



Model of integration of John Calvin's theology and Pancasila ideology for religious freedom in Indonesia



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Dates:

Received: 05 Feb. 2025

Accepted: 08 Aug. 2025

Published: 15 Sept. 2025

How to cite this article:

Lumintang, S.P.N.I. & Dami,
Z.A., 2025, 'Model of
integration of John Calvin's
theology and Pancasila
ideology for religious
freedom in Indonesia', *HTS
Teologiese Studies/
Theological Studies* 81(1),
a10564. [https://doi.org/
10.4102/hts.v81i1.10564](https://doi.org/10.4102/hts.v81i1.10564)

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This article aims to establish an integration model between John Calvin's theology and Pancasila's ideology concerning religious freedom and its implementation in an effort to realise complete religious freedom. This objective arises from the observation that religious freedom in Indonesia is still constrained, and there is a lack of literature specifically addressing the integration of Reformed theology with Pancasila ideology regarding religious freedom. To accomplish this goal, the author employs historical-theological methods and analytical-synthetic integration. This research indicates that religious freedom in Indonesia is likely to be fully realised because of the role of Indonesian Christians, whose dual citizenship, dual knowledge and dual power complement rather than contradict one another. John Calvin's theology enriches the spirituality and morality of religious freedom within Pancasila ideology, while Pancasila ideology provides social, national and state insights to theology.

Contribution: This finding encourages theologians and leaders of various religions to integrate their theological frameworks with the ideology of Pancasila, thereby enhancing their role in promoting religious freedom and advancing the goals of the Indonesian nation.

Keywords: model of integration; theology; ideology; religious freedom; nation goals.

Introduction

Religious freedom is a fundamental right bestowed upon every person by God, which should not be infringed upon by anyone and must be protected by the State. Freedom of religion in Indonesia is guaranteed by Pancasila and the 1945 Constitution. Indonesia, as one of the most religiously pluralistic countries (Kementerian Agama Republik Indonesia 2018), has a strong slogan of unity, *Bhinneka Tunggal Ika*, which means 'although different, but in essence remains one'. This slogan is reinforced by Pancasila, which serves as both the ideology of the nation and the foundation of the Republic of Indonesia. Pancasila acts as the unifying force among diverse religions (Latif 2019) and promotes a sense of shared humanity (Sulbi & Siregar 2021).

In reality, religious freedom in Indonesia is not truly free. The issue of freedom of religion has always been one of the most significant and challenging concerns in Indonesia. Interference with freedom of religion in Indonesia is inseparable from interference with the integrity of the State and the ideology of Pancasila, such as interference from *Darul Islam* (DI) or *Tentara Islam Indonesia* (TII [Islamic Armed Forces of Indonesia]), Daud Beureuh in Aceh, Communism (*Partai Komunis Indonesia* [Indonesian Communist Party]), Republik Maluku Selatan (RMS [South Maluku Republic]) and *Pemerintah Revolusioner Republik Indonesia* (PRRI) or *Perjuangan Rakyat Semesta* (Permesta [Revolutionary Government of the Republic of Indonesia]), which resulted in bloody revolutions (Kaelan 2007:8). After the end of the New Order government in 1998, Pancasila was again rejected as a product of the New Order (Wibowo 2011). Even today, Pancasila is no longer considered suitable as the nation's ideology (Effendi 2006:24).

Based on the results of a survey of 10 leading universities in Indonesia in 2019, a large number of students and student organisations want the political system in Indonesia to be based on Islamic law (Suryana 2022:10–13). A case study at *Institut Teknologi Bandung* (ITB [Institute of Technology Bandung]) Bogor found that students and some lecturers were exposed to radicalism and religious intolerance (Cahyono 2019). In 2018, 23% of students across Indonesia were found to be exposed to radicalism, and 19.4% of Indonesian State Civil Apparatus indicated that they reject Pancasila (Suara Indonesia 2019). Rita Pranawati's research revealed that students at the State Islamic University hold more extreme views than their counterparts at the University of Indonesia. This difference is influenced by extreme reading materials and attitudes that reject

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Pancasila (27%), support the establishment of an Islamic state (61% – 64%) and view suicide bombers not as terrorists, but as martyrs [*die shahid*] (16%) (Pranawati 2012:119–181).

In reality, as revealed by a number of mass media, there are five actions that are not in accordance with religion committed by religious people, namely intolerance, abuse or violation, imprisonment, discrimination and bomb attacks on churches. Therefore, the terms religious intolerance, religious violence, hardline religion, extremism, radicalism, fundamentalism and humanitarian violence fill many pages of information media and scientific studies (Assyaukanie 2018). Religion is increasingly associated with violence. Religious and ethnic minority groups, including Christians, were targeted (Lestari 2017). Intimidation and termination of worship and sealing of church buildings have been experienced by many churches.

Since the post-reform era, understanding and application of Pancasila have been weakening (Latif 2018). Among them, the gap between religion (theology) and the state (Pancasila) is getting wider. The nation's goals written in the preamble of the 1945 Constitution are increasingly difficult to achieve. Therefore, many academics and religious leaders have made studies on religious freedom. Among them, Petrus Octavianus presents his reasons why Christians accept Pancasila as the only principle guiding the life of the state, nation and society (Octavianus 1985:17–33). Yewangoe explains the relationship between Christianity and the state from a Protestant perspective, a symbiotic relationship between Christianity and the state (Yewangoe 2002:89–182). He states that Christians accept, defend and practise the values of Pancasila in everyday life (Yewangoe 2020:18–27). Richard Daulay examines historically critical Christian attitudes in national politics (Daulay 2015:41–97). Franz Magnis-Suseno discusses the relationship between *Democracy, Religion and Pancasila* (Magnis-Suseno 2021:47–216) and also discusses the religion of humanity in *Religion, Philosophy, and Modernity* (Magnis-Suseno 2021:47–216). Benyamin F. Intan offers a way for religions to play a role within the framework of Pancasila while addressing the political issues between religion and the state and public religion (Intan 2022:1–370). In addition to this book, he also authored an article discussing John Calvin's ideas on the relationship between church and state (Intan 2018:55–66).

Until the end of the 20th century, research on the relationship between religion and state, religious freedom in the context of theology in European countries has been widely studied. However, there is still a gap in the literature regarding the theology of religious freedom in the context of religious pluralism today (21st century) and specifically in Indonesia. There has been no specific writing discussing the theology of religious freedom according to John Calvin in the 16th century in Europe, and its integration with religious freedom according to the Pancasila ideology in the 21st century in Indonesia. This article explores the novelty of addressing the question: *What theological and ideological motivations drive Indonesian citizens who are Reformed Christians to advocate for*

the realisation of religious freedom in Indonesia? The purpose of this article is to answer this research question by identifying a strong impetus stemming from the integration of theology and ideology. This integration aims to empower Christian citizens to play a more significant role in fully achieving religious freedom, in line with the objectives of the Unitary State of the Republic of Indonesia.

Research method

To achieve the research objectives, the researcher used a qualitative approach to fully understand the relationship between concepts, namely theology and ideology. To explore in general the theology and ideology of Pancasila regarding religious freedom, researchers use the historical method by collecting historical data through methodical and comprehensive research on primary and secondary sources (Torou et al. 2009). Specifically, to explore the theology of religious freedom according to John Calvin, the researcher uses the historical theology research method, by taking into account the historical background of the theologies of religious freedom (Dreyer & Pillay 2017). Furthermore, to examine two different disciplines, namely John Calvin's theology and Pancasila ideology regarding religious freedom, the researcher uses an integrative theological research method (Lewis & Demarest 2010:87–89). The integrative theology method is a methodology that provides a synthesis of knowledge and application of significant study results and models for practice. This integrative study is designed based on the analysis-synthesis integration framework proposed by Bahman A.K. Shirazi (2015:17–27). Analytical-synthetic integration, rather than bringing two things together, connects two different things, namely theology and ideology to find a complete understanding and motivation.

Ethical considerations

Ethical clearance to conduct this study was obtained from the Sekolah Tinggi Teologi Reformed Injili Internasional on 17 July 2024 (No. 003/KLKE/KEP-UPPM/VII/2024).

Results and discussion

The face of religious freedom in post-reform Indonesia is not free yet

Even though freedom of religion has been guaranteed by the State based on Article 29 of the 1945 Constitution, which says, 'The State guarantees the freedom of each resident to embrace their respective religions and to worship according to their religions and beliefs', some Indonesians have not experienced freedom of religion and worship. Even though the Joint Decree of the Minister of Religious Affairs and the Minister of Home Affairs Number 1 of 1969 has been replaced by the Joint Regulation of the Minister of Religious Affairs and Home Affairs Number 8 and Number 9 of 2006, the interference with freedom of religion is still carried out by those who claim the majority. Indonesia reported that since the enactment of the Joint Regulation, there have been 398 cases of religious disturbances in the country from 2007 to 2018, with 1919 of these incidents affecting churches (Prasetyo 2020).

Maintaining religious freedom in Indonesia is still a huge challenge. At least 200 churches have been sealed and rejected by the majority community in the last 10 years (Wijaya 2019). Since the Reformation era, there have been 1000 cases of burning church buildings (Pratama 2015), and the perpetrators have never been arrested and prosecuted. Churches are often the main target of attacks by extremists and terrorist groups, as was the case in Surabaya in 2018. There were bomb attacks on three churches, and three people were killed and 38 were injured. The group that claimed responsibility for the suicide attacks was a specific Islamic group (Henschke 2018). The congregation of St. Lidwina Church was attacked by a young man named Suliyono with a sword on Sunday, 11 February 2018.

It is not only Christian groups that have experienced disruptions to religious freedom. In 2015, the Gafatar organisation was disbanded. From 19 to 20 May 2018, a group of Ahmadiyah believers was attacked and expelled in East Lombok, West Nusa Tenggara. Additionally, a mob burned two monasteries and five temples in Tanjung Balai, North Sumatra, following ethnic tensions stemming from a misunderstanding involving a local resident of Chinese descent, Meiliana (Chairunnisa & Rahma 2018). Similarly, on 27 November 2020, in Sigi district, Central Sulawesi, four church members were sadistically murdered, and seven houses and churches were set ablaze (Ananda 2020). Numerous other cases of violations of the right to religious belief and worship continue to occur. SETARA Institute even reported that until 2018, there were 40 cases of violations of freedom of religion and belief involving perpetrators from state officials (Chairunnisa & Rahma 2018). Of the many cases of religious freedom violations since the Reform Order era, only a few can be stated here. The disturbance of freedom of religion is still happening until 2024.

The root of the problem lies in a long history dating back to the formation of the state in 1945. A group of Founding Fathers from the Islamic faction sought to establish Indonesia as an Islamic state, but the nationalist group prevailed in the debate, leading to the adoption of Pancasila as the foundation of the state rather than Islamic law. Nevertheless, the Islamic group has persisted throughout Indonesian history, continuing to advocate for the Islamisation of regulations and asserting a sense of ownership over Indonesia, which has marginalised other religious groups.

Religious freedom according to Pancasila ideology

The history of Pancasila is also the history of religious freedom in Indonesia. Disturbances to Pancasila are also disturbances to religious freedom. Freedom of religion in Indonesia is based on the 1945 Constitution, as an elaboration of Pancasila, the ideology of the nation. With regard to that, there are several principles of freedom of religion that are extracted from Pancasila and the 1945 Constitution.

Definition of religious freedom

Soekarno defined freedom of religion as: 'Every man worships his God in a free manner'. Because of the principle of 'divinity

with culture', which is a divinity that respects one another, the religions that exist in Indonesia will have the best place (Soekarno 2017:142). Freedom of religion is not given by the state (government), but the gift of God, and the state is obliged to guarantee or protect it. Indonesia has guaranteed or safeguarded it with the constitution in articles 27, 28E, verses 1–3 and article 29 of the 1945 Constitution. Soekarno rejected the superiority of one religion and rejected religious discrimination, let alone violence in the name of religion (Soekarno 2017:142). Mohammad Hatta also emphasised religious freedom with mutual respect (Hatta 1977:28).

Religious freedom values from the function of Pancasila

Religious freedom in Indonesia began long before Pancasila was formulated. Although the population practises different religions, religious freedom has been achieved because of noble values such as tolerance. These values are articulated in Pancasila, which serves as the foundation of the state and the nation's ideology, as well as the basis for religious freedom (Cahyono 2020:87). Soekarno emphasised that the soul of Indonesia is the spirit of mutual cooperation, the spirit of brotherhood and the spirit of kinship. That is Pancasila. One characteristic of the Indonesian people is their courtesy and mutual respect for one another, despite their differences, including those of religion. Pancasila serves as the unifying foundation for harmony among the Indonesian nation and among various faiths. Soekarno also stated that Pancasila embodies the ideals and goals of the Indonesian nation (Soekarno 2017:140).

Responsible religious freedom

Soekarno explained religious freedom as the principle of divinity intertwined with culture, meaning it is free, but must be approached with respect. It does not start with rights; rather, it begins with the obligation of every Indonesian citizen to respect the religion and beliefs of others (Fatmawati 2011). This is also addressed in the Universal Declaration of Human Rights (UDHR) in Article 1, which states: 'Every person, regardless of gender, ethnic origin, social status, political opinion, language, age, nationality, or religion, has a responsibility to treat all people in a humane way' (Schmids 1997:3). The right to freedom of religion is inseparable from the obligation of state defence and security, that: 'Every color of the state has the right and obligation to participate in the defense of the state' (Article 27 paragraph 3) and continued with that 'Every citizen has the right and obligation to participate in the defense and security efforts of the state' (Article 30).

Freedom of religion according to the supreme precept of godhead

Pancasila guarantees freedom. There can be no religious freedom without belief in one God, without fair and civilised humanity, without unity, without democracy and without social justice. In particular, this first principle also guarantees the existence of religions and freedom of religion in Indonesia. Indonesia is not a religious state, but a state that recognises religions. The deity intended by Soekarno is not the deity of

one religion, but the deity of culture, the deity of noble character and the deity of respect for one another (Soekarno 2006:74). Indonesia is a state of God and religion, but without imposing any God and religion (Soekarno 2006:93–94). According to Yudi Latif, the values of divinity (religiosity) as a source of ethics and spirituality are also considered important as the ethical-spiritual foundation of state life (Latif 2018:12).

Freedom of religion based on belief in humanity

Based on and guided by the almighty godhead, a just and civilised humanity will be realised. Yudi Latif concludes: 'By tracing the values of divine morality, a just and civilised humanity, unity, consensus, and social justice can be realized' (Latif 2018:12). In particular, divinity and humanity are two sides that cannot exist independently. Mohammad Hatta asserted that a just and civilised humanity is rooted in the belief in the almighty God, and this belief is reflected in the attitudes of just and civilised individuals (Hatta 1977:28). God embodies humanitarian principles, and humanity reflects divine qualities. Soekarno emphasised the first principle of nationalism and the second philosophical principle of internationalism (humanity) (Soekarno 2017:134). Nationalism and internationalism are two principles that cannot stand alone.

The theology of religious freedom according to John Calvin

Freedom of religion was a term first coined by Tertulianus (155–230) (Wilken 2019:11). In 313 AD, Emperor Constantine issued the Edict of Milan (Edict of Milan), a decree granting freedom of religion and worship to his subjects. Hundreds of years later, in Europe, precisely in Germany, there was a 30-year war between Roman Catholics and Protestants (1618–1648) (Tischer 2021). During this time, the church was restrained by the power of the Pope, prompting reformers Martin Luther and John Calvin to fight for religious freedom.

John Calvin was a second-generation reformer after Martin Luther, the greatest systematic theologian, leader of the city of Geneva and founder and educator of the Academy of Geneva in the 16th century. He is known as a champion of religious freedom through his role as leader of the city of Geneva and through his theological studies. Calvin was accused of inhumanity for allowing Michael Servetus to be punished for being a heretic by the Roman Catholic church, but the accusation is a myth (Bullinger 1852). Instead, Calvin fought against the city council's decision to punish Servetus (Horton 2017: 273–274). Calvin's religious freedom is extracted from his main book, the *Institutes of the Christian Religion*. The book is the most influential for Protestant churches (Noll 1998:35) and the struggle for religious freedom is built on theological foundations.

The influence of Calvin's theology in all areas, including religious freedom in Indonesia and the world

Calvinism spread widely in many parts of Europe and the world, influencing widely from the city of Geneva to several

countries in Europe, through pastor education centres in several countries, such as in Germany (Heidelberg), the Netherlands (Leiden) and England, even in Indonesia (Jonge 2001; Kelly 1992). Calvinism, or Reformed theology influenced three key figures – A.A. Maramis, Yohannes Latuharhary and SAM Ratulangi – in their advocacy for religious freedom through the formulation of Pancasila and the 1945 Constitution (Masjkuri 1984:52–53; Nanulaitta 2009:155–156; Parengkuan 1984:112). It also impacted global religious freedom, particularly through Franklin D. Roosevelt and his wife, Eleanor Roosevelt, in the creation of the UDHR (Woolverton & Bratt 2019:230–232).

Christian liberty: True freedom (religion, faith and deed)

Calvin speaks of the freedom of the Christian religion starting from justification by faith. According to Calvin: 'Justification is the principal hinge by which religion is supported and the sum of all piety' (Horton 2011:34). Calvin asserts that justification by faith frees humankind from the captivity of sin and God's punishment (Calvin 2018:541–548). Faith brings about justification granted by the word, through the righteousness of Christ. For Calvin, this is true freedom (Calvin 2018:833). Through justification by faith, believers participate in experiencing freedom from the captivity of sin. Freedom is being justified by Christ and living righteously, including to one's neighbour. Calvin explains freedom as pertaining to conscience, obeying the truth without coercion and with regard to things that are not obligatory, but neither are they forbidden (Edgar 2016). Christian freedom guides the conscience of the weaker brother. Thus, Christian freedom is freedom before God, to one's neighbour and to oneself.

Humans are created as religious creatures [*divinitatis sensum*]

Human beings are a special creation among all other creatures, because they are made in the image and likeness of God (Gn 1:27). This, according to Calvin: on the one hand, humans are different and separate from the animals, and on the other hand, humans have the closest relationship with God (Calvin 2018:186). The image and likeness of God lies in the human soul, but is certainly not separated from the body (Calvin 2018:187). This soul is also related to the mind. In the mind, there is a divine consciousness or the seed of religion [*divinitatis sensum*] which corresponds to the 'conscience' (Calvin 2018:43). The divine consciousness in human beings has been instilled in all human beings (Calvin 2018:43), so that although it varies, it only extends to recognising the existence of 'God', who is considered the Creator or origin of all that exists. This is why religions vary.

Humans are given knowledge of God (godly) and knowledge of humans (humane)

In his book *Institutes of the Christian Religion*, Calvin begins with his famous statement that: 'Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and

of ourselves' (Calvin 2018:35). Scott Oliphint interprets Calvin's statement as talking about 'The relationship between the knowledge of God and the knowledge of oneself' (Oliphint 2009:22). This explains that all humans are connected to God. Humans are religious beings because they have knowledge of God and humans. Sin corrupts it, so that humans do not know God and tend to be evil to others (Calvin 2018:47–51). Godliness and humanity are two inseparable things, the same as the mandate of love, to God and humanity.

Predestination implies that not all people are of the same religion, without being coercive or insulting

Religious freedom stems from God's freedom to choose those whom he would redeem in Christ. John Calvin asserted that his doctrine of predestination is understood through Scripture alone (Calvin 2018:923), that all humans have sinned, and that it is only by the sovereign will of God that some are created to eternal life and others to eternal destruction (Calvin 2018:926). Predestination is not institutional (religious), but is personal to the elect and the reprobate, not based on God's foreknowledge of later human merit, but based on God's sovereign purpose (Calvin 2018:929–932). Therefore, predestination is opposed to all forms of discrimination, intolerance, coercion and religious violence. Therefore, this doctrine should also not be used as material for judging or demeaning other religious people.

Freedom of the church is freedom from the intervention of civil government Geneva

Religious freedom in the city of Geneva was heavily influenced by the Reformation teachings of John Calvin. Calvin urged that the church should be free from political interference (Hall 2011:21). For him, civil government should not be involved in church government. David Hall writes: 'A church free from external, hierarchical, or civil control was a radical and lasting contribution that Calvin made to the modern world. When the church is effective at promoting its God-given virtues, that free church is a powerful influence for society's good' (Hall 2011:22). Calvin made the city of Geneva the centre of religious civilisation and humanity in Europe. According to Calvin, people should respect civil government, but not tyrannical and unjust government (Hall 2011:89–90). For him, the authority of civil government came from God to uphold civil justice and morality, to ensure the public manifestation of religion and to guarantee the religious freedom of all human beings (Hall 2011:88).

Religious freedom under two types of simultaneous government and demand multiple obedience

The separation between church and civil government is motivated by Calvin's concept of the two kingdoms that he adopted from Luther and Augustine, namely spiritual and civil government (Calvin 2018:1485). The form of relationship between spiritual and civil government is parallel and simultaneous between ecclesiastical and political (Kelly 1992:15). Calvin's teaching that spiritual and civil, earthly and heavenly, eternal and temporal, are

distinct but not contradictory. Therefore, multiple obedience is required of believers (Calvin 2018:1487). Believers are under a twofold government, a spiritual government for the life of the soul (the inner), and a temporal government (the outer) for the protection of the outer life on earth. The two are different laws, but simultaneous. Civil government serves to strengthen the manifestation of religion in the public arena (Calvin 2018:1485). The relationship between church and government is decentralised, but both are parallel and simultaneous. The church sustains the civil government with truth and justice, while the civil government protects the freedom of the church (religion) (Calvin 2018:1491). The government is God's representative as an image of God's providence, protection, goodness, benevolence and justice (Calvin 2018:1491).

Religious freedom according to some Reformed theologians

Of course, in addition to the theology of religious freedom according to Calvin, which has been stated before, also several figures before Luther's Reformation, such as John Wycliffe (1320–1384) and John Hus (1370–1415) have fought for religious freedom which was restrained by religious authorities (the Pope and the Papacy) until they were put to death (David 2009). Thus, in the Reformation era, Martin Luther, Huldrych Zwingli and William Farel also called for religious freedom with their writings. In the 17th century, specifically in 1643, the English Parliament tasked the Westminster Assembly with developing the Confession of Faith of the Church of England. A total of 121 English Reformed theologians (Reformed ministers) held 1163 daily sessions from 1643 to 1649. The drafting of the Westminster Confession of Faith (1161–1164) affirmed five theological principles regarding religious freedom, namely: the basis of human freedom is God's freedom and decree, freedom of choice is with God, not humans, human freedom begins with creation, freedom without coercion and freedom of conscience, opinion and religion (Alexander and Committee 1985). Religious freedom continued to be championed in later centuries by Reformed theologians such as Abraham Kuyper (2016), including Reformed theologians and missionaries who came to Indonesia, such as J.H. Bavinck (1895–1946), Hendrik Kreamer H. (1888–1965) and Johannes Verkuyl (1908–2001).

Integration of Calvin's theology and Pancasila ideology for full religious freedom in Indonesia

Although theology and ideology are different, they do not contradict each other, but are related. The integrative relationship is a suitable relationship to find a model as a reference and strength for Christian Indonesian citizens to play a role in realising full religious freedom. In this regard, the following is presented regarding the meaning and presuppositions of integration, the demands of integration, the types and processes, and outcomes of integrative relationships and their implementation.

Presupposition of integration between theology and ideology

Integration is a general term in research literature describing a process, condition, system and final state (Gulledge 2006). Philosophically, the word 'integration' is not a process of unification, but a process of relating two or more different things according to their nature so that they become whole (Landauer & Rowlands 2001). Integration between theology and ideology is for the sake of wholeness (Habgood 1991:242–250). One part alone will not arrive at a complete, ultimate and final understanding (Einstein 1940). Van Till asserts: 'The ultimate reality is not the world but the Creator of all creation' (Hunter 2007:195). Just as science is incomplete without theology, so is ideology.

The integration between Calvin's theology and Pancasila ideology is a necessity because both are about the relationship between humans and God (theology), and humans and fellow humans (ideology). This relationship is established and maintained by theological and ideological truths. God is the source of both. They do not contradict each other (Geisler 1999:691). For all truth is God's truth (Mathison 2012). Theology derives from God's particular revelation, while ideology derives from God's general revelation. The revelation of God is the presupposition of the integration of theology and ideology. Humans, also as the general revelation of God, are religious and recognise a reality that is higher than themselves and other creations. Therefore, the integration between theology and the ideology of Pancasila is a unity that can realise a wholeness and harmony, including harmonious religious freedom.

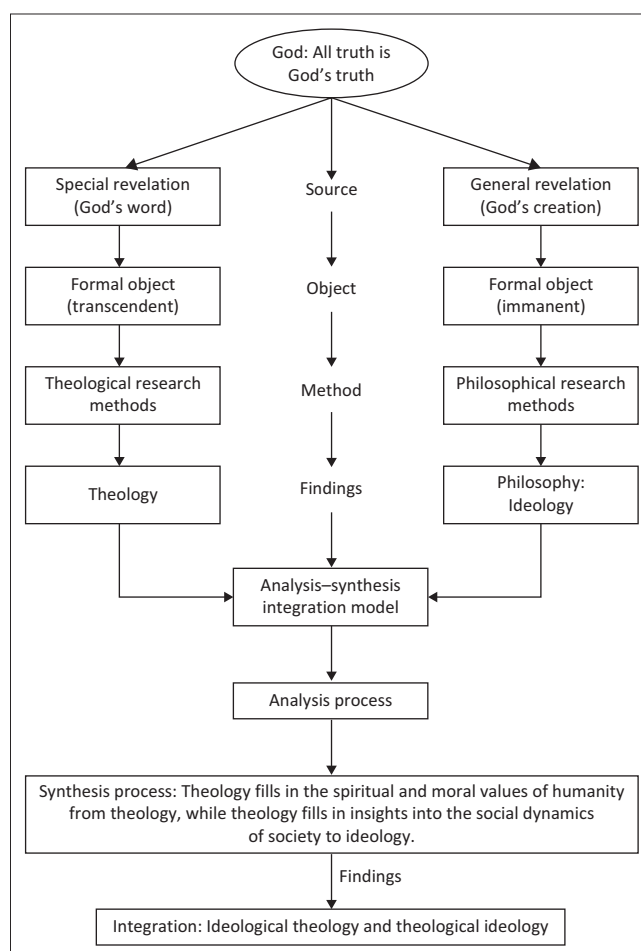
Demand for an integrative relationship between theology and Pancasila ideology

Wholeness is the goal of integration (Ravn 2024:23). The integration of Calvin's theology and Pancasila ideology is for the sake of the wholeness of understanding and practice of religious freedom. In addition to the lack of integration between Pancasila and religious theology, and because of the opposition between some adherents of pluralism and religious fundamentalism, there continues to be religious discrimination, persecution and a number of forms of interference with religious freedom. The face of religious freedom in Indonesia is not yet fully free. The integration of the ideologies and respective theologies of Indonesia's pluralistic religions results in a complete understanding and endeavour. This understanding is the 'big picture' to determine the values to live and play a role in the context of religious pluralism (Lewis & Demarest 2010:87–89). Integrative relations are increasingly urgent because of three main problems of the Indonesian nation, namely religious discrimination, legal inconsistencies that interfere with religious freedom, such as Joint Decrees (SKB), Joint Ministerial Regulations (PBM) and Regional Regulations (Perda) that are nuanced with certain religious sharia.

Analysis–synthesis integration model between Calvin's theology and Pancasila ideology

Analytic-synthetic integration is adopted from the ideas of Bahman A.K. Shirazi, who classifies integration research into three basic strategies, namely integral dialectical synthesis, unity in diversity and analytic-synthetic integration (Shirazi 2015:17–27). Analysis and synthesis are two fields of study that need each other or complement each other, not contradictory and not separate from each other (Shirazi 2015:26). In the perspective of Christian theology, there is no conflict between the ideology of Pancasila and the Christian faith (theology) in that we can argue that Pancasila is in accordance with the Word of God (the Bible), divinity, humanity, unity, democracy and social justice. Synthetic-analysis integration is particularly appropriate for the study of integration between theology and ideology, as explained through Figure 1.

Figure 1 describes the process, procedure and results of synthesis-analysis integration between theology and ideology. This integration departs from the presupposition that 'All truth is God's truth'. The presupposition comes from the revelation of God. General revelation is the source of science and philosophy, while particular revelation is the



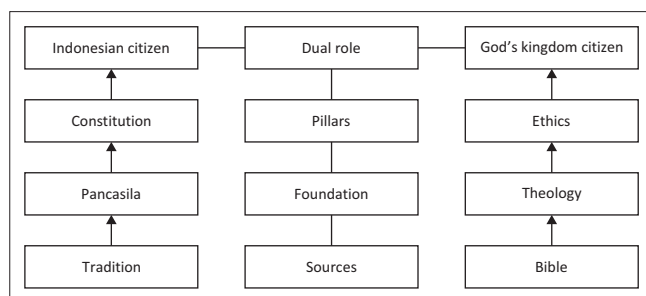
Source: Lumintang, S.P.N.I. & Benyamin F., 2022, 'Theology and science: An analytic-synthetic integration model as a solution to the problem of dualism and secularism', *Unio Cum Christo: International Journal of Reformed Theology And Life* 8(2), 1–27.

FIGURE 1: Analytical-synthetic integration model between Calvin's theology and Pancasila ideology.

source of theological studies. General revelation relates to all of God's creation (immanent), while special revelation relates to the word of God (transcendent). In addition, through methodology, specifically theological research method, biblical, systematic, historical, philosophical, and practical theology are produced. Likewise, scientists research formal objects using methods to produce knowledge, and philosophers produce philosophy.

It then analyses each of these two different fields, and a synthetic integration is carried out between Calvin's theology and the ideology of Pancasila.

The findings are: Theology provides ideology (philosophical theology) with values of spirituality and moral humanity; and ideology provides theology (theological philosophy) with insights into the dynamics of society and the nation. Theology fills the impersonal in ideology (philosophical theology), ideology fills the actual social information of society, nation and state (theological philosophy). The integration between Calvin's theology and the ideology of Pancasila produces a complete understanding and a double (whole) power and plays a double (whole) role in implementing it for the realisation of full religious freedom in Indonesia, as explained further in this section.



Source: Lumintang, S.P.N.I., 2021, 'A just and civilised humanity: An Integrative model between reformed theology and the ideology of Pancasila', *HTS Theologies Studies/Theological Studies* 77(4), a7041. <https://doi.org/10.4102/ht.v77i4.7041>

FIGURE 2: Implementation of Christian dual citizenship and dual role integration.

TABLE 1: Integration of complementarity between Calvin's theology and Pancasila ideology on religious freedom.

Religious freedom	Theology of John Calvin	Ideology of Pancasila
Reference source	The Bible, the word of God, the standard of Christian thought and action	Cultural values: tolerance, friendship and kinship
Origin	Humans are created as religious beings	Religion is God's gift to all people
Definition	Justified by faith and living righteously towards God and others	Free, uninterrupted and respectful
Obligations	Predestination has implications for not coercing and insulting those of other religions	Responsibility precedes rights, that is, not disturbing other people of different religions and worship
The relationship between divinity and humanity	Being godly and humane is integral to God's mandate	Godliness is expressed in attitudes towards others, being godly and humane
The role of government	Free from government intervention	Freedom that are guaranteed and safeguarded by the government
Implementation	Dual obedience to God and the Constitution, equal to love of God and neighbour	Citizen obedience to the Constitution

Implementation of the integration of Calvin's theology and Pancasila ideology for the effective realisation of religious freedom

The result of the integration of Calvin's theology and the Pancasila ideology of religious freedom provides great potential for realisation. Indonesian Christians have dual citizenship, dual obedience and dual roles. This integration is related to the source of reference for religious freedom, the origin of religious freedom, the definition of religious freedom, obligations, the relationship between God and humanity, the role of government and its implementation, as shown in Table 1.

The implementation of the integration between Calvin's theology and Pancasila ideology produces a great strength of the dual role of Christian citizenship. As citizens of the kingdom of God (church), Christians' obedience comes from the Bible (God's word), which is formulated into theological understanding and understanding manifested in ethical attitudes towards others. As citizens of the state (Indonesia), Christians' obedience is also sourced from the traditions (noble values) formulated in Pancasila and elaborated in the 1945 Constitution. In fact, none of the precepts of Pancasila contradict the word of God. Because it was formulated in 1945, not a single Christian theologian has found any contradiction between Pancasila and the word of God (the Bible), and on the contrary, the five precepts of Pancasila are in accordance with the word of God. This dual obedience is one big obedience to the dual role of fighting for religious freedom in Indonesia, as revealed in Figure 2.

By playing a dual role, all Christians have dual strengths, setting an example as good citizens who love God and their neighbours despite differences in religion, ethnicity and culture. With integration, Christians have the dual power to realise religious freedom and also to protect religious freedom as part of the realisation of the goals of the Republic of Indonesia.

Freedom of religion as an absolute condition for the achievement of the goals of the Republic of Indonesia

The purpose of the Indonesian nation is written in the 4th paragraph of the Preamble of the 1945 Constitution, which is to protect the entire Indonesian nation, promote public welfare, educate the nation's life and participate in implementing world order. Protecting all Indonesian people includes protecting the freedom of religion of every Indonesian citizen. Religious freedom in Indonesia is often disrupted by some fanatical Muslim groups, and in many cases, the government appears to turn a blind eye. Achieving true religious freedom in Indonesia requires not only the active role of the church but also the government's commitment to enforcing Pancasila and the Constitution, accompanied by legal sanctions. When religious freedom is upheld, the general welfare of society is also advanced. Interfering with a congregation's right to worship undermines public welfare. Violating a citizen's freedom of religion and worship affects their rights within Indonesia (public order)

and globally (world order). Therefore, the pursuit of religious freedom in the Republic of Indonesia reflects a commitment to freedom of religion worldwide.

In addition, freedom of religion is the same as maintaining national unity. Unity is the key to achieving goals. Disrupting and allowing interference with freedom of religion is the same as creating national disunity, and it is the same as rejecting the goals of the State. Therefore, freedom of religion and worship is not only a condition for achieving the goal, but also part of the goal of the Republic of Indonesia. Soekarno stated that Pancasila is a unifying tool, including the unification of different religions. The unity of different religions in Indonesia is a strength in achieving the goals of the Indonesian nation. Yudi Latif also stated that Pancasila is a guiding star that directs the nation to achieve its goals.

Conclusion

Religion (theology) and the State (ideology) are two different entities and areas of study; however, they are actually harmoniously related (integrative). The main point of the relationship between theology (religion) and Pancasila ideology (state) is about religious freedom. One of the biggest and most common issues in the relationship between religion and the state is the issue of religious freedom. Although religious freedom in Indonesia has long been practised before the existence of the Republic of Indonesia, and is guaranteed by Pancasila and the 1945 Constitution, the gap is wide. The state of religious freedom in Indonesia is marred by acts of discrimination and intolerance. The Constitution mandates that all citizens contribute to the realisation of religious freedom in the country. One theological perspective that has significantly shaped the beliefs and practices of Indonesian Calvinist Christians is the theology of John Calvin. According to Calvin, the theology of religious freedom complements the concept of freedom of religion as outlined in Pancasila ideology.

Based on historical data, Reformed theology (Calvinism) has significantly contributed to the fight for and the preservation of religious freedom, both in Indonesia – through the formulation of Pancasila and the 1945 Constitution – and internationally, with the creation of the UDHR. The theology of Calvin and the ideology of Pancasila align closely in their understanding of the relationship between religion and the state, particularly in the pursuit of religious freedom. This relationship is integratively connected through a synthesis-analysis approach, resulting in a mutual synergy and constructive complementarity: Calvin's theology enriches Pancasila with Christian spirituality and morality, while Pancasila provides social, societal and national values to Calvinist theology. This synthesis between Calvin's theology and Pancasila is manifested in the dual role of Indonesian Christians, who are not only citizens of Pancasila but also gain a comprehensive understanding of their faith. This duality empowers Christians (Calvinists) to embrace dual citizenship, enhancing their ability to realise and improve the quality of genuine religious freedom in Indonesia.

The realisation of full religious freedom aligns with the goals of the Republic of Indonesia, as outlined in the preamble of the 1945 Constitution.

Acknowledgements

The author would like to thank Sekolah Tinggi Theologia Reformed Injili Internasional (STTRII) for supporting the study. This article is a continuation and development of the following two articles by the author: Lumintang (2021a) and Lumintang (2021b).

Competing interests

The author declares that he has no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

All listed authors have made significant contributions to this work, fulfilling the criteria for authorship as outlined in the authorship policy and author contribution statement. S.P.N.I.L. contributed to the conceptualisation and design of the study, data collection and drafting of the article. Z.A.D. contributed to data analysis, critical revision of the article and ensured the overall coherence and quality of the final version.

Funding information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data availability

The authors confirm that the data supporting this study and its findings are available within the article.

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