ANALYSIS OF THE INTERPRETATION OF PANCASILA VALUES IN THE INTERPRETATION OF THE HOLY VERSE LENYEUPANEUN BY MOH. E. HASIM

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Abstract: The values of Pancasila must be the guide for every Indonesian citizen. One step that can be taken to reveal this is to explore the treasures of Indonesian tafsir, namely Tafsir of the Holy Verse Lenyeupaneun by Moh. E. Hasim which contains a lot of wisdom and good values. It’s just that modern life has become increasingly faded and far from being implemented in accordance with the values of Pancasila. So that little by little it will be lost by the wave of globalization which brings an individual and liberal nature. Apart from that, some people say that Pancasila is not in accordance with Islam. Based on this, this research aims to examine and reveal the interpretation of Al-Qur’an verses related to Pancasila values. This research uses a conceptual thematic method with the dirāsat mā fī al-tafsīr and Dirāsat mā ḥaul al-tafsīr approaches. This research can be categorized into a type of qualitative research through literature study. The data collection technique used is the systematic Maudhû’i model. To analyze the discussion, Abdullah Saeed’s contextual interpretation analysis was used. From the problem formulation above, two important points were found (1) The relationship between the values of Pancasila and the Qur’an, namely: Hablum Mina Allâh, Hablum Min An-Nâs, ukhuwah, mudzâkarah and syûra and ’adl ma’annâs).

Keywords: Values, Pancasila, The Holy Verse of Lenyeupaneun, Mr. E. Hasim, Sundanese Tafsir.

INTRODUCTION

Al-Qur’an al-Karīm is revelation¹ and the first source of tasyri’ for the Muhammadans.² Their happiness depends on understanding its meaning, knowing the secrets and practicing what it contains.³ Therefore, in order to explore the meanings contained in the Al-Qur’an, efforts to interpret the Al-Qur’an have continued from the time it was first revealed until now. The Al-Qur’an is also a holy book that was revealed as a guide to human life. It regulates social, national and state life. Allah created humans to be able to live socially with other people according to His instructions (Qs. al-Hujurat verse 13). This verse states that the creation of humans with various nations and tribes was certainly not intended to favor one nation or another in terms of creation.⁴ Differences in body posture, skin color, language, culture and customs as well as other social institutions are also not intended to divide humanity into groups that are hostile to each other and have fanatical attitudes towards their culture. Everything that exists in humans is physical and cultural devices are taken for granted, where someone is unable to resist it. Therefore, it is not a basis for measuring someone's glory. Islam teaches that piety and good deeds are a barometer of glory.⁵

On the other hand, the Qur’an is a source of values in which there are various things that can inspire and guide Muslims in responding to various problems, therefore interpretation is necessary.⁶ The Al-Qur’an is a source of values in which there are various things that can inspire and guide Muslims in responding to various problems, therefore it is very necessary to interpret the Al-Qur’an.⁷ Meanwhile, the culture of a society is greatly influenced by the religion it adheres to. When religion is accepted by society, that religion will automatically change the existing cultural structure.⁸ Islam came to this earth as a blessing for the universe, its teachings are able to protect human diversity on this earth. As a universal religion, Islam really respects the culture that exists in society, so that Islam can be well accepted and does not conflict with existing culture.⁹

One proof of intellectual property resulting from the assimilation between Islam and Sundanese culture is the birth of Sundanese language interpretations of the Koran. The birth of Sundanese interpretations in the Sundanese world is a need for

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⁴M.Quraish Shihab, Al-Qur’an Insights; Thematic Tafsir on Various Ummah Issues, (Bandung: Mizan, 2007), 436-439.
⁵Mirhan AM, Reflections on the Creation of Human Nations and Tribes (Read Surah Al-Hujurat Verse 13) Insanity studies 3 No I (April 2015), 1 DOI: https://doi.org/10.18592/isi.v3i1.1099
⁶Ulya, Various Approaches in the Study of the Qur’an; Use of Social Sciences, Humanities and Linguistics in the Interpretation of the Qur’an (Yogyakarta: Idearess, 2017), 30.
⁸Mundzirin Yusuf (etc.), Islam and Local Culture (Yogyakarta: UIN Sunan Kalijaga Academic Working Group, 2005), 5.
understanding the contents of the Koran, because by using Sundanese it will be easier for Sundanese people to understand and absorb the contents of the Koran and the message it wants to convey. The Sundanese language used as material for studying the Koran is closely related to strengthening Islamic identity among Sundanese people. Sundanese language is an important reference in strengthening Islam in Sundanese society in addition to the tradition of teaching Islam through oral forms Price which is already running.  

The study of Sundanese tafsir began around the beginning of the 20th century with a variety of authors and their methods and localistic characteristics until 193 AD. In 1984 Tafsir appeared The Holy Verse of Lenyepaneun, this tafsir was written by Moh. E. Hasim. Interpretation The Holy Verse of Lenyepaneun is a complete interpretation of 30 juz whose interpretation tends to be dominated by interpretations according to the time, namely actual interpretations that use a modernist point of view. The use of fluent language (everyday Sundanese) in the interpretation makes this interpretation pleasant to read and easy to understand. The fluent language used is very communicative and tries to explain things to suit the Sundanese mind.

Even though this was written by someone who was not an Islamic boarding school graduate, the use of fluent language in the interpretation made this interpretation accepted in society and used by many as an important reference in Sundanese society. Literary Award Rancage obtained by the author, namely Moh. E. Hasim seems to be proof and guarantee of the quality of the Sundanese language he uses. Interpretation of the Holy Verses of Lenyepaneun written because of Moh's anxiety. E. Hasim regarding the condition of Muslims, especially in West Java, experiencing stagnation of thought which causes Muslims to easily commit acts of shirk, bid’ah and khurafat. Currently, many groups have emerged that claim that the foundation of the Indonesian state does not originate from Islam, it is Islamic Tague and considers Pancasila to be made by infidels.

One of the things that remains interesting is studying local interpretations as a research basis for uncovering the ideology and philosophy of the Indonesian nation, namely Pancasila. Judging from the meaning airport or the meaning of the word (etymologically) the term Pancasila comes from Sanskrit and contains two kinds of meanings. Panca means five, syl with letters i which is read short means joint stone, base, base or base. Medium when pronunciations ylla with long (ylla) means rules of good, main or important behavior. Thus, the term Pancasila with letters i usually means five joints, while the term Pancasila extends the words ylla means the five main behaviors, or the implementation of the five morals (Pancasila Krama).

The term Pancasila, viewed from a historical perspective, was first discovered in Buddhism. Pancasila which means five rules of morality (Five Moral Principles) are Buddhist teachings that must be obeyed and implemented by all adherents (lay) of Buddhism, as contained in the Tri Pitaka Book (Sutta Pitaka, Abhidama Pitaka and Vinaya Pitaka) or the Three Big Baskets. In the Vinaya Pitaka in Pali, there are five taboos or five prohibitions (we promise to avoid killing, we promise to avoid theft, we promise to avoid

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adultery, we promise to avoid lying, we promise to avoid food and drink that is intoxicating and addictive). }\textsuperscript{14}

In this modern era, it is very important to remember the importance of the principles of Pancasila because these values are increasingly being undermined by the wave of globalization which brings an individual and liberal nature. At this time, there are many community groups who are arguing that another ideology should be established in Indonesia, some groups even say that Pancasila is not compatible with Islam, the most popular religion in Indonesia. Thus, it is feared that the important position of Pancasila will gradually decrease or even disappear, because it is considered an inappropriate state ideological concept that is incompatible with the majority of Indonesian citizens who are Muslim, and is considered a threat to Islamic law.

Then, in its formulation as the basis for the founding of the Indonesian state, there is the spirit of the values of the Koran which animates the birth of Pancasila. In the relationship between Islam and Pancasila, both are like currency, they support each other and strengthen each other. The two are not contradictory and should not be confused. You also don’t have to choose one by simultaneously throwing away and abandoning the other.\textsuperscript{15}

In terms of text and context, the Koran as a guide for Muslims has no material conflict with Pancasila. All of Pancasila’s precepts contain values that are very much in line with Islamic teachings which adhere to the principle that God is One. Life must be fair and civilized regardless of who is Muslim or not. Islam also teaches the importance of unity. Islam has the principle of prioritizing deliberation. Islam also teaches very high social principles which we can see in activities to improve the welfare of citizens.

Based on the phenomenon of the emergence of anti-Pancasila ideology in various circles. Educational institutions and universities which can actually produce an intellectual generation, develop science and build national character, are now infected with the development of doctrines which endanger the integrity of the country. Seeing the diverse nature of the Al-Qur’an gives an indication that there is relevance of the values of Pancasila to the verses in the Al-Qur’an. Apart from that, considering that Pancasila is the ideology of the Indonesian nation, it is also a source of national unification, which is able to accommodate the diversity that exists in society throughout Indonesia.

**LIFE STORY OF MOH. E. HASIM**

Full name of the author of the book *The Holy Verse of Lenyeupaneun* this is Mohammad Eumon Hasim. He was born as the son of a coconut farmer on August 15, 1916 in Cieurih Village, Cipaku District, Kawali, Ciamis, West Java. His father is a person of Sundanese blood and lived during the Dutch colonial rule.\textsuperscript{16} When he was young, he really loved science, especially knowledge related to the laws of Islamic teachings. And almost his entire life was spent studying and deepening the Islamic religion. Therefore, he is better known as a simple person and has extraordinary intelligence.\textsuperscript{17}

\textsuperscript{14}Pasha dkk, "Pancasila in Historical, Juridical and Philosophical Review," 1-2.
\textsuperscript{15}Asshiddiqie, Jimly, *Towards a Democratic Rule of Law State* (Jakarta: Secretariat General and Registrar’s Office, 2008), 79.
\textsuperscript{16}Her Suganda,"Moh E Hasim, Work until Old Age" in http://www.mail-archive.com/rantaunet@googlegroups.com accessed on September 28 2023, this article was also published in*Compass*13 July 2004 edition. Jajang A. Rohmana, "Studying the Qur'an in Sundanese Tatar."*Suhuf*, No. 1 (2013), 197–224
\textsuperscript{17}Suhendar, "Interpretation of Moh. E. Hasim on the Verses of Shirk Samar in Tafsir Lenyeupaneun", Ushuluddin Faculty Thesis IAIN Sunan Gunung Djati Bandung, 2004, 27. Irwan Evarial, "Tafsir Al-Qur’an...
In the community, he is usually called Pak Hasim, this is a form of calling as a form of respect for him because of his behavior, actions, speech, practice as well as his perseverance and lofty ideals. Perseverance when he was young made Moh. E. Hasim continues to hone his knowledge, even when he is old, he is still productive and produces extraordinary work. *The Holy Verse of Lenyepaneun*. This is quite a phenomenal work after his other works. He is very skilled in processing Sundanese, so that his interpretive works can be accepted in all circles, especially in the Sundanese region. Because of his ability and perseverance, in 2001, he was ranked among the great Sundanese writers and was awarded the Rancage Literature prize from Prof. local.

During his life he was seen as a firm principled figure, who was always determined to study and develop Islamic teachings in depth. In addition, he was also active in the field of teaching in various schools and colleges at that time. Apart from the academic field, he is also highly respected in the community, it is proven that he was trusted as a development leader and as a community figure during his lifetime.

Towards his twilight years, he still has a scientific spirit that is still strong, he still spends his time to continue creating. After 02.30 in the morning after performing the Tahajjud prayer and then continuing the morning prayer in congregation, he sat behind his desk facing the old typewriter that had been his friend for many years. And finish *Holy Verses in Reflection* as his second work which hit the world of interpretation in Indonesia.

After producing these great works, finally on May 5 2009 he breathed his last at the age of 94, after suffering from heart disease and bronchitis. And left behind ten children, 40 grandchildren and eight great-grandchildren and left behind various extraordinary works that enriched the scientific treasures, among them in the field of al-Quran interpretation.

**EDUCATION AND ACTIVITIES**

Moh. E. Hasim is a figure who is known as a clever person and "crazy" about science. During his academic journey he was more often self-taught in studying and exploring science. He received his first education non-formally, namely taking courses in languages, such as Arabic, English, Japanese and Dutch. He received his formal education from the Village School for three years, then he continued at Schackel school, then to HIS and Sundanese Tradition: a study of Moh's Thought. E. Hasim in Tafsir of holy verses in reflection. *Indonesian Journal of Islamic Literature and Muslim Society* 2, no. 1, (2017). This data is the result of a direct interview with Moh. E. Hasim as the author of the book *The Holy Verse of Lenyepaneun* on July 7, 2003.

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22. What is meant is a transitional school, namely a secondary school - during the Dutch colonial era - for village schools with a learning period of five years and using Dutch in teaching and learning activities.
23. HIS (Dutch Inland School) is an elementary school with a length of study of around seven years. This school uses systems and methods like schools in the Netherlands.
MULO. He aspires to continue to AMS but it was not achieved due to unfavorable economic conditions at that time.

Strong-willed, young Hasim then studied pedagogy self-taught so he could be accepted as a teacher at HIS Pasundan. After that he moved to Schackel school Muhammadiyah until he finally became Head of Schackel school Islam Miftahul Huda. Changes and power in Indonesia have affected his career and abilities. During the Japanese occupation he became a teacher at the People’s School (Kokumin Gako). Then he was transferred to the district to become Boel Kakaricho as a recruiter for candidates Seinendan and Keibodan. And it was during this Japanese era that he self-taught Japanese in order to communicate fluently at that time.

Apart from being busy in the world of education, at that time he played an active role in establishing the People’s Front (BARA), the People’s Command Front (BKR), and the People’s Commando Army (TKR) which was located in Ciamis, West Java. Furthermore, he was also trusted to be the leader of the National Struggle Association, a combination of paramilitary troops in Ciamis, such as Hezbollah, as well as being the Student Army of Struggle and BBRI (Barisan Banteng of the Republic of Indonesia). He was also arrested and imprisoned by the Dutch, but because he could master Dutch, he did not experience torture while in the cell, instead he was able to escape to Bandung via Cirebon.

After being in Bandung, he not only remained silent, but immediately joined the party and civil service. At that time, he also served as secretary non-Kooperator and was given the task of leading offices dealing with student soldiers. In the midst of his various activities, his learning instinct continues to grow. Like someone who is thirsty for knowledge, he continues to study English autodidactically, not through courses, but diligently studying on his own. Even in his retirement, he studied Arabic autodidactically.

His perseverance and hard work were recognized by educational institutions at that time. He was entrusted to be an English teacher at junior high school, senior high school, and even a number of universities, such as IKIP Bandung (now UPI) and SATKA organized by Djawatan Kereta Api (DKA/PT KIA now), Secretary Academy, Industry and Commerce Academy. He also provides English courses for students who will take exams in Pitmon College London. From these various experiences, he compiled textbooks and it turns out that his books are widely used in London. Judging from his educational background, Hasim did not receive a long religious education. However, due to his skill in using foreign languages, including Arabic, his interpretive work was recognized and received praise from various parties and his book is used by the public to this day.

**WORKS**

Besides *The Holy Verse of Lenyeupaneun*, many of Hasim’s other works that have come down to us are as follows:

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24 MULE (*More Extended Primary Education*) is a first level secondary school with the same level as SMP/SLTP when compared to today.

25 AMS (*General Community School*) is the first high school for indigenous citizens, AMS is similar to HBS (*Higher Citizen School*) it’s just that it takes five years to study.

26 Suhendar, "Interpretation of Moh. E. Hasim on the Verses of Shirk Samar in Tafsir Lenyeupaneun", 27.

27 Troops guarding people’s security (during the Japanese occupation).


29 Suhendar, "Interpretation of Moh. E. Hasim against the Verses of Vague Shirk in Tafsir Lenyeupaneun", 29.
1) *Grammar and Exercise Elementary Grande*, which is a book that reviews grammar and basic exercises in English.

2) *Dictionary of Islamic Terms*, namely a book that discusses the history of Islamic culture.

3) *Various Sundanese Traditional Ceremonies Today* (Various Sundanese Traditional Ceremonies Today), namely a book that discusses traditional Sundanese marriages.

4) *Important Hadith Lamp of the Heart*, which is a hadith book that discusses fiqh.


6) *Holy Verses in Reflection*, this book is an Indonesian language edition of *The Holy Verse of Lenyepaneun*.

7) *Iqra’ (Reading and Writing)*, namely a book that discusses the science of recitation.

8) *Khatbah Shalat Jumu’ah*, namely a book that contains a collection of sermons for Friday prayers, which also contains some of Moh’s reflections. E. Hasim on national and social themes.

**INTERPRETATION BOOK PROFILE THE HOLY VERSE OF LENIPANE**

This holy verse of Lenyepaneun is a complete interpretation of 30 juz written sequentially according to the inner order of *Ottoman mushaf*. Each volume is adjusted to the division of juz contained in *Mushaf*. So this commentary book totals 30 volumes and ranges from 200-400 pages for each volume. This book was first published by the publisher Pustaka Bandung in 1989. Because the demand for this book is quite high, since the first printing was published, this book has been printed seven times until now.

The techniques and steps used by Moh E. Hasim in interpreting the verses of the Koran were to present the verses of the Koran with translations and explanations that were easy for the public to understand at that time. The presentation model used by Hasim in this tafsir is starting with Arabic text, each verse written in one verse in its entirety accompanied by Latin script and a Sundanese translation. After that, each word is displayed in word fragment form. Each word fragment is accompanied by Latin script and a translation of the word. After presenting these two translation models, an explanation of the meaning of the verse is then presented. This presentation model has two advantages.

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Hasim’s works mostly use Sundanese because according to his opinion, the scarcity of books (especially books on fiqh) in Indonesian or Arabic are very difficult to access. because there are many Sundanese people who cannot speak both languages. Through Sundanese, Hasim wants those who do not have the ability to speak Indonesian to be able to learn it from this Sundanese language book, look again at Jaja Zarkasyi, “Islam in the Struggle of Sundanese Thought”, *Islamic Guidance Journal*, 129.
First, the translation of a word in a sentence can help the reader know the meaning of each word in the entire redaction of the studied sentence. This step increases the reader's mastery of Arabic vocabulary. Thus, the reader indirectly, in addition to learning about the meaning contained in the Qur'an, also at the same time learns every 'Arabic' vocabulary used in the Qur'an. Second, the translation model, which is displayed in the form of a complete redaction of one verse, will make it easier for readers to understand the meaning of the verse.35

**INTERPRETATION OF MOH. E. HASIM CONCERNING PANCASILA VALUES IN INTERPRETATION THE HOLY VERSE OF LENIPANE**

**Pancasila values in the First Principles**

The values of Pancasila in the first precept. Explicitly corresponds to the values found in Qs. Ar-Rum: [30] 30,36

So set your face upright towards the religion. God has created the same as He created the people. There is no altering God’s creation. This is the noble religion. But Most people do not know you

Meaning: So face your face straight to the religion (Islam); (according to) God’s nature because He has created humans according to (nature) that. There is no change in God’s creation. (That is) the straight religion, but most people do not know it.

*Interpretation of Sundanese language*

The religion of God’s work is the heavenly religion that He sent down from the beginning of the time of Prophet Adam until the time of the final Prophet, which is Prophet Muhammad. Agarna samavi includes faith, worship and religion. The belief of the heavenly religion from the beginning of Prophet Adam until the end of time has not and will not change, that there is no Prince who must be worshiped except God. The days of ubudiah and muamalah are not fixed, by His will there are constant changes in accordance with the progress of the times.38

Religion created by God is religion *heavenly* which God revealed from Prophet Adam to the final Prophet, namely Prophet Muhammad. Religious teaching *heavenly* includes creed, ubudiah and muamalah. Religious beliefs *heavenly* that is there is no god to be worshiped but Allah. Worship matters are a definite issue while worldly affairs are in accordance with the progress of the times. The celestial religion follows the Prophet Ibrahim’s millah. Religious rules are divine revelation, but culture is the result of human creation.39

From the interpretation above, there are values of Pancasila which are explicitly explained by Moh. E. Hasim in his interpretation. This is shown in his explanation that Religion is God’s creation (heavenly religion). Heaven’s religion or often called the religion of revelation is a religion that humans received from God through the angel Gabriel and conveyed and spread by His Messenger to mankind. Examples are Islam,

37 Fitrah Allah: This means Allah’s creation. God created humans to have religious instincts, namely the religion of monotheism. If there are people who do not believe in monotheism, then that is not natural. They don't have a monotheistic religion, it's just because of environmental influences.
Judaism, and Christianity. As for the characteristics of the religion of revelation or celestial religion brought and delivered by a Messenger, it has a holy book, its divine concept is absolute monotheism, its truth is universal, its teachings are constant/fixed and passed down to the community.

In another verse God said Qs. Al-Kafirun (109) 6 says You have your religion and I have mine which means for you your religion, and for me my religion."

**Interpretation of Sundanese language**

For you, your religion, for me, my religion, Jews want to go to the synagogue, Christians want to go to the church, Hindus want to go to the temple, and Muslims want to go to the mosque. on the other hand, the Muslim community does not get to participate in Christmas. The tolerance and loyalty of the people must not defeat the obedience to the prince.

According to Moh. E. Hasim, those who are religious must maintain harmony with each other. For a Muslim to the mosque, a Jew to the synagogue, a Christian to the church, a Hindu to the Temple. One form of maintaining harmony is tolerance and community loyalty that does not overpower obedience to God.40

Based on the explanation above, explained Moh E Hasim in *The Holy Verse of Lenyepaneun* upholding the values of harmony and tolerance between religious communities, that all citizens must not do anything that is contrary to divine values. Nor are attitudes or actions that are anti-divinity and religion permitted. In other words, the rule in Indonesia is that beliefs that negate God or deny the existence of God (atheism) are prohibited. Therefore, there must be monotheism with tolerance for worship according to each religion and belief. The consequence of this form of monotheism between citizens is that each of them is required to have a high sense of tolerance, considering that religion is a very sensitive vein and it is very easy for social conflict to occur.

**Pancasila values in the Second Principle**

The values of Pancasila in the Second Precept. Explicitly in accordance with the values found in the Qur’an Qs. Al-Hijr (15) 28-29.41

And when your Lord said to the angel, “Indeed, I created you as a human being from clay, from hardened clay.” So, when I formed him and breathed into him of My Spirit, they feel prostrate to Him.

**Meaning:** and (remember), when your Lord said to the Angels: "Indeed, I will create a human being from dry clay (which originates from black mud that has been shaped), then when I have completed his creation, and have breathed into him the spirit (creation)-My, so bow down to him by prostrating.42

**Interpretation of Sundanese language**

The people who are dolim to themselves are the people who do not act on the behalf of God and instead do what He has forbidden. People who do not convert
to Islam are included in the group of those who do not believe in themselves. But even if he confesses to Islam, if he commits adultery, gets drunk, complains, cheats, cheats, robs, etc., he is still included in the oppression of himself. People who are abusing their power, such as being greedy and using the way of manipulation, put people in prison because they don’t agree. If his life is taken away by the Angel, he is included in the group of people who are oppressors. A person who professes Islam even though he has used the title of Hajj, if his life is taken away by an Angel while he is making a place for immorality, he is included in the group of those who are oppressors.  

According to Moh. E. Hasim, unjust people are people who do not serve God's representatives, and even do things that are forbidden by God. Among them, they commit adultery, get drunk, quarrel, cheat, kill, rob and so on. Those who abuse power, such as greed with manipulative means, put people in prison due to certain factors. Such attitudes include people who are unjust towards themselves.

Pancasila values, third principle.

The values of Pancasila are the third precept. Explicitly in accordance with the values found in the Qur’an, God said Qs. Al-Muntahanah (60):8-9;  

God does not forbid you from being kind to them and being just towards those who did not fight you on account of religion and did not expel you from your homes. He loves those who are just. God only forbids you from those who fought you because of religion and expelled you from your homes and fought to expel you. Befriend them, and whoever befriends them, your friends are the wrongdoers.

Meaning: God does not forbid you to do good and act justly towards those who did not fight you because of religion and did not (also) expel you from your land. Indeed, Allah loves those who act justly. Indeed, Allah only forbids you to make as your friends those who fight you because of religion and drive you out of your land, and help (others) to drive you out. And whoever takes them as friends, then they are the wrongdoers.

Interpretation of Sundanese language

To conquer the infidels who are hostile to the Muslims, the Messenger of God took two ways, 1. by violence when the enemy attacked or fought with violence as in the battle of Badr, the battle of Uhud, the battle of Khandak and in addition to that, 2. using a passive way as when he captured Mecca from the idolaters of Quraisht. Today, the infidels who behave well, the Muslim community will not be allowed to make mistakes. People who do not fight us in our religion, and do not intend to colonize us, we do not get enmity, even God does not forbid us to be kind and honest to them. But if there are infidels who are trying to invite apostasy, such as deceiving the laity with the wealth called diaconia tea, we cannot remain silent. This is the same as fighting us in our religion in a soft way. We are forbidden to force others to convert to Islam, but on the other hand, we are forbidden to hand over the hump to those who want to apostatize us.

According to Moh. E. Hashim to conquer the infidels who are hostile to the Muslims, the Prophet used two methods. First, with violence when the enemy attacks or fights with violence such as the war of Badr, the war of Uhud, the war of Khandak and others. Every Muslim does not have the intention to attack first. Second, in Islam it is forbidden to be enmity, instead God does not call to do good and honesty to people other than Islam. If there are unbelievers who invite and invite to apostasy, such as cheating the community with wealth, we cannot hide. Third, in Islam calls to the religion of monotheism in a gentle way. Islam forbids forcing others to convert to Islam, but instead we are forbidden to surrender to those who want to apostatize us.46

Now in our country there are religious groups that use soft ways to fight Islam. To commit the apostasy of Muslims on the island of Java within 20 years and in the archipelago within 50 years. In accordance with God’s command stated in this verse 9. People who practice Islam are forbidden to choose people who want to apostatize and people who help them with wealth, energy and thoughts, to be our leaders. Helping with wealth, energy and thoughts, one of which is to spread their religion and culture in magazines, newspapers, radio and television. They clearly help the infidels to rebel against the Muslims, even though we practice Islam, not elected as leaders.

**Pancasila values in the Fourth Principle.**

The values of Pancasila on the Fourth Precept. Explicitly in accordance with the values found in the Qur’an Qs. An-Nisa (4) 58.47

Indeed, God commands you to return the trusts to their owners, and when you judge between the people, that you judge with justice. Indeed, God is a blessing to me. I exhort you therein. Indeed, God is All-Hearing, All-Seeing.

**Meaning:** Verily, Allah commanded you to convey the mandate to those who deserve it, and (commanded you) when establishing laws between people so that you establish them justly. Indeed, Allah gives you the best lessons. Indeed, Allah is All-Hearing and All-Seeing.

*Interpretation of Sundanese language*

The word mandate has a wide meaning, it can be defined colloquially as trust, instructions, peace, trust and loyalty. If we are entrusted with zakat fitrah that must be given to the mustahik before the Eid prayer, be careful not to force it by some of us or to give it to people other than the poor. The whole Muslim community has the duty to convey the message of God to fellow human beings even if we only know a verse, be careful not to think that this is a mandate from the Almighty. If we become the chairman of RT, chairman of RW, headman, subdistrict, regent or president, this position is the essence of a mandate from Allah SWT, all the duties that are covered by the position must be carried out properly according to His instructions. If we have the right to delegate to others, people should be entrusted to experts, technology matters should be left to technology experts, health matters should be left to health experts, legal matters should be left to legal experts and so on. and race not to sell power.48

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According to Moh. E. Hasim, the word mandate is a broad term, in everyday language it can be interpreted as trust, order, peace, trust and loyalty. If we are entrusted with zakat fitrah which must be given to mustahik before the Eid al-Fitr prayer, be careful not to force it on some of us or give it to people other than the poor. All Muslims have the obligation to convey the message of Allah to their fellow humans even if they only know one verse.49

Furthermore, Moh. E. Hasim explained that if we become RT head, RW head, village head, sub-district head, regent or president, then this position is essentially a mandate from Allah SWT, all the duties included in that position must be carried out properly according to His instructions. If we have the right to delegate it to other people, then the people must be entrusted to experts, technological matters must be entrusted to technological experts, health matters must be entrusted to health experts, legal matters must be entrusted to legal experts and so on.

**Pancasila values in the Fifth Principle**

The values of Pancasila in the Fifth Precept. Explicitly in accordance with the values found in the Qur'an Qs. Al-Nisa (5) 135. 50

O you who have believed, be upholders of justice as witnesses to God, even if it is against yourselves or the parents and the relatives. No, whether he is rich or poor, God is more worthy of them both. So do not follow inclination lest you be just, even if you distort it or turn aside. Indeed, Allah is Aware of what you do.

**Meaning:** O people of faith, be the enforcers of justice and witnesses for the sake of God, even if the testimony burdens yourself, your parents, or your relatives. If he (who is weighed in the testimony) is rich or poor, Allah is more worthy to know (the welfare) of both. So, don't follow your lust because you want to deviate (from the truth). If you twist (words) or turn away (refuse to be a witness), verily Allah is All-Aware of all that you do.

Interpretation of Sundanese language

In the name of justice, which is called today rule of law, we don't get kinship maliding, we don't get the weight of the blade, we have to side with the right, we don't get arbitrarily, white should be called white, black should be called black. If we become servants of the law such as the police, police officers and judges, we will reap the rewards of truly fulfilling His Majesty's duties above. But if we are arbitrarily, engineering matters according to the order of thaghut while opposing the prince's deputy, defending those who kill while torturing the unlucky and innocent, we will not be able to bear the weight of mourning in this world and in the hereafter, if not in this world in the future I will not teach you how. In Islam, the law is not the police, the prosecutor and the judge, but all the believers. The head of the household must be fair to his family. teachers must be fair to their students, the head of state must be fair to his people.51

According to Moh. E. Hasim in implementing justice which is currently called the supremacy of law, every policy maker must not side with relatives, must not be biased, must side with rights, must not be arbitrary, white must be called white, black must be...
called black. If we become servants of the law like police, police officers and judges, then we will get rewards if we truly carry out the noble duties above. However, if we are arbitrary, fabricate everything, blame what is right and justify what is wrong, then we will not be able to mourn the weight of the grave in this world and the hereafter. If not in this world in the future I will not teach you how. In Islam, the law is not the police, prosecutors and judges, but all believers. The head of the household must be fair to his family. Teachers must be fair to their students; heads of state must be fair to their people.\(^{52}\)

Pancasila values in *Tafsir The Holy Verse of Lenyepaneun* written by Moh. E. Hasim is transformed within every citizen, a spirit will emerge that will trickle down to anyone who has the ability to grasp the noble values in this interpretation from the first to the fifth principles. If the noble values that have been inherited by scholars like Moh. E. Hasim is implemented today, so this nation will become a great and authoritative nation in the eyes of God and humans.

**CONCLUSION**

Based on the explanation as stated, it can be concluded that in *Tafsir The Holy Verse of Lenyepaneun* by Moh. E. Hasim found that Moh E Hasim’s interpretation was inseparable from his understanding of the reading of the environment and conditions at that time, where his interpretation indicated to the reader that his interpretation was made and used so that we as humans must always place religious values in everyday life. Because the values in the Koran are in line with the values of the state ideology, namely Pancasila. The existing Pancasila values can be found and summarized by the values of the Qur’an, namely monotheism (*Hablum Mina Allâh*) which is in accordance with the divine precept in the first precept, the relationship between people (*Hablum Min An-Nas*) which is in line with the second principle value, namely relationships between people, the principle of brotherhood (*brotherhood*) in accordance with the Pancasila value of unity among others, the existence of differences of opinion (*mudzâkarah*) and deliberation (*syura*) is the principle of the fourth Pancasila value, and the last is to act fairly towards fellow human beings (*adl ma’annas*) in accordance with the principles of the fifth principle, namely justice for all people in Indonesia.

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