

Transformation of Islamic Values in the Pancasila Economic System

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Abstract

Pancasila is the identity of the Indonesian nation and the nation's perspective identifying its characteristics toward other nations in the world. Pancasila as an ideology, is very open to the contribution of universal virtues, including the fundamental values of Islamic teachings.

Like a prism, Pancasila reflects vibrations of theology, humanity, unity, togetherness and social justice. This descriptive article that analyzes the transformation of Islamic values in the Pancasila economic system through this literature study approach reveals the absorption power of the Indonesian nation towards the influence of the ideology of nationalism and mainstream religion and implements it endemically.

Pancasila is an incomplete inspiration to be interpreted according to the problems of the times. The practices of populist economy, cooperative institutions, systems of capital control and management of natural resources, and the anticipation of corruption behavior are the bases for the concentration of the Pancasila economic system.

This research has found that disparities due to the malpractice of the Pancasila economic system may occur when Pancasila values and the universal doctrine of Islamic teachings are not implemented as a moral imperative for all citizens.

Keywords: *Transformation, economic system, pancasila, islam.*

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Introduction

In *Kamus Besar Bahasa Indonesia*, the terminology of transformation is defined as a process of change in the form, nature and function. Transformation is also defined as diverting, where a significant change takes place in the basic structure into a physical structure by applying the transformation rules. This terminology, in the Generative Transformation Theory, is defined as a procession series of change, basic structure, the birth structure and the rules of change itself (Harris 1970: 384). In Government and Binding Theory, Chomsky emphasizes that it is necessary to interpret transformation as an integral and inseparable process. In this process, there is an urgency for marking and naming the parts that work in order to build a paradigm of change (Chomsky 1982: 34). At this stage, social and constitutional transformation always intersect with the economic policies of a society (Harris 1997: 185–187).

Theological prepositions in relation to the theory of transformation as mentioned by Comte, are the locomotive of social change to build civilization (Martono 2012: 310). Religion, once again, is seen strategically as a moral imperative that colors the identity of a nation. In addition to the heavenly aspect, social dynamics cannot be separated from the journey of thought that departs from the locality of a community (Schumpeter 2013: 11). In this turabi realm, the philosophy of socialism and capitalism have grown stronger as a point of view and ideology of many nations in the world beside religiousism (Nafissi 1998: 130). The hegemony of that community ideology is believed to be in line with the strengthening nationalism awareness and religious dysfunction on the other hand (Giddens 1970: 31). This has for some time divided the world community into a west-east dichotomy with all aspects inside. In the practical realm, beside annexing the political sector, the ideology of socialism and capitalism immediately has affected the realities of social and economic life. Indonesia, with the provision of “local indigenous”, establishes the nation ideology with Pancasila (McCawley 1982: 102). In economics, this ideology introduces itself as the Pancasila Economic System, or populist economy (Raharjo 2016a: 215).

The economic concept of Pancasila departed from Emil Salim's idea in the *Harian Kompas* on June 30, 1966, entitled "Pancasila Economic System" (Salim 2000: 3–5). Many people compare this concept with the idea of Social Market Economy, both of which argue that 19th century Liberalism asymmetrically has led to the exploitation and destruction of humanity as a support for the structure of power patterns that affect economic and political disparities (Bauer

2019: 37). However, both of these ideas agree that a pure liberal economic system can be absorbed as a "third way" between *laissez* liberalism on the *faire* side and the collectivism socialism on the other side (Kedar 2010: 82). The Pancasila economic system departs from the concept of a populist ideology that rests on togetherness, justice and humanity (Sumawinata 2004: 6). Here, the meaning of Pancasila economy is a populist economy (*ekonomi kerakyatan*), in which theological space is kept accommodated.

It cannot be denied that the system of populist economy or the Pancasila economic system is a product of the political economy of its time. And as far as the Indonesian nation's journey, there has not been found a standard interpretation of Pancasila (Mahfud et al. 2012: 4). Every regime in power has always claimed to be the implementer of the values of Pancasila in every direction of its deregulation. However, as a single ideology that stands to absorb socialism and capitalism, in practice it is alternately judged to be inclined towards one of these east-west ideologies. This polysemic behavior on the ideology of this nation has subsequently caused its own anxiety and problems, especially by Muslims in Indonesia (Amin and Ma'ruf 2014: 5–7).

The "jalan ketiga" study of thought which later developed into the formation of ideology is the design of the Pancasila prism accommodating the values of Islamic positivism as a curative effort over disparities in the realm of praxis. Contributive thought movements such as the formalization of the Islamic economy, for example, rapidly expand in the world of Islamic higher education (Salahuddin 2019: vi – vii). Various explorations of east-west philosophical thought and methodology are underway to correct distortions in the implementation of the Pancasila ideology, such as the oligarchy, monopoly and corruption discourse. However, the meeting of the current Pancasila ideology and Islamic substantive values is not without problems. The theological description of the first precepts (*sila*) is still looking for a transmission for the manifestation of the fifth principle of Pancasila as a *hasyiyah* for the Indonesian nation in building the paradigm of its nation. Up to this point, many parties believe that Islamic values can provide a traditional constructive function in the configuration of the prism of the Pancasila ideology, especially in the economic field.

Literature Review

Alvien Septian Haerisma in his writing entitled *Konsepsi Pemikiran Dasar Ekonomi Islam, Ekonomi Pancasila dan Ekonomi Kerakyatan untuk Kesejahteraan Masyarakat* (Haerisma

2019: 199) formulates that there are two findings in the economic discourse of Pancasila, namely, social economics and Islamic economics. *First*, the basic paradigm of Islamic economics is built on *tauhid* (monotheism) and brotherhood, work and productivity, ownership and equitable distribution. Meanwhile, the Pancasila economic paradigm is built on the spirit of the value of economic, social and moral unification, social equality, the spirit of nationalism, cooperation, decentralization and regional autonomy. And, the paradigm of populist economy is developed on the basis of kinship values, public resources are controlled and owned by the state, and used for the prosperity of the people. *Second*, there are three similarities in the economic paradigm which are reflected in the conceptions related to ethics, norms and morals, justice, nationalism/social values, the involvement of micro institutions, decentralization, and regional autonomy. Meanwhile, the differences among the three economic paradigms can be seen from the orientation related to the differentiation of moral conceptions, the concept of prosperity, and the relationship between people-state or servants-God.

Referring to Ridwan's research which reveals *Penafsiran Pancasila dalam Perspektif Islam: Peta Konsep Integrasi* (Ridwan 2017: 223) states that as it is understood that Pancasila contains divine, humanitarian, unity, populist, and justice values, it is a universal noble value that becomes the national identity Indonesia. The spirit and values of Pancasila are in accordance with the values of Islamic teachings. In fact, the ideological mission of Pancasila as a whole is a vision of Islamic teachings with its own territorial scope. This means that Islam is a religious entity, while Pancasila is an ideology. In other words, Pancasila will never turn into a religion, nor will religion be reduced to an ideology. In essence, Islam and Pancasila are a paradigm that is identical in its various perspectives. This is understandable because the formulation process of the Pancasila idea was inspired by Islamic values as a religion that was deeply understood by the formators of the Pancasila. This suitability does emphasize that the formalization of Islam as an ideology and a form of the state is a form of national and state distortion in Indonesia.

Ubbadul Adzkiya' in his writing entitled *Maqashid Al-Sharia Analysis in Analisis Maqashid Al-Syariah dalam Sistem Ekonomi Islam dan Pancasila* (Adzkiya 2020: 35) states that Islamic economics is a form of unification between religion and economy and is practiced together with the spirit of Islamic fundamentalism through transcendental values in the form of Islamic economics with the interpretation that fundamentalism is a concept of unification between religion and the state. This is because Indonesian state from the beginning has declared its

country not as a secular state, nor as a religious state. The concept of unification is then formulated into the basis and philosophy of the nation with an ideology known as Pancasila.

Islamic economy is an alternative to the world economic system, in this case a socialist-capitalist dichotomy. The characteristic of the Islamic economic vision is the attainment of *falāh*, which is lasting prosperity or happiness in the afterlife which is part of the *maqāsid syari'ah* conception of Islamic teachings. This vision distinguishes the two world-mainstream economic systems mentioned above. *Maqāsid syari'ah* as a vision, value and principle in Islamic economy in its continuation becomes a meeting point with the ideology of Pancasila. This at the same time undermines some parties' fear thinking that Islamic fundamentalism intends to change the face of the Indonesian ideology by seeing the harmony of the vision of the two paradigms. So, even if there is a clash of paradigms, this is only possible due to moral hazard that departs from a distortion of the destructive identity interests for the two paradigms both Islam and Pancasila.

Methodology

This paper was developed with the title “Transformation of Islamic Values in the Pancasila Economic System” using the approach of Talcott Parson's functional theory of social system. In this case, the writer tries to capture the paradigm shift that covers aspects of adaptation, goal attainment, integration and latency in the discourse of the Transformation of Islamic Values in the Pancasila Economic System (Parsons 2014: 70–71).

As for the ideas expression, the authors uses descriptive qualitative research sill focusing on scientific library research method about populist economy, Pancasila economy, and Islamic economy. The motivation for using the Parson approach is based more on the articulation of the Interdisciplinary Islamic Studies approach. The data analysis techniques used an interactive model of Miles and Hubberman. So, practically, the author elaborated at least three stages of problem solving including data shrinkage, data presentation and drawing conclusions (Swestyani et al. 2018: 2). The data analysis process can be illustrated as follows (Wulandari 2018: 103):

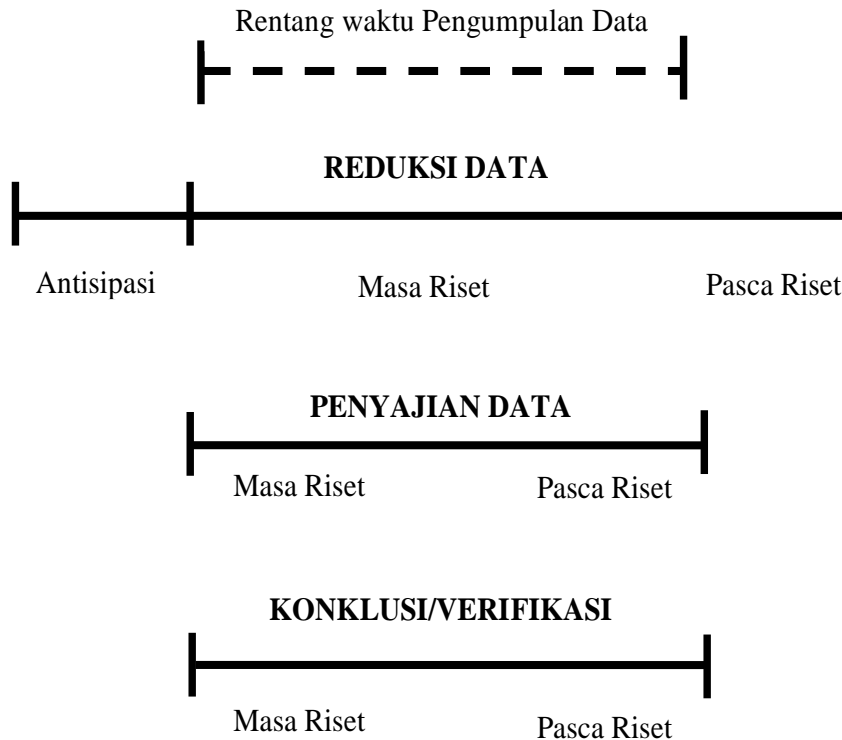


Figure 1. Interactive Model Data Analysis by Miles dan Hubberman

Result and Discussion

The discussion for the endemic value of Pancasila as the “local genius” of the Indonesian nation and its relationship with Islamic values has been going on for centuries. This has been going on since the Prophet Muhammad SAW's teachings entered the archipelago. In the context of the economic system, both paradigms aim to build freedom, prosperity, concurrence, justice and transcendent humanity as logos and moral imperatives. The discussion on the Pancasila Economic discourse has been going on for a long time since 1950-1980s. It is said that there has not been scientific forum about economy that is as fierce and as serious as the seminar, except the term Pancasila Economy. In fact, in the midst of the hegemonic sentiment of the regime's identity, the Pancasila Economic discourse has given birth to an interpretation that led to the formation of schools of thought in the Pancasila Economy.

A Discourse on Economic System

A system is perceived as a comprehensive unit that is built on a number of sub-sections, provisions and boundaries and functions as a holistic binding for its users. Meanwhile, the

economic system itself is understood as a system that applies to regulate factors of production, consumption and distribution of the fulfillment of life-supporting resources in society. Within the scope of a country, an economic system has at least a number of characteristics that distinguish one another, namely: *first*, the model of ownership of a production resource. *Second*, the model of competition among communities in controlling or using economic resources. *Third*, the scale of the Government outreach in regulating the economic process for citizens (Bhudianto 2012: 3). In practice, the characteristics of the economic system of a country will also be greatly influenced by the values of the nation's identity, ideology, beliefs and philosophy, namely the perception of a society towards its own identity.

In this world, there are two models of economic system development of which classification can be seen from: *first*, the perspective of the economic coordination pattern that is built. This can be developed into a traditional economic system, a command economic system and a market-based economic system. *Second*, the perspective of ownership of economic resources. This ownership mechanism has developed into three system patronages, namely the economic system of liberal capitalism, the economic system of communist socialism, and the mixed economic system (Dumairy 1997: 21–23). The choice of a model of economic system is closely related to the ideological direction of a country or society. Specifically, there are two influencing factors: *first*, internal factors including the government's deregulation blueprint, the elements of national history, the configuration of constitutional institutions, aspirations, socio-economy and the quality of citizens' human resources. *Second*, external factors including philosophical and ideological views, foreign policy patronage and regional constellations as well as the development of global information technology. The perspective of the ideological, political and economic relations can be illustrated as follows:

A Map of the Ideological, Political and Economic Relations

BLOK BARAT	PERSPEKTIF PEMETAAN	BLOK TIMUR
Liberalisme	Ideologi Politik	Komunisme
Demokrasi	Rezim Pemerintahan	Otokrasi
Egalitarianisme	Penyelenggaraan Negara	Etatisme
Desentralisasi	Struktur Birokrasi	Sentralisasi
Kapitalisme	Ideologi Ekonomi	Sosialisme
Mekanisme Pasar	Pengelolaan Sumberdaya Ekonomi	Perencanaan Terpusat

Figure 2. A Map of the Ideological, Political and Economic Relations (Dumairy 1997)

In the practice of an economic system, a country in the world does not fully practice the system holistically. There is always a process of elaboration, modification and improvisation due to the influence of the dynamics of internal and external factors of a country, especially in developing countries. Thus, the mixed economic system then institutionalizes into a choice of direction for the economic system in countries, whether influenced by belief systems or endemic ideologies such as the Pancasila economic system and the Islamic economic system.

Pancasila Economy

Pancasila Economy was first introduced by Emil Salim. This economic concept was revealed in the monograph published by the National Institute of Economics and Social Affairs or *Lembaga Ekonomi dan Kemasyarakatan Nasional* (LEKNAS) as a material for the internalization of the National Defense Institute (Salim 1965: 81–97). The constructions built are a number of economic protocols based on the ideology of the nation by strengthening the paradigm of economic growth as the commander. In the Pancasila Economic system, the deregulation of the Indonesian Government is committed to mainstream the distribution of social welfare in society which involves all parties in every process. Here, the reality of economic strength will be reflected in the development of a framework for socio-economic cooperation in the form of cooperatives (Umam 2017: 457). Emil Salim's idea of the Pancasila Economy further sparked a wave of academic papers for decades.

Mubyarto (1938-2005) was an important developer in the texture of a populist economy (Nugroho 2018: 30). In developing the economic interpretation of Pancasila, Mubyarto expanded the perspective not limited to the discourse of Ansich's economics and political science. More than that, Mubyarto interpreted the Pancasila Economy through a non-economic based trans disciplinary approach, such as sociology, anthropology and regional political science. In the methodology of the Pancasila Economy formulation, Mubyarto has a sharp differentiation compared to Arief Budiman, Sjahrir and Kwik Kian Gie. Mubyarto preferred the diction of "*Ekonomi Rakyat*" rather than the term of Pancasila Economy, referring to the social conditions at that time which were saturated with the pseudo-Pancasila propaganda by the New Order regime in exploiting the political life of the people. The government at that time, in this case Siti Hardiyanti Rukmana, without changing the substance of the "*Ekonomi Rakyat*" concept, elaborated it with the title "*Ekonomi Kerakyatan*". This term was finally legitimate until the "TAP MPR" Number XVI year 1998 concerning "*Ekonomi Kerakyatan*"

and implemented in the ratification of Law Number 25 year 2000 concerning the National Development Program (*Propernas*) by the “MPR-RI”.

Pancasila economy, as implied by its initiators’ narrative, is perceived as an economic theory with an Indonesian paradigm. The basic principles of the idea of Pancasila Economy idea are built from two scientific constructions: first, pure economic theory. And second, applicable economic theory for the Indonesian nation. According to Mubyarto, Pancasila Economy contains five characteristics: First, the economic reality is strongly influenced by economic, social and moral aspects of economic actors. Second, a strong commitment upholds the human values of citizens towards social equality (egalitarianism). Third, the spirit of nationalism in every economic policy. Fourth, cooperatives are a form of implementing economic commitment. Fifth, a proportional balance between the center and the regions in national economic planning (Nugroho 2011: 9).

The Pancasila economic discourse, as the premise above, began when the Indonesian nation (read: the New Order Government) intended to find an economic texture with the peculiarities of Indonesian ideology. As an opening, Emil Salim in the Lemhanas seminar presented four modelling of economic systems in the world, namely the private economic model, the control economy model, the collective economic model and the central planning economic model (Salim 1965: 81–97). The article, which was originally entitled "*Sistem Ekonomi Sosialisme Pantjasila*" was later simplified to become a model of "*Ekonomi Pancasila*" as an emphasis on Indonesia's economic development as a reflection of Indonesia's success in political development. This term was increasingly used in Emil Salim's later writings, such as the proceeding of the KAMI Seminar in January 1966 entitled "*Membina Ekonomi Pancasila*" (Seminar 1984: 110–21), an article in *Harian Kompas* entitled "*Sistem Ekonomi Pancasila*" and *Prisma* magazine. (Emil 1982: 36–38).

There are differences in conceptual and historical paradigms in interpreting the Pancasila economy between Emil Salim and Mubyarto. Emil Salim interprets Pancasila Economy as an idea of a paradigm of an economic system or political economy. So, Mubyarto uses the economic term Pancasila as a critique of neo-classical economic theory, a thing that was mainstream in the world at that time. Historically, according to Emil Salim, the economic idea of Pancasila was a foundation offer for the construction of the New Order Government's policies, while the basis for Mubyarto's ideas, on the contrary, led to criticism of the economic

policies of the New Order Government. The sharpest difference is in the economic conceptual vision of Pancasila. Emil Salim views that the discipline of economics is as universal as other sciences, where he emphasizes that there is no problem with neo-classical economics (capitalism) and what frequently causes asymmetric impacts is only mal-practice in the field. So, Emil Salim considers that the effort to formulate a new theory outside of this is an unnecessary scientific activity. Emil Salim's Pancasila economic paradigm contradicts to Mubyarto's perspective, who clearly states that the neo-classical economic approach has failed to distribute economic equality, which is certainly contrary to the idea of social justice (Mubyarto 1980: 15).

The new Pancasila economic elaboration received a broad discussion in the perspective of ontology, epistemology, and axiology by Dawam Rahardjo in 2004. He states that the context of the Pancasila economic system has three general objectives: *first*, social justice; *second*, social security; and, *third*, social progress. The Pancasila economic system model is seen to be able to compete in the free market as long as there are three conditions: *first*, consistency in law enforcement; *second*, strong and independent government control, *third*, the implementation of social policies including fair distribution of income and wealth, social security, and protection for workers (Raharjo 2016: 209–16).

Populist Economy (*Ekonomi Kerakyatan*)

The populist economy is a sub-system of the Pancasila economy. Its vision is the implementation of economic activities with the involvement of all the people (Haerisma 2019: 193). It is further stated that the model of populist economy is the essence of implementing the system of Pancasila Economy, namely realizing people's sovereignty in economic matters. This is at the same time a mandate of Article 33 of the 1945 Constitution. In its elaboration, there are three principles of popular economy as the spirit of the Pancasila economic system. *First*, the economy is organized as a joint venture based on the principle of kinship. *Second*, the production branches vital to the state and dealing with the public's life are controlled by the state. *Third*, earth, water, air and all the resources inside are governed by the state and used as much as possible for the welfare of the people (Haq 2017: 719). These principles simultaneously indicate that the populist economic model as the implementation of the Pancasila economic system has democratic economic characteristics.

The practical realm of economic democracy in Indonesia is marked by the independence and freedom of its citizens to get a decent life as mandated by the 1945 Constitution Article 27 paragraph 2. Here, the property rights are recognized by the state and such ownership is prohibited from contradicting the interests of people's life. Likewise, the creativity, potential, and aspirations of every citizen can be maximally developed as long as it is within the corridor of law and does not harm the general public. Here, the household and private industry sectors get a large economic space as the people's representation under the full supervision of the Government. In the populist economic model as the embodiment of the Pancasila economic system, social characteristics and mutual cooperation are implemented by forming cooperative-based businesses as the pillars of the economy and the domain of its success parameters (Hafizah 2016: 38).

Islamic Economy

Islamic economy is simply defined as a mechanism to fulfill the necessities of life based on the principles of Islamic teachings. What is meant by Islamic teachings is all legal and moral rules and regulations derived from the Al-Qur'an, the sunnah of the Prophet Muhammad and the interpretations of scholars on the two primary sources of Islamic teachings. For nearly 14 centuries since the spread of Islam, there have been many offers of economic paradigms that lead to the benefits of mankind, especially Muslims. The formulation of the dictum for the benefits of the people is an implementation of a vision that departs from the religious social mission of Islamic teachings called the axiom "*maqāṣid al-syari'ah*".

In Islamic economy, economic discourse is not just a profane discourse. Economics as human knowledge related to human mechanisms to meet the needs of life, is also directed at transcendental attainment which is implemented through various altruistic mechanisms in Islamic teachings. This Islamic altruism is seen relevant to the spirit of socialism in economy. Meanwhile, the view of prosperity in Islam is considered in line with the spirit of capitalism in building human civilization. Both of these spirits, in the perception of Islamic economics, depart from the manifestation of divinity (*tauhid*) and social piety in society. The socio-economic piety in this society is what Mannan calls as an important y in the Islamic economy (Mannan 1997: 341).

Islamic economy as a construction for Muslims to obtain their daily needs is organized on a number of principles and characteristics as follows:

1. The principle of *tauhidiyyah* (deity) is that economic behavior and activities must depart from the conformity of Islamic law and be oriented towards the pleasure of Allah SWT.
2. The principle of *ukhuwwah* (brotherhood) is that economic behavior and activities always pay attention to the impact of its benefits for fellow humans (socialism / humanity).
3. The principle of justice (*al-'adalah*) is that behavior and economic resources are oriented to shared prosperity in a proportionate manner by not leaving anyone in a state of poverty and oppression.
4. The principle of ownership (*al-milku*) is that the gain in Islamic teachings always takes into account the corridors of the applicable law and its social impact (blessings) on society. Private ownership over resources is recognized in the Islamic teachings as long as it does not control the livelihoods of many people, which in this case is under the state control. In this principle, the ownership of the assets of the *dhuafa* is always attached to gaining any assets of a Muslim, which must be distributed partially in the form of zakat and the rest can still be distributed into various philanthropic forms such as donations, alms, waqf, grants, gifts and *qard al-hasan*.

Islamic economy was built long before the system of capitalism and socialism was widely practiced by world countries. In the user's perspective, Islamic economy is intended for the *ummatan wasatan*, meaning that it is neither liberal nor communistic. The area of economic practice which is the field of Islamic economy beside creating *al-falah* and *maslahat al-ammah* is to keep economic actors away from the moral hazard in the economy. These behaviors include *riba*, *maysir*, *gharar*, *tadlis* and *zalim* in economic activities in Muslim communities.

The Discourse on the Transformation of Islamic Economic Values in Pancasila Economy

Indonesia is a country with the largest number of Muslims in the world. Beside the religious factors, diversity in Indonesia is also found in the number of ethnicities, cultural backgrounds, and different political views. Apart from being separated into the territory of archipelago,

Indonesia's nature also stores infinitely rich resources. This phenomenon certainly contains two contradictory potentials, meaning that if a strong national spirit is not developed, this country will easily become the object of colonization of other predatory nations that have advanced technology and a stronger concept of unity. And the conditions of colonialism have occurred for a long time.

Kredo states that that Pancasila is the ideology of the nation positioned as the binding of all religions and beliefs, various ethnicities and languages as well as the territorial assaults. In Indonesia, religion will still be positioned as a religion, not an ideology. On the other hand, any ideology that rules the world will still be positioned as a foreign thought that must be adapted to the personality and ideology of the Indonesian people to be implemented. The founders of the Indonesian state are aware that religion itself is an institution of belief which contains a lot of schools of thought and differences. This means that making religion as an ideology is tantamount to dwarfing the function of religion itself in the context of nation and state.

Pancasila economy with the model of populist economy is an economic mechanism based on kinship, mutual cooperation, people's sovereignty, and seriously siding with the welfare and prosperity of the low income people but still does not deny the application of the market mechanism. So, the practice of the values of Islamic teachings can easily be found in the conception of Pancasila economy. It is because the system of Pancasila economy, when faced with the system of Islamic economy, is like a reflection as the root of Islamic values that have been grown in Indonesia for centuries. Problems will then arise if later the system of Islamic economy is formalized into a subjective identity polemic that collides with diversity and ukhuwwah itself. Another unresolved problem in the Pancasila economy is that in practice it is the result of wild economic democracy. The spirit of capitalism in the practice of interest in money has proven to be miserable for the low income people who at the same time crash the values of justice and awareness of God. Up to this point, the Islamic economy is here to break the boredom and impasse the Pancasila economy without having to formalize itself or intend to shift as the nation's ideology.

Conclusion

By using Parsons' perspective, the Pancasila economy is more of an endemic economic system for the Indonesian nation which has so far succeeded in absorbing the huge economic

ideologies of capitalism and socialism. Islam as a religion that entered peacefully has also become a large part of the character of economic behavior in Indonesia and aspects of the ideology of the nation. The spirit of divine values such as divinity, justice, common welfare, mutual cooperation and limited freedom of the people-Government becomes the domain of Pancasila and Islam economy at the same time.

The wisdom of the founding fathers of the nation professionally positioning Pancasila as an ideology and Islam as a religion is considered very strategic within the framework of an agreed state (*dār al-salām*). This means that Muslims and other Indonesian citizens have equal rights, obligations, and opportunities in the system of Pancasila economy as a model of the welfare state. Meanwhile, the disparity due to the implementation of the Pancasila economic system is not an impossible thing when the values of Pancasila and the universal doctrine of Islamic teachings are not implemented as a moral imperative for all citizens.

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