



Pancasila and an Attempt to Revitalize Religious Tolerance in Yogyakarta

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Abstract

The background of this paper is because of the socio-cultural and religious problems around us which are increasingly complex and multidimensional, the values and culture of tolerance among religious people as well as between religious communities are increasingly being eroded and are no longer used as guidelines in behaving in everyday life. In fact, the Indonesian nation is a plural and pluralistic nation, therefore plurality cannot be eliminated, but it needs to be managed properly so as not to have a negative impact, through tolerance and the application of Pancasila values. Tolerance, namely, allowing other people to think differently, to do things that do not agree with us, without us being bothered or intimidated or in a social, cultural and religious context, which means attitudes and actions that prohibit discrimination against different groups or are unacceptable by the community. Majority in a society. Then this study uses a qualitative method with the formal object is Pancasila and the material object is religious intolerance in Yogyakarta. The results of this study are to find values that must be realized to increase religious tolerance in Indonesia, especially in Yogyakarta.

INTRODUCTION

Today, it cannot be denied that various problems concerning both social- culture and religious one are really increasing as they start to emerge into their complexity and multi-dimension perspective. One of the negative consequences is the decline of moral values. Indonesian Muslim community can choose and sort the culture that is by Islamic teaching and national identity. Indonesian Muslims are expected to have moral quality and integrity, so as to bring Indonesia to be a dignified and developed nation (Hakim A.L, 2017:177-188). The barriers can be seen clearly in many cases where some values of respecting and tolerating among religious community disappear gradually and in some aspects are no longer used as the community's principle of life or guidance toward people's daily life activity and interaction. What then might happen as the result of losing some good beliefs, lofty values and inter related tolerance among religious people is the possibility of upcoming latent danger of what is then called social-cultural problems followed by an enormous kind of religious issue related also to some disintegration matter threatening Indonesia not only as a nation but also as a whole society. It therefore should come into mind to view and see Indonesia as an independent nation with its multicultural, uniqueness, and plurality at the same time now that its diversity cannot be all separated but managed wisely so as to give positive impacts instead of these negative ones.

Going along with the history of Republic of Indonesia, it is very important to point out some key points that there is still a debatable argument related to the plurality of the religious nation itself taking the nation's multi-colour and multi interpretation. The plurality or diversity of people representing three religions in Indonesia, namely Islam, Christianity and Hinduism (Widastra et al, 2020:9-19). Since Indonesia stands up and is unified through some different beliefs in worshipping God, The Almighty, the competition between religious communities, dispute, disagreement and conflicts as a result of no

longer admiring other people and ignoring good deeds and values among other religious followers then arises. Moreover, some fights between many more debating of different perspectives of divinity concept undoubtedly invite questions to the awareness of being a nation state unified by the consciousness of many different people living in a nation to found one good nation, Indonesia. Up to this point, it is unmistakably expected that a very big and great nation like Indonesia really needs to come up the point that it is importantly underlining the core point of religions as a way to transcend some various and different concepts of believing in The Almighty including believing the existing truth claims at last.

Due to the clash of terrorism surrounding the nation, many lessons actually can be learned as these various agilities attack other religious people on behalf of some beliefs or religions. Started from this, some might speculate and think there is nothing to do with the plurality of religious understanding and sense of belonging. Moreover, these specific groups of people assume that different interpretation occurring from different kind of God's worshipping is quite natural to happen. Instead, it is accepted as a legal way of thinking. What is further to go beyond is the perception of Perennials stated in Contemporary Philosophy Discourse conveying an analogy of diversity understanding. This understanding presents the dissent and plurality to apprehend The Almighty in a way where the lights that a leaf emits will leave a green colour and on the other hand the emitting light captured by a rose will have a red one instead. This analogy explains that The One Almighty will spread in many different ways on how people used to call depending on the way that people accustom to it through the history of men.

The attitude of tolerance is important to support a democratic life (Ratnaningsih et al, 2019: 125-128) It is important to take example of what happened in Yogyakarta especially in the region of Bantul, Indonesia, where the case of intolerance took place during 2018 up to November 2019. The history told a story of a painter who was refused to live in Dusun Karet Desa Pleret, Region of Bantul as the painter was not a Muslim. It then continued until he was allowed to live in the next surrounding village other than Pleret. Another example, still in the year of 2018, the community dismissed and closed down the event in Pantai Baru Srandakan called "sedekah laut". Still the action of intolerance located in Church of Santo Paulus Pringgolayan, Banguntapan Bantul (Solopos.com, Thursday 28 November 2019, Rentetan Kasus Intoleransi di DIY Selama 2018-2019, Siapa Bersalah?). At that moment the church community did a charity which was not approved by the people living in surrounding church.

It is known later from the result of investigation that some group of intolerant people in 2018 were proven doing some actions remarking their disagreement toward other religious group of people such as intimidation and violence especially to the religious and cultural activities. Setara Institute described the research related to the intolerant activities out of 34 provinces di Indonesia stating clearly that during the last five years the case of violation toward the freedom of religion was increasing drastically in Special Region of Yogyakarta. It is then interesting to find out that most of the intolerant cases happened now that the local government did not allow the community to build their own house of worship. The local government pushed aside the permission of building worship house since some intolerant clusters protested it.

It is actually in an urge when the cases of intolerant religion are in increase, the government should think ahead a way out to maintain good tolerance among religious communities, a well maintained brother and sisterhood relationship, then to keep up love and peace among each other. In other words, the effort of tolerance that the government tries it very best to manage should be spread simultaneously, and there is a need that the tolerant feeling should be applied equally. The term tolerance among groups of religion informs explicitly living co existent fulfilled with love and peace. In Indonesia, the government recognizes six religions which are Islam, Catholic, Protestant Christian, Hindu, Buddhist and Konghucu. The law of Indonesia enables the adherents of these six religions living co existent in harmony. The religious tolerance here is defined deeply in all sectors of life philosophically which is named faith, and it is spiritually existing in people's heart and deed. By implementing religious good deeds, it is no doubt then to say that love and peace among religious communities can be achieved successfully whereas people love, affect, care, and respect each other.

The phase when the awareness of religious community toward pluralism begins is basically starting former foundation for the community itself to mark the beginning of dynamic dialog as one form of communication publicly. Beyond the initial consciousness of this religious dialog, it then can be said that the pluralism alertness may get going to be recognized by society gradually as the founding of cross cultural and religious begins to establish. Maintaining inter and across dialog of religion is

equally expected to generate religious understanding through comprehending its theology inclusively. To go through, the commitment to understand all these religions living and standing together among the adherents is believed able to figure out desired and ideal tolerance in multi dimension and plurality circumstances that the nation has. In fact, the above excellent condition might then be day dreaming merely since violations organized by a specific stream of Islam called Ahmadiyah- it was stated by Indonesian Council of Religious Scholars (MUI) as a cult or heresy instead- break the foundation in order to create terrors and thrilled situation among religious communities. The cult stream therefore starts a fire and burns the communities' houses as well as their worship house. Not forget also to ignore a serious attack executed by again a very fundamental Islamic mass organization toward AKKBB, Bali bomb terror sequel I and II, JW Marriot bomb, Ritz Carlton, and so on and so forth. The list does not even begin to stop, and it truly hurts and also breaks the memorandum of understanding, agreement, and great effort among all religious societies in Indonesia to maintain tolerance. Sadly to mention, the agreement breaking down does not only refer to inter-faith followers but it also attacks the followers inside one specific religion. It is often to notice out how dispute, quarrel, conflict even a small different interpretation to understanding religions turn out over and over. Why does it come out actually? It happens as a great warning to always bring out an attempt to understand the theologies among religions in our country. It is very important for the followers, the society and community as well to engage actively, to perform bravely the pledge to respect each other in frame of national cross cultural and religious understanding. It can also be said on the other words that the religious members should be wise enough to see the different perspectives that may exist in our country in order to live peacefully.

When the wisdom to live in harmony among different religious community has run well, it is then coming into mind the thought to also overcome intolerant conflicts. The nation should also start the way to put inside the value of Pancasila as a basic fundamental of a nation. Furthermore, it is a good attempt for the nation to internalize the value of Pancasila and the core of *Bhinneka Tunggal Ika* in the nation's life as these both values are believed able to decrease even at its maximum expectation to minimize the violence among religious communities in Indonesia now that the value of Pancasila and the existence of *Bhinneka Tunggal Ika* concept is still relevant to build up a very firm religious tolerance in the nation especially in Special Region of Yogyakarta.

Beyond expectation, the attempts that the government tries to implement the value of Pancasila in order again to strengthen religious tolerance awareness in society brings up essential impacts to every citizen of Indonesia. As Sutrisno stated clearly putting the value of Pancasila into practise should be an obligatory now that Pancasila firmly stands up as both basic ideology and philosophy of the nation functioning as a guidance to lead the nation into glorious and welfare one (Slamet Sutrisno, 2006:164). Stressing more, reviving religious tolerance by applying the moral value of Pancasila in the nation's life really takes into account meaning it is very important and urgent since Indonesia sets up some laws, rules, and regulations based on the adopted philosophical ideology for every citizen to strictly obey them undoubtedly.

RESEARCH METHODE

This research applies a qualitative study of literature (Kaelan, 2012:54) focusing on Pancasila as a formal object research. Thus, the material object stresses on religious intolerance activities occurring in Indonesia in 2016, especially in Special Region of Yogyakarta. Five principles constituting Pancasila as a guidance to lead the nation is then becoming a media to analyze, discuss and at the same time study some violances executed on behalf of religious life in Indonesia. Out of five principles or values of Pancasila, the research will take a look more at the first principle, Belief in the One and only God, the second one announced as a just and civilized humanit, and the last is the third pricipile Unity of Indonesia. The analyses, discussion and the study of Pancasila are expected able to generate a good practice to religious tolerance afterall. Then this study uses two sources of research data, namely primary and secondary data. Primary data comes from institutions that concentrate on socio-religious conflict issues, such as the CRCS UGM, Wahid Institute, Setara Institute and the Research and Development Center for Religious Harmony at the Ministry of Religion. While the secondary data comes from news that is broadcast in print media such as in Koran Tempo, Kompas, Koran Jakarta, and Jawa Pos as data to support events of religious intolerance that occurred in Yogyakarta in 2016.

RESULTS AND DISCUSSION

Intolerance and Tolerance among Religious People in Indonesia

Recently, people of Special Region of Yogyakarta may live peacefully since it is known that some intolerance toward religious crisis and life crisis are decreasing significantly. Some research and data shows also the fact that this decreasing issue is closely related to both humanity matters and social religious conflicts. The study finds out that the matter of horizontal conflict is not purely caused by religion. Still there is possibility that the social religious conflict and humanity problems might be triggered by some political interests, but sadly they are manipulated on behalf of religion. It can be said further that intolerance often tends to the presence of radicalism where some specific groups desire to have changed the situation based on what the group claims to be the truth. Going along with that, radicalism is always conducted by pushing other people to fulfill or do what the desired group wants. Sometimes, the action can be done through violence and terrorism in order to threaten society to follow the situation that the specific group insists. So far, those kinds of action emerge the problems of social religion.

In the last recent years in Special Region of Yogyakarta, a lot of violence related to religious group occurs where some religion groups break the freedom of religion. However, it is not the expected condition and soon needs to be anticipated and overcome preventively by government. Some of the attempts demand very active participation from the officers in order to prevent symptoms of intolerance while at the same moment it is also vital to develop the awareness in respecting plurality in environment. Sociological expert from Universitas Gadjah Mada (UGM) Yogyakarta, Arie Sujito, in Yogyakarta, last week, revealed the data during the last five years frequency toward violence to freedom of religion, difference in opinion, and affiliation showing the indication of social-religious disintegration. It happens since the local government pays less attention to protect the residents. As a result, there is a judgment to critics the safety in Yogyakarta. Some critical people comment on that Yogyakarta is no longer safe for people to live on unprotected (Kompas, 19 Januari 2015).

Report of last year of 2014 reported by The Wahid Institute wrote down that Yogyakarta was positioned in the second highest place as the region having many cases of religious freedom breaking and intolerance toward religious communities. The number of violence in Indonesia in 2014 reached 154 cases and this number decreased by 40 percent compared to 2013 reaching 245 cases as a whole. It then recorded that the most cases occurred in East Java (55 cases) continued by Special Region of Yogyakarta (21 cases), North Sumatera (18 cases), Special Capital Region of Jakarta (14 cases), Central Java (10 cases), and South Sulawesi (10 cases). The report continued by mentioning the people dealing with this kind of violence. Surprisingly, it cited many of the violence cases were executed by the state officers especially police officers and local government such as prohibition to conduct service in religion, crimes, and discrimination on behalf of the religion. (Kompas, 19 Januari 2015). Along the year of 2015, SETARA Institute reported 197 cases related to the violence of freedom of religion and 236 cases spread all over Indonesia. Compared to last year (2014), the result showed significant increase resulting in 134 cases where the cases of infringement stood up in 177 cases (www.setarainstitute.com).

The position of Special Region of Yogyakarta which is counted as the five biggest region experiencing crimes and violence needs very special attention. SETARA Institute analyze some relevant factors explaining the high numbers of violence happened in the city of tolerance as mentioned below (1) the rate of dynamic leadership factor in the level of local government, (2) the founding of social religious groups showing some tolerance actions utilizing the openness characteristic of people of Yogyakarta, (3) the weakness of legal and social control (www.setarainstitute.com). It is obvious to comment on the face of religion which is cruel, furious, and uncivilized when someone exploits the innocent face of religion and brings it into the reason to cause intolerance and violation. In fact it is just fine to blame a group of people wronged the purity of religion aiming to bring peace and harmony. This kind of thing sometimes is forgotten and put under concern of religious people and leaders of the world. Basically, the aim of religion is to spread love and affection, tolerance, spirit of respecting among all religious groups. Religious dialogue is a simple concept: persons of different faiths (or different sects and schools of thoughts—*mazhab*) meeting to have a conversation. But the character of the conversation and the purpose of having the talk are not simple to describe or categorize since they cover a variety of types (Sumanto Al Qurtuby, 2019).

Moreover it should be taken into deep comprehension that living co existent among religious group may also invite many problems and that is common to happen. What is not common to happen is the explosion of those above conflicts triggered by different interpretation given by other people living in the same place claiming that its group's perception is the truth while other are wrong. The Islamic side of the debate is based on epistemology, which the Quran and Hadith support. In addition to the senses and intellect, Islamic epistemology believes in the source of revelation, intuition rooted in the soul and spirit (Aziz, A.A et al, 2021:3152-3159). Besides, conflict may arise since there is a tendency to some religious people to claim the truth in the condition of excessive textual praise. On contrast, religious communities are expected able to contextualize their religious principle in a wise way where the value of humanity should be put first or prioritized. Ignoring this triggers fanaticism and emerge up ideological dogmatic perception assuming that the principle of someone's religion is the best truth coming directly for God without exception. To restate, excessive praise and extreme way to worship one specific religion will undoubtedly result in religious conflicts at all time. Every civilized creature believes that violence on the behalf of religion is merely the worst thing a man can do where it will hurt the civilization of human after all. It is actually a paradox as originally every religion delivers goodness only to treat other people around.

A senior researcher from Wahid Institute, Ahmad Suaedy describes four important factors causing high rate of intolerance activity in Indonesia. The first factor, he mentions, the government gives full authority to specific religious institutions to publish instructions, religious rules which are not accepted mostly by other religious people since Indonesia offers plurality in the nation's life. The second issue deals with the appointment of special people around the position of President of Indonesia who already bring up the ideas which are not only conservative but also have tendency to permit the treatment of violence. Suaedy then mentions some initials of regional leaders and ministers under the regime of SBY who are indicated to have narrow mind and tend to give negative stigma to those minority group of people. Positioned in the third matter, sadly, the government allows the formulation of some rules and regulations permitting the possibility of violence to occur. Stated as the last factor, it is due to the fact that the nation does not have skill and competence, moreover ability, to overcome and prevent violence and religious intolerance among religious people. (www.wahidinstitute.com).

A great attempt to revitalize the awareness of religious tolerance in Yogyakarta specifically based on the values of Pancasila aiming perfectly to eliminate bias prejudices and hatred triggered by people's inability to admit the social pluralism of the nation, Indonesia. Many of the people of Indonesian find it difficult to accept the diversities and pluralities by far. It is a fact that Indonesia is an archipelago nation consisting of many difference race, culture, and religion around. Many aspects existed in Indonesia are still difficult for other persons to perceive as it is true that Indonesia is a nation with many given factors in difference such as tribe, religion, race, political orientation, perception, opinion, sexual orientation, and so on. The best way that people can do toward the diversities and pluralities is the acceptance and the admission that Indonesia is a plurality nation at all time.

Admitting differences in all aspects of life does not underline distinction to ignore and put others aside. Here, admitting differences again refers to the concept of religious tolerance respecting plurality and diversity and acknowledging human rights disclosure. Plurality and diversity in the nation are the absolute things that people cannot deny since it exists along with the history of human creation. By putting up and realizing the concept of plurality and diversity as a whole, the sacred values of Pancasila are also implemented and maintained in the same way. Pancasila and its all good principles emphasizing highly the confession of religious tolerance and civilized humanity shall be a way of life to the people of Indonesia, especially people of Yogyakarta to live co existent or live side by side in one big community. Religious tolerance on the other hand, doesn't mean the way to ignore other people and to not pay attention to others. If the religious tolerance is understandable as ignorance, social cohesion will not be realized. Strengthen positive religious tolerance can be done through changing passive religious tolerance into very active-progressive religious tolerance as it is then called pro-existence tolerance.

Implementation of Pancasila Values to improve Religious Tolerance Awareness

Pancasila and Religion

Pancasila is the basis and ideology of the nation. The entire life of Indonesian citizens must embody the values of Pancasila, and all the behavior of Indonesian citizens must be the implementation of the values of Pancasila (Parametri, V.M. et al, 2021). Applying the values of Pancasila obviously determined as the willingness to everyone in society to conduct Pancasila in all aspects of someone's life such in social life, culture life and not to forget, religious life itself. History has told the world that far before the establishment of Indonesia, a group of people in spread archipelagos was civilized in humanity, religious and believing their God. It is naturally the origin of the fact that man is God's perfect creature so that it is not all strange if someone has basically the belief of God. Further, the history also has described that one requirement to found a nation is the unity of the people to realize the existence of democracy and unity of a specific nation philosophically (Kaelan, 2012:14). Democracy plays a role to show up the humanity as a blessed from The Almighty characterizing the completion of human's creation.

In memorial of a great man, Romo Driyarkara SJ, stated clearly I stand up as a man admitting my existence as the realization of love (*liebendes Miteinandersein*). Hence, I must spread love to others in my community. It is true to say further that the presence of Pancasila is meaningful to the people of Indonesian as religious communities as Pancasila guides the attitude of people in Indonesia, and Pancasila also plays a role as the characteristics of the nation as well. It is definitely clear that not only Pancasila but also religion relates each other strongly shown by the presence of the first principle namely the belief of One and the Only One God reflecting the religious characteristic of Indonesian people after all.

In order to develop positively as well as democratically in order to form the individual with the Pancasila character in the daily lives of Indonesian people so as to create a good national and state life together same as other nations (Ainsiyah, E.D., & Ginting, A.M. (2020). Soekarno, the first President of Indonesia, declared proudly that the principle of the State of Indonesia is the belief and faith to The One God, or it can be named as The Divinity Principle. This important meaning of the principle sounds that every free individual in Indonesia believes in The One God in accordance to The One God he has chosen and believed. Christian communities hold their belief to God sent through the prophet of Isa Al Masih, while on the other side, Islam societies believes in Allah based on the messages that the Prophet Muhammad had delivered through Quran. Moreover, Buddhist followers practice and teach the supporter through the Holy Books. It again stresses out the reality that every citizen of Indonesia, a free and independent state believe I God based on whatever religion he has mentioned and followed by heart. As the consequence of the religion freedom protected by the nation, everyone has right to run on his belief freely.

To explain more about the concept of civilized religion, let us take a look at the description below. No matter what is the people's religion, they will hold and conduct the worship, praying, teachings, ritual, and ceremonies based on the civilized way that the country wishes to imply. It means shortly the way of respecting other religious people. Prophet Muhammad PBUH (Please Be Upon Him) delivered more than enough proofs stating about *verdraagzaamheid*, or in other word, respect. At the same level, Prophet Isa PBUY (Peace Be Upon You) had to just take example of good lesson that the prophets had mentioned and spoken up as it is in accordance with the fifth principle of the nation stating sent many messages related to this term. It is then people's turn to have faith in God in civilized way, God related to cultural approach, God in the way people respect others. The above statements declared by the founding fathers remark the epistemological foundation to establish a nation. Moreover, it can be denied that Pancasila as a ground of the nation emphasis the value of believing in the One and Only God as both faith and morality for all people of Indonesian in order to accomplish the unity in diversity. What is clear, Pancasila supports and also legitimates the religion and all its conduct, practice and teaching. Undoubtedly, without the presence of the first principle of Pancasila, the rest principles then will be meaningless. The relation between Pancasila and religion its meaning to say that Pancasila is honestly standing for one principle stated and the potential way of Pancasila leading religion so far where there is an absolute condition than Pancasila cannot contradict the presence of religion and Pancasila supports fully the existence of religion.

The relation between Pancasila and religion has been set up by Romo Driyarkara where Pancasila drives religion itself meaning to say Pancasila is honestly standing for one principle stated as loving the Creator. To go further, Pancasila is interconnected to religion inherently and religion is attached to Pancasila covering all the values of Pancasila itself. Pancasila moreover along together with religion guides people life to perform and act wisely among other religious communities in Indonesia.

Talking about religion, the name of religion is actualization of people's faith to The Creator, The Almighty functioning as a light enlightening people. Every individual who believes in The Creator shall admit the origin fact that God is the source of life. To Him people will go back and receive everything people have conducted the religion in life. The principles of Islamic and Pancasila including the principle of power as 1) trust, 2) the principle of equality, 3) the principle of recognition and protection of every human rights, 3) the principle of deliberation, 4) the principle of justice, 5) principles of the free trial, 6) principles of peace, 7) principles of welfare and so on. As for the constitutional state of Pancasila, it is based on the values a) divinity, b) humanity, c) integrity, deliberation, and justice. The occurrence of a combinative conception relationship; Islam, the West, and Indonesia led to the formation of the concept of the rule of law, Pancasila. Based on this understanding, it can be concluded that the principles contained in the constitutional state of Pancasila are part of the values contained in the Islamic democracy (HS Riyadi, D.E., et al., 2020).

Constructing the Value of Pancasila straightly into Mindset of Religion Community

Pancasila taken as way of life of the national state should be the ground of people of Indonesian in every single way the perform and behave. The first principle of Pancasila formulating the belief into One and the Only One God must be understood as the realization of tolerance standards, brotherhood, and an attempt to start up internal dialog among religious community in order to construct the awareness of living in harmony and peace. The first value of Pancasila, Believe in One and the Only One God presents very deep understanding about the existence of God in religious life of the nation. That is the basic reason why the value of believing in One God is very vital to all Indonesian people now that Indonesia is found by the unity of multi cultural and religious life. Up to now, Indonesia also acknowledges six religions to live co existently. All and all, it is crystal clear that the first principle of Pancasila accomodates all the matters of religious life.

Obviously, the first principle of Pancasila requires all people of Indonesian some conditions namely to believe in One and the Only One God, also to respect and at the same time cooperate together among religious environment. These above beliefs need to be implemented in religious life standing for a way to not only expected avoid violences and religious conflicts on behalf os some specific religions, but also at the same time maintain living in harmony, in peaceful condition so that every believer experiences freedom in the way he or she conducts service to worship God based on his or her chosen religion. Moreover, other people are really forbidden to force the religion that they hold on whatever reasons they might have. In memoriam of Romo Drijarkara, a wise man remarks lucudly that the norm to believe in One and the Only One God conveys all other rest norms of Pancasila. It means further explaining the condition that human existence is relatively depending on someone's understading about the concept of God. Next, human is originated in himself denoting that human is the real existence of love and affection asserting that God is The Most Merciful and The Omnipresent. In its very essential menaing, a man is a kind of real realization of the form of love and affection coming from two sides namely man to man and man to God. Quoted from William James in "The Varietes of Religious Experience", he comments on proudly that man is driven into religion as talent and dynamically moving into religion (Slamet Sutrisno, 2006:6).

By far, human existence is in need to communicate among the co existence living through the values of Pancasila in order to bring up peace, joy, love and affection among people of Indonesian. These kind of living is basically the actualization of what God desire to have. It is totally understandable if an ability of religious followers to implement the first principle of Pancasila begins gradually at that time when Indonesia was still in process of unification, it is then expected that this capability is expected able to avoid violences and social religious conflicts as time goes by. Unmistakably, the deep understanding of the first principle of Pancasila is fully significant and urgent as it functions as a way to achieve the objective to provide freedom of holding and conducting service in religious ceremonies and rituals. The freedom of holding religion will then guarantee the relligious people to not doing such

violences and social religious conflicts at last such as persecuting other people and burning the worship place of some specific religions.

The first principle in Pancasila, Believe in One and the Only One God contains good attribute related to someone's own faith and other's. A religious believer is said has accomplished his faith as long as he respects and admire other religious people. Moreover, he is able to maintain religious life in harmony and peace among societies. It takes a deep understanding that the true faith releases love and affection toward God as the man's creator and other people as the creation of God instead. The second principle, a just and civilized humanity stresses out that all people in the nation including religious communities must always respect the dignity of human itself. It means that based on the origin of creation, God create human a fulfill them with a good personality and trait where everyone is required to treat other people well. It means that religious believers are forbidden to distract other people even bother them in conducting service or worshipping their religion. The act of destroying worship place, burning worship house of other religious followers are no longer called as good traits. The dignity of human must always be put as priority in the way where a just and civilized humanity plays a role. The acknowledgement of human's dignity is reflected by equal position and exaltation mentioning that everyone should love each other and develop the sense of religious tolerance at last. Drijarkara comment on, Exist together, means co-existence life" fundamentally living to spread love and affection. It is said more as long as someone can maintain the feeling of love and affection to last forever, his life will then be fulfilled by humanity and brotherhood feeling which hold the existence of human in the high esteem, respect other people as a part of the universe created by God the Merciful (Slamet Sutrisno, 2010:77).

The second principle of Pancasila states that people of Indonesia is required to shape out the value of humanity among citizens of Indonesia. The realization of humanity values can be done by helping each other who are in poor, pitiful and unwell. This humanity actions are actually a part of the implementation of second principle of Pancasila which respects the dignity of religious people living in society. It further says that people ought to have the the sense of symphaty and emphaty in order to be able to spread love and affection. In this stage, the value of humanity must be maintained earlier since people are in their children age, and on the other hand, the individual and religious egosentrism sense must be reduced and eliminated by far. Moreover, at this early stage, religious fanaticism tended to to violances and religious conflicts must disappear from human's thought since it deviates the second principle of Pancasila obviously.

The third principle tries to unify religious community which may present religious conflicts among them. The thrid principle also struggle to unify all the matters of difference such as religion, race, and culture where in Pancasila these three issues must be united to support the unification of the state of Indonesia nevertheless. Discussing more the sacred value of Pancasila, the fourth principle, Democracy, led by the widsom of representatives of Indonesian people, there is a need to put on democracy highly to decide every single policy determining the life of the nation. Democracy, led by the widsom of represenattives of Indonesian is the characteristic of democracy itself to take decision wisely for the sake of Indonesia people. Moreover, the democracy points out the norm of consensus deliberation to solve religious problems through the dialog activity.

Later, the fifth principle, Social Justice for all Indonesian People, prioritizes a fair of justice in all aspects of national life. Fair justice means the way to keep balance between rights and obligations, to respect human rights including freedom to conduct service in religion based on what he believes in. Humanity as it is known is a very general principle where it then develops into social justice (the fifth principle) referring to the nations' life that consists of many difference factors and aspects. The development actually goes along with the human existence united into both physiological and spiritual side of a man (Slamet Sutrisno, 2006:77). Here, the existence of human is realized and worthed in the way of respecting other people whose different in religion. To continue more, the act of violences must be avoided since every religion teaches goodness only such as love and affection to other religious people. The world belongs to the people, life belongs to community where all people share their personal problems surely. The sense of belonging will last long and concurrently emerge peace and creativity as long as that kind of sense is bound by the feeling of love, affection based on respect and trust (Komaruddin Hidayat, 1993:11). It is so clear that both values of religious tolerance and internal dialog must always be provisioned by all religious people in Yogyakarta. Moreover, the community should also be guided by the values of Pancasila as Pancasila leads and protects life of people in the nation. Moreover, Pancasila also cares over the freedom of people in conducting service, practising and teaching

their religion. To do so somehow, there is a need to every individual holding the freedom of religion to always conduct either internal dialog with other people or external one by intensive communication among others. It is truly expected that people of Indonesia will finally reach the best comprehension and understanding merely in accordance with the values of Pancasila supported by the sense of nationality in order to eliminate violence and social religious conflict on behalf of religions in Yogyakarta.

The role of religion public (Pancasila) must be assisted by all religious believers through the form of dialog to realize the term of common good, famous term known in Christian, or *masalah 'ammah* (known in Islam). For that reason, each member of religious community is demanded to impart interdependent awareness by presenting golden rule meaning everyone deserves to receive what everyone has performed (Benyamin F Intan, 2012:11). Obviously it gives understanding that doing well to other religious people will return goodness back again to them.

A Great Attempt to Revitalize Religious Tolerance through the Values of Pancasila

Pancasila known very well as a pillar of national and religious living in Indonesia should also be a centre of attention for every religious believer in Special Region of Yogyakarta. Since Pancasila contains a very sacred and lofty values, norm, ethics, morality, and good traits, all parts of speech, think, and conduct of religious communities should be reflected in their everyday life in order to revitalize the spirit of religious tolerance as one of the consequence living in pluralism and multi culture country like Indonesia.

The first principle of Pancasila reflects the second, third, fourth and fifth principle of Pancasila on the same way it the people of Indonesia implement and take a lesson from the first value. In other words, it can be simply stated that all the values of Pancasila complement each other and they cannot be separated one from another. Therefore, the second, third, fourth and fifth principles of Pancasila should reflect the divinity of God namely The Most Gracious, The Most Merciful, and The Most Generous. For that reason, Pancasila then begins to be the starting point for all religious communities. The hierarchy of Pancasila forming pyramid gives very essential meaning that the first principle which is Belief in One and the Only One God is the fundamental base of the next principles started from the second one, A just and civilized humanity, the third value, Unity of Indonesia, the fourth one, Democracy, led by the wisdom of the representatives of the people, and the last principle, Social justice for all Indonesian people. On the other hand, it can also be commented on that the definition of Believe in One and the Only One God is the belief of One God which is a just and civilized humanity, which is United in one nation, which is led by the wisdom of the representatives of the people, and which becomes social justice for all Indonesian people (Kaelan, 2008; 59). Kaelan next declared crystal clear that the founding of Indonesia as a nation state is originally coming from a natural thing that God creates a man to worship Him. The position of man as God's creature living together is then united aiming to maintain a man's dignity that is civilized in culture. (Kaelan, 2008:75).

The former President of Indonesia, Soekarno, also restates that Pancasila accommodates the plurality of religions, facilitated multi-religious communities to manage what is called as particular dimension so that some barriers of religious conflicts that may appear can be overcome. Moreover, while preventing the problems, the nation state still stands for a new entity that is universal and neutral for all communities (Ismail Hasan, 2011:12). The values of both religious life and religious tolerance exist substantially in Pancasila. It means that the principles are related and they own the sense of epistemology developing religious sense by unifying nationality at the same time. By doing so, it is rational to fully remove religious conflicts from opposed organizations, and at the end religious tolerance can be endured as long as these religious communities are able to implement Pancasila values. In accordance with the statement coming out from the founding father, Soekarno and Hatta, a goodwill to retain the sense of religious tolerance in religious society's life can be reached out if only someone desires to put down himself under one organized identifying system which takes a look at the existence of all religions called nationality and citizenship of Indonesia as the state (Ismail Hasan, 2011: 14).

An attempt to revitalize religious tolerance needs some other factors to present such as citizen's nationality and sense of unity. Based on these factors, Pancasila is believed able to handle violence and discrimination executed on behalf of religions and intolerance. Moreover, Pancasila can also be utilized as a media to recall back the meaning of brotherhood in pluralism religions so that religious communities

the can strengthen each other's belief and respect others by permitting his brother and sister in difference religion to conduct service and worship God. Taking good actions above, it does come into sense and it is certainly possible that finally religious society can derive religious tolerance after all.

What is more important to discuss, religious tolerance does not blur other people's religion existed in Yogyakarta. Tolerance does not refer to uncertain feeling or doubt in holding each religion which is mistakenly assumed by others. Tolerance here play a role to show up a wisdom point of view conducted by people of Indonesia surrounded by pluralism and social condition. On one hand, tolerance denotes that someone will firmly hold what he or she believes undoubtedly. Religious tolerance has always served as a shield against religious animosity. It laid the groundwork for the coexistence of various beliefs at the same time and place, and the co-operation and cohesion between their owners. In its turn, it has contributed to peace and worldwide development, the maintenance of universal values (Saifnazarov, I. et al., 2020).

It is obvious that the 1945 Constitution, going along with Pancasila and Bhinneka Tunggal Ika have taught and expressed the value of religious freedom and tolerance. Moreover, they function also as three essential media to construct nationality pillar stressing out the existence of plural religions in order to live in harmony and peace. Taking the next step, the first principle of Pancasila, Believe in One and the Only One God, has also delivered the standard value of religious tolerance ultimately.

It is fully understood the first principle of Pancasila contains a specific value related to faith and belief. By vowing and acknowledging the divinity of God it delivers the message clearly that everyone believes God in his or her way undoubtedly. Further, this divine concept does not classify or put one religion specially or exclusively above other religions. Contrary, this principle involves something abstract and general at the same time in which it can facilitate all different perspectives toward religious context and matter. Thus, the nationality norm will also take a part as a good way to obtain the sense of tolerance among religious communities in Indonesia. It sounds interesting to notice out that the formulation of the first principle of Pancasila to believe in one and Only One God which is then related to other four principles guarantees the freedom to express and hold religion and tolerance momentarily. Naturally, the formulation of Pancasila presents an idea to respect and admire other religious followers in the state to conduct service and worship God based on what people believe (Benyamin F Intan, 2012:12). Later, the existence of first principle of Pancasila deliver a great and deep meaning to the religious believers to finally comprehend, implement, and practice the values contained in religion. Hence, it is true to say if and if someone fully believes in what he or she worships, and also she or he reflects the religion into a practise in daily life, violence, discrimination, and religious conflicts will not present in the life of religious communities.

Outside Pancasila and its values, the state also acknowledges other norm which is able to unify diversities in culture, race, and character out of religion known as the concept of Bhinneka Tunggal Ika. Bhinneka Tunggal Ika brings out the slogan stating clearly the spirit and soul of people of Indonesia and the state of Indonesia to uphold highly the unity of Indonesia as a plural state consisting of diversities in race, culture, and religion. It is believed that pluralism of Indonesia can be maintained and united through the presence of religion. Bhinneka Tunggal Ika stresses out that plurality is a gift from God whereas it is given aiming to unify the pluralism factors into brotherhood sense as a symbol that man is a great creature created by God. One of the reasons related to the decision of founding fathers to formulate Pancasila is due to common goodness that Pancasila has to be implemented by the citizens of Indonesia fully. Thus, the spirit of Pancasila and Bhinneka Tunggal Ika becomes the centre of people's activity in all sectors of national life. It means that everyone may have different religion and do the service freely. Moreover, everyone must respect also the minority rights that might appear (Benyamin F Intan, 2012: 108).

Determined as a nation's philosophy, Pancasila certainly plays a great role to support the harmony condition among religious environment. That is the main point of formulating the first principle, Believe in One and the Only One God, is put as the fundamental principles influencing other rest principles. To describe more and more, a classic philosopher in the Middle Age Century, Auguste Comte, declared very clear that religion teaches and spread love and affection to human. He stated that religion as humanity religion spreading love, care and tenderness to people around the world. Comte explored more that humanity religion will ultimately recover both balance and integration existed in each individual's life and in whole society. Regarding to this situation, the sacred values of religious tolerance will be present if only religious believers use their rational humanity.

Ministry of Religion, H. Alamsyah Ratu Perwiranegara at that time declared definitely the phrase of religious tolerance stood up firmly as living co-existent among religious communities whereas all people hold and conducted service on their own religions freely, people helped each other continuously, and at last they respected and admired other religion believers as well. Moreover, as Ministry of Religion stated the meaning of religious tolerance did not meddle other person's religion or mess up one religion into another one. It merely denotes the willingness to live together side by side due to the pluralism situation in Indonesia consisting of many difference cultures and religions.

Abdul Aziz Utsman Alwaridji explains further that the concept of religious society must highly be based on four essential things (Abdul Aziz Ustman, 2004:12). First, to live with passion reflecting the desire of someone to live co-existent with others should come from the person and not forced by other persons depending on the fulfilment of some specific requirements. Second, a set of objective agreed by related parties deriving a practical harmony which benefits all the related parties after all. Living in harmony or getting along with other communities is aimed to achieve sacred and lofty humanity goals in order to fulfil common interests among all people. Third, a good cooperation manifesting some agreed objectives in accordance to arrange plan is meant to reach the co-existence among religious believers peacefully. Fourth, maintaining co-existent living notices out of the way to believe and respect all religion followers. The objective of the fourth condition is to avoid diversions in achieving community's goals and to control of some related parties or communities influence which may gain benefit above other's sacrifice.

The state ideal's life it basically a religious life fulfilled by the values of Pancasila reflected into conducts and behaviours that religious people perform in their daily life both internally and externally (Mudazkkir, 2005: 56). Religious life reflecting the values of Pancasila truly means that every single follower must obey the principles of Pancasila. The obedience of attitude here simply underlines that everyone has an obligation to implement the values of Pancasila fully and not part by part. The whole integration of Pancasila implementation brings out the result of avoiding religious fanaticism and egocentric which finally can derive some religious conflicts. So that, it again clarifies the statement that religious life fulfilled by the values of Pancasila can deliver religious tolerance. The reason to live based on the spirit of Pancasila is very vital to internalize in the year of 2016 in Special Region of Yogyakarta as an effort to revitalize the sense of nationality, the pride of unity in diversity so that all people of Indonesian can live peacefully in harmony.

Problem-solving Toward Religious Tolerance through Pancasila in Yogyakarta

Deriving Culture of Tolerant Religious Living based on Pancasila

Pancasila chosen as way of life of the nation of Indonesia stands for as a guidance or direction for the people of the nation to speak up, to act, and to think. In other words, Pancasila should be reflected by the attitude or traits of the nation to behave properly as a part of many different culture and religion in Indonesia. The first principle of Pancasila announce the statement to worship One and the Only One God. What does it mean by the divine principle? The divinity points declare the realization of tolerance values, kinship, and the place for the communities to dialogue everything the religion context as well. The first principle explaining the concept of One God and the Only One God explores more a deep understanding between many religious believers in our country. All six religions issues and interests are accommodated and at the same time also covered in this first stage of Pancasila value mentioning the fact that Indonesia stands for multi religious believers.

Next, in accordance to the first principle of Pancasila that all the people live with, some positive vibes may appear. At the first time, everyone respects other people though they share dissimilar religions and beliefs. In the smallest level of living together inside a nation, which is called as a neighborhood environment, people admire others who have different perspective on religion. The second atmosphere comments on the tolerance ambience which is started to form, the third one plays a significant role on the freedom of each believer to worship and maintain his or her service on religion especially at his or her own house and worship place at the same time. Ultimately, the last positive situation denotes the willingness and good deeds of religious communities to obey either their religious rules or the government rules instead.

Given all above conditions above, it is no wonder that every single individual actually should maintain his or her values of Pancasila which are already existed in everyone's heart and mind since

these moral and lofty principles are believed able to bring out peace, love and care among person to person merely to achieve a sacred love and bless of One and the Only One God. If only the first principle of Pancasila is truly applied, implemented and internalized by all the religious community living in Indonesia, the violence, brutality, discrimination and religious conflicts can be avoided totally. That's is the reason why the nation's founding father above all aspects put up the belief to One God as the first one to understand now that it is very essential and necessary for the religious society in the nation to get the freedom of conducting service in religious ceremonies and rituals.

Observing other important factors, it is also significant to say deeply that the understanding and adoption of Pancasila values which also gets along with the values of *Bhinneka Tunggal Ika* are vital enough to reach out the awareness of people of the nation to avoid violence, discrimination, incrimination, and religious conflicts afterward. It is then also believed by adopting and implementing the norms of Pancasila will lead the way of the nation to be the tolerant nation with its plurality. Besides, the nation's founding father had also been realizing that the intrinsic and extrinsic values of Pancasila which are totally employed personally as strongly relevant to deeply shape up the alertness among all religious communities in Yogyakarta. Believing in One and Only God, trusting who a person refers to convict deeply means the love and care that people share to others although they choose to be different in all aspect especially in religion. On the other hand, one is said as doubting or losing the concept of believing when he or she loses his or her love to others who are totally different from them in case of religion or belief. It is very valuable also to see that the first principle of Pancasila stating "Believing in One and Only One God" has a deep consequence related to the faith or belief that someone trusts in. it is true that faith or belief can be a trait to respect others' belief, to maintain peace and harmony, to spread love and affection to others who are truly different in almost all aspects especially religion.

Since the nation's founding father had already pointed out the government to rule the country based on Pancasila, logically speaking, it is then a fact that central government agrees to adopt the value of Pancasila in order to rule out the nation's way of life. The government should be able to protect, guarantee and also assure the freedom of believing only in One God including the conduct of ceremonies and rituals as well which is actually in line with the first principle of Pancasila. Further, it is a real condition also the urgency to anticipate and prevent some kinds of religious disintegration and intolerance needs to be solved. As one attempt, the willingness to and consciousness to find out best solution or best practice toward some religious cases or issues that the nation is now facing. Moreover, holding a dialog among religious communities can also be expected able to maintain a good relationship and communication reflecting both absolute and relative dimension of each belief. By doing such above goodwill it is promised that the effort to understand the differences that exist in the community will reflect the dynamic religious ambience in Indonesia undoubtedly.

Going forward, the term religious tolerance is basically standing for one specific characteristic of integration potent as a result of sharing dissimilarities among group of people in one nation. Specifically in the Special Region of Yogyakarta, the society should reach out the integration potent by applying all the values of religious tolerance. Other ways to support the existence of integration potent are through the spirit of cooperation, respecting each other related to the way everyone desires to conduct his or her religious service or ceremonies. Not forget also to mention the name of inclusivity among religious community also supports the form of integration potent after all.

Practice in Religious Tolerance based on the Value of Pancasila

Some important factors are considered essential to maintain religious tolerance based on Pancasila in Special Region of Yogyakarta covering Region of Sleman, Region of Bantul, Region of Gunung Kidul, Region of Kulon Progo, and the city of Yogyakarta itself, Kabupaten Bantul, Kabupaten Gunung Kidul, and Kabupaten Kulonprogo in order to construct tolerant culture which is inclusive also to other different religions. They are as follows: *First*, the attempt to revitalize three principles of inter-religious harmony such as an active communication between inter- religious community and government is truly needed. In this case the government rules out both the Ministry of Religion which then assigns regional office in each region and Ministry of Home Affairs assigning National Unity and Political Agency in each region also to awake the awareness of Pancasila values and national insight in order to strengthen the religious tolerance ultimately. These two ministries then provide some kinds of trainings and practices to develop the sense of philosophical, spiritual, and intellectual capability going along with religious tolerance to finally enable the followers or believers to respect, trust in and admit the existence

of other difference religious communities. What is more, these efforts are needed also to remember and return back the soul of Pancasila as guidance, direction, to maintain the pride of the country, the unity of the people to reach out peaceful and harmony environment lastly. It is realized that the application of ritual and ceremonies in religion is not quite sufficient to enlighten the spirit of religious tolerance. In other words, both religion and Pancasila are vital to lead the people of the nation living in pluralism situation peacefully.

Secondly, the motivation to maintain religious tolerance among religious societies purposing to avoid religious conflicts among them needs to start gradually since the motivation will prevent the appearance of destructives which on the next stage is believed threatening peace and harmony among communities as well. Clearly the meaning of religious tolerance plays a significant point to co-exist or to live together without asking or quoting the differences that must exist surrounding group of people. Hence the denotation of tolerance really stresses out the effort to live side by side among multi religious population safely.

Thirdly, it is noteworthy basically to outlook the function of Ministry of Religion as a facilitator, supporter and mediator also in attempting religious tolerance among religious people. One of the ways is comprehended to both internal and external communication intensively through the founding of Religious Community Reconciliation Forum (Forum Kerukunan Umat Beragama) located in each five region of Special Region of Yogyakarta namely Region of Sleman, Region of Bantul, Region of Gunung Kidul, Region of Kulon Progo and City of Yogyakarta. This reconciliation forum will be represented by the visit of six religious leaders from Islam, Catholic, Protestant Christian, Hindu, Buddhist, and Kong Hu Cu. Besides, to complement the role of the religious leaders, this forum also present some religious mass organizations regulated by Indonesian Council of Religious Scholars (Majelis Ulama Indonesia), Indonesian Christian Church (Gereja Kristen Indonesia), Nahdlatul Ulama and Muhammadiyah. The presence of these religious mass organization is simply establishing religious dialog to be a bridge of differences in order to solve and also prevent the conflicts of religion that are possible to come up. It is also very urgent to remind again the role of the religious mass organization to consistently and continuously support the three principles of living in harmony and also to maintain both Pancasila and Bhinneka Tunggal Ika as devices to unite differences and dissimilarities in Indonesia as a multi-cultural and religious country as well.

Fourth, the function and existence of Religious Community Reconciliation Forum located in five regions in Special Region of Yogyakarta must be activated intensively by Ministry of Religion since this forum is assumed very important and influential to reform peace and harmony among religious environment.

Fifth, the official government in the Ministry of Home Affairs should also take part or contribute a lot to awaken and rise up the alertness of the nation related to the religious tolerance. Some ideas such as specific training to remind the people about nationality spirit within the values of Pancasila, and the socialization of the Pancasila values containing five basic principles as follows: Believe in The One and Only One God, A just and civilized humanity, Unity of Indonesia, Democracy, led by the wisdom of the representatives of the people, and social justice for all Indonesian people. The Ministry of Home Affairs can also assign each Agency of National and Political Unity (Kesbangpol) positioned in each five region in Special Region of Yogyakarta to activate, comprehend, and the last socialize and internalize the values of each principle in Pancasila to be the role model of religious community performing the real meaning of religious tolerance. It is then believed that the active participation given by Agency of National and Political Unity under the role of Ministry of Home Affairs can prevent the presence of violence, discriminations, and other religious conflicts on behalf of the religious communities in Special Region of Yogyakarta. Moreover, the dynamic and vigorous contribution of this agency to internalize the spirit of Pancasila lights the religious people to be aware of the important function of the religious tolerance. At its maximum result, it is expected that those above attempts can minimize frictions among religious people whereas their bad deed to burn the worship place for example can be avoided.

Sixth, specifically to prevent the violence and discrimination executed on the behalf of some religions, there is a need to socialize and to spread out the values of sacred Pancasila especially the first principle stating Believe in One and the Only One God. This principle is accepted as a value bringing out universal brotherhood (*ukhuwah basyariah*). Besides, the effort to overcome religious intolerance should be based on what is called as a common platform (*kalimatun sawa*) attempting to see differences

as a power. Here, the nation of Indonesia is truly united by many kinds of differences and dissimilarities. At this moment, the advocates of new paradigm keeps on track their development of theology of religions meaning that theology does not belong specifically to one religion only, but also applied to all religions (à Teologi Pluralis).

Seventh, Pancasila Education needs to be learned also by religious believers to know deeply the moral value of each principle in Pancasila, to understand fully the function of each principle, so that the believers comprehend the deepest understanding of the principles. The deepest understanding of the value of Pancasila can possibly reflect the speech, action, and attitude of religion community in order to form a safe, peaceful and harmony ambiances.

The Constitution of 1945 of The Republic of Indonesia states strongly in the Article no 29 section 1 and 2 “The State shall be based upon the belief in the One and Only One God. The State guarantees all persons the freedom of worship, each according to his/her own religion or belief”. What does it mean? It is well define saying that every individual in the nation of Indonesia is free to express his or her way of worshipping God and everyone is guaranteed by the nation to worship God based on what he or she believes. The values of theology or be based on God expected by Pancasila is merely those which can bring up some positive impacts derived from prophetic values of religions inclusively. More over these values also wish the believers to allow others to express their belief, to deeply honor justice and kinship. Pancasila give assurance to the existence of generous and tolerant spirit of God which provides the soul of mutual cooperation toward group of people to fulfill social ethics in the nation’s life. (Yudi Latif, 2011;115). Going through the dynamic concept of religious life within a nation, it plays a role to accomplish some factors such as national stability, unity in diversity, harmony life and peaceful environment which then results back to gain benefit and positive effect to the environment itself. Therefore, at the end, those above factors undoubtedly open up a great opportunity and chance to bring about harmony and peace in the nation living as religious communities as well especially in the Special Region of Yogyakarta, Indonesia.

CONCLUSION AND SUGGESTION

Tolerance is the first thing needed to actualize the act of understanding and respecting differences among people. Tolerance also plays a role as an initial willingness to manifest dialog among many different elements of society in Yogyakarta. To avoid and minimize conflict tolerance and all the aspects of the applications should be invented and developed as a collegial collective awareness in group of people of Yogyakarta since the early age reaching all the community as a whole. If possible, tolerance and its principle should also be implemented in order to manage people's life effectively and transformatively. In doing so the act to actualize religious tolerance in society needs some factors. The first factor is people or society needs to realize that the values of Pancasila are basically the most important thing to encourage the religious tolerance as the philosophy of Pancasila as a way of life contains some good values and traits manifesting Indonesian culture and tradition. the way of life which is then called Pancasila is able to maintain the unity in diversity and religious tolerance. Second factor stands as the need of Pancasila to be contextualized and accustomed to the change of people's life going along with time in all sectors whereas it is an obligation for people to always conduct the values and philosophy. The third, the philosophy of Pancasila related to the dimension of Indonesia and the country's sense of belonging needs to be developed and intervened in people's life through the transfer of citizenship characteristic to be the smart and good citizens.

At last, Pancasila should also be utilized as a strong foundation to realize the process of religious tolerance among religious communities of Yogyakarta as a part of attempts to avoid violance and to conducted on behalf of both religion and terrorism. By doing so it is believed that Pancasila is relevant to the social life and practical also at the same time to build the awareness of religious tolerance and to strengthen the sense of national belonging and peaceful life among religious community in Yogyakarta.

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