human values, unity values, values deliberation and the value of social justice are parents. Parents educate their children to be tolerant and respect differences, especially through the example of his life. Planting tolerance and mutual respect in non-formal education Community leaders play a very important role. They include the characters incumbents and religious leaders. Community leaders must be able to be an example for members of society to be tolerant and respect eachothers, so that the values of Pancasila are maintained. Planting tolerance and mutual attitude respect in formal education is education in schools, both from the early childhood level, elementary, middle and higher education levels. Tolerance and mutual attitude respect that plays a very important role in formal education is the teacher. Attitude tolerance and mutual respect can be integrated in various fields of study or courses, for example in religious education, Pancasila education, education Citizenship, moral education, character education and so on.

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IV.CONCLUSSION

According to Sukarno, cultural divinity is the effort of the Indonesian nation in carrying out his divinity based on culture and civility, namely by means of virtuous character, with mutual respect and no religious egoism. Sukarno wants the Indonesian people in carrying out their divinity to live with the nature of love love God. In this context, God is the source of morality in life man. The sincerity of loving God is expected to radiate affection God to fellow creatures through a mature and tolerant religious attitude, so that can bring good to others. Sukarno's cultural principle of divinity is a commitment to maintain and respect various existing religious beliefs in Indonesia. The concept of divinity with culture invites the Indonesian people to plural in nature to practice their religion in a virtuous manner, that is mutual tolerance and mutual respect for differences. The concept of divinity Culture can be instilled continuously through education, both physically and psychologically informally in the family, non-formally in the community and formally in school. The cultivation of tolerance and mutual respect is expected to form character Indonesian nation to be able to implement the values of Pancasila, so as to prevent the development of religious radicalism in Indonesia. The concept of divinity with a culture can be instilled continuously through education, both informally in the family, non-formally in the community and formally at school. Planting tolerance and mutual respect is expected to form the character of the Indonesian nation to be able to carry out the values Pancasila, so as to prevent the development of religious radicalism in Indonesia.

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