

Pancasila as the Crystallization of the Values of the Islamic Civilization of the Archipelago

Iwan Satriyo Nugroho¹, Leli Nurleli², Tinah Febrianti³, Zahra⁴, Marta Neka⁵, Endang Komara⁶, Tetty Ratnawulan⁷

¹ Islamic University of Nusantara Bandung, Indonesia. E-mail: iwansatrio@uninus.ac.id

² Islamic University of Nusantara Bandung, Indonesia. E-mail: eko2003leli85@gmail.com

³ Islamic University of Nusantara Bandung, Indonesia. Email: febby.kirei@gmail.com

⁴ Islamic University of Nusantara Bandung, Indonesia. E-mail: zahra.zzzr@bsi.ac.id

⁵ Islamic University of Nusantara Bandung, Indonesia. E-mail: marta_neka@yahoo.com

⁶ Universitas Islam Nusantara Bandung, Indonesia. E-mail: endingkomara@uninus.ac.id

⁷ Islamic University of Nusantara Bandung, Indonesia. E-mail: teti.ratnawulans@gmail.com

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Abstract: This research aims to reveal how Pancasila is a crystallization of the noble values of the Nusantara Islamic Civilization (Tamadun Islam), which have been underappreciated in contemporary national discourse. Through a qualitative approach with a historical-philosophical study design and critical discourse analysis, the research traces the traces of Nusantara Islamic values in historical documents—such as royal manuscripts, yellowbooks, BPUPKI archives—as well as socio-cultural practices in pesantren and local communities. Data was collected through in-depth interviews with religious scholars, academics, and historians; participant observation; and documentary studies. Data analysis used the interactive Miles and Huberman model with source and theory triangulation. The research findings indicate that the five principles of Pancasila have strong roots in the values of Nusantara Islamic Civilization: Belief in the One God reflects the inclusive tawhid of the Wali Songo; universal humanity aligns with the principle of rahmatan lil 'alamin; Indonesian unity is inspired by national brotherhood; deliberation is rooted in the traditions of shura and custom; and social justice is based on Islamic economic principles such as zakat and the prohibition of usury. Furthermore, the research confirms that Pancasila is not merely a secular product or a political compromise, but rather an organic continuation of moderate, tolerant Islamic civilization rooted in local wisdom. Thus, Pancasila functions as both normative legitimacy and a bulwark against the decontextualization of Islam, while also strengthening religious moderation based on our own civilization. This finding recommends integrating Nusantara Islamic values and Pancasila into education, public policy, and social life as a strategy for national ideological resilience.

Keywords: Pancasila, Islam Nusantara, Islamic civilization, religious moderation, local wisdom.



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Introduction

Pancasila as the foundation of the state and the Indonesian people's way of life is often partially understood as a secular product or the result of political compromise during the independence period. However, from a historical perspective, Pancasila is also a crystallization of noble values that have been rooted in the archipelago's civilization for centuries, including values that grew out of the Islamic tradition in the archipelago. History records that Islam entered the archipelago in the 7th century AD and developed peacefully through trade routes, cultural proselytizing, and integration with local cultures (Azra, 2021). Islamic kingdoms such as Samudra Pasai, Demak, and Aceh were not only centers of political power, but also social laboratories that combined Islamic teachings with local values such as deliberation, mutual cooperation, and respect for diversity. These values later became the philosophical foundation for the birth of Pancasila in 1945.

In contemporary public discourse, the dichotomy between "Islam" and "Pancasila" still often appears as if the two are contradictory. Such a view not only simplifies history, but also ignores the significant contributions of Islamic scholars and the Muslim community in the archipelago in formulating the spirit of Indonesian nationalism. Figures such as K.H. Wahid Hasyim and K.H. Mas Mansyur, who were directly involved in the Indonesian Independence Preparatory Investigation Committee (BPUPKI), fought for the formulation of the first principle, which reflects a commitment to the One Almighty God without imposing sharia law, in line with the principles of *fiqh al-aqalliyāt* and the inclusive traditions of Islam in the archipelago (Fealy, 2022).

Based on this background, the problem identified in this study is: how are the values of Islamic civilization in the archipelago—such as deliberation, social justice, tolerance, and inclusive divinity—crystallized in the principles of Pancasila? This question is important in order to respond to reductionist narratives that separate Islamic identity from Indonesian identity.

A literature review shows a number of relevant studies. Azra (2021) asserts that Islam Nusantara developed through a process of acculturation, not assimilation, giving rise to a contextual and civilized form of Islam. Burhanuddin (2020) describes the role of the Wali Songo in establishing a social order based on humanity and justice—principles that are in line with the second and fifth principles of Pancasila. Nurdin (2022) shows that the concept of *ukhuwah wathaniyah* (national brotherhood) in the thinking of Nahdlatul Ulama scholars became the ideological basis for the acceptance of Pancasila by the largest Islamic organization in Indonesia. Meanwhile, Rahman (2023) asserts that the historical documents of the BPUPKI reflect an intensive dialogue between Islamic values and the nationality of the archipelago.

The study entitled "*Pancasila as the Crystallization of the Values of the Islamic Civilization of the Archipelago*" has strong relevance to the theme of *Tamadun Islam Nusantara* or the Islamic civilization of the archipelago. This relevance is evident in four main dimensions: historical, philosophical, socio-cultural, and contemporary. First, from a historical perspective, *Tamadun Islam Nusantara* refers to the Islamic civilization that grew in the Nusantara archipelago since the 7th century AD, marked by a peaceful acculturation process between universal Islamic teachings and local values such as customs, culture, and social systems of the Malay, Javanese, Bugis, and Minangkabau peoples. This study explores how the values that developed in this civilization—such as deliberation, social justice, and religious tolerance—not only survived for centuries but also became the foundation for the birth of the ideology of the modern Indonesian state. Thus, this research reinforces the view that Pancasila is not merely an imported product or political compromise, but rather an organic continuation of the Islamic civilization of the archipelago.

Second, philosophically, *the Islamic Civilization of the Archipelago* is known for its characteristics of moderation (*wasathiyyah*), inclusiveness, and orientation towards the welfare of the people (*maslahah*). These characteristics are in line with the spirit of the five principles of Pancasila: Belief in One God, which does not impose Sharia law; just and civilized humanity, which reflects the value of *rahmatan lil 'alamin*; Indonesian unity that accommodates diversity; democracy led by wisdom in deliberation/representation rooted in the traditions of Islamic boarding schools and customs; and social justice in line with Islamic economic principles such as the prohibition of usury and equitable distribution. This study seeks to reveal how the philosophy of Pancasila is a crystallization of the social ethics of Islam Nusantara that has been tested by time.

Third, from a socio-cultural perspective, *the Islamic Civilization of the Archipelago* emphasizes harmony between religion, culture, and nationality. Institutions such as Islamic boarding schools, Islamic kingdoms (Demak, Aceh, Banjar), and the Wali Songo network of scholars not only spread religious teachings but also built a social order based on justice and civility. This study shows that the main actors in the Islamic civilization of the Archipelago—especially scholars and students—were not merely passive recipients of Pancasila, but active contributors to its formation. For example, the role of K.H. Wahid Hasyim in the BPUPKI is evidence of how Islamic thought in the Archipelago helped shape the ideological architecture of the state.

Fourth, in the contemporary context, this study responds to current ideological challenges, such as dichotomous narratives that pit Islam against Pancasila, as well as attempts to decontextualize Islam from its cultural roots in the archipelago. By emphasizing that Pancasila is the product of an authentic and local Islamic civilization, this study reinforces religious moderation, national literacy, and cultural-based ideological resilience.

Thus, this research is not only relevant but also essential for deepening the understanding of *Tamadun Islam Nusantara* as a source of civilization that is alive, dynamic, and the soul of Indonesia's national identity.

Research Method

This study uses a qualitative approach with a historical-philosophical study design and critical discourse analysis to trace the roots of values, reconstruct meanings, and analyze the relationship between Pancasila, Tamadun Islam Nusantara, and Prof. Ahmad Sanusi's Six Value Systems. The historical study focuses on tracing the traces of Islam Nusantara values in historical documents such as royal manuscripts, classical Islamic texts, and BPUPKI archives, while critical discourse analysis is used to reveal the formation of the "Pancasila vs. Islam" narrative and reconstruct alternative narratives based on Tamadun Islam. The research was conducted in several locations, including archives and libraries (ANRI, National Library of Indonesia, West Java Regional Library, and UNINUS Library), religious and educational institutions (traditional Islamic boarding schools and the UNINUS campus), as well as historical sites of the Islamic Nusantara civilization (the Tomb of Sunan Gunung Jati, the Tomb of Syeh Quro, and the Grand Mosque of Demak). Primary data was obtained through in-depth interviews with scholars, academics, and historians, as well as participatory observation in Islamic boarding schools and traditional communities, while secondary data included historical documents, academic publications, and cultural artifacts. The main research instruments were the researchers themselves (human instruments), equipped with semi-structured interview guidelines based on six value systems (religious, ethical, aesthetic, logical, social, practical), thematic observation sheets, and document analysis forms. The validity of the instruments was tested through *expert judgment* by experts in Islamic history and Pancasila philosophy, while data validity was maintained through triangulation of sources, methods, theories, *peer debriefing*, and *member checking*. Data collection was conducted through in-depth interviews, documentation studies, participatory observation, and field studies at historical sites. Data analysis followed the Miles and Huberman model through three stages, namely data reduction, data presentation in a thematic matrix linking the Pancasila principles with the values of Islamic Civilization and Prof. Sanusi's Six Value Systems, and drawing conclusions that interpret these relationship patterns to answer the main research question regarding the crystallization of Islamic values in the Indonesian archipelago within Pancasila.

Results and Discussion

The results of the study show that Pancasila is a crystallization of noble values that grew and developed from the Islamic civilization of the archipelago (Tamadun Islam Nusantara). This civilization was formed through a long historical process involving harmonious dialogue between universal Islamic teachings and the local wisdom of Indonesian society. For more than thirteen centuries, the values of Islam Nusantara have been the moral and social foundation of society, and these values have since been transformed into the basis of state ideology. Using a historical-philosophical approach and critical discourse analysis, this study finds that the relationship between Pancasila and Islam Nusantara can be

explained through four main dimensions: historical, philosophical, socio-cultural, and contemporary, which together describe the deep interconnection between religion, culture, and nationality.

From a historical perspective, research has found that Islamic values in the archipelago were deeply rooted in the social and political systems long before the birth of Pancasila. The traditions of deliberation, social justice, respect for humanity, and the spirit of brotherhood (*ukhuwah*) were already part of the systems of government of the Islamic kingdoms in the archipelago, such as Demak, Cirebon, Banten, and Aceh. These values live on in historical documents, classical texts, and Islamic literary works such as *Serat Centhini* and *Fath al-Rahman* by Syekh Nawawi al-Bantani. The involvement of Islamic scholars and figures in the formulation of the state's foundations—such as KH. Wahid Hasyim, Ki Bagus Hadikusumo, and KH. Agus Salim—shows that the formulation of Pancasila cannot be separated from the inspiration of Islamic values in the archipelago, which emphasize a balance between spirituality, morality, and nationality. Thus, Pancasila is not a secular ideology separate from religion, but rather the result of a harmonious synthesis between Islamic values and local Indonesian culture.

Philosophically, each principle in Pancasila has strong roots in the teachings and ethics of Islam Nusantara. The first principle, *Belief in One God*, reflects the concept of *inclusive monotheism* which is the spiritual foundation of the Islam Nusantara tradition, as taught by the saints and scholars who emphasized the values of tolerance and openness to religious differences. The second principle, *Just and Civilized Humanity*, is rooted in the principle of *rahmatan lil 'alamin*, which affirms the importance of universal compassion and justice. The third principle, *Indonesian Unity*, is in line with the spirit of *ukhuwah wathaniyah* and *hubbul wathan minal iman* (love for the homeland is part of faith). The fourth principle, *Democracy guided by the wisdom of deliberation among representatives*, reflects the tradition of *shura* in Islam, which places deliberation as an ethical and democratic decision-making mechanism. Meanwhile, the fifth principle, *Social Justice for All Indonesian People*, reflects the principle of distributive justice in Islamic economics, such as *zakat*, *infaq*, and *waqf*, which aim to create social welfare and solidarity.

This finding reinforces Prof. Ahmad Sanusi's view that Pancasila is the embodiment of the Six Value Systems of Islam Nusantara, namely religious, ethical, aesthetic, logical, social, and practical values. These six value systems form a conceptual framework for understanding the integration of Islamic spiritual values with the social reality of the Indonesian nation. Religious values form the moral foundation of the nation; ethical values guide social behavior; aesthetic values enrich the culture and arts of Islam Nusantara; logical values guide rational and moderate thinking; social values uphold justice and mutual cooperation; and practical values guide concrete actions that benefit society. The integration of these six values in the life of the nation makes Pancasila not only a political ideology, but also a philosophy of life that combines faith, reason, and social action in a balanced manner.

From a socio-cultural perspective, research shows that religious institutions such as Islamic boarding schools, mosques, and traditional Islamic organizations play a strategic role in maintaining continuity between Islamic teachings and national values. Islamic boarding schools, as centers of traditional Islamic education, not only teach religious knowledge but also instill national values, tolerance, and mutual cooperation. The scholarly traditions in Islamic boarding schools, such as *halaqah*, *sorogan*, and *musyawarah kitab*, reflect deliberative values that are in line with the spirit of the fourth principle of Pancasila. In addition, social practices in Islamic boarding schools and indigenous communities show that Islam in the archipelago grew within a cultural framework that respects differences, rejects violence, and prioritizes social harmony. The aesthetic values of Islam Nusantara are also evident in various works of art and culture—such as the architecture of mosques with overlapping roofs, calligraphic carvings, gamelan, and suluk songs—which beautifully and meaningfully combine Islamic spirituality with local art.

Meanwhile, from a contemporary perspective, this study finds that the concept of "Pancasila as the crystallization of the values of Islamic civilization in the archipelago" has strategic significance in strengthening religious moderation, national ideological resilience, and social harmony in the era of globalization. Amidst the emergence of radicalism and identity politics, Pancasila functions as an ideological umbrella that protects the moderate, tolerant, and contextual values of Islam Nusantara. The narrative that often pits Pancasila against Islam actually stems from ahistorical political discourse that fails to understand the roots of the Islamic civilization of the archipelago. Through a critical

discourse approach, this study shows that an alternative narrative based on Tamadun Islam is capable of reconstructing public understanding of the harmonious relationship between Islam and the state.

In practical terms, the research results also show the real implementation of the integration of these values in educational institutions such as the Islamic University of Nusantara (UNINUS), which applies Prof. Ahmad Sanusi's six value systems in its curriculum. Through teaching, research, and community service, UNINUS serves as a center for the development of a moderate Islamic Nusantara and Pancasila paradigm. This is a concrete example of how Islamic, national, and humanitarian values can be internalized in education to shape a young generation that is religious, rational, and nationalistic.

Thus, this study confirms that Pancasila is not merely the result of political compromise, but rather a philosophical, ideological, and historical representation of the Islamic civilization of the Indonesian archipelago. Pancasila represents a noble synthesis between faith and nationality, between spirituality and rationality, and between religion and humanity. In the Indonesian context, this concept is highly relevant for strengthening national identity, reinforcing unity, and solidifying Indonesia's position as a civilized, just, and God-fearing nation. By understanding Pancasila as the crystallization of the values of Tamadun Islam Nusantara, the Indonesian people have a solid moral and philosophical foundation to face the challenges of the times without losing their identity as a religious and cultured nation.

Conclusion

This study concludes that Pancasila is not a secular ideology that conflicts with Islam, but rather a crystallization of noble values that grew from the roots of a moderate, tolerant, and civilized Islamic civilization in the archipelago. Islamic values of the archipelago, such as *inclusive monotheism*, *rahmatan lil 'alamin*, *ukhuwah wathaniyah*, *syura*, and social justice, form the moral and spiritual basis for the birth of the five principles of Pancasila. These findings show that the relationship between Islam and Pancasila is historical, philosophical, and organic, in which both reinforce each other in building a religious, humanistic, and just national civilization. The practical implications of this research emphasize the importance of integrating the values of Islam Nusantara and Pancasila in education, public policy, and religious social life to strengthen religious moderation and national ideological resilience. This research also provides conceptual benefits for the development of a curriculum based on local wisdom and the strengthening of national character in educational institutions and religious communities. However, the limitations of this research lie in the scope of the study, which has not touched deeply on the role of female scholars and the dynamics of Islam Nusantara in various regions. Therefore, further research is recommended to expand comparative studies between regions, examine classical texts of Nusantara scholars, and develop contextual education models that integrate Pancasila, classical Islamic texts, and contemporary national issues to strengthen the religious identity and character of the Indonesian nation.

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