

Human Values Based on Pancasila Viewed from Islamic Education (Resilience of Victims of Discrimination in the Rohingya Ethnic Community)

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ABSTRACT: *This research aims to internalize Pancasila-based human values according to Islamic views in an Indonesian context, which is a benchmark in upholding Human Rights (HAM) to maintain and preserve the dignity and dignity of humans as creatures with the same rights to equality and justice between creatures. This research uses a qualitative approach through a literature review. The literature review system can obtain data from books, journals and reports of relevant research results. Data is collected by searching several kinds of literature, observations, and documents or texts, which are then narrated. Data analysis is done by simplifying the data into a form that is easy to read and interpret. The results of this research found that the values of Pancasila in the Indonesian context in the Islamic view are recognizing the existence of human dignity, recognizing the existence of humans as the noblest creatures created by God, upholding human values and acting reasonably towards fellow humans as well as being considerate and not be mean to other people. The findings of this research are a benchmark for having openness and empathy towards fellow humans. By respecting and upholding Human Rights (HAM), building equality between people, being fair, establishing fraternal relations throughout the country and providing education to the public, they become humanist individuals with a spirit of patriotism and nationalism towards the nation and state.*

Penelitian ini bertujuan untuk menginternalisasikan nilai-nilai kemanusiaan berbasis pancasila menurut pandangan Islam dalam kontek ke-Indonesiaan yang menjadi patokan dalam menjunjung tinggi Hak Asasi Manusia (HAM) sebagai upaya menjaga dan melestarikan harkat dan martabat manusia sebagai makhluk yang memiliki hak kesetaraan dan keadilan yang sama antara makhluk. Penelitian ini menggunakan pendekatan kualitatif melalui tinjauan pustaka. Sistem literatur review, dapat diperoleh data berupa buku, jurnal, maupun laporan hasil penelitian yang relevan. Pengumpulan data dengan penelusuran beberapa literatur, observasi serta dari dokumen atau teks yang kemudian dinarasikan. Analisis data dilakukan dengan proses

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menyederhanakan data ke dalam bentuk yang mudah dibaca dan diinterpretasikan. Hasil penelitian ini ditemukan bahwa nilai-nilai pancasila dalam kontek ke-Indonesian dalam pandangan Islam adalah mengakui adanya harkat dan martabat manusia, mengakui keberadaan manusia sebagai makhluk yang paling mulia diciptakan Tuhan, menjunjung tinggi nilai kemanusiaan dan berlaku adil terhadap sesama manusia serta tenggang rasa dan tidak semena-mena terhadap orang lain. Temuan penelitian ini menjadi patokan agar memiliki keterbukaan dan rasa empati terhadap sesama manusia. Melalui cara menghormati dan menjunjung tinggi Hak Asasi Manusia (HAM), membangun kesetaraan antar manusia, bersikap adil, menjalin hubungan persaudaraan di seluruh negeri serta memberikan pendidikan kepada masyarakat agar menjadi pribadi yang humanis, berjiwa patriotisme dan nasionalisme terhadap bangsa dan negara.

Keywords: *Human Values, Pancasila Values, Rohingya Ethnicity, Islamic Education.*

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I. INTRODUCTION

The decline in human values is still occurring on a massive scale in various countries. This can be marked by the ongoing conflict between the Rohingya ethnic group and the Burmese ethnic group in Myanmar (Setiani & Hermawan, 2021). The gap between these two entities is a complex internal conflict that has not been resolved. This conflict has occurred since the British colonial era, when Rohingya Muslims received discrimination since 1948, when there was ethnic separation carried out by the British (Ibhrim et al., 2020). The separation carried out in the Rakhine region separated Myanmar Buddhists and Rohingya Muslims. The Rohingya are Muslims who were favoured by the British and appointed as soldiers through the *Yandabo* agreement. In 1824 England set foot in Burma now known as Myanmar and there was a war with Burma. The British won and brought British Indians and the Rohingya ethnic group to *Arakan/Rakhine* (Islami et al., 2023).

During the British colonial era, the life of Rohingya Muslims was prosperous because they controlled the economic sector. Economic and social disparities give rise to feelings of envy among the ethnic majority in Rakhine. This has triggered the inter-ethnic conflict in Myanmar. Then, when the British colonial government experienced setbacks and lost to the Japanese colonial government, the fate of the Rohingya ethnic group began to be threatened (Budaya, 2017). During that time, the Japanese colonialists and the Myanmar government carried out massacres of people brought by the British colonialists (Azizah, 2017). So the Rohingya ethnic group carried out a large-scale exodus to Bangladesh in search of protection and a decent life (Salsabila & Ridwan, 2023).

When Myanmar became independent, the military regime controlled the government. During this period, the military junta government showed that it was anti-Muslim. They carried out anti-Muslim propaganda which resulted in many Muslim minorities (Rohingya) being forcibly expelled from Myanmar. The Myanmar Government implemented the Myanmar Citizenship Law (Burma Citizenship Law 1982). In the 1982 Burmese Citizenship Law, the Myanmar military junta government did not recognize

the Rohingya ethnic group as one of the majority ethnic groups or ethnic minorities in Myanmar (Mitzy, 2017).

The presence of the military government that controlled Burma-Myanmar, in 1982 formulated a new policy called the Burma Citizenship Law (BCL) where Rohingya citizens were denied citizenship, land rights, and adequate and decent education and work (Thontowi, 2013). This policy has hurt the lives of the Rohingya ethnic group, which continues to experience decline. This is due to the Myanmar government's refusal to recognize them as Myanmar citizens (Bustamam, 2013). As a result of this lack of citizenship status, the Rohingya ethnic group is not under state protection. The Rohingya Muslim ethnic group is one of a total of 135 ethnic minorities in Burma, Myanmar (Nurdin, 2016). Of these ethnic minorities, the Rohingya Muslim ethnic group is considered the most persecuted ethnic group according to the United Nations (UN).

The acts of violence and discrimination received by the Rohingya ethnic group caused them to exodus to neighbouring countries. Indonesia is a country that accepts immigrants from the Rohingya ethnicity apart from Bangladesh and Malaysia. Indonesia is an archipelagic country with a population of 278.8 million people in 2023. This topic is critical to raise because it relates to the issue of humanitarian crises which often occur in various corners of the country, especially in Myanmar (Waluyo, 2012). The humanitarian situation in Myanmar is immensely worrying for the world community, especially the Indonesian people because the Indonesian nation has become one of the alternative countries that have been used as a haven by hundreds of Rohingya ethnic groups since 2011 until now in 2024. They (the Rohingya ethnic group) were forced to take action. Illegal immigrants to save themselves from murder, oppression, persecution and high levels of discrimination which resulted in the non-recognition of the Rohingya ethnic community as citizens of Myanmar.

The high level of discriminatory behavior which resulted in the rejection of the Rohingya ethnic group as citizens by the Myanmar government, is an action in the form of real action which reflects that the country is a discriminatory country with anti-empathy and anti-human values. How could it not be because the Rohingya ethnic community was forcibly expelled from the government of Myanmar without any solution being provided for them where they should live? Even though the Rohingya entity was in Myanmar long before the country became independent.

As a country that upholds human values, Indonesia is vital in voicing injustice and equality for all people worldwide. In terms of hysteries, Indonesia is prosperous. It can manage the 1,340 ethnic groups in the country into a variety of plural cultures that mutually strengthen and complement one tribe with another. For the Indonesian nation, differences in ethnicity, race, culture and religion are a wealth of potential that must be managed well to become a distinct strength for the country through the principle of unity in diversity to give birth to great strength towards a developed, civilized, prosperous and justly prosperous nation.

Indonesia is also known as a democratic country that prioritizes human values by upholding human rights. The instillation of human values is the practice of Pancasila as the basis of the state and the philosophy of the nation and state of the Republic of Indonesia, which consists of five principles: 1). One Almighty God 2). Just and civilized humanity 3). Indonesian Unity 4). Democracy is led by wisdom in representative deliberations and five social justice for all Indonesian people (Dayusman et al., 2023; Zuhriyandi, 2023).

According to Daroeso, humans cannot be separated from values in everyday life. Values will always be around humans in the scope of human life in all fields, such as honesty, peace, beauty, beauty, justice, togetherness, purity, harmony, and so on. The emergence of unfair behaviour is because of greedy humans' possessions.

The humanitarian crisis occurring in Rakhine has received a lot of criticism, not only from regional countries but also internationally. Thus demanding the UN to resolve the humanitarian crisis against the Rohingya in Rakhine. In this section of the literature review, various pieces of literature will be used as supporting and comparative material for this research.

The book by Gareth Evans will be used as the primary reading source in Resilience of Victims of Discrimination in the Rohingya ethnic community (Study of Human Values in Indonesia Viewed from Islamic Education in Rakhine: Case Study of the Rohingya). Many debates state that humanitarian intervention and R2P are the same concepts. Still, Gareth Evans explicitly explains that humanitarian intervention and the responsibility to protect are very different concepts. Chapter II regarding Operationalizing the Responsibility to Protect: Before the Crisis (Azizah 2017): The Responsibility to Prevent explains that Humanitarian intervention only uses military intervention to prevent a conflict without other means, while R2P uses preventive measures as a first step.

Evans stated that in the 2005 Summit prevention was the most crucial step in the Responsibility to Protect concept. Prevention can take political and diplomatic steps, legal and constitutional, economic, social, and security sector steps. Referring to the humanitarian conflict occurring in Myanmar, Evans emphasized that the Rohingya issue in Myanmar is a humanitarian issue that is considered difficult to resolve. This is because the Myanmar government does not recognize that the atrocities committed against the Rohingya were acts of genocide. Apart from that, the cause of the Rohingya case is more complicated to overcome because of military intervention. The Myanmar military regime carried out the same incident during the Nargis Cyclone or typhoon disaster that rocked Myanmar in 2008. The Myanmar military regime is considered to have committed crimes against humanity because it deliberately refused all external assistance intended for the victims. The refusal by the Myanmar military prompted the French Minister of Foreign Affairs, Bernard Kouchner, to propose a resolution to provide forcible military intervention aimed at the Myanmar government. This research seeks to portray the human values of the Indonesian nation in the context of Islamic education and their contribution to world peace as an effort to reduce the humanitarian crisis in the Rohingya ethnic group, which has not been resolved since 1948 (Christiana, 2013).

II. METHOD

This research uses a qualitative approach, the Semantic Literature Review (SLR) type. In library research, the data source is the subject where the data can be obtained. Data sources in this research are grouped into two, namely primary data sources and secondary data sources. Primary data is obtained directly from several journals and books relevant to the study topic raised in this research. Secondary sources are obtained from indirect sources usually obtained from other parties, such as documentation or other people. This secondary data is a source of data that is competent and relevant to the problems to be discussed. The technique used in collecting data is searching for

literature, including journals and books, observations, and documents or texts, which are then narrated. Technical data analysis simplifies data into a form that is easy to read and interpret. In this research, after collecting data, the data is analyzed to obtain conclusions. The form of this data analysis technique is content analysis. According to Hadari Nawaai, quoted by Soejono and Abdurrahman, content analysis in research was carried out to reveal the contents of journals and other reference books that describe the situation of researchers and society when the research was carried out.

III. RESULT AND DISCUSSION

Indonesia is the first humanitarian responder country. Where inter-ethnic conflicts and the citizenship status of the Rohingya ethnic group have implications across national borders, a comprehensive and multi-stakeholder solution from international actors is a must to maintain security and stability in the region. Indonesia as a global actor strives to maintain security and stability in the area. Moreover, the Rohingya ethnic issue in Myanmar has caused a threat to the security of other countries. To prevent the Rohingya ethnic problem from getting bigger, Indonesia is making efforts to help deal with the Rohingya ethnic problem in Myanmar as a form of manifestation of human values (Awaluddin & Rahman, 2023).

As a country that upholds human values, Indonesia participates in voicing equality and justice for every ethnic group that experiences discrimination in various countries ('Aisy, 2023; Al-Fikri et al., 2023; Sembiring & Simanihuruk, 2018). Because discriminatory treatment is part of the fruits of colonialism (Budijarto, 2018), colonization as stated in the 1945 Constitution must be abolished on earth because it is not by humanity and justice. The biggest humanitarian crisis problems occurring in the world today include the Israeli genocide against the Palestinian people and the humanitarian crisis for the Rohingya ethnic people. The character of the Indonesian nation in upholding human values and as a form of applying them to the world, Indonesia plays a role in resolving humanitarian problems in Myanmar through the following steps (Bustamam, 2013): a. Indonesia's first step in carrying out bilateral diplomacy with Myanmar. Discussing the Rohingya Ethnic Issue in International Forums At the OIC Ministerial Level Conference (KTM) which was held in Kuala Lumpur, Malaysia on January 20 2017, Indonesia, represented by the Indonesian Minister of Foreign Affairs, Retno Marsudi, stated that Indonesia was ready to become a bridge to find a solution to the Rohingya ethnic problem. Indonesia also submitted several proposals to improve the situation in Myanmar, including; (the proposal-indonesia-kikt-oki-regarding Myanmar accessed 20 August 2018). First, it is hoped that the OIC can provide as much assistance as possible to prevent a bad situation in Rakhine. Second, it is hoped that the OIC can help Myanmar constructively. Third, the OIC is expected to be able to cooperate with ASEAN in dealing with various aspects of the problem in Rakhine. Fourth, asking the OIC to partner in Myanmar's economic development, including collaborating with the Islamic Development Bank (IDB).

The Myanmar government has responded to the development of Indonesia's efforts to offer solutions through the OIC. Judging from the bilateral meeting between Indonesia and Myanmar, which achieved a significant achievement in involving Myanmar in efforts to deal with irregular migrants. In the Indonesia-Myanmar meeting, several agreements were reached, namely: a). Myanmar is willing to take steps to prevent irregular migrants from its territory. b). Together with other countries, Myanmar will

make efforts to eradicate human trafficking. c). Myanmar will be involved in handling irregular migrants, including through consular visits from the Myanmar Embassy to Aceh. d). Myanmar is committed to building an inclusive and non-discriminatory Rakhine State (Dayusman et al., 2023).

The agreement produced through a diplomatic conference between Indonesia and Myanmar still does not provide a breath of fresh air for the Rohingya ethnic community. The reason is that in this agreement, there has been no commitment and recognition given by the Myanmar government regarding the recognition of the Rohingya ethnic group as citizens who are equal to other ethnic citizens. In this regard, there is a need for strategic steps that Indonesia must take to resolve the humanitarian problems experienced by the Rohingya ethnic group, one of which is through international forum conferences.

Rohingya is an ethnic minority group in Myanmar. However, their presence has spread to various countries after experiencing violence in Myanmar. In Myanmar, they live in the state of Rakhine, located northwest of the country. On average, they adhere to Islam, in contrast to the majority of other Myanmar citizens who adhere to Buddhism. The origins of the Rohingya ethnicity are still debated. Some historians say that the Rohingya have lived in Myanmar for centuries, while others say that they only emerged as a force of identity in the last century. The total population of the Rohingya ethnic group is estimated at around 1.5 million people. The mother tongue of the Rohingya ethnic group is Rohingya, which is an Indo-Aryan language.

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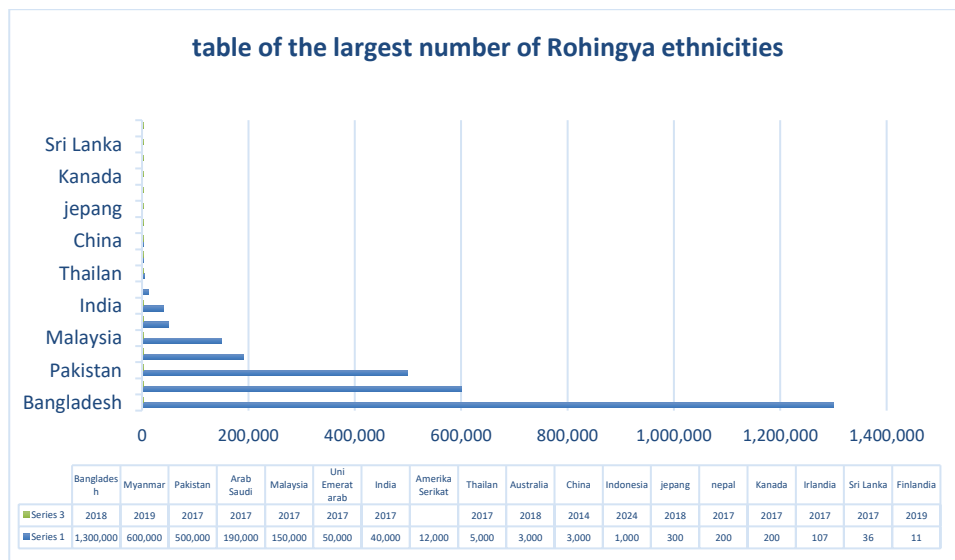


Figure 1. List of countries with the largest rohingya ethnic population

Bangladesh: Over 1,300,000 (as of March 2018) 2. Myanmar (Rakhine state): 600,000 (as of November 2019) 3. Pakistan: 500,000 (as of September 2017) 4. Saudi Arabia: 190,000 (as of January 2017) 5. Malaysia: 150,000 (as of October 2017) 6. United Arab Emirates: 50,000 (as of December 2017) 7. India: 40,000 (as of September 2017) 8. United States: More than 12,000 (as of September 2017. Thailand: 5,000 (as of October 2017) 10. Australia: 3,000 (as of October 2018) 11. China: 3,000 (as of October 2014)

12. Indonesia: Around 1,000 (as of now) 13. Japan: 300 (as of May 2018) 14. Nepal: 200 (as of September 2017) 15. Canada: 200 (as of September 2017) 16. Ireland: 107 (as of December 2017) 17. Sri Lanka: 36 (as of June 2017) 18. Finland: 11 (as of October 2019) (Jayadi & Irsyad, 2024).

According to data updated by the United Nations High Commissioner for Refugees (UNHCR), the Rohingya population in Bangladesh will reach 1,180,000 people in 2023. Bangladesh is the country with the largest Rohingya population due to the large number of refugees from this ethnicity who fled the Myanmar violence in 2022 (Zulkarnain & Kusumawardhana, 2020).

Instilling Just and Civilized Human Values in the Indonesian Context and an Islamic Education Perspective

Talking about humanity, especially in Indonesia, is very interesting because Indonesia is the most diverse country in the world, both in terms of geographical conditions, diversity of ethnic groups, diversity of customs and culture, as well as the diversity of beliefs, it has the potential to become a country that big (Islami et al., 2023). The diversity in Indonesia will not be able to unite if the various groups that exist prioritize other groups, therefore, to build the unity of a *Majmu'* Indonesia, an attitude of *tasammuh*, *tawazun*, and *tawasuth* is needed as well as *Itidâl* from all groups and is fully aware that diversity is something that cannot be denied and avoided on this earth. Indeed, the history of human life wherever they are has rarely gone through an era without conflict (Fadli 2000). Occasionally conflicts always occur amid human life (Nurdin 2016). These social conflicts often lead to violence and threaten peace, especially in a large, multicultural country with cultures, religions, races and skin colours like Indonesia. Therefore, a conflict cannot be avoided (II, Divinity, and Values 1964).

Every conflict must be resolved through a solution. Islam, as the majority religion in Indonesia, should be able to mediate or answer the conflict that occurs (Nurdin 2016). As the religion most widely adhered to by Indonesian citizens, Islam emphasizes that *muamalah* matters more than matters of worship. Islam not only teaches that all humans are equal before Allah SWT, but Islam also condemns attitudes that prioritize one group of people over another. Feeling that they have a higher status than others because of their descent, power, knowledge and beauty, they are people whom Islam calls arrogant people (Perspectives and Knowledge).

Islam has a religious basis called the Qur'an (Arianta et al., 2020). The Al-Qur'an is a complete book containing universal values (Fitria et al., 2023; Zayyan, 2024). It regulates matters of the afterlife and relationship with Allah, as well as issues of life in the world and relationships with others. When living together, humans inevitably live in tribes and nations. One of the consequences of national life is following the rules and concepts of living together as long as they do not violate religious teachings (Muslimin & Hosaini, 2019). In fact, in the Al-Qur'an several verses contain instructions and guidelines for humans in living in society and as a state, these verses teach about the position of humans on earth and about the principles that must be taken into account in social life, such as principles of deliberation or consultation, obedience to leaders, recognition of human rights, justice, equality and religious freedom.

The basis of human brotherhood is not only because all humans are equal creatures of Allah, but also because according to the teachings of the Qur'an, religion must not destroy this brotherhood and good relations, even though religious beliefs have a

significant influence on a person's thoughts and behaviour and can lead to narrow and fanatical views (Mukhtar & Anwar, 2023; Mumtaz, 2022).

As explained in QS. Al-Hujurat [49]: 13

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind, verily We created you from a male and a female and made you into nations and tribes so that you may know each other. Indeed, the most noble among you in the eyes of God is the most pious among you. Verily, Allah is All-Knowing and All-Knowing.” (QS. Al-Hujurat [49]: 13).

The verse above further strengthens that Islam, with its means of justification in the form of revelation, can form a concept of justice in the minds of its adherents (Muis et al., 2019). Religion, with its various behavioural products, is internalized by its adherents, forming attitudes, symbols, emblems and criticism that enter the subconscious mind of its adherents (Pratama, 2023). Likewise with the teachings of religions other than Islam, the teachings of their holy books which are then interpreted and applied in everyday life, in Kuntowidjono's language is called objectivity. That is, it is an effort to find a necessary conception based on religious values (Ainiyah, 2013).

M. Quraish Shihab's interpretation of verses about just and civilized human values (Akhmad 2002). a. Fair human values 1) Respect Human Rights (HAM), QS. Al-Isra' [17]: 70 (Ayoub 1982). According to M. Quraish Shihab, this verse is one of the basics regarding the Islamic view of human rights. Everyone's rights must be respected without distinction Without difference. 2) Equality between humans, QS. An-Nisa [4]: 1. According to M. Quraish Shihab, this verse is an introduction to ushering in the birth of unity and oneness in society, as well as helping and loving each other because all humans come from one descent, there is no difference between men and women, small and large, religious or not religious. 3) Upholding justice, QS. An-Nahl [16]: 90, M. Quraish Shihab explains that Allah commands anyone among His servants to act pretty. 4. Absolute Freedom of the Spirit, QS. Al-Baqarah [2]: 256, There is no compulsion in adopting a religion. According to Quraish Shihab, the religion referred to in this verse is Islam. No compulsion means that there is no compulsion to adhere to its creed (Asrori 2018).

Civilized human values; 1). Don't say bad things about others, QS. An-Nisa [4]:148, Quraish Shihab explains that this verse explains that positive law prohibits someone from saying bad words openly in front of other people so that human hearing and morals are protected from destructive and painful things. 2). Do not curse the worship of other religions, QS. Al-An'am [6]: 108. Quraish Shihab explains that this verse contains a prohibition on cursing the beliefs of polytheists because cursing does not produce anything regarding the benefit of religion. 3). Sense of Brotherhood, QS. Ali-'Imran [3]: 105. According to Quraish Shihab, this verse satirizes those in conflicting groups, such as Jews and Christians (Choiron, 2017; Nasith, 2021).

IV. CONCLUSION

As a country that upholds human values, Indonesia participates in voicing equality and justice for every ethnic group that experiences discrimination in various countries.

Because discriminatory treatment is part of the fruits of colonialism, colonization as stated in the 1945 Constitution must be abolished on earth because it is not by humanity and justice. Steps that can be taken as a form of Indonesian community participation are as follows: a. First, Indonesia carries out bilateral diplomacy with Myanmar. 2. Discussing the Rohingya Ethnic Problem in International Forums 3 and negotiating through lobbying techniques with the Myanmar government so that the Rohingya ethnic group is accepted back as legal residents. From an Islamic education perspective, human values in the Indonesian context can be classified as follows: a. Respecting Human Rights (HAM), QS. Al-Isra'. b. building equality between people, QS. An-Nisa [4]: 148. c. Upholding justice, QS. An-Nahl [16]: 90, M. Quraish Shihab explains that Allah commands anyone among His servants to act pretty. d. Absolute Freedom of the Spirit, QS. Al-Baqarah [2]: 256. The following finding in this research is that human rights-based values to maintain relationships between humans must always be upheld and then used as guidelines in life as social creatures so that justice, peace and prosperous life can be created without anyone being discriminated against oppose.

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