MORAL VALEUS INTERNALIZATION OF BHINNEKA TUNGGAL IKA: A SOLUTION TO THE PROBLEM OF RADICALISM

Humaidi
STFI Sadra Jakarta
humaidias97@gmail.com

Dewi Puji Lestari
STAI Al-Aqidah Al-Hasyimiyah
pldzi1022@gmail.com

ABSTRACT
Bhinneka Tunggal Ika has been established as one the pillar of nation besides Pancasila, NKRI, and UUD 1945 which are commonly known as four pillars of nationality. Bhinneka Tunggal Ika is not only as a motto or slogan, but it becomes a source of value for the daily life of the people of Indonesia. Bhinneka Tunggal Ika is the spirit and soul of the Republic of Indonesia which is abstracted form the life experience of society itself. Therefore, as a source of value, it is not only in term of horizontal relationship related to the social life between human beings and universe, but also vertical relationship between creatures, mahkluq, and Khaliq, God. By knowing and actualizing the values of Bhinneka Tunggal Ika, Indonesia will be more peaceful and harmony; the community life will be more tolerant and respectful of all differences; and vice versa. This article will explain analytically and philosophically the values contained in Bhinneka Tunggal Ika as a moral base in the life of nation and state.

Keywords: radicalism, unity, tolerance, harmony, sources of values

ABSTRAK
A. INTRODUCTION

“Bhinneka” literally means diversity, plurality, heterogeneity and diversity. While “Tunggal Ika” means single and one. The combination of the two, “Bhinneka Tunggal Ika,” is translated into diversity in unity, even though the people of Indonesia are different in terms of ethnic, religion and language, but we are still one or “Tunggal”. The motto “Bhinneka Tunggal Ika” which is attached at the eagle feet (Garuda) as the symbol of the Unitary State of the Republic of Indonesia (NKRI) semantically is very easy to be understood, especially if it refers to the social reality of Indonesian society that culturally, belief, faith, and skin color are completely different. Although Indonesian society differs from various aspects, it remain one within the umbrella of the Unitary State of the Republic of Indonesia (NKRI).

In the context of difference, it can easily be found in the physical world as well as in social realities such as color differences or in language. But in the context of unity, Tunggal or one, and moreover in the Unity in Diversity, it needs a deeper and more philosophical explanation. The importance of philosophical explanation is related to the motto of Unity in Diversity or Diversity in Unity, especially if looking at the recent reality in which differences, enmities and hatred are more prominent than a sense of unity, equality, mutual respect, mutual love, tolerance (tenggangrasa), and mutual understanding.

The implications of the increased of the sense of differences over the feeling of unity have resulted a growing of hatred and suspicion among different groups of people. It has even spawned an act of terrorism by killing fellow human beings through suicide bombings. A research conducted by Center for Studies of Religion and Culture (CSRC) UIN Syarif Hidayatullah Jakarta, proves that the seeds of hatred and radicalism continue to grow and develop in educational institutions ranging from the lowest level to college or university. In addition, the houses of worship such as mosques and mushalla become part of the nursery of terrorism and radicalism.

The same findings are also conveyed by Postgraduate research of UIN Jogjakarta concluded that vocational and high school students neither private or public in 16 universities are read more books and literatures that have Islamist and jihadis content. Thus, it appears that the motto of Bhinneka Tunggal Ika has not become the spirit and soul of Indonesian society. The lack of internalizing value of Bhinneka Tunggal Ika in the life of society is because there is no analytical-philosophical explanation of related to...
Bhinneka Tunggal Ika. Society does not have a deep, holistic, and integrative understanding related to the motto. In addition, the delivery method of the motto is monotonous and doctrinal.

In addition, based on the results research of the M.D. Niron, C. A. Budiningsih, and Pujiriyanto found that Pancasila and culture (such as the Bhinnika Tunggal Ika formulation) is in the lowest rank (5 and 10%) as the normative reference of character education, compared to religion (60%) and national education goals (25%) (M.D. Niron at al, 2013). By referring to the problems and facts above, doing research and assessment, making philosophical analysis and re-actualizing Bhinnika values is very important for all Indonesian people.

B. LITERATURE ANALYSIS


In fact, the motto of Bhinneka Tunggal Ika is a universal principle that can be explained philosophically-metaphysically as explained by I Nyoman Pursika and Rizal Muntasyir. Although both of them use analytical and philosophical approach in their article, they only focus on the language of Bhinneka Tunggal Ika and there is no metaphysical basis and explanation.

As mentioned by Seyyed Hossein Nasr that the main problem of modern man and science is cut off form the Transcendent, from the eternal principle which govern all things and realities. The emergence of existential, psychological, environmental and moral crisis can not be released from the separation of man to the center of his existence. Human being alienated from himself, from his envorimental, and from God. This is the

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similarity, especially in the historical approach, as well as differences in previous research, especially in the metaphysical and philosophical approaches.

C. METHODOLOGY

Through this literature research, researcher used journals, books, and online articles as sources. In this study, researcher used a holistic and integrative approach based on Islamic philosophical method, which is not only on socio-cultural but also based on historical, philosophical, and metaphysical (theological) approach. This metaphysical basis, especially in the concept of Unity, which can be a source of value for human or community moral behavior in the life of the nation and state, is also available in Pancasila. Theological approach for example as mentioned in the Qur'an clearly as follows:

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has al-taqwa [i.e. one of the muttaqun (the pious)]. Verily, allah is all-Knowing, All-Aware.”

Although the phrase of Bhinneka is derived from Sanskrit, which is identical with Hindu and Buddhist teachings, the motto actually is also very relevant to the values and teachings of Islam. The essence of the word of “God” applies to all religions of the world, such as Christianity, Islam, Hinduism, Buddhism, Khong Hu Cu, as well as other religions, have the same orientation and purpose of acknowledging the Single Substance, the One, that created the universe. This substance that must be worshiped and obeyed by everyone indiscriminately. So that the quality of the obedience of a human being is above race, class, social status, skin color, and other external of differences.

D. RESULT AND DISCUSSION

This study found that the motto of Bhennika Tunggal Ika historically emerged from various factors and causes. The first factor is caused by primordialism which has rooted in the grouping of religions such as Buddhism, Hinduism, Shiva Buddhism, and Islam. The second is the emerging conflict and power struggle between the royal families of Majapahit. The third is Majapahit stands on the greatest form of two cosmological architecture and monuments of Indonesia which is represented by two religion, Buddhism with its Borobudur temple and Hinduism with its Prambanan temple. Empu Tantular presents to seek reconciliation between the two monuments and various religious schools within the Majapahit kingdom.

This research tries to prove that the motto of Bhinneka Tunggal Ika has in common with the doctrine and teachings of Islamic philosophy, as explained through the concepts and ideas of the principality of existence, ambiguity of existence, and oneness of being. The last, this research also tries to prove that the moral values contained in Bhennika Tunggal Ika can be a source of value and reference in the life of the nation and state. These values can overcome problems and national crises such as conflict, hatred, and disharmony as we face together today.

1. Relation Among Nusantara, Indonesia, And Bhinneka Tunggal Ika

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The word “Nusantara” refers to a special period when Indonesia was controlled by Majapahit, especially when Hayam Wuruk (1350-1389 AD) became the King of Majapahit and his great patriarch, Gajah Mada. Gajah Mada was a famous patih in Majapahit kingdom. He became wellknown figure when he succeded to crush Kuti rebellion during the reign of Jayanegara (1309-1328 AD). When Tribhuana Tunggadewi (1328-1350 AD) became the King of Majapahit, Gajah Mada was appointed as a prime minister and at the time of his inauguration, he make an oath to unite the archipelago under the auspices of the Majapahit Kingdom. The implications of the oath, Gajah Mada succeded to unite the archipelago and in the history, the oath of Gajah Mada known as the Palapa Oath.

To realize his ideals, Gajah Mada then built a naval fleet was led by admiral Nala or Empu Nala. Gajah Mada and his troops controlled Dompo In 1340 AD, and with Adityawarman succeeded in occupying Bali, Sumatra, Borneo, Nusa Tenggara, Sulawesi, Maluku and Peninsula of Malaya in 1343. Gajah Mada passed away in 1364 AD.

The greatness of Majapahit, according to Vlekke's pledge, hold out only for three generations, i.e in period of Kertarajasa, which established the kingdom in 1293, Jayanegara (1309-1329), Tribhuwana (1329-1350), and Hayam Wuruk (1350-1389). Nevertheless, according to the results of Hasan Djafer's research, the Majapahit Kingdom continued to exist until in 1519 AD with its king Girindrawardhana (1474-1519 AD) (Hasan Djafer, 2012). After Hayam Wuruk died, Majapahit successively was led by Wikramawardhana (Bhre Hyang Wisesa, 1389-1429 AD), Suhiita (Prabhu Stri, 1429-1447 AD), Wijayaprapramawardhana (Bhre Tumapel, 1447-1451 AD), Rajasawardhana (Bhre Kahuripan, 1451-1453 AD), the Interregnum period (1453-1456 AD), Girisawardhana (Bhre Wenker, 1456-1466 AD), Sinhawikramawardhana (Bhre Pandansalas, 1466-1474 AD), Bhre Krtabhum (1468-1478 AD), and the last is Girindrawardhana (1474-1519 AD).

Among the ruling kings, Hayam Wuruk who assisted by his patron Gajah Mada, was the most successful king of Majapahit untill he died in 1389 AD. Therefore, due to the successful of Hayam Wuruk in mastering and uniting the archipelago, Vlekke called Majapahit as the greatest state in Nusantara before the colonial period. Vlekke said, “Majapahit is the greatest state to exist in Indonesia before the late colonial period, it is often heralded as a precursor of the Republic of Indonesia.”

Although Majapahit controlled most of the archipelago and become the greatest state, borrowing Vlekke’s term, the kingdom of Majapahit then fragmented and suffered destruction. The decline and destruction of the Majaphit, according to Steven Drakeley, is caused by primordialism which had rooted in the grouping of religions such as Buddhism, Hinduism, Shiva Buddhism, and Islam.

Meanwhile, Hasan Djafer proposes different analysis with Drakeley. According to him, the destruction and decline of Majapahit Kingdom was caused by intenal factors and external factors, namely; firstly, there was no next generation who able to control the wheels of Majapahit government whose territory was very large and wide after the of King Hayam Wuruk and Patih Amankubhumi Gajah Mada. Secondly, it was caused by

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the long struggle of power and family fighting and waged war between the families of the Majapahit kings. Such circumstances, according to Djafar, have led to the emergence of disunity and weakness in various areas of government life in the kingdom of Majapahit.\textsuperscript{17} Thus, the collapse of Majapahit Kingdom begins and originates from within the kingdom itself, and this is what so called by internal factors.

The external factors that led to the collapse of Majapahit are the growing Islamic religion and emerging forces in the coastal areas as well as the emergence of Europeans around the 1500s. At that periods, the kingdom of Majapahit was very weak and closer to the threshold of its destruction due to the internal factors.

As was mentioned above that Majapahit in the time of Hayam Wuruk has mastered the entire archipelago. With the vastness and variety of races, tribes, languages, and religions in the power of Majapahit, contradictions and differences came out and unavoidable. In addition, within the Kingdom of Majapahit also emerged a conflict and power struggle between the royal families. At that moment there was also a statesman who was in the kingdom of Majapahit who is later known as Empu Tantular.

According to him, the strengthening of groups who disagree and hate each other will threaten Majapahit’s existence and wholeness. Therefore, he appealed to the different parties to unite. He said, although Majapahit has a lot of diversity in term of culture Etc. but they are one. This term is in Javanese language known as Bhinneka Tunggal Ika, Tan Hanna Dharma Mangrwa.\textsuperscript{18}

2. The Birth Of Bhinneka Tunggal Ika

According to Nurcholish Madjid, the birth of Bhinneka Tunggal Ika's philosophy is not supported by the strengthening of religious groups such as Hinduism, Buddhism, Islam, or because of the conflict between the kingdom of Majapahit in power struggling, but because of Majapahit stands on the greatest form of two cosmological architecture and monuments of Indonesia. The two greatest monuments are Buddhism with its Borobudur temple and Hinduism with its Prambanan temple. Buddhism with the Prambanan temple is usually associated with the Sriwijaya Kingdom representing the great kingdom outside Java with maritime spirit, while Hinduism with Borobudur as its symbol with type extends to all corners of Javanese culture especially Majapahit.

Empu Tantular, according to Cak-Nur, the nickname of Nurcholish Madjid, tried to seek reconciliation between the two monuments and various religious schools within the Majapahit kingdom. The existence of unity here does not eliminate any religious or cultural identity, but unity in the spirit of plurality on the basis of beliefs about the essential unity behind formal differences. Everything is diverse, but essentially one, Bhinneka Tunggal Ika (Madjid, 2004). This Cak-Nur thesis is strengthened by Jajat Burhanuddin and Kees van Dijk in their book, Islam Indonesia: Contrasting Images and Interpretation. They say that The motto of Bhinneka Tunggal Ika originates from the medieval Javaness kingdom of Majapahit, where adherents of Hinduism and Buddhism lived peacefully dan harmony.\textsuperscript{19}

\textsuperscript{17} Hasan Djafar, Masa Akhir Majapahit: Grindrawardhanna dan Masalahnya. Depok: Komunitas Bambu, 2012.
\textsuperscript{19} Jajat Burhanuddin dan Kees van Dijk, Islam Indonesia: Contrasting Images and Interpretation, Amsterdam: Amsterdam University Press, 2013.
The word of Bhinneka Tunggal Ika itself comes out from the old Javanese language translated in Indonesian (Malay) into "Different but One Also." The first phrase of Bhinneka Tunggal Ika found in the Empu Tantular’s Sutasoma, who lived during the reign Majapahit. The official title of the Book of Sutasoma is actually Purusadha. The Book of Sutasoma was composed by Mpu Tantular in the form of kakawin (syair) during the heyday of Majapahit under the reign of Hayam Wuruk (1350 - 1389). The book which was in the form of lontar sheets (palm trees) was so famous in the treasury of this country because in the 139th pupil (stanza V) there was a line of sentence and then edited by the founding fathers of this republic to be the motto in Garuda Pancasila symbol of the Republic of Indonesia. The verse that contains the sentence as follow:

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\text{Hyāṅg Buddha tanpāhi Čiva rajādeva; Rwāneka dhātu vinuvus vara Buddha Visvā; Bhimukti rakva ring apan kenā parvvanosēn; Mangka ng Jinatvā kalavan Čivatatva tunggal; Bhinnēka tunggal ika tan hana dharma mangrwa.}
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Translation:

The Buddha is no different from that of the Mahadeva Shiva; They are one thing; It is impossible to separate one another; Because Buddhism and Shiva are really singular; Both are indeed one, no dharma (law) are ambiguous.

In addition to express unity in differences in the meaning of religion, tribe, and belief, Bhinneka Tunggal Ika is also an expression of the spiritual experience of the Empu Tantular who has rooted in two major religions namely Buddhism and Hinduism. In Sutasoma is stated that Lord Shiva and Lord Buddha are conceived differently and worshiped by two different religious followers, but the essence is the same, i.e single and one. Both of religions worship the same God, a single truth. All the people of Majapahit have one God. Although their religions and God are different, but the essence of their Lord is the same, single, one, God who has the truth, and the truth is God himself.

The above explanation of Bhinneka Tunggal Ika which is also spiritual experience of Empu Tantular, has a positive relationship with the history of Bhinneka itself. It is said historically that the phrase of Bhinneka Tunggal Ika, Tanhana Dharmma Mangrva, has begun since the time of Wisnuwardhana in the days of Singasari Kingdom, when the Tantrayana school reached its peak. Therefore, Nararyya Wisnuwardhana immortalized at two locations; the first is in Waleri that as Shiva and the second is in Jagahg (Candi Jago) as Buddha. It is also the crown Prince of Kertanagara (Nararyya Murddhaja) was ordained as JINA (Jnyanabajreswara or Jnyaneswarabaja).

Singasari itself is an embryo that animates the existence and sustainability of Majapahit Kingdom. Narayya Wijaya as the founder of the kingdom is none other than the family as well as the son-in-law of Sang Nararyya Murddhaja (Sri Kertanagara, the last king of Singasari). Because the motto originated from Singasari, namely in the time of Wisnuwardhana Dhinarmmeng as the Ring Jagahg (Candi Jago), then both the motto of Bhinneka Tunggal Ika and Jago temple building was renovated during the Majapahit period. The formulation of Bhinneka Tunggal Ika, Tanhana Dharmma Mangrva, by Mpu Tantular is basically a statement of creative power to overcome religious and religious

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20 Rachmat, Ringkasan Pengetahuan Sosial untuk Sekolah Dasar dan Madrasah Ibtidaiyah, (Grasindo), 36
21 Dianrana Katulistiwa, Sejarah dan Makna Semboyan Bhenneka Tunggal Ika, dianranakatulistiwa.com/bti.pdf retrieved March, 2018
diversity, in relation to the efforts of the state council of Majapahit Kingdom at that time.22

Regardless of the various versions of the origin of the sentence, who, when, and where, the phrase of Bhinneka Tunggal Ika which is a small part of the work of Mpu Tantular, Sutasoma. Unity in diversity is very important within the framework of unity of Indonesia which consists of thousands of islands from Sabang to Merauke and inhabited by thousands of languages, races, and tribes. The sentence, has the same roots with the religious values of both Islam and other religions. In Islam there is a verse that matches the sentence, such as, "O believers, we create men and women, and we create you all nation and tribe, so that you know each other."

Bhinneka Tunggal Ika doesn’t emerge without historical context, it was born as an expression of the plurality of people under Majapahit Kingdom. It depicts the image of the harmony and tolerance built by the community at that time, which are Hindus and Buddhists.23 The birth of Bhinneka Tunggal Ika is a reflection of the reality that has existed in the past and at the same time becomes the ideals of the future of the nation.

The vastness of Majapahit territory led by Hayam Wuruk has given birth to many scientists and writers such as Empu Tantular with its Bhinneka Tunggal Ika. It has become a model for the unity and unity of the Republic of Indonesia both in the struggle against the Dutch colonization and after independence. Although the triumph of Majapahit Empire was in short period (1293-1389), but its role is very important which is as a symbol of the unity of Indonesia, Majapahit was very important, especially for the Indonesian national movement which envisioned a model of political unity in the past.

As Empu Tantular tried to unite Javanese and outer cultures, Soekarno when struggle against colonization for the independence of Indonesia referred to this Majapahit unity that has dominated the whole archipelago and combined with the geographical balance with the ruling kingdom of Sumatra, Srivijaya. Soekarno was impressed with the geographical and political power of these early Indonesian kingdoms. To him, these kingdoms are clearly an integral part of the golden age of Indonesian history that precedes the dark period in the domination of the Dutch.

This is the period in which Indonesia reaches the level of peace, prosperity, progress, unprecedented and incomparable. This period is expected to be emulated by modern Indonesia after achieving independence.24 Soekarno through his speech said;

“We see it in the Spanish occupation of the Dutch against the British, in the East, the kingdom of Srivijaya desires to conquer the Malacca peninsula, the kingdom of Malaya, and to exercise influence on its neighboring countries like Cambodia or Champa. We can witness the lust of Majapahit in its conquest and control of the entire Indonesian archipelago from Bali to Kalimantan, from Sumatra to Maluku ....”25

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22 Dianrana Katulistiwa, Sejarah dan Makna Semboyan Bhinneka Tunggal Ika, dianrana-katulistiwa.com/bti.pdf retrieved March, 2018


178 | Al Amin: Jurnal Kajian Ilmu dan Budaya Islam, Volume 2, No 02, 2019
The spirit of Soekarno’s diversity in looking the history especially when referring to the kingdoms that existed in Indonesia, was not limited to the two great kingdoms above - Majapahit and Sriwijaya- but also some other kingdoms, such as Singasari, Kediri, and Banten. He says;

“Where Indonesians whose national spirit does not live when listening to the stories of the great Malay and Sriwijaya kingdoms, from the first Mataram era, from the era of Sendok, Erlangga, Kediri, Singasari, Majapahit, and Pejajaran - and the glory of Bintara, Banten and Mataram II under Sultan Ageng! What does the Indonesian people miss when remembering their flag, seen and appreciated even in Madagascar, Persia, and China? We should live with the hope and confidence that people who achieve such greatness must have the power to achieve a beautiful future.”

Through his speech above, Sukarno does not only describe the plurality of Indonesian society but also the religiosity of powerful kingdoms. He impressed with Sriwijaya Empire in Sumatra, honoring the achievement of the Islamic kingdoms and the Mataram Sultanate.

Sukarno realized that the history -like the majesty of the past kingdoms that ruled and united the archipelago- could be a weapon to fall down colonialism. Therefore, if he was only highlighting the identity of Java, it will be difficult to achieve independence of the Republic of Indonesia. These kingdoms were great, powerful and most importantly their ability to unite.

Based on the historical facts, it is no wonder if Indonesia after independence uphold the motto of Bhinneka Tunggal Ika which was introduced by Empu Tantular and pinned on the state symbol Garuda Pancasila (eagle) and enshrined in the Constitution of 1945. The symbol of the Unitary of Indonesia, Garuda Pancasila with the motto of Bhinneka Tunggal Ika, is available in Government Regulation number 66 of 1951, on October 17 and enacted on October 28, 1951, on the State Coat of Arms.

In fact, Sukarno said explicitly that Bhinneka Tunggal Ika and Pancasila as the motto and spirit in the nation and state both in Indonesian context and in international relations. Sukarno said;

“Bhinneka Tunggal Ika not only depicts our nation to daslam alone. Bhinneka Tunggal Ika also illustrates the Indonesian nation's perception of how the nation-state relationship should be under the heavens: different but one. With Bhinneka Tunggal Ika and Pancasila, we are sure to be a good member in the family of nations. With Bhinneka Tunggal Ika and Pancasila, we go on. With Bhinneka Tunggal Ika and Pancasila, we are fighting against colonialism and imperialism everywhere, and contributing ourselves to the effort to embody the international cooperation of international peoples and peace. With Bhinneka Tunggal Ika and Pancasila, we adjust our lives to the rhythm of nature.”

Bhinneka Tunggal Ika not only represents and illustrates the diverse reality of Indonesian society, ethnicity, race, skin, culture, language, and religion, but also as an aspiration, a picture of the future of Indonesia, the ideals of diverse Indonesian people but still harmonious. Likewise, Pancasila which became the principle and ideology of the

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nation and state can not be separated from the term or motto Bhinneka itself that contains noble values about the unity of the nation.

3. Philosophical Meaning Of Bhinneka Tunggal Ika

In the history of philosophy, the doctrine of Unity in Diversity or Diversity in Unity coincides with philosophy itself, even though with simple concepts, such as the singular and simple concept of Plato's idea or emanation theory in the thought of Plotinus. The concept and the theme of unity in diversity also become the central topic of discussion among the major western modern philosopher like Immanuel Kant. (Muntasyir, 1995). When philosophy has developed in Islamic culture, then the concept of unity in diversity continues to flourish with the diverse explanations and interpretations. The explanation and interpretation of the concept of unity and diversity in Islam are different from Western philosophical explanation.

The development of the concept –Unity in diversity- can not be separated from the basic principles or belief in Islam itself which is based on the principle of unity or the unity of the reality of being called God. To prove the truth of the Oneness of Being, it takes a great deal of argumentation, analysis, and deep method. Therefore, the questions then arise such as; if God is single being, in what ways we can prove that He is the true one? In what ways is He called singular? Why Single? how does his singularity form? Similarly, if God's being is single or essential, why the universe and religions are different and many? What is the relationship between God, the creator, and the universe which is created in various colors and shapes, including humans?

From the various questions, Muslim philosophers then argued by using methods and approaches such as emanation, illumination, unity of being and also tasykik al-wujud, ambiguity of being. Emanation principle argues that everything that appears in the universe emanated from the Single Being or commonly referred to as the first cause. The first is the giver of being, that is, becoming something else to be. Therefore, according to this principle, everything other than the first cause has an absolute dependence on the first cause. The reality that emerges from the Single Being is many and varied, and the diversity is stratified from a reality that can be seen with the five senses and rational proof.28

Mulla Sadra, a Muslim philosopher of the seventeenth century, proposed the theory of tasykik al-wujud, the ambiguity of being, to explain the Single relationship with the many and varied. This theory argues that the form is essentially singular but has different appraisals based on the appearance of the qualities of the being itself. Therefore, according to Sadra, being have two concurrent properties at one time, namely singularity and plurality.29

According to this theory, being or wujud does not differ at the level of substance, but differs only in its quality level. It is like the light that emits its light to certain objects with different apparitions. Differences in the appearance of light on different objects are only limited to the quality, but the substance of light is one and the same. Likewise, these light sources are One and Single, that is light above Light.

Based on the principles and theories above, it is clear that there is relationship between the Single Being, the One, with the other forms of being. The variety of beings come from the Single Being which causes the presence of various realities. According to Mehdi Hairi Yazdi, there is no possibility of an existential void or an interruption of the absence between the First Cause and the resulting consequences of multiple and diverse realities. Therefore, with a continuous and uninterrupted interconnection, it will have an impact on the harmony and regularity of all reality despite having different identities.

Although the above theory explains the relationship between the Unity and the plurality symbolized by Eternal Being, God, with the new and changing reality of beings, that principle can also be applied to a horizontal reality between human beings as well as with creatures- with other beings like animals, plants, and rocks. It means that in every plural, many, there is always a principle of unity that can be a binder, an intersection, a link from the plurality. Such a concept of ‘human’ becomes the binding of every individual of man himself. Reference to humans is an abstraction of individuals in their reality that refers to someone who has character, color, and other distinctive features. Undoubtedly, between one individual with another has a difference and this is what shows the plurality. However, among these individuals have in common that can unite them. That commonality is called human.

This principle can also be applied to beings other than humans, although between humans and animals are two different species, but of the two have in common, and this commonality can unite them. Similarly, between humans, animals, and plants are all three different species, but they also have similarities, there are elements that can unite them both viewed from the physical and non physical aspects. Elements and aspects of the similarities that they become meet, unite, and connected.

According to Huston Smith, the principle of unity in diversity or diversity in unity not only exists in the universe which is the radiance and the illumination of the Pure Light, but also applicable to religions. The term "religion" denotes a difference, but the words can be reduced to a single noun with the term 'religion' and this word denotes the similarity of religious diversity. There are five religions in Indonesia officially recognized by the state, namely Islam, Christianity, Hinduism, Buddhism, and also Khong Hu Cu. In terms of the fifth name is different, even from some teachings and ordinances in running his teachings are also different. Nevertheless they are all called religion and there is no difference in this context.

According to Frithjof Schuon, every religion has an external and internal dimension. The external dimension called exoteric and the inner dimension called esoteric. The difference between religions is in the exoteric dimension, whereas the meeting point and unity lies in its esoteric dimension. Therefore, it can be said that between exoterism (the diverse dimensions, Bhinneka) and esoterism (inner and singular dimensions, Tunggal), can not be separated. Both must be balanced and by the balance will create harmony.

For Ibn Arabi, the diversity of reality -referring to the diversity of the universe- is undoubtedly because it depicts the manifestation of the God. The plurality of reality is the radiance of God's many names. In addition, diversity is evidence and a sign, 'alamah,
that God is the Creator, by whose nature God is never absent to continually create and create. All cosmic realities consists of the reflection of combinations of the theophanies (tajalliyat) or various Divine Names and Qualities that are the roots or support of all the realities of phenomena of this world.32

In line with Ibn Arabi, Frithjof Schuon explains the esoteric aspect of a religion as a natural necessity and a part of the divine will. The exoteric aspect of religion is the limitation of religions horizontally, while the esoteric aspect is a unifying vertical dimension of all religions. Therefore, a religious person, if only focused on the esoteric aspects of doctrine or form of religion will lead to separation and destruction.33

On the contrary, if religion or man only focuses on the esoteric aspect or the inner dimension of religion and forgets the exoteric dimension, it will result in the loss of life, creativity and beauty of the religion itself. Exoterism is leading to esoterism, and esoterism is both the binding and the source of life for exoterism.34 Therefore, exoterism without esoterism will be forced to rely on itself. If this is the case, it is like a body without a soul, that will die.

4. Moral Values Teaching

From the historical and philosophical explanation of Bhinneka Tunggal Ika there is some moral values that can be the foundation in the process of teaching and education in the life of nation and state in Indonesia today. In Islamic perspective, moral and ethic or akhlak are different. Moralism related to the conduct of human being individually and relationship among other. Meanwhile, ethic related to concepts, knowledge, and principles how the way to conduct well and correctly.

As mentioned in introduction of this article that one of the main problem of modern man lies in moral crisis. The characteristic of modern thought is anthromorphism, namely it divorced from higher principles in metaphysical sense.35 The implication of modern thought has brought about disequilibrium and an imbalance of human life. They have no meaning and purpose in the realm of the active life, namely the domain of morality. Therefore, Bhinneka Tunggal Ika can give answer to the problem. The first value is taken from the Bhinneka dimension itself which means diversity, namely the importance of awareness related to the difference. In the Islamic perspective mentioned that the existence of diversity is one of God's blessings given to humans and also the universe to understand each other.

By having awareness of diversity, then the other awareness emerge which also becomes the second value which then lead to the awareness of respecting each other, mutual helping and cooperation to achieve perfection and get happiness. Uniformity awareness will provide knowledge to someone that he is not perfect, lacks, and needs to others. By the awareness, someone will feel the need of others, he will forever feel bound. As al-Farabi mentioned that every human being will not enjoy happiness if he can not cooperate. Therefore, according to al-Farabi, each individual is unlikely to be self-

sufficient and happiness can not be achieved only when one lives alone, without cooperating with another individual. Al-Farabi said, *la yawmīn an-yakuna al-insān yānālu al-kamal alladžī liajthī jū’ilat lāhu al-fitrah al-tabi ‘iyyah īlā bijtima’at jama’ah kathirah muta’awanin yaqumu kullu wahid likulli wahid biba’dī ma yahtaj ilayhi.*

Man will not acquire perfection that is naturally attached to him, except by gathering, associating, and helping each other between individuals of the members of the society. Al-Farabi’s statement is reinforced by Ibn Rushd and he said that since human perfection is multiple, it is attained through participation in a society or group rather than by individuals.

In addition, with differences and diversity, we will recognize the word of harmonious order. With the doctrine of ‘diversity’, the term cosmic order, the order of nature, the harmony of universe, the harmony of religion, is highly relevant. It can not be called the order if the reality of the universe, man, and religion is only one reality, for example only a physical reality, as naturalists believe, or only Islam as religion, or Christianity alone.

According to the Oxford dictionary, as quoted by Seyyed Hossein Nasr, called order is the arrangement or harmonious arrangement of the position of something contained in one area or place, or a harmonious order of the position of something contained in one group or group. Nasr said, formal disposition or any regular, methodical, or harmonious arrangement in the position of things contained in any space or area, or composing any group or body.

The order can also mean the conditions or circumstances in which everything is in place and in accordance with its function. Therefore, the so-called cosmic order refers to a group, type, person, or something that is in its level and differs from the other either in character or in shape. He said, ‘group, kind, or sort of person, beings, or thing having its rank in scale of being, excellence, or importance, or distinguish from others by nature or character’. Based on these definitions, it is clear that reality is not one, but many and vary.

However, as mentioned above that if religiousity stands alone and nothing is binding, there will be harmony and cooperation. In Islam, the main foundation and the binding of the diversity are belief in God Almighty or also known as the concept of Tawheed. Tawheed means to make, to base, or to rely everything to the One, and in religious context mean that God is the One, al-Wujud alladhi la sababa lahu wahuwa wahid.

The concept of monotheism is of course taken from the formula of Islamic faith that is the phrase, “La ilaha illallah”, which means there is no god but God.”

It has become the most basic principle of Islamic teachings, and in relation to the discussion of the diversity of being, the universe, humanity, society, and religions, monotheism becomes the ultimate principle as the unifying principle of all reality. With the principle of monotheism, the whole reality unites like the unification of the spider

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web of which the center and its branches are never separated. Between the center of the circle with all its branches tied with a vertical straight line as the connectors and the vertical lines are one and same, as well as between different realities tied with horizontal lines. With the bond between the vertical line and the horizontal line that the whole reality will run in rhythm according to the axis and not collide with each other.

The awareness of Onnees of Being become the basic principle of all reality, moral education and character, including in the life of the nation and the state. This principle is explicitly embedded in the philosophy and ideology of the Indonesian state, Pancasila, contained in the first principle, Belief in the One Supreme. This first principle becomes the basis for all sila afterwards either in the context of humanity, society, leadership, and in Indonesian unity. The word “Ika” in the motto of Bhinneka Tunggal Ika has a very close relationship with Pancasila, that is Unity, in the oneness of God. The unity principle becomes the connector between the motto of Bhinneka Tunggal Ika and Pancasila which are both united in the Garuda bird as the country of the Republic of Indonesia.

E. CONCLUSION

Historically, Bhinneka Tunggal Ika is an expression and life experience of plurality of society under Majapahit Kingdom and at the same time it depict harmony and tolerance built by society at that time, the majority of society are Hindu and Buddha. Although Bhinneka Tunggal Ika was born in Majapahit era, but the values are very contextual in the life of Indonesia today which not only consists of two religions, but there are five religions officially recognized by the government, especially in the midst of increasing the feeling of hatred, suspicion, and mutual hostility among citizens.

In addition, Bhinneka Tunggal Ika's values are also in line with the values and teachings of Islam both theologically and philosophically. Therefore, the actualization of Bhinneka Tunggal Ika's values is a necessity. Of course, the actualization can be realized only by knowing, understanding, and comprehending the whole, holistic, and integrative of Bhinneka Tunggal Ika itself. Finally, the more Indonesian people understand Bhinneka Tunggal Ika's values and actualize in daily life, the more Indonesian will live in harmony.

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