

INTENSITY OF THE VEINS OF PANCASILA

Arlis

State Islamic University of Imam Bonjol Padang, Indonesia

Corresponding email: arlisshi@uinib.ac.id

Abstract The main issue is about the intensity of the veins of Pancasila. This is motivated by the ideal conditions of the Qur'an and Sunnah as a source of law in the state of Medina and the next period. These laws are intended for the benefit of all mankind in this world. But, Indonesia as a Muslim-majority country makes Pancasila a source of law. There are various views about Pancasila, like Hamka's view that discusses the veins of Pancasila. Interestingly Hamka mentioned that his opinion was in line with Sukarno's suggestion. The purpose of the study was to find out the intensity of the veins of Pancasila. A research method is normative of Islamic legal research, using primary legal materials with a qualitative analysis. Research result shows that the intensity of the veins of Pancasila is coherent with Islam and in line with the sources of the Qur'an and Sunnah. Only the Supreme Godhead is the vein of all precepts. The intensity of the veins of Pancasila is intended that the Supreme Divinity is fixed, will not be revoked, will not be disturbed, the true source, Islam, Allah as God and Muhammad as Messenger, a place of trust, preservation, backrest, place of dependability, purpose, nationality, and the causes of life and death.

Keywords *Intensity, mount veins, Pancasila, purpose*

INTRODUCTION

The main issue is about the intensity of the veins of Pancasila. This is motivated by the ideal conditions of the Qur'an and Sunnah as a source of law in the state of Medina and the next period (Lajnah, 2019). These laws are intended for the benefit of all mankind in this world (Arlis, 2017). But, Indonesia as a Muslim-majority country makes Pancasila as a source of law (Indra & Budianto, 2021). There are various views about Pancasila (Ropi, 2017), like Hamka's view that discusses the veins of Pancasila (Amrullah, 1952). Hamka wrote a treatise entitled *The Veins of Pancasila*. Published by Pustaka Keluarga Jakarta publisher in 1952. Hamka's treatise consists of 38 pages. Hamka mentioned that Pancasila is The One and Only God, humanity, social justice, people's sovereignty, and nationality (Amrullah, 1952, p. 4). Interestingly Hamka mentioned that his opinion was in line with Sukarno's suggestion.

Based on searches in publish or perish using the keyword Intensity of the veins of Pancasila, it was found that for 46 years from 1975-2021 there were 364 papers. Papers are in the form of books, book chapters, articles, and others. One of the studies is a study Ismatu Ropi, *The One And Only God: Contests of Meaning and Interpretation*, 2017: between the Nationalists who were in favor of a "secular" state and the Muslims who preferred a more Islamic official symbolism"?

The first principle of Pancasila, the Indonesian state ideology. This idiom was employed to bridge the gap between the nationalists who were in favor of a "secular" state and the Muslims who preferred a more Islamic official symbolism. While it was a common



perception that it denoted monotheism, in fact, there was no unanimity on its possible wider signification (Ropi, 2017). Sinung Mufti Hangabei et al, The Ideology Of Law: Embodying The Religiosity Of Pancasila In Indonesia Legal Concepts, 2021: Pancasila, which have a religious dimension, are used as a benchmark in assessing the validity of the established regulations.”?(Hangabei et al., 2021). It can be concluded that Pancasila became a universal and comprehensive state ideology containing the relation of *hablumminallah*, *hablumminannas*, and *hablu minal ‘alam* to achieve the purpose of *rahmatan lil alamin* (Huda, 2018). It can be said that in a practical sense, Islamic law can be implemented anywhere following the socio-cultural context and its progress and development. The Republic of Indonesia is a good example of how shariah can be applied (Muslimin, 2012). To answer the problem above, researchers will examine the thinking of Abdul Malik Karim Amrullah or Hamka an important view in the study of contemporary Muslim scholars (Ma’afi & Pasha, 2021).

Whoever follows a path in which he seeks knowledge; God has taken a path from the paths of Paradise, and the angels spread their wings to please the seeker of knowledge, and the scholar asks forgiveness for him who is in the heavens, and who is on the earth, and whales are in the water, and the preference of the scholar over the worshiper is like the superiority of the moon on the night of the full moon over all the other planets, that scholars are the inheritors of the prophets, that the prophets They did not bequeath a dinar or a dirham, and they bequeathed knowledge, so whoever took it; Get lucky (Al-Albaniy, 1998, p. 38). Indeed, Allah does not take knowledge away from the slaves at the same time, but Allah removes knowledge by killing the scholars so that when there are no scholars left, people will appoint leaders from among the ignorant people when they are asked they give fatwas without knowledge, they are misguided and mislead (Al-Bukhari, 2002, p. 38). The purpose of the study was to find out the intensity of the veins of Pancasila.

METHOD

Research in Normative Islamic Law (Arfa, 2010); Use secondary legal materials as primary data, Tahlili method, *ijtihad*, qualitative analysis; content analysis, and legal intensity (Arlis, 2020b). Intensity studies are always relevant because factually reveal the conditions that are in theory dissected so that the concept is obtained as an effort to increase it (Arlis, 2020a). Various errors that are very likely to occur in this study are investigated by taking the path of *istighfar*, remembrance, and *do'a*. In addition, maximally try to compile and complete this study in a holy state or finished prayer. At some times, research is conducted while fasting. The selection of this method is due to the love of science and scholars (Munawwir & Abdul Muhid, 2020).

Search and data processing using the QDA Miner Lite app. QDA Miner Lite is a qualitative and easy-to-use data analysis software package for encoding textual and graphical data, annotating, retrieving, and examining encoded data and documents. Programs can manage complex projects involving a large number of documents combined with numerical and categorical information. Data analysis is carried out in several stages,

16

Publish By

The Association of Community Service Lecturers of Indonesia (ADPI)

Jl. Komp. Unand Padang Besi Kec. Lubuk Kilangan, Kota Padang. Sumatera Barat

Code 25166

Website: www.adpi-indonesia.id

Email : info@adpi-indonesia.id

Phone : +62 823-8662-2140



including (1) preparing data; (2) preparing the application; (3) opening the application; (4) data input; (5) data encoding; (6) text retrieval; (7) looking at coding frequency. The results of the analysis are presented descriptively according to the needs of the research using theory so that the answers to the research problems are obtained.

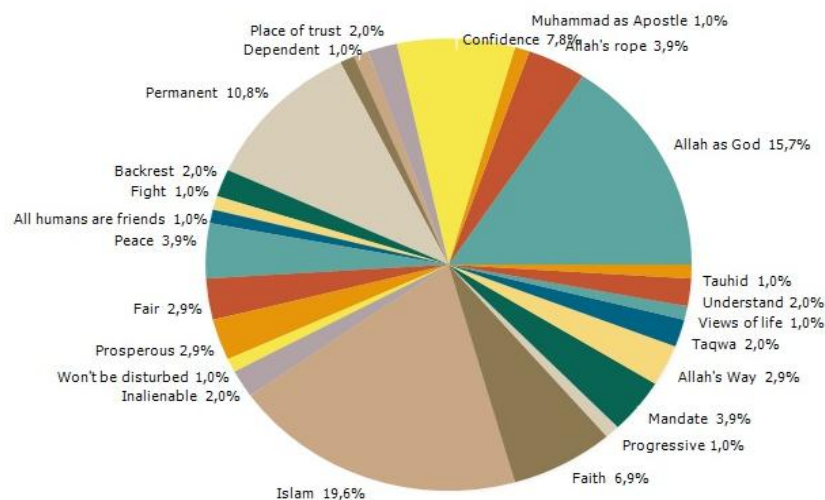
RESULTS & DISCUSSION

Hamka stated that the vein of Pancasila is the Supreme Divinity. The Supreme Divinity becomes the tree and foundation of the life of all people in the world (8). In his treatise, Hamka mentions five things, namely: (1) The One and Only God; (2) the fairy of humanity; (3) social justice; (4) the sovereignty of the people, and; (5) Nationality. Moving on from these five things is spelled out the intensity based on the veins of Pancasila as follows:

1. The Intensity of The One and Only God as the Vein of Pancasila

All Islamic parties and associations have fought to uphold Pancasila and maintain Indonesia's independence, they have started their struggle with The One and Only God. The struggle of Muslims is based on tawhid, that is The One and Only God. All struggles in all aspects of life started with Muslims from there. That's all, others aren't the subject of the struggle. The One and Only God is the recognition of the existence of power over all human power. The One and Only God is the foundation of a belief in the Unity of God, in His Divinity, in His deeds, and His power. The One and Only God is to one of the purposes of life of all these realms, whether lifeless or lifeless. The One and Only God, three things to one. These three things are man, man's life, and nature to only one God (Amrullah, 1952, p. 10).

Diagram 1. Keyword About the Intensity of the Veins of Pancasila



Source: Processed from the Veins of Pancasila Book



Based on the diagram above it can be known that Hamka explained the veins of Pancasila mounts with very diverse keywords. The diversity of keywords used in explaining the veins of Pancasila shows that the dimensions contained in the veins of Pancasila are not just the description by the wishes of certain groups but under the intended purpose of The One and Only God himself.

According to Hamka, in the foundation of the belief of the Supreme Godhead, the whole of nature is gathered into one. The whole of nature is gathered under one name, namely creatures. Although the heavens, earth, horizon, sun, moon, and stars, although humans, animals, even these existing objects, are only one, all one in the name of a creature. God is the Khaliq, the One who becomes. What is the relationship between a creature and a Khaliq? Creatures with Khalik always have something to do. The Supreme God is named Rabbun, who always maintains, maintains, and examines creatures. The care of the creatures never escapes. Rahman and Rahim, loving and merciful are His nature. It is His Qudrat that prevails, and It is His will that happens. The connection of all nature between him is with him, firmly among his fellow beings, and his speed, the connection of that being with God; It is with the words of Rahman and Rahim. The balance that is gained in nature, beauty and beauty, justice and all-round order, all of it is Grace (Amrullah, 1952, p. 11).

According to the basis of the belief of the people who struggle with the precepts of The One and Only God alone, this is this whole life at the will of the Supreme One. According to their teachings, this life is God's grace. A man was made by God to serve the Almighty. For since the human mind began to grow it is clear how great the divine grace is upon man and nature as a whole. If it were not His grace, nature would not be as beautiful, orderly, and as solid as this way, in one fixed rule (Amrullah, 1952, p. 12). A person begins to come out of the womb of the mother until struggling to travel through the difficulties of life and until entering the grave, it feels the walk of God's grace over themselves. Therefore, a Muslim always enhances the value of his life by worshiping and worshiping God. Worship is not prayer only, not fasting alone, even in all aspects of life. All Muslims desire to have God's justice in this realm. There is the freedom and freedom of a person facing God, no intercession, no place of fear of another, no place to worship another, and no fellow being who has the right to be boundaries and walls, to be whiny between man and God. The whole journey of his life was called the "Way of Allah" (Sabilillah). All the struggles are in that environment. Because of the belief of The One and Only God alone that he made the precept of life, his soul became dynamic, when he met a thing that felt not in harmony with the way of God, overflowed his spirit, and rose (Amrullah, 1952, p. 13). At that time, he no longer cared what would happen. Life for him is devotion, death is martyrdom. That is why the great man who has started the struggle for independence in the land of Indonesia, is always there in humans who believe in the Supreme Divinity. Sultan Hasanuddin, Prince Diponegoro, Tuanku Imam Bonjol, Teungku Cik in Tiro, the belief of the Supreme Divinity alone, others do not cause their souls flame and fire and make that amazing history (Amrullah, 1952, p. 14). In the smoke of gunpowder, under the pressure of complete Japanese weapons, in the power of the Allies who had determined Indonesia again to



become a Dutch colony, according to the agreements post dam, Yalta, Cairo, Teheran, etc., erupted the Indonesian revolution. The Supreme Divinity is the only dependent place, the only place of trust for Karno, Hatta, and the Indonesian people as a whole. Commoners come to the fore with pointed bamboo (Amrullah, 1952, p. 14).

Huts and surau became the Markaz of guerrilla struggle. There is no calculation, only one, the Supreme Divinity. Try asking Kamo, Hatta, isn't that all the capital that was in their hearts at that time? Fight, and fight again facing thousands of obstacles and obstacles. The people have been weak because they were colonized by the Dutch, the people have been poor because they were sucked on blood by the Japanese. The allied attack came, the first Dutch attack came. The second Dutch attack came. The leader himself, at peace, was good at cheering, at that crucial moment, unabashedly having given up, or had crossed over. But the commoners moved to the hamlet, to the jungle, to the mountain. Let's get out of the way, the reason that is rushed is the feeling of independence. They have been struck by hunger, even feel the blessings of the material from the independence. They have eaten kayu, eaten yams, eaten rubber fruit seeds, but they did not want to give up (Amrullah, 1952, p. 15). The arrest of Sukarno-Hatta, thrown into Bangka. The enemy thought that the struggle of the Indonesian nation would be extinguished, but it was not extinguished. Because it is not Sukarno and not Hatta that they make a backrest, but the Supreme Divinity only. If only Sukarno and Hatta, this struggle has long been exhausted.

2. Intensity of Humanity Based on the Veins of Pancasila

Because they struggle with the Precepts of The One and Only God alone, then by itself they have high humanity. For men and humanity are at their highest, in their convictions and beliefs, and in the practice of their lives, are the closest to their relationship with God to The One and Only God alone (Amrullah, 1952, p. 17). God said: "Kanan nasu ummatan wahidatan" man is one ummah (Lajnah, 2019, p. 44). It's the only God they believe in. As for the human cry of his fellow human beings for humanity, sometimes only in the mouth, but far from reality. Because they believe in God, they believe in God's word. God's word is clear that humanity is one. It is the guidance of the Word that they hold dear in life. Because they believe in God alone, they believe in the prophet. The Prophet said: khairunnasu man yanfa'un nasa" (man is not a newly created precept now, planned now, and registered now. Rather, humanity is to him an inseparable faith, or a result that grows directly from the original precepts; The One and Only God only (Amrullah, 1952, p. 18).

If there is a violation of humanity, he will not be responsible in the presence of fellow human beings and not in the presence of Karno as the creator of pancasila philosophy. They will be responsible before God, for something called sin. The sin is still pressing on their souls. As a human being, he is always called by God. If he is neglected and worried by another, then awakened; Ya ayyuhal insanu, magharraka birabbikal karim"? O people, what turns you away from your Glorious Lord, who made you equal and judged you. Because of the rebuke of the verse, they returned in the way of humanity. No matter the exhaustion, God, and suffering. Then the Lord said, "O ayyuhal insanu, innaka kadihun ilaa rabbika kadhan famulaqihi" (O man, you have taken pains to your Lord, as much as you will, then



you will meet him). The Prophet affirmed all of you human beings are descendants of Adam; Adam is from the land (Amrullah, 1952, p. 19) So there is no advantage to one man over another man, and no Arab more than Ajam, and no white more than black. The glory in The Sight of Allah is only the one who is taqwa. This is humanity in the sight of the people who are struggling with the Supreme Godhead. Even the peri-humanity in Pancasila Falsafat Karno, will not get more interpretation than this. This branch of the filsafat of the precepts of the humanity of the Supreme Godhead can be sought and written, ulu lin-nasi husna (say good to fellow human beings). To those with other religions, it is said: Laa ikraha fiddin (no compulsion in religion). Hold fast to the ropes of all God, do not divide. Although different religions, other beliefs, other parties, but people who believe in the Supreme Godhead, no different from what Karno always called for, let's unite (Amrullah, 1952, p. 20). Come united in trusting the Lord, O descendants of the book. Let us return to "the same sentence we have in it, that there is no place of worship but Allah, and let us not equate the God with anything, and do not take half of us who will be half of them as gods but Allah. Eradicated the spirit of the dictator and the spirit of deifying the leader. Only one goal, The One and Only God? Looking to the humanity that arises from the precepts of The One and Only God. A lie expresses confidence in The One and Only God if it does not uphold the fairy of humanity. On the contrary, there is not a theory about humanity that can be guaranteed honesty, as long as it is not based on The One and Only God (Amrullah, 1952, p. 21).

3. The Intensity of Social Justice Based on the Veins of Pancasila

The God Allah says it is a lie to a man's confession that he does not provide good care for orphans." Lying to a person's confession that he trusts The One and Only God if he does not take care of eating poor people (Amrullah, 1952, p. 21). Go to Wailun hell, even if he prays, if his prayer is only because it takes face to the crowd (ria). Go to hell wailun, even though he -pray arrears, plus pray five times with all the prayers of circumcision, if inhibited help (gotong royong). Although he said he believed in the Precepts of the Supreme Godhead. It's a lie that he hurts his neighbor. By Allah, he does not believe. By Allah, he does not believe. By Allah does not believe," the Prophet said. Then people ask: Who do you mean, O messenger of the Lord?" replied the Prophet: "He who hurts the hearts of his neighbors." He said, too; If anyone dies of hunger in one village, then the whole village is responsible for the death." So Ibn Hazmin argued, that the whole village was prosecuted because of the death. I will not repeat here, how many rules god has made to improve social justice (Amrullah, 1952, p. 22). The world today demands all social justice. So those who believe in The One and Only God themselves demand social justice. Regulations such as zakat and other origins remain within the line of the Supreme Divinity. So, if he only holds the precepts of The One and Only God, the sign is that he must demand social justice. If he does not demand social justice, the sign is that he is lying to religion, his prayer sign is going to hell. He was one of the prophets who was cursed three times, not believing. If someone is found to have starved to death in a hamlet, it can be demanded all the contents of the hamlet even though there is a mosque there (Amrullah, 1952, p. 23).

4. Intensity of People's Sovereignty Based on The Veins of Pancasila

20

Publish By

The Association of Community Service Lecturers of Indonesia (ADPI)

Jl. Komp. Unand Padang Besi Kec. Lubuk Kilangan, Kota Padang. Sumatera Barat

Code 25166

Website: www.adpi-indonesia.id

Email : info@adpi-indonesia.id

Phone : +62 823-8662-2140



The sovereignty of the people is the trust, belief, and establishment of people who struggle with the precepts of The One and Only God. Whoever claims to believe in God Almighty, by itself he must believe in the sovereignty of the people, the sovereignty of man. In the beliefs they hold, no human being is given the right to rule over their fellow human beings. There is no dictator in a society like this. Either a state dictator or a religious dictator. Human value according to this teaching is higher than democracy or people's sovereignty according to western understanding (Amrullah, 1952, p. 23). According to the words of God Almighty, he is the only one they believe, the man in this world is the caliph of God, the representative of God governing the world. So if there is a leader, either the king or the President is handed over to lead a country, the surrender does not come from heaven that is directly given to him. Not as Lodewijk XIV said, "I am the country." Or Willem II who said, "Alone rule by God's will." But the head of state rules against the will of the people: It is the people who are sovereign and powerful (Amrullah, 1952, p. 24). The people are god's caliphs. All people are god's mandate. The mandate starts from oneself, households, villages, hamlets and villages, provinces, regions, and general governments in the country, and to the purpose of the world, peace is the mandate of Allah. To betray god is to betray God. Therefore, people are given the freedom to choose the form of government according to the order they desire, according to the progress of times and places. With one fixed basis, that is shura (deliberation). People are obliged to choose the form of government. If anyone is elected to hold power, then the ruler is obliged to consult with the people (Amrullah, 1952, p. 25).

It is obligatory to exercise power fairly and the people must supervise. In a hadith, it is mentioned that it is not permissible to obey fellow creatures, if disobedient to khaliq. The highest degree will be obtained by the nation fighting for the Supreme Divinity as long as it still holds the three points of Independence. 1. Independent iradah (will); As long as they still dare to tell, suggest, advocate and create things that ma'ruf. Things that are well known and well received by the community. That is called al-amru bil ma'ruf. 2. Free mind, or free to speak the mind, i.e. forbid, restrain, protest, opposition. It means something unacceptable to society. That's what's called *annahyu 'anil munkar* (Amrullah, 1952, p. 26). In expressing the freedom of mind, it does not matter who comes from. Because the truth above is from all people. As the motto, justice above strength, truth above from position. 3. Freedom of the soul. Free from fear. Trust in God Almighty only, and fight for The Almighty God only, so that the soul becomes strong against all pancaroba and difficulties. To love one's people is by God's will. Achieving social justice is due to God's will. Achieving social justice is because of God's will and the sovereignty of the People, is because of God's mandate, and because it bears the responsibility of being God's caliph. This is: *Wa tu'minuna billahi* (and believe in Allah). It is this belief that causes no fear. Not afraid of poverty, and not arrogant because of rich. Hold instantly can be miserable, hold it instantly can be delicious, and not awkward instantly fall (Amrullah, 1952, p. 27). Because everything that is done in this life is devotion and worship. If this tree is collapsing (the freedom of the soul), this is the beginning of lost independence. Even if the foreign soldiers



aren't in it anymore. Even his government would be foreign to him.

5. National Intensity Based on The Veins of Pancasila

The mounting vein of Pancasila is the Supreme Divinity. That's the only struggle first and foremost, by itself the nationality can run at its best (Amrullah, 1952, p. 28). The national precept is something that is not fixed. Before there was Indonesian nationalism, people loved their people narrowly. Bugis, The Javanese (so that there is a Groot Java movement), the Minang (Minangkabau Raya), the Malay Nation of Raya and in the voices as this, arises the group that only holds the precepts of the Supreme Godhead only, they express their conception of nationality: Waja'alnakum syu'uban wa qabaila li ta'arafu (and we make you diverse ethnicities so that you can get to know). Inna akramakum 'indal-Lahi atqaakum" (and your glory before the Lord, is the one who is as beautiful as you). Therefore-then sticking to the precepts of the Supreme Divinity alone will guarantee the safety of this Indonesian nationality (Amrullah, 1952, p. 32). He is the one who will be very progressive if things have to change. For it is evident now that blind nationality (chauvinism) has been about to pass it. Therefore it can be explained that what is meant by nationality today is the state, with its condition of the course, namely borders. he, his basic law, his head of state and his flag, coat of arms, and cogan. No longer retroactive to history, boasting of the greatness of the past; The original culture, whose original definition could not be indicated. The Supreme Godliness has taught that all nations are friends, all human beings are friends, and the ultimate goal is the peace of humanity to establish a new just, and prosperous world (Amrullah, 1952, p. 33).

The philosophy of diversity and peace exists only in the Supreme Divinity. Sukarno according to Hamka advocated that Muslims also fight to establish the State, so that most of the representative members consisted of true Muslims, and achieved the true Will of Islam. So Hamka advocated the same thing as Sukarno, so that Muslims struggle in the vein of Pancasila, The Supreme Divinity Precept only, namely with its full meaning. Because struggling with the Precepts of the Supreme Godhead alone is guaranteed to be embraced by four more precepts (Amrullah, 1952, p. 34). Who knows, either one time minus one, for example, nationality or eliminated, but the Supreme Godhead will remain in its only that includes all kinds of precepts. Who knows, because of the depth of the Supreme Godhead, because he is just a tena vein of all precepts, whether other precepts grow again. Panca Sila, Sapta Sila, Thousand Sila. Man's work is not fixed, and God's work is fixed. Who knows, either came another few experiments into our country, because the winds have been visible. There are fallen precepts, there are precepts that are shaken, there are veins that are uprooted. At that time only one precept will remain, will not be revoked; The Supreme Divinity. A man comes, and the man leaves. Things change and things change. The ordeal came and the stormy wind pancaroba. After the storm, after the rain will fall, the sun will be bright again, and will return to its purity, and one remains (Amrullah, 1952, p. 35). He is willing to live and death. There is no death, only liqaak (meeting With Allah). As far as the journey, whoever, but to Him will also return, will return, to him alone, otherwise not, the Supreme Godhead is the ultimate source of all precepts and decency (Amrullah, 1952, p.

22

Publish By

The Association of Community Service Lecturers of Indonesia (ADPI)

Jl. Komp. Unand Padang Besi Kec. Lubuk Kilangan, Kota Padang. Sumatera Barat

Code 25166

Website: www.adpi-indonesia.id

Email : info@adpi-indonesia.id

Phone : +62 823-8662-2140



36).

Hamka mentioned that the reality of Islam is embraced by the largest group of the Indonesian nation. The influence of Islam has been deeply rooted in culture and customs. People know no other pattern in Indonesia, except Islam. Pancasila as the Falsafat of the State of Indonesia will live fertile and can be guaranteed if the Muslims understand their religion so that religion becomes a view and affects all the steps of his life. There is no religion and no one understanding (ideology) that can guarantee the fertility of Pancasila in Indonesia, more than Islam. First, because it is guaranteed by the unity of The Teachings of Islam itself. Second, because Islam is the largest in Indonesia (Amrullah, 1952, p. 37). To ensure Pancasila, the Indonesian nation recognizes Allah as God and Muhammad as the Apostle. Islam lives in society. This recommendation is by what Soekarno had said at a meeting of employees of the Ministry of Information on March 28, 1952; Pancasila has long been owned by the Indonesian nation since the birth of Sarekat Islam pioneered by the late H.O.S. Tjokroaminoto. Pancasila has long been owned by the Indonesian nation, that is since the call of Islam reached Indonesia and was accepted by the Indonesian nation. Falsafat Pancasila will not be disturbed, as long as the mount is still fostered; The One and Only God (Amrullah, 1952, p. 38). Hamka mentioned that the Supreme Divinity is the teaching of Islam. Hamka's treatise gained legitimacy by knowing and understanding so many verses and hadiths that describe it.

There are 42 verses in 24 letters that mention the term Godhead almighty in translating the Qur'anic verses, namely: QV. Al-Baqarah (2): 28; 163; 164; 255; 258, Ali Imran (3): 18, An-Nisa' (4): 48; 171, Al-Maidah (5): 72; 73; 120, Al-An'am (6): 3; 19; 78, Al-A'raf (7): 89; 138; 158; 171; 172, Jonah (10): 32, Hud (11): 14; 61, Joseph (12): 39; 40, Ar-Ra'd (13): 15; 16; 30, Al-Isra' (17): 111, Al-Kahfi (18): 110, Taha (20): 14, Al-Anbiya (21): 22, Ar-Rum (30): 30, Luqman (31): 30, Az-Zumar (39): 6, Al-Mu'min (40): 65, An-Najm (53): 27, Al-Hasyr (59): 23, Al-Alaq (96): 1, Al-Kafirun (109): 2, Al-Lahab (111): 5, Al-Ikhlash (112): 1, 2 (TafsirWeb, 2021). Relevant to hadiths, among them: Hadith of Sunan Ibn Majah No. 825, 1156, 1161, 3845; Hadith Jami' At-Tirmidhi No. 796, 3400; Hadith sunan An-Nasa'i No. 1284, 5333; Hadith of Sunan Abu Dawud No. 835; Hadith of Shahih Muslim No. 4857; Hadith of Shahih Al-Bukhari No. 5906 (API, 2021).

The intensity of Pancasila mount veins delivered by Hamka is very following the mashlahah theory. Protection against mashlahah consists of 5 (five) mashlahah, namely faith (ad-din), knowledge (al-'ilm), soul (an-nafs), treasure (al-mal), and continuity of offspring (an-nasl). It is all a much-needed means of survival. If one of these five needs is not fulfilled, man will not achieve true well-being (Bahsoan, 2011). Coherence of mashlahah theory with the intensity of Pancasila mount veins is known that the first precept of Pancasila-Supreme Divinity-reflects the concept of tawhid. This precept is the moral basis and the basis of the divinity of society, nation, and state. The maintenance of national and state life is obliged to respect, respect, and carry out the guidance of Allah almighty. All laws and regulations of the ruler's policy are obliged to refer to the provisions of God (Ahmad, 2011).

23

Publish By

The Association of Community Service Lecturers of Indonesia (ADPI)

Jl. Komp. Unand Padang Besi Kec. Lubuk Kilangan, Kota Padang. Sumatera Barat

Code 25166

Website: www.adpi-indonesia.id

Email : info@adpi-indonesia.id

Phone : +62 823-8662-2140



By referring to the Publisher of Urat Tunggang Pancasila Book, The Jakarta Family Library mentioned that this book contains his analysis of Pancasila and the Supreme Divinity. This firm and popular peel are deliberate to be understood by all levels of Indonesian society (Amrullah, 1952, p. 3), Then it can be known that the cause of various opinions about the veins of Pancasila is due to incomprehension. This is in line with Hamka's own opinion that the birth of the treatise was motivated by a request by some of his friends so that he describes how Muslims understand Pancasila (Amrullah, 1952, p. 8). According to M. Natsir when giving an introduction to the book mentioned that Myself, after I have noticed this book of Hamka from beginning to end, just feel myself: one who receives." thank you. And pray: Allahumma qami, Fainnahum La ya'lamun"(Amrullah, 1952, p. 6). Based on the mashlahah theory it is known that the intensity of the veins of Pancasila is irrelevant to categorize nationalist groups and Islamic groups because Islamic groups are true nationalists. Hamka mentioned that only through Islam can national goals be realized.

CONCLUSION

The intensity of the vein of Pancasila namely Belief in the One and Only God, which Hamka wrote in his treatise is Islam. Of course, it is coherent with the sources of law in Islam itself, namely the Qur'an and Sunnah. Only the Supreme Godhead is the vein of all precepts. The intensity of Pancasila is intended that the Supreme Divinity is fixed, will not be revoked, will not be disturbed, the true source, Islam, Allah as God and Muhammad as Messenger, a place of trust, preservation, backrest, place of dependability, purpose, nationality, and the causes of life and death. The One and Only God is the ultimate source of all precepts and decency.

As a recommendation let's make the opinion of M. Natsir as a reference, he stated: Myself, after I have noticed this book of Hamka from beginning to end, just feel: one who receives." thank you and pray: Allahumma qami, fainnahum la ya'lamun. Be a scholar (ulama), if it is not able or unable, then the only option is to join the ulama. Allahu wa Rasuluhu A'lam.

REFERENCES

- Ahmad, A. (2011). Maqāsid Al-Syarī'ah Al-Syātibī dan Aktualisasinya dalam Nilai-Nilai Falsafah Pancasila. *HUNafa: Jurnal Studia Islamika*, 8(2), 217.
<https://doi.org/10.24239/jsi.v8i2.363.217-235>
- Al-Albaniy, M. N. al-D. (1998). *Shahih Sunan Abi Daud Jilid 2*. Maktabah al-Ma'arif Linnasyr wa al-Tawziy'.
- Al-Bukhari, A. A. M. B. I. (2002). *Sahih al-Bukhari.pdf*. Dar Ibn Katsir.
- Amrullah, A. K. M. (1952). *Urat Tunggang Pancasila*. Pustaka Keluarga.
- API. (2021). *Al-Hadis al-Nabawiy*. <https://carihadis.com/>
- Arfa, F. A. (2010). *Metode Penelitian Hukum Islam*. Citapustaka Media Perintis.



- Arlis. (2020a). Intensitas Pemahaman Mahasiswa Tentang Pengamalan Pancasila Berdasar Atas Berkah Rahmat Allah Yang Maha Kuasa. *Pendidikan Sosial Keberagaman*, 7(2), 88–94. <https://juridiksiam.unram.ac.id/index.php/juridiksiam>
- Arlis, A. (2017). Intensitas Syariah Dalam Negara Berdasar Atas Ketuhanan Yang Maha Esa. *JURIS (Jurnal Ilmiah Syariah)*, 15(1), 33. <https://doi.org/10.31958/juris.v15i1.486>
- Arlis, A. (2020b). Peningkatan Intensitas Pemahaman Mahasiswa tentang Al-Fatihah sebagai Induk Sumber Hukum pada Masa Pandemi Covid-19. *Seminar Nasional ADPI Mengabdikan Untuk Negeri*, 1(1), 171–176.
- Bahsoan, A. (2011). Mashlahah Sebagai Maqashid Al Syariah. *Inovasi*, 8(1), 113–132. <https://ejurnal.ung.ac.id/index.php/JIN/article/view/760/703>
- Hangabei, S. M., Dimiyati, K., Law, F., Bengkulu, U. M., Law, F., & Bengkulu, U. (2021). *The Ideology Of Law : Embodying The Religiosity Of Pancasila In Indonesia Legal Concepts*. 17(1), 77–94. <https://doi.org/10.14710/lr.v17i1.37554>
- Huda, M. C. (2018). Strengthening Pancasila As National Ideology To Implementate The Balancing Values To Improve Law's Application In Indonesia. *Jurnal Pembaharuan Hukum*, 5(1), 1–12.
- Indra, F., & Budianto, A. (2021). The Position of Pancasila as Legal Ideals and Source of All Legal Sources in Indonesia. *Proceedings of the 1st International Conference on Law, Social Science, Economics, and Education, ICLSSEE 2021, March 6th 2021, Jakarta, Indonesia*. <https://doi.org/10.4108/eai.6-3-2021.2306200>
- Lajnah. (2019). *Al-Qur'an dan Terjemahannya*. Kementerian Agama Republik Indonesia.
- Ma'afi, R. H., & Pasha, F. K. (2021). Mafhūm al-Basāṭah in da Abdul Malik Karim Amrullah (HAMKA). *Tasfiyah: Jurnal Pemikiran Islam*, 5(2), 285. <https://doi.org/10.21111/tasfiyah.v5i2.6388>
- Munawwir, M. T., & Abdul Muhid. (2020). Analisis Psikologi terhadap Adab-adab Guru dalam Kitab Adab al-Alim wa al-Muta'allim. *Jurnal Pendidikan Islam Indonesia*, 5(1), 80–97. <https://doi.org/10.35316/jpii.v5i1.233>
- Muslimin, J. (2012). Islamic Law in the Pancasila State. *AHKAM : Jurnal Ilmu Syariah*. <https://doi.org/10.15408/ajis.v12i1.976>
- Ropi, I. (2017). *Religion and Regulation in Indonesia*. Springer Singapore. <https://doi.org/10.1007/978-981-10-2827-4>
- TafsirWeb. (2021). *Baca al-Qur'an dan Tafsirnya*. <https://tafsirweb.com/>