



The Relevance of Hadith *Al-Hanifiyyah As-Sambah* and the First Pancasila Principles as Religious Guidelines in Indonesia

Doni Saputra, S. Ag

Universitas Islam Negeri Imam Bonjol Padang

2320070004@uinib.ac.id

ABSTRACT:

The issue of Pancasila and religion in Indonesia has become a hot topic for discussion, where things are always clashed as if they are opposites. Even though the two are components that cannot be separated, The first principle is a state theological concept that teaches the values of tolerance and religious freedom. From the perspective of Islam in particular, there is a hadith that discusses similar things, namely *Al-Hanifiyyah As-Sambah*, which teaches Muslims to be tolerant by adhering to religious teachings. It is from this background that the author wants to discuss the relationship between the first principle of Pancasila and the hadith of *Al-Hanifiyyah As-Sambah*. This research uses a qualitative approach with analytical and descriptive methods. Data sources consist of primary data sources (the hadith book *Sahih Al Bukhari*) and other supporting literature as secondary sources. Data collection techniques use library research and data analysis techniques in the form of inventory, classification, and interpretation stages. This results in the conclusion that *Al-Hanifiyyah As-Sambah* and the first principle have a mutually supportive relationship with religious freedom. Even though Pancasila is the basic ideology of the Indonesian nation and *Al-Hanifiyyah As-Sambah* is a hadith of the Prophet Muhammad SAW and a source of Islamic law, the two are connected and can be the basic basis for understanding the concept of religion in Indonesia.

Key words: *Please first Pancasila; Hadith Al-Hanifiyyah As-Sambah; freedom of religion*

ABSTRAK:

Isu tentang pancasila dan agama di Indonesia menjadi topik hangat untuk di bahas yang mana hal tersebut selalu di benturkan seolah-olah berlawanan. Padahal keduanya merupakan komponen yang tidak bisa di pisahkan. Sila pertama merupakan konsep teologis bernegara yang mengajarkan nilai-nilai toleransi dan kebebasan beragama kemudian dari sudut agama Islam khususnya, ada hadis yang membahas hal serupa yakni *Al-Hanifiyyah As-Sambah* yang mengajarkan umat Islam untuk bersikap toleran dengan berpegang pada ajaran agama. Dari latar belakang inilah penulis ingin membahas tentang bagaimana hubungan antara sila pertama pancasila dan hadis *Al-Hanifiyyah As-Sambah*. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif analitis. Sumber data terdiri dari sumber data primer (kitab hadis *Sahih Al Bukhari*) dan literatur lain yang mendukung sebagai sumber sekunder. Teknik pengumpulan data menggunakan teknik kepustakaan (*Library research*), dan teknik analisis data berupa: tahap inventarisasi, klasifikasi dan interpretasi. Sehingga menghasilkan kesimpulan bahwa *Al-Hanifiyyah As-Sambah* dan sila pertama memiliki hubungan yang sama-sama mendukung dalam kebebasan beragama. Walaupun pancasila merupakan dasar ideologi bangsa Indonesia dan *Al-Hanifiyyah As-Sambah* merupakan hadis Nabi Muhammad Saw dan sumber hukum Islam akan tetapi keduanya saling terhubung dan dapat menjadi landasan dasar dalam memahami konsep beragama di Indonesia.

Kata Kunci: *Sila pertama Pancasila; hadis Al-Hanifiyyah As-Sambah; kebebasan beragama*

INTRODUCTION

In the current era of globalization, the moral values contained in Pancasila have become thinner and have almost disappeared.¹ This is due to the influx of ideas from outside that continue to undermine the values contained in Pancasila ideology. Ideologies that are not in line with and conflict with the normative values of the Indonesian nation² are growing and even seem to have become a new understanding that must exist for Indonesian society. Even though Pancasila is an ideological value in the nation and state of Indonesia, it is a complex value as an ideology. Lately, it seems like I've lost my way. Because the understanding of Pancasila values is no longer inherent in the current generation of society, where understanding from outside is the example in social life,³ Recently, issues related to Pancasila have become very popular because they are in line with the state of the nation, which is becoming increasingly distant from the Pancasila ideological culture.⁴

The current conflicts in Indonesia and their connection to the Pancasila ideology are hotly discussed issues. The issue most frequently discussed at the moment is the issue of religion, where Pancasila clashes with religion as a religious value in Indonesian society.⁵ Talking about the meaning of Pancasila, state, and religion in Indonesia. So the thing that will often come to mind is the prolonged conflict between religious communities. Matters in the state that are always linked to religion, such as radicalism, identity politics, and, in the worst case,⁶ intolerant attitudes towards religious minorities, This is always a hot topic at the moment, as if Pancasila and religion are two different and opposing things.⁷

In fact, historically, Pancasila cannot be separated from religion, as the first principle contains theological concepts, which make it the nation's guide and guide in providing direction

¹ B. Handitya, "Menyemai Nilai Pancasila Pada Generasi Muda Cendekia," *ADIL Indonesia Journal* 1, no. 2 (30 Desember 2019): 18, <https://jurnal.unw.ac.id/index.php/AIJ/article/view/370>.

² Amalia Rizki Nurhikmah dan Nicki Nugrahaningtyas, "Dinamika Pancasila Sebagai Dasar Negara Dan Pandangan Hidup Bangsa," *Jurnal Pancasila* 2, no. 2 (17 Januari 2022): 65.

³ T. Heru Nurgiansah, "PENDIDIKAN PANCASILA SEBAGAI UPAYA MEMBENTUK KARAKTER JUJUR," *Jurnal Pendidikan Kewarganegaraan Undiksba* 9, no. 1 (14 November 2021): 33, <https://doi.org/10.23887/jpku.v9i1.31424>.

⁴ Enny Nurcahyawati, Catur Sunu Wijayanto, dan Apipudin Apipudin, "IMPLEMENTASI NILAI RELIGI PADA SILA PERTAMA UNTUK KETAHANAN NASIONAL YANG UNGGUL," *JAGADDHITA: Jurnal Kebhinnekaan dan Wawasan Kebangsaan* 2, no. 2 (28 Juni 2023): 3, <https://doi.org/10.30998/jagaddhita.v2i2.1689>.

⁵ Nurul Nisa dan Dinie Anggraeni Dewi, "Pancasila Sebagai Dasar Dalam Kebebasan Beragama," *Jurnal Pendidikan Tambusai* 5, no. 1 (14 April 2021): 891.

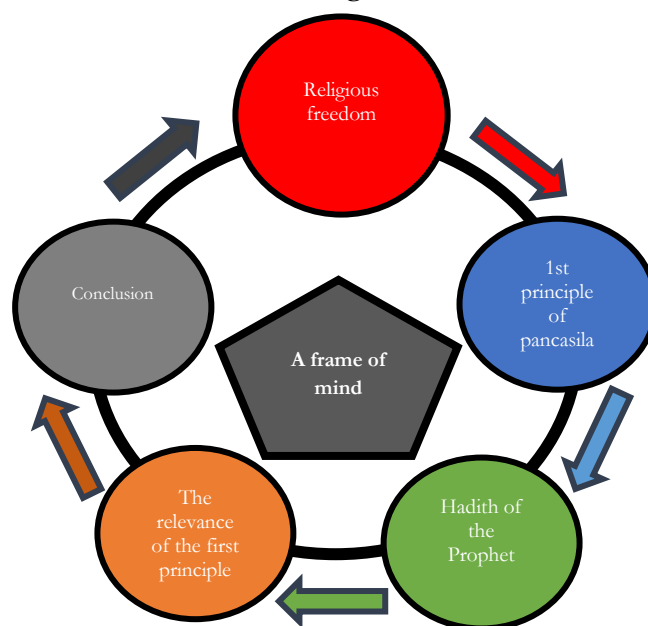
⁶ Mathias Jebaru Adon, "MENUMBUHKAN SEMANGAT PANCASILA SEBAGAI DASAR PERSATUAN DAN KESATUAN BANGSA SEBAGAI UPAYA MELAWAN GERAKAN POPULISME DI INDONESIA," *Publicio: Jurnal Ilmiah Politik, Kebijakan dan Sosial* 4, no. 1 (31 Januari 2022): 52, <https://doi.org/10.51747/publicio.v4i1.759>.

⁷ Aqil Teguh Fathani dan Zuly Qodir, "AGAMA MUSUH PANCASILA? STUDI SEJARAH DAN PERAN AGAMA DALAM LAHIRNYA PANCASILA," *Al-Qalam* 26, no. 1 (29 Juni 2020): 121, <https://doi.org/10.31969/alq.v26i1.828>.

regarding the beliefs of the Indonesian people.⁸ Therefore, religion and the state are like a foundation that cannot be separated because religion and the state have been one unit from the colonial period to the independence period, and now religion plays an important role in the life of the state.⁹ On the basis of this, the author is interested in further discussing the concept of theology in Pancasila from the perspective of Islam, which in this case is seen in the relationship between the meaning of the Almighty God and the hadith of the Prophet Muhammad. There are many hadiths about tolerance and religious freedom, but in this case there is a hadith from the book *Sabih Al Bukhari*, which the author found in the hadith with the words *Al Hanifiyyah As Sambah*.¹⁰ Referring to the meaning of tolerance while still prioritizing the values of Islamic law as the main hadith in this research.

Both the first principle of Pancasila and this hadith seem to have a parallel relationship. Therefore, a framework of thinking is needed to be able to answer the relationship between the first principle of Pancasila and the hadith of the Prophet Muhammad SAW as a basis for religion. The framework for thinking is as follows:

Chart 1. Thinking Framework



Religious freedom in Indonesia is usually synonymous with the application of the values of tolerance, with a review of Pancasila and the first principle being the main topic. Seeing the diversity of religions in Indonesia and the issues within them, it is very interesting to discuss

⁸ Azka Aulia Azzahrah dan Dinie Anggraeni Dewi, "Toleransi Pada Warga Negara Di Indonesia Berlandaskan Sila Ketuhanan Yang Maha Esa," *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 1, no. 6 (1 Juni 2021): 175, <https://doi.org/10.56393/decive.v1i6.229>.

⁹ Azzahrah dan Dewi, 175.

¹⁰ Robeet Thadi dan Aan Supian, "Toleransi Dalam Komunikasi Antarumat Beragama Perspektif Hadis," *El-Afkar: Jurnal Pemikiran Keislaman Dan Tafsir Hadis* 12, no. 1 (3 April 2023): 70–71, <https://doi.org/10.29300/jpkth.v12i1.9753>.

further. Discussions about the values of religious freedom and tolerance are often found in previous research; therefore, the author will try to map several previous studies so that we can see the latest side of this research, while the related research is as follows:

Ah. Zayadi and M. Syukri Ismail in their research, "Tolerance in a Hadith Perspective", *Journal of Religious and Social Education*. This article explains how the values of tolerance are seen from the perspective of hadith, and hadith is the main analysis in this research.¹¹ Similar research was also carried out by Robert Thadi and Aan Supian in their research, "Tolerance in Inter-Religious Communication from a Hadith Perspective", in the *El-Afkar Journal*. The results of the research explain the meaning of tolerance from the perspective of hadith, and the hadith that is used uses the rules of *takrij hadith* to determine the validity of the hadith.¹² Apart from looking at it from the perspective of hadith research, the author also looks at it from the perspective of Pancasila values and gets the following results:

Yornan Masinambow and Nahor Banfatin, with the research title "Plurality of Indonesian First Principles: An Ideal and Theological Reality in the Pancasila Lens", *Journal of Christian Theology and Education*. In his article, he explains the plurality of values of the first principle of Pancasila as a forum for equality in religion and a form of reflection of diversity in Indonesia.¹³ Then the same research was also carried out by Edward Everson Hanock, Indria Samego, and Martina Novalina with the research title "National Theology: An Interpretation of the Principles of Belief in One Almighty God", *Proceedings of Pelita Bangsa*. In this article, it is explained that Pancasila is the middle point in resolving the problems that exist in Indonesia because of the function and nature of Pancasila, as the nation's ideology and the principles of the Almighty God are the main points in resolving issues of tolerance and religion.¹⁴

Seeing from the many previous studies both about hadith and Pancasila values, here the author will carry out the relevance or relationship between hadith and the first principle of Pancasila as a new form of research in order to get better results. The hadith that the author uses is the *Al-Hanifiyyah As-Sambah* hadith from the Sahih book. *Al Bukhari*, who explains the meaning of tolerance and freedom in religion.

The main problem in this research is about religious freedom in Indonesia. With the problem formulation, what is the relevance of the first principle of Pancasila as a state

¹¹ "Toleransi Dalam Perspektif Hadis | NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan," diakses 7 Oktober 2023, <http://ejurnal.iainasribungo.ac.id/index.php/nurelislam/article/view/539>.

¹² Thadi dan Supian, "Toleransi Dalam Komunikasi Antarumat Beragama Perspektif Hadis."

¹³ Yornan Masinambow dan Nahor Banfatin, "Pluralitas Ke-Indonesian Sila Pertama: Suatu Realitas Ideal Dan Theologis Dalam Lensa Pancasila," *EUANGGELION: Jurnal Teologi Dan Pendidikan Kristen* 4, no. 1 (24 Juli 2023): 1–11, <https://doi.org/10.61390/euangelion.v4i1.59>.

¹⁴ Edward Everson Hanock, Indria Samego, dan Martina Novalina, "Teologi Kebangsaan: Sebuah Tafsir Atas Sila Ketuhanan Yang Maha Esa," *PROSIDING PELITA BANGSA* 1, no. 2 (30 Desember 2021): 131–38, <https://doi.org/10.30995/ppb.v1i2.513>.

theological value and the hadith of *Al-Hanifiyyah As-Sambah* narrated by Imam Al Bukhari in religious freedom in Indonesia? This research aims to find out how the hadith and the first principle of Pancasila are related as a basis for religion. Theoretically, this research uses the values of Pancasila's first principles and hadith as analytical tools in research, and practically, this research is useful as knowledge about tolerance from the perspective of hadith and Pancasila in order to gain a new and complex understanding.

Research Methods

This research uses a qualitative approach with analytical and descriptive methods.¹⁵ This type of data is qualitative in nature, which is not numbers,¹⁶ with primary and secondary sources as data sources in this research. The primary data source is the hadith book *Sahih Al Bukhari*, while the secondary data sources in this research are books, journal articles, theses, and other literature that supports the research.¹⁷ The data collection technique uses library research¹⁸ techniques and data analysis techniques through several stages, such as inventory, classification, and interpretation.¹⁹ The inventory in this research takes the form of collecting and inventorying literature related to the research, then classifying it into several sub-discussions, and finally interpreting it as a final conclusion to determine a conclusion.²⁰

Discussion

The Almighty God as a Form of Religious Freedom

Indonesia is a country that has a variety of cultures, ethnicities, religions, and languages, where each of these differences becomes the basis of life for Indonesian society. This sense of unity and oneness was born because every community adheres to the Pancasila ideology that they believe in.²¹ Pancasila is the guiding principle for the lives of the Indonesian people, each of which contains complex values in everyday life.²² Pancasila itself comes from the Sanskrit language, namely "*panca*," which means five, and "*sila*," which means principles or principles. Pancasila itself was born through a fairly long process as the nation's ideology, starting with the formation of BPUPKI (the Investigating Body for Preparatory Efforts for Indonesian Independence) on March 1, 1945, with a process of several deliberations and meetings held by

¹⁵ Muhammad Rijal Fadli, "Memahami desain metode penelitian kualitatif" 21, no. 1 (2021): 35.

¹⁶ Ifit Novita Sari dkk., *Metode Penelitian Kualitatif* (UNISMA PRESS, 2022).

¹⁷ Thadi dan Supian, "Toleransi Dalam Komunikasi Antarumat Beragama Perspektif Hadis," 70.

¹⁸ Milya Sari dan Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA," *Natural Science* 6, no. 1 (10 Juni 2020): 43–44, <https://doi.org/10.15548/nsc.v6i1.1555>.

¹⁹ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020, 3–4, <http://digilib.uinsgd.ac.id/id/eprint/32855>.

²⁰ Wiwin Widiawati, Rifki Rosyad, dan M. Yusuf Wibisono, "Studi Kritik Hadis Tentang Toleransi Beragama," *Gunung Djati Conference Series* 8 (15 Maret 2022): 811–12.

²¹ Jelita Siahaan dkk., "Pancasila sebagai Alat Pemersatu Bangsa Indonesia," *Gema Keadilan* 9, no. 3 (22 November 2022): 231–40, <https://doi.org/10.14710/gk.2022.16520>.

²² Wulan Rahmadani, "SUMBER YURIDIS PANCASILA SEBAGAI DASAR NEGARA," t.t.

BPUPKI members. On June 1, 1945, the ideology was born. Pancasila is the national guideline and ideology recognized in Indonesia.²³

Pancasila is not an exclusive or closed ideology, but an ideology that is very, very open and shared by all Indonesian society. The values contained in it are not only limited to understanding the wishes of the nation's founders, but each value has a deep philosophical meaning for the life of the Indonesian nation.²⁴ Pancasila is a tool to unify the nation. With the birth of Pancasila, the founders of the nation hoped that each succeeding generation would apply the values contained in it as guidelines for life.²⁵ The values contained in each point of Pancasila are like the captain of the nation, where each precept becomes a guide in directing society to always obey the provisions of the law and applicable norms.²⁶ In Pancasila, there are five points of guidance, which are the principles for people's lives. These five precepts have complex values to be applied, one of which is the first point of Pancasila regarding belief in the one and only God.

The belief in the Almighty God explains that the Indonesian nation is a country that believes in God. The sentence almighty in the first principle, if interpreted in Sanskrit, means “*maha*,” which means noble, and “*esa*,” which means absolute existence.²⁷ The first principle of Pancasila is the initial foundation for humanity because its theory and practice concern the relationship with God, but if we study it more deeply, the meaning of this first principle is not only limited to a relationship with God but also has a close relationship with humans as creatures created by God.²⁸ This is based on the meaning of the phrase “*belief in the one and only God*,” which means that every citizen has the right and freedom to have, believe in, and practice the religion they believe in according to the guidance of that religion without disturbing other religions.²⁹

²³ Vioreza Dwi Yuniarti dan Dinie Anggraeni Dewi, “Implementasi Nilai-Nilai Pancasila Dalam Kehidupan Bermasyarakat,” *EduPsyCouns: Journal of Education, Psychology and Counseling* 3, no. 1 (8 Mei 2021): 109.

²⁴ Widiatama Widiatama, Hadi Mahmud, dan Suparwi Suparwi, “IDEOLOGI PANCASILA SEBAGAI DASAR MEMBANGUN NEGARA HUKUM INDONESIA,” *JURNAL USM LAW REVIEW* 3, no. 2 (11 Desember 2020): 312, <https://doi.org/10.26623/julr.v3i2.2774>.

²⁵ Luh Putu Swandewi Antari dan Luh De Liska, “IMPLEMENTASI NILAI NILAI PANCASILA DALAM PENGUATAN KARAKTER BANGSA,” *Widyadari* 21, no. 2 (2 Oktober 2020): 676.

²⁶ Amalia Rizki Wandani dan Dinie Anggraeni Dewi, “Penerapan Pancasila Sebagai Dasar Kehidupan Bermasyarakat,” *De Cive: Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 1, no. 2 (21 Mei 2021): 35, <https://doi.org/10.56393/decive.v1i2.225>.

²⁷ Ratna Sari dan Fatma Ulfatun Najicha, “MEMAHAMI NILAI-NILAI PANCASILA SEBAGAI DASAR NEGARA DALAM KEHIDUPAN MASYARAKAT,” *Harmony: Jurnal Pembelajaran IPS Dan PKN* 7, no. 1 (27 Mei 2022): 55, <https://doi.org/10.15294/harmony.v7i1.56445>.

²⁸ Nia Yunia Sari, “Pancasila Sebagai Dasar Dan Ideologi Bangsa (Pentingnya Rumusan Butir-Butir Pancasila Sebagai Dasar Pendidikan Moral Dan Pemersatu Keberagaman Bangsa Indonesia),” *Tarbawi Ngabar: Jurnal of Education* 2, no. 1 (7 Januari 2021): 16, <https://doi.org/10.55380/tarbawi.v2i1.93>.

²⁹ Alvira Oktavia Safitri dan Dinie Anggraeni Dewi, “Pancasila Sebagai Dasar Negara Dan Implementasinya Dalam Berbagai Bidang,” *EduPsyCouns: Journal of Education, Psychology and Counseling* 3, no. 1 (6 Maret 2021): 91.

The position of the first principle in Pancasila is a bridge of meaning in religion in Indonesia, a complex value that provides awareness that Indonesia is a country that has a diversity of religious beliefs.³⁰ Therefore, the divine values contained in this first principle become a means of freedom of religion. The meaning of freedom in this context is that every citizen is guaranteed to live a religious life and have a sense of comfort and security regarding the worship they undertake because, basically, the state guarantees this freedom.³¹ However, the term freedom should not be understood in a one-sided way that assumes freedom of religion without considering the moral values in it. The word freedom of religion here explains that every citizen is free to choose and continues to prioritize the values of tolerance towards other religions; therefore, mutual respect is highly upheld in the application of the meaning of the Almighty God.³²

Furthermore, if understood in depth, there are special components to understanding the meaning of the first principle of Pancasila; these components can become the basis for understanding the meaning of the one and only God. The components are as follows:

1. Believing and fearing God Almighty

The attitude of believing in religion and fearing the god that is worshiped is the main value in religion because, basically, believing in God and carrying out his commands is the initial foundation of the human being called a religious human being.³³

2. Respect respect

Creating a sense of mutual tolerance between religious communities that have different beliefs and convictions is a value that must exist. Because, basically, an attitude of mutual respect must grow in every citizen to strengthen a sense of unity and oneness.³⁴

3. There is no element of coercion

Pancasila exists as an ideology that exists in the midst of a multicultural society; therefore, Pancasila exists without coercion to embrace one religion according to the wishes and desires of its citizens.³⁵ The first principle was born because of the diversity

³⁰ Fannia Sulistiani Putri dan Dinie Anggtaeni Dewi, "Implementasi Pancasila Sebagai Sistem Etika," *EduPsyCouns: Journal of Education, Psychology and Counseling* 3, no. 1 (6 Maret 2021): 178.

³¹ Memo Bayu Pratama, "Kriminalisasi Perbuatan Zina Sebagai Perwujudan Implementasi Sila Ketuhanan Yang Maha Esa Dalam Rancangan Kitab Undang-Undang Hukum Pidana (RKUHP)," *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam* 4, no. 2 (23 Desember 2022): 590, <https://doi.org/10.37680/almanhaj.v4i2.1956>.

³² Nisa dan Dewi, "Pancasila Sebagai Dasar Dalam Kebebasan Beragama," 894.

³³ Hanock, Samego, dan Novalina, "Teologi Kebangsaan," 137.

³⁴ Arthur Aritonang, "Pandangan Agama-Agama Terhadap Sila Pertama Pancasila," *Pengaruh: Jurnal Teologi Kristen* 3, no. 1 (29 Maret 2021): 57, <https://doi.org/10.36270/pengaruh.v3i1.44>.

³⁵ Muhlil Musolin, "NILAI MAQASID AL SYARIAH DALAM PANCASILA SEBAGAI DASAR NEGARA KESATUAN REPUBLIK INDONESIA: NILAI MAQASID AL SYARIAH DALAM PANCASILA SEBAGAI DASAR NEGARA KESATUAN REPUBLIK INDONESIA," *Dialog* 43, no. 1 (29 Juni 2020): 60–61, <https://doi.org/10.47655/dialog.v43i1.346>.

of religions that exist in Indonesia; therefore, this first principle was created without favoring one religion and is universal.

The divine component taught in Pancasila has a very broad essence because, basically, religion is a matter between humans and their gods, so other parties who want to interfere with this relationship are a crime against human freedom. These values of religious freedom are a religious fact given and offered by Pancasila because, basically, these values must exist in every human being, whether they are the majority or minority.³⁶

Talking about religion in terms of Pancasila values, it cannot be separated from its historical history, where the basis of the phrase “*belief in the one and only God*” refers to the diversity that exists in Indonesia, and Pancasila is the umbrella that houses every existing religion³⁷ and is the foundation of the state that will realize every principle. and the desire of citizens to exercise religious freedom without fear of discrimination.³⁸ Therefore, the first principle of Pancasila really upholds freedom of religion, where every citizen is allowed to embrace whatever religion they believe is true while still prioritizing the values of tolerance in it.

The first principle and the meaning of religious freedom in Indonesia are very compatible. Pancasila and religious freedom are like two foundations that cannot be separated because they both exist to create a sense of freedom in choosing the religion they believe in and freedom in carrying out religious activities they believe in. Freedom in religion means that there is no element of coercion or discrimination in choosing and practicing a religion; this freedom is the right of all citizens and must be protected.

***Al-Hanifiyah As-Samhah* The Concept of Tolerance in the Hadith of the Prophet Muhammad Saw**

Hadith is the second law after Al-Quran. Hadith was born from the words of Prophet Muhammad SAW, who brought the message of truth to mankind. Everything taught by the Prophet Muhammad is basically true, and every word of his always teaches goodness, one of which is about the values of tolerance.

Tolerance can generally be interpreted as an attitude of openly and gracefully accepting differences by following rules by which a person can appreciate, respect, and accept differences.³⁹ In Indonesia, the concept of tolerance is usually synonymous with religious tolerance, which has recently been voiced as a reference for diversity. According to the Ministry of Religion, religious

³⁶ Mohammad Miftahusyairan dan Galih Puji Mulyoto, “Delasi Agama - Manusia Dalam Spirit Pancasila (Membangun Egalitarianisme Dalam Kemerdekaan Keyakinan),” *JPK (Jurnal Pancasila Dan Kewarganegaraan)* 5, no. 2 (29 Juli 2020): 46, <https://doi.org/10.24269/jpk.v5.n2.2020.pp44-53>.

³⁷ Masinambow dan Banfatin, “Pluralitas Ke-Indonesian Sila Pertama,” 6.

³⁸ Puji Ayu Handayani dan Dinie Anggraenie Dewi, “IMPLEMENTASI PANCASILA SEBAGAI DASAR NEGARA,” *Jurnal Kewarganegaraan* 5, no. 1 (5 Mei 2021): 8, <https://doi.org/10.31316/jk.v5i1.1439>.

³⁹ Widiawati, Rosyad, dan Wibisono, “Studi Kritik Hadis Tentang Toleransi Beragama,” 809.

tolerance is a balanced religious ethic between religions that respects every religious practice outside the religion one adheres to.⁴⁰ In terms of legal concepts in Islam, the practice of embracing a religion is explained without any coercion and always prioritizing moral values as an embodiment of Islam, the religion of tolerance.⁴¹

Talking about attitudes of tolerance and mutual respect, the role of Rasulullah Saw as a religious leader made him the main reference for Muslims because Rasulullah Saw was a figure who upheld an attitude of tolerance, one example of which was the issuance of the Madina Charter as an agreement between ethnic groups and religious communities. Which regulates all elements of life such as theology, politics, economics, social, cultural, defense, and security.⁴²

Rasulullah SAW lived side by side with the Christian and Jewish communities, where they were guaranteed to live safely in both worldly and hereafter affairs without fear of persecution from other parties. Therefore, an attitude of tolerance is the initial basis for realizing harmony by looking at the aspect of mutual respect for differences.⁴³ The Prophet Muhammad was a figure who was sent to break the ties of strife between mankind by eliminating fear and discrimination against certain groups. Nabi Muhammad is present as a form of sincere love for every living creature living on earth.

Rasulullah Saw, as the leader of the people, did not teach the concept of tolerance only as a wish that had to be fulfilled for a certain period, but Rasulullah Saw wanted the concept of tolerance to continue to exist for the next generation of the people. This was conveyed in his sayings in the form of hadiths.⁴⁴ There are many hadiths that were said by Rasulullah Saw about tolerance, whether tolerance with Christians, Jews, or family members of different beliefs.⁴⁵ These hadiths give us an idea that Rasulullah Saw was a role model whose personality was very gentle, cool, and did not discriminate between one human being and another. As a form of receiving differences from the perspective of a hadith, the meaning of tolerance can be seen in one of the following hadiths:

⁴⁰ Kementrian Agama Ri, *Moderasi Beragama*, 1 ed. (jakarta: Badan Litbang dan Diklat Kementrian Agama RI, 2019), 44.

⁴¹ Wiwi Fauziah dan Miski Miski, "Kritik Terhadap Tafsir Audiovisual: Telaah Wacana Toleransi Beragama dalam Ragam Unggahan Tafsir QS. Al-Kāfirūn pada Akun Hijab Alila Perspektif Analisis Wacana Kritis.," *Masbdar: Jurnal Studi Al-Qur'an dan Hadis* 3, no. 2 (2021): 65.

⁴² Thadi dan Supian, "Toleransi Dalam Komunikasi Antarumat Beragama Perspektif Hadis," 69.

⁴³ Umarwan Sutopo, "TOLERANSI BERAGAMA (Toleransi Masyarakat Muslim Dan Budha Di Dusun Sodong Perspektif Islam)," *Al-Syakhsīyah: Journal of Law & Family Studies* 3, no. 2 (10 Desember 2021): 51, <https://doi.org/10.21154/syakhsīyah.v3i2.3395>.

⁴⁴ Novia Nengsih, "Plurarisme Beragama Dalam Perspektif Hadist," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 4, no. 1 (2021): 2, <https://doi.org/10.35132/albayan.v4i1.99>.

⁴⁵ St Magfirah Nasir dan Ikhlas Supardin, "Kajian Toleransi Perspektif Hadis (Suatu Kajian Maudu'i)," *Ad-Dariyah: Jurnal Dialektika, Sosial dan Budaya* 4, no. 1 (1 Juni 2023): 15, <https://doi.org/10.55623/ad.v4i1.159>.

حَدَّثَنِي صَدَقَةُ قُل: أَخْبَرَنَا يَزِيدُ هَارُونَ عَنْ مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ
قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ⁴⁶

It means: “Had told us Sadaqa said; has informed us of Yazid from Muhammad ibn Ishaq from Dawud ibn Al Husain from Ikrimah from Ibn 'Abas, he said; asked the Messenger of Allah which religion is most loved by Allah? So he said “*Al-Hanifiyyah As-Sambah* (the upright and tolerant)”

The background to the emergence of this hadith cannot be separated from historical facts, which were due to the conflict between Jews and Muslims, where they felt defeated and jealous of the presence of Islam under the Prophet Muhammad SAW. This was caused by the increasing number of people entering Islam. Islamic teachings; therefore, they try to pretend to be converted to Islam and aim to destroy Islam from within, but the Prophet Muhammad SAW always exemplified the values of tolerance and compassion as the basis for his preaching.⁴⁷ In the criteria for the validity of the hadith, the author only uses the criteria for the validity of the assessment of hadith scholars to determine the quality of the hadith, where al-Bani explains the validity of this hadith in the book *Adabul Mufrad* by Imam Al Bukhari that this hadith has the status of *hasan sabih*⁴⁸ because according to Al Bani, this hadith does not reach the level of The sahih of which this hadith is written in the book *Sabih Al Bukhari* is not complete, but a more complete sanad is found in the *Adabul Mufrad* book.⁴⁹

A similar hadith is actually found in the book of *Musnad Ahmad ibn Hanbal*, but there are differences in the way of transmission in which Al Bukhari received this hadith from Sadaqa and Ahmad ibn Hanbal received it from Yazid. Even though there are differences in the route of transmission, these two hadiths are the same, and there is no difference in them because they both talk about *Al-Hanifiyyah As-Sambah* as the main topic.

حَدَّثَنِي يَزِيدُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ⁵⁰

It means: “We have been told that Yazid said; has reported to us Muhammad ibn Ishaq from Dawud ibn Al Husain from Ikrimah from Ibn 'Abas, he said; asked the Messenger of Allah, which religion is most loved by Allah? So he said, “*Al-Hanifiyyah As-Sambah* (the upright and tolerant).”

⁴⁶ Abu Muhammad bin Ismail Al Bukhari, *Sabih Al Bukhari*, 1 (Beirut: Dar al-Fikr, 2019), 16.

⁴⁷ Thadi dan Supian, “Toleransi Dalam Komunikasi Antarumat Beragama Perspektif Hadis,” 77–78.

⁴⁸ Muhammad Ismail Al Bukhari, *Adabul Mufrad* (Riyadh: Maktabah al-Ma'arif, 1998), 122.

⁴⁹ Mohammad Fattahun Ni'am dan Mustikawati Mustikawati, “Islam Dan Pluralisme : Reinterpretasi Konsep al-Hanifiyyah Dan as- Samḥah Dalam Hadis Nabi,” *International Conference on Cultures & Languages (ICCL)* 1, no. 1 (18 November 2022): 399.

⁵⁰ Ahmad ibn Hanbal, *Musnad Ahmad ibn Hanbal*, 4 (Beirut: Muassasah Al-Risalah, 1995), 543.

In general, these two hadiths are the same and are only differentiated by the way they are narrated, and the meaning of these hadiths is the same, namely that they both prioritize straight religious values and tolerance. As for the quality of the validity of the hadith, the hadith narrated by Imam Ahmad is in line with *hasan li ghayrihi*.⁵¹ Further meaning of *Al-Hanifiyyah As-Sambah* Referring to the word *Al-Hanifiyyah*, which is interpreted as all religions that are believed by their adherents to be the truth without having to denigrate other religions, Then, *As-Sambah* is a tolerant religious concept without discriminating against other religions,⁵² The Prophet Muhammad SAW explained in this hadith that the best religion is the straight one, which means that Islam is a religion that always refers to the truth of the Shari'a and is tolerant of differences. Normatively, Islam strictly prohibits non-tolerant attitudes, namely not accepting differences and being anarchist towards followers of other religions.⁵³

It needs to be underlined that Islam exists as a tolerant religion, which is realized through the concept of muamalah (interaction) towards fellow humans by encouraging fair, friendly attitudes and helping each other as a guideline and foundation in society. This is the Islamic concept taught by the Prophet Muhammad SAW.⁵⁴ If you understand the concept of tolerance in the hadith above, you will get three important components as a basis for tolerance, as follows:

1. Tolerance is an obligation

Islam strongly encourages tolerance and encourages its followers to help each other regardless of their ethnicity, religion, class, or skin color. Because the Prophet Muhammad SAW was present among people who had differences in religion, ethnicity, and culture, in developing his preaching, the Prophet SAW prioritized the value of tolerance.

2. Islam is a religion of tolerance

An attitude that upholds freedom between fellow religious believers without any acts of discrimination against other religions that do not agree with the religion they adhere to. Basically, Muslims must adhere closely to the values of tolerance as a guide in life, both in terms of religious practices and religious relations such as economic, political, social, and cultural.

3. Continue to prioritize sharia values

⁵¹ Thadi dan Supian, "Toleransi Dalam Komunikasi Antarumat Beragama Perspektif Hadis," 75.

⁵² "Toleransi Dalam Perspektif Hadis | NUR EL-ISLAM," 115.

⁵³ Salma Mursyid, "KONSEP TOLERANSI (AL-SAMAHAH) ANTAR UMAT BERAGAMA PERSPEKTIF ISLAM," *Aqlam: Journal of Islam and Plurality* 1, no. 2 (31 Januari 2018): 41–43, <https://doi.org/10.30984/ajip.v1i2.504>.

⁵⁴ Syaiful Anwar dkk., "Toleransi Dalam Pandangan Imam Mazhab Dan Ulama Kontemporer Perspektif Hukum Islam," *Hutanasyah: Jurnal Hukum Tata Negara* 1, no. 2 (28 Februari 2023): 125.

Tolerance is a way to respect each other, but the values of tolerance must remain on the straight path and follow the rules of Islamic teachings. As Muslims, the value of tolerance is highly upheld, but it remains in accordance with the teachings of the Prophet Muhammad SAW by always prioritizing religion above all else.⁵⁵

The three components above really explain the attitude of a Muslim and their position as a human being with a sense of love and affection, upholding the values of tolerance, and adhering to the rules of the religious teachings they adhere to. Therefore, the hadiths of the Prophet Muhammad SAW provide implications for differences and beliefs while still prioritizing Sharia values in them.⁵⁶ The concept of *Al-Hanifiyyah As-Sambah* as the value of tolerance taught by the Prophet Muhammad SAW is a form of moral values that adhere to justice and straight Shari'a.

The Prophet Muhammad, as a religious leader, gave an example from his hadith by prioritizing a sense of unity and harmony among fellow humans because the value of this unity will produce goodness.⁵⁷ *Al-Hanifiyyah As-Sambah* seems to want to show that Islam is a straight religion and accepts differences. The meaning of tolerance contained in it illustrates that the Prophet Muhammad was an example and role model who must be followed and become an example. The values contained in this hadith become a reference for understanding differences, which can be implemented in everyday life.⁵⁸ This hadith is clear evidence of the meaning of tolerance taught by the Prophet Muhammad SAW, not just as mere discourse and wishful thinking but as real facts starting from the life practices of the Prophet Muhammad SAW and then conveyed to his people to obey and implement in social life.

The relevance of the first principle of Pancasila and the hadith of *Al-Hanifiyyah As-Sambah* in Indonesia

Indonesia is a country with the motto “Bhineka Tunggal Ika,” which means differences and diversity exist in Indonesia and make Indonesia a country that is rich in culture, unique, and interesting.⁵⁹ Because even though they are different, all members of the community are united by adhering to their respective teachings and cultures. Because the background conditions of

⁵⁵ Dewi Anggraeni dan Siti Suhartinah, “Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub,” *Jurnal Studi Al-Qur'an* 14, no. 1 (1 Januari 2018): 68–71, <https://doi.org/10.21009/JSQ.014.1.05>.

⁵⁶ Indah Sri Anggita dan Muhammad Alfatih Suryadilaga, “Mengajarkan Rasa Toleransi Beragama Pada Anak Usia Dini Dalam Persepektif Hadis,” *KINDERGARTEN: Journal of Islamic Early Childhood Education* 4, no. 1 (30 April 2021): 116–17, <https://doi.org/10.24014/kjiece.v4i1.12538>.

⁵⁷ Akhmad Jazuli Afandi, “Best practice pembelajaran toleransi: implementasi kajian tematik hadith al-Adyan bagi kerukunan umat beragama,” *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam* 16, no. 1 (Juni 2019): 70.

⁵⁸ Ni'am dan Mustikawati, “Islam Dan Pluralisme,” 405.

⁵⁹ Riri Reza Anshori, “Pancasila Sebagai Dasar Negara Menurut KH. M. Hasyim Asy'ari,” *PKn Progresif: Jurnal Pemikiran dan Penelitian Kewarganegaraan* 16, no. 1 (29 November 2021): 29, <https://doi.org/10.20961/pknp.v16i1.56834>.

these differences make the values contained in every aspect of life valuable, such as religious values and tolerance.⁶⁰ At this time, the word tolerance is always attached to every discussion because, looking at the facts on the ground, these values have been greatly reduced. Tolerance in Indonesia today is like a dream that wants to be achieved and implemented with various theories put forward, but it seems very difficult to do this because of a lack of understanding about what tolerance is.

Currently, the word tolerance in Indonesia is better known as religious moderation. The meaning of moderation in the context of the Islamic religion is usually understood as the Islamic concept of *Wasatiyyah*, which means the religion of *tawasut* (middle), *tasamuh* (tolerant), *tawazun* (balanced), and *i'tidal* (fair). The Islamic concept of *Wasatiyyah* refers to the sentence *Rahmatan Lil'alami* in which Islam exists as a blessing for the universe, both for humans, animals, plants, and other living creatures.⁶¹ Moderation itself has three principles, namely: *moderation of thoughts, movements, and actions*. The *moderation of thought* is to harmonize the discussion of the text and the context with the aim of producing moderate Muslims. *Movement moderation* is defined as a da'wah activity that invites goodness without any elements of violence or coercion. *Moderation of actions* is a form of religious practice and cultural relations in which religion and culture cannot be separated.⁶²

The point of the Almighty God shows that Indonesian society is a society that believes in God and views God as a being who must be worshiped according to the provisions of its adherents⁶³ without looking down on adherents of other religions. Therefore, multicultural life in Indonesia must be implemented because, basically, the Pancasila ideology is very clear in explaining the concept of tolerance.⁶⁴ The values of Pancasila, as the ideology of the Indonesian nation, provide an illustration that every point of the Pancasila principles is very meaningful and valuable.⁶⁵

⁶⁰ Mochammad Qoyum Mahfud, "SIKAP TOLERANSI DAN FENOMENA KONFLIK KEHIDUPAN ANTAR UMAT BERAGAMA DI KOTA CILEGON DALAM PERSPEKTIF HADIS," *As-Syifa: Journal of Islamic Studies and History* 2, no. 2 (9 Januari 2023): 202–3, <https://doi.org/10.35132/assyifa.v2i1.273>.

⁶¹ Mochamad Hasan Mutawakkil, "Nilai-nilai pendidikan moderasi beragama untuk mewujudkan toleransi umat beragama dalam perspektif Emha Ainun Nadjib" (masters, Universitas Islam Negeri Maulana Malik Ibrahim, 2021), 103, <http://etheses.uin-malang.ac.id/25473/>.

⁶² Yoga Irama dan Liliek Channa Aw, "MODERASI BERAGAMA DALAM PERSPEKTIF HADIS," *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman* 5, no. 01 (30 Juni 2021): 48, <https://doi.org/10.36671/mumtaz.v5i01.144>.

⁶³ Yuniarti dan Dewi, "Implementasi Nilai-Nilai Pancasila Dalam Kehidupan Bermasyarakat," 110.

⁶⁴ Khairil Fazal dan Juwaini Saleh, "Ummatan Wasatan dalam Pancasila Perspektif Tafsir M. Quraish Shihab," *TAFSE: Journal of Qur'anic Studies* 7, no. 1 (30 Juni 2022): 85–86, <https://doi.org/10.22373/tafse.v7i1.13197>.

⁶⁵ Subelo Wiyono dkk., "Kajian Nilai Ketuhanan Yang Maha Esa untuk Mengembangkan Karakter Anti Korupsi," *Jurnal Civic Education: Media Kajian Pancasila dan Kewarganegaraan* 3, no. 2 (7 Desember 2019): 15, <https://doi.org/10.36412/ce.v3i2.1096>.

Meanwhile, the meaning of *Al-Hanifiyyah As-Sambah* explains it as an attitude of tolerance towards other religions by prioritizing Sharia values in them⁶⁶ because the Prophet Muhammad SAW explained in this hadith that religion is straight and tolerant. This means being obedient to religious law and respecting other people.⁶⁷ Both the first principle of Pancasila and the hadith above are actually related to each other, but to see the connection more clearly between the two, you can see the table below:

Table 1. Relevance of *Al-Hanifiyyah As-Sambah* and the First Principle of Pancasila

No	Discussion Topics	First Principle of Pancasila	<i>Al-Hanifiyyah As-Sambah</i>	Relevance
1	Carry out the Sharia according to religious orders	Trust and fear God	Prioritize sharia values	Have harmonious relationships
2	Tolerance	Respect between religions	Tolerance is an obligation	Have harmonious relationships
3	freedom to embrace religion	There is no element of coercion in choosing a religious belief	Islam is a religion of tolerance that upholds the value of differences and does not impose religious coercion	Have harmonious relationships

The table above is the result of explaining the important points that the author explained in the previous discussion topic regarding the value of the Almighty God and the meaning of *Al-Hanifiyyah As-Sambah*. From these points, an analysis was carried out regarding the relevance of the two in the form of the table, where the first principle as a concept of national theology and *Al-Hanifiyyah As-Sambah* as a hadith of the Prophet Muhammad SAW about tolerance contain a connection between one another and cannot be separated. Even though the two have different principles because the first principle is the nation's ideology and the hadith is Islamic guidance and law, they have a complementary relationship.

The table above contains three important points that produce a connection between the first principle and the hadith of the Prophet Muhammad SAW. At the point of implementing religious law, both the first principle and the hadith put forward the commandments of the law

⁶⁶ "Toleransi Dalam Perspektif Hadis | NUR EL-ISLAM," 115.

⁶⁷ Mursyid, "KONSEP TOLERANSI (AL-SAMAHAH) ANTAR UMAT BERAGAMA PERSPEKTIF ISLAM," 41–43.

as the basis of religion. If in Pancasila it is called being devoted to the Almighty God,⁶⁸ then the meaning of the word piety is relevant in the hadith as being devoted to Allah by practicing a *haniff* (straight) religion according to sharia commands.⁶⁹ Then the second point is about tolerance; in general, both of them explain the meaning of tolerance. *Al-Haniffyyah As-Sambah* is present as a prophetic hadith about the tolerance of the Prophet Muhammad towards Christians and Jews, while the first principle was born because it prioritizes the meaning of tolerance in Indonesia.⁷⁰ And finally, the concept of freedom in choosing and embracing a religion both explains the relationship and interconnection between the two; there is no element of coercion in choosing and siding with the religion you believe in while still prioritizing moral values as religious beings.⁷¹

Therefore, the discussion about the meaning of the Almighty God and *Al-Haniffyyah As-Sambah* produces the answer that these two things can create national unity in Indonesian society because they can produce an attitude of tolerance, which will become the foundation for every society. Meaning that all Indonesian citizens are the same regardless of their background. This concept can trigger strength in the nation and state because basically every citizen wants unity and oneness, both in embracing religion and carrying out the process of their activities.⁷² Every citizen wants to be guaranteed a sense of security when they carry out their religious rituals. If it is difficult to feel safe carrying out religious orders, then the terms freedom, unity, justice, and eternal peace as stated in the preamble to the 1945 Constitution are just mere discourse because, in fact, this is not implemented.

Both the concept of the Almighty God in Pancasila as the nation's ideology and the concept of *Al-Haniffyyah As-Sambah* as a hadith of the Prophet Muhammad SAW have an interconnected relationship because they have the same goals and purposes.⁷³ This hadith actually provides an understanding that the values contained in the first principle of Pancasila do not conflict with religious teachings but are in fact compatible and mutually related. Therefore, if the values of the first principles and hadith are implemented in Indonesia, a society that respects each other will be created without any more conflict between religious communities. The Hadith of the Prophet SAW is present as a legal basis and guideline, not just an artifact and mere

⁶⁸ Hanock, Samego, dan Novalina, "Teologi Kebangsaan," 137.

⁶⁹ Anggraeni dan Suhartinah, "Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub," 68–71.

⁷⁰ Aritonang, "Pandangan Agama-Agama Terhadap Sila Pertama Pancasila," 44.

⁷¹ Musolin, "NILAI MAQASID AL SYARIAH DALAM PANCASILA SEBAGAI DASAR NEGARA KESATUAN REPUBLIK INDONESIA," 60–61.

⁷² Umma Farida, "Kontribusi dan Peran KH. Hasyim Asy'ari dalam Membingkai Moderasi Beragama Berlandaskan al Quran dan Hadis di Indonesia," *FIKRAH* 8, no. 2 (16 November 2020): 32, <https://doi.org/10.21043/fikrah.v8i2.7928>.

⁷³ Nurul Dwi Tsoraya dan Masduki Asbari, "Pancasila Dan Agama: Telaah Singkat Pemikiran Yudi Latif," *Jurnal Pendidikan Transformatif* 2, no. 1 (2023): 16, <https://doi.org/10.9000/jupetra.v2i1.23>.

discourse about tolerance, but the meaning of tolerance given by the Prophet SAW can provide information to all Muslims in particular and people of other religions in general that Islam is a religion that is highly respected. meaning of tolerance.⁷⁴

Islam comes as a religion that provides change against discrimination. Cutting ties of hatred and providing protection to all beings. So when Muslims claim to be Muslims, what they should do is adopt an attitude of protection and mutual affection, regardless of the other person's religion or background. This is also in line with the meaning of the first principle of Pancasila because, as human beings, we are obliged to love each other.⁷⁵ That is the concept that is taught from the meaning of “*God is the Almighty*”⁷⁶ if we apply the values contained in Pancasila and hadith in Indonesian state life. Prophet Muhammad SAW above, a very strong society will be created because every value of Pancasila is interconnected with each other and contains values that cannot be separated from the goodness taught in religion.⁷⁷

The meaning of the supreme divinity in the first precept can be interpreted as the freedom of the citizens to determine the religion they believe in and implement every religious order without interference from other parties.⁷⁸ then the hadith about *Al-Hanifiyyah As-Sambah*, which is found in the hadith of Al Bukhari's narration as the main hadith in this research, provides the same information about what is explained by the Pancasila values in the first precept that the Prophet Muhammad SAW commanded every Muslim to always maintain an attitude of tolerance and freedom in religion with an attitude of love and affection.⁷⁹

Conclusion

The Hadith *Al-Hanifiyyah As-Sambah* and the first principle of Pancasila have a relationship that both support religious freedom. Both have points that teach the importance of the value of tolerance while still prioritizing religious principles as a foundation in society. Even though Pancasila is the basic ideology of the Indonesian nation and *Al-Hanifiyyah As-Sambah* is the hadith of the Prophet Muhammad SAW and the source of Islamic law, the two are connected and can be the basic basis for understanding the concept of religion in Indonesia.

⁷⁴ Alif Fadilah, Dadang Darmawan, dan Wahyudin Darmalaksana, “Toleransi Beragama Dalam Pandangan Hadis Untuk Ketenangan Beribadah Di Nusantara: Studi Takhrij Dan Syarah,” *Gunung Djati Conference Series* 8 (15 Maret 2022): 758.

⁷⁵ Ramlan Arifin dan Muhammad Yusuf, “Toleransi Umat Beragama dalam Perspektif Hadis,” *As-Scaff: Jurnal Manajemen dan Dakwah* 1, no. 1 (26 Juni 2020): 1–13.

⁷⁶ Sari dan Najicha, “MEMAHAMI NILAI-NILAI PANCASILA SEBAGAI DASAR NEGARA DALAM KEHIDUPAN MASYARAKAT,” 56.

⁷⁷ Nisa dan Dewi, “Pancasila Sebagai Dasar Dalam Kebebasan Beragama,” 893–94.

⁷⁸ Safitri dan Dewi, “Pancasila Sebagai Dasar Negara Dan Implementasinya Dalam Berbagai Bidang,” 91.

⁷⁹ Thadi dan Supian, “Toleransi Dalam Komunikasi Antarumat Beragama Perspektif Hadis,” 69.

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