

Politics and Religion: Dichotomy and Correlation in the Context of Indonesian Democracy

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Abstract

This paper on politics and religion will show the differences in principle and the relationship between the two. Based on their origin, politics and religion are dichotomous, even though they are both located in the country of Indonesia. For this reason, the exploration of politics derived from philosophy is necessary, and the thoughts of ancient Greek philosophers are the users who are the initial place where politics and religion are implemented together. Meanwhile, the correlation will be shown in justice, honesty, and humility between politics and religion. The trend in Indonesia is the intention to unite politics and religion, which is often considered a democratic system, even though the two are different in both origin and purpose, although they can meet in policy. For this kind of research, the use of philosophical texts of ancient Greek philosophy is imperative and the applicable methodology is qualitative with an interpretive approach that is reflexive following the Indonesian democratic context. This research aims not to mix politics and religion, because the origin and purpose are different, and the domain and system are different, although they can meet in the attitude of wisdom in politics.

Keywords: religion; politics; dichotomy; correlation; Indonesian democracy

Abstrak

Tulisan ini bertemakan politik dan agama yang akan menunjukkan perbedaan secara prinsip dan hubungan antara keduanya. Berdasarkan asal, politik dan

agama adalah dikotomi, walaupun sama-sama berada di negara Indonesia. Untuk itu, penelusuran politik yang turunan dari filsafat mutlak dilaksanakan, dan pemikiran filsuf Yunani kuno menjadi pengguna yang merupakan tempat awal politik dan agama diimplementasikan secara bersamaan. Sementara itu korelasi akan ditunjukkan di dalam keadilan, kejujuran dan kerendahan hati antara politik dan agama. Kecenderungan yang terjadi di Indonesia adalah niat menyatukan politik dan agama, yang kerap dianggap sebagai sistem demokrasi, padahal keduanya adalah berbeda baik itu asal maupun tujuannya, walau bisa bertemu di dalam kebijakan. Untuk penelitian seperti ini, penggunaan teks-teks filosofis filsafat Yunani kuno adalah mutlak dan metodologi yang aplikatif adalah kualitatif dengan pendekatan penafsiran yang disertai refleksif sesuai dengan konteks demokrasi Indonesia. Penelitian ini bertujuan untuk tidak mencampur adukkan politik dan agama, karena asal dan tujuan berbeda, ranah dan sistem berbeda, walau bisa bertemu di dalam sikap kebijaksanaan di dalam politik.

Kata Kunci: agama; politik; dikotomi; korelasi; demokrasi Indonesia

1. Introduction

Every country in this world chooses a political system that is considered suitable for organizing its people, which is then implemented in every government system from the lowest to the highest level to achieve its goals and objectives. In general, democracy is the best choice for structuring a country. One of the reasons for this choice is that the people are prioritized as the owners and objectives of power. Indonesia itself has chosen democracy as a system of government, specified as Pancasila democracy, which is based on the characteristics of its society.¹ The people together with the government tried their best to develop this system of government in various ways.

To have a broader background picture of politics, it helps to know the use of politics and its position as a science. Politics is derived from the word *pólis* (πόλις) which refers to the notion of countryside, city, and even state. Therefore, the use of polis depends on the context and scope. This paper will use the word polis which refers to the political system of the Indonesian state as a whole starting from the lower level structure to the top or vice versa. From this word, polis is derived to be *polites* (πολίτης) which means politics that refers to the system of polis arrangement or polis governance or better known as politics. In its development, this governance became political science by emphasizing its various dimensions and forms. Meanwhile, the polis organizer is known as a politician (πολιτικός). In Indonesia, there is confusion in the use of policymakers between *politisi* and *politikus* which both mean politician in English. Both words have been absorbed by the Indonesian language, but unfortunately, the essential

¹ “UUD 1945 (Konstitusi),” 1945, <https://www.dpr.go.id/jdih/uu1945>.

information of the language does not explain the distinction between the two in usage and context.²

Based on its background, politics in the ancient Greek period was a part of philosophy that aimed to make human beings qualified. For this reason, philosophers selflessly taught people to philosophize to have a quality life. The principle held by these philosophers was a philosophical life.³ In development, various derivatives of philosophy then emerged so that knowledge of the science is more concentrated and applicable. Concerning human life, from the time of Greek philosophy to the present, there are disciplines related to human needs.⁴

In the ancient Greek period, politics as a science was emphasized and even became the object of implementation in learning philosophy. Therefore, important philosophers of the period such as Socrates in Plato⁵ and Aristotle,⁶ and Zeno of Citius (the initiator of stoicism)⁷ have philosophized politics. The goal was truth, which was demonstrated in living wisely, including concerning politics. This means that philosophers already have criteria in politics, namely wisdom as an achievement for the benefit of the polis and its people. For philosophers, politics is a way to elevate the value of human life (not religion in the ancient Greek period, because it was individualized, *Laws*, 732e).⁸ With this principle, philosophers already had the criteria to become politicians, namely loving or upholding the truth, and naturally living wisely in the implementation of politics as a way of life of that truth. In a statement, Plato even said that to become a politician, one must study philosophy and become a philosopher. The reason is very reasonable because a philosopher finds truth and implements wisdom (strives to live wisely). Therefore, in politics to organize the polis, this principle should be implemented, because a philosopher does not just talk about truth and wisdom, but becomes an embodiment in behavior. Another quality of life is that one is not easily swayed by the crowd.⁹

² FX Sukoto, "Beda "Politisi" Dan "Politikus"," *Kompas*, September 18, 2021, <https://www.kompas.id/baca/opini/2021/09/18/beda-politisi-dan-politikus>.

³ Richard J. John Edward Bowle Arneson, "Political Philosophy," *Britannica*, 2023, <https://www.britannica.com/topic/political-philosophy>.

⁴ Philip S Kitcher, "Philosophy of Science," *Britannica*, 2023, <https://www.britannica.com/topic/philosophy-of-science/Progress-and-values>.

⁵ Plato, "Republic," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 971–1223.

⁶ Aristoteles, "Politics," in *Aristotle - Works*, ed. W.D. Ross (Clarendon Press, 1928), 2788–3049, <https://www.holybooks.com/wp-content/uploads/The-Complete-Aristotle.pdf>.

⁷ Isnardi Parente Margherita, ed., *Stoici Antichi* (Grugliasco-Torino: Unione Tipografico-Editrice Torinese, 1989).

⁸ Plato, "Laws," in *Complete Works*, ed. John M Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 1318–1616.

⁹ Plato, "Letters," in *Complete Works*, ed. John M Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 1634–76. Lebih persis dalam tulisan Plato, bisa dilihat pada *Letters*, 7,324-326b-d, lihat studi Edison R.L. Tinambunan, "Pengalaman Pahit Politik Plato (Berdasarkan Surat VII)," *Seri Filsafat Teologi Widya Sasana* 13, no. 1 (2004): 131–40. Ide yang sama juga dikatakan dalam Plato, "Republic," 1997. 473d-e.

With the dominance of philosophical culture that degrades politics which today is very important in every country, in ancient Greece, politics took its role. The people of that period also had religion or more appropriately used beliefs, because of the worship of gods known as paganism, but the Greek people of that period were well aware that matters of philosophy and religion were two different things. They understood that philosophy is based on and emphasizes reason, while religion is based on divine revelation (Protagoras, 316e).¹⁰ Since philosophy emphasizes reason, the two are different in principle, although in everyday life they can be related in the moral life, ethics (Laws 841c)¹¹ known as virtue, and the search for truth. To see this connection, the modern period is characterized by the discipline of philosophy of religion to show the connection.¹² The relationship between philosophy and religion continued in the second-century Christian period, characterized by the age of apology,¹³ in which philosophers who converted to Christianity sought to defend the faith with the use of philosophical methods. A side effect of this encounter was the birth within Christianity of the heresy of Gnosticism, which sought to combine philosophical Platonism and theological thought. The influence of philosophy later led to the heresy of Arianism and others who questioned the position of Christology.¹⁴ However, philosophy is still the basis for the study of theology in Christianity, because it has more positive than negative dimensions, or we could say side effects, and more individualism, which affects some people. In the course of its development, philosophy has always been juxtaposed in the study of various religions, and other sciences.

The reality from the ancient Greek period to the present day is that religion has always existed within a state. In the Greek period, where philosophy was developed, religion concentrated on its affairs and likewise philosophy was oriented towards its pursuit, the search for truth and wisdom. Both were independent. In the development of a state's system of governance, there are two dimensions to the relationship between politics and religion. The first is the separation of politics and religion, which can be said to be a religious state, and the second is that religion is used as a political system known as a religious state (theocracy). The democratic political system that had been developed in the Greek period was not a recommended polity arrangement, because politicians often abused the position of the people as the owners and the purpose of power by pressuring them with approaches, and promises to fulfill the majority in the

¹⁰ Plato, "Protagoras," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 746–90.

¹¹ Plato, "Laws."

¹² Matheson Russell, "Philosophy of Religion a Secular Age: Some Programmatic Reflections," in *The Relationship of Philosophy to Religion Today*, ed. Philip Andrew Quadrio Bubbio, Paolo Diego (Cambridge: Cambridge Scholars Publishing, 2011), 2–25, <https://www.cambridgescholars.com/resources/pdfs/978-1-4438-2664-8-sample.pdf>.

¹³ Edward Moore, "Gnosticism," Internet Encyclopedia of Philosophy, n.d., <https://iep.utm.edu/gnostic/#H3>.

¹⁴ "Gnosticism," New Advent, n.d., <https://www.newadvent.org/cathen/06592a.htm>.

elections. The democratic system developed by the sophists, the period before Socrates and Plato, was characterized by a mixture of materialism, rhetoric, anti-establishment (emphasizing freedom), and high individualism. Even the politicians considered themselves successful in structuring the polis with the formation of laws (Satesman, 292).¹⁵ Laws are like mushrooms in the rainy season in democratic politics, meant to show that democracy works according to its procedures, while the purpose behind it is to protect politicians (Republic 1,339).¹⁶

Indonesia, since its independence, has a democracy as a political system, characterized by Pancasila. One of the identities of Pancasila democracy is that Indonesia is based on God Almighty and the freedom of every person in religion is guaranteed following their beliefs (UUD 1945 or Constitution, 29, 1-2).¹⁷ Initially, there were five recognized religions, which later evolved into six. The following are the recognized religions and their percentage of the Indonesian population: Islam (87.2%), Protestantism (6.9%), Catholicism (2.9%), Hinduism (1.7%), Buddhism (0.7%) and Confucianism (0.05%). The latter is an officially recognized religion under Presidential Decree No. 06 of 2000.¹⁸ It should be noted that, in addition to religion, many beliefs remain recognized by the state, although not formally. The proof is that these beliefs can still take place without prohibition. In a political system, especially a democracy, based on the percentage of religious adherents, the majority criterion is the basis for winning. From a religious demographic, the absolute majority can be very decisive, especially with the emphasis on identity politics.¹⁹

In Indonesia's situation, politicians can use religion for political purposes, especially with the programs and promises offered. On the other hand, politicians must have a mass of people. This means that for the benefit of the masses, the possibility of a religious approach becomes very possible. From this gap, the following problems can be raised. Are politics and religion a dichotomy? Can religion and politics be correlated? In what dimensions can politics and religion be related? What is the function of religion in politics? These issues will be answered in this research so that everyone can have a stand in politics, be it the people, religious leaders, and politicians. The principle is that everyone has

¹⁵ Plato, "Statesman," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 294–358.

¹⁶ Plato, "Republic," 1997. Lihat juga Edison R.L. Tinambunan, "Analisis Platonian Atas Fenomena Regresi Demokrasi Di Indonesia," *Politika: Jurnal Ilmu Politik* 14, no. 1 (2023): 87–106, <https://doi.org/https://doi.org/10.14710/politika.14.1.2023.87-106>.

¹⁷ "UUD 1945 (Konstitusi)."

¹⁸ Mustopa Maulid, "Proses Pengakuan Agama Khonghucu Pada Masa Pemerintahan Abdurrahman Wahid (2000-2001)" (UIN Sunan Gunung Djati Bandung, 2020), <https://etheses.uinsgd.ac.id/33964/>.

¹⁹ Fajar Syarif, "Politicization of Religion: Religion in Political Discourse," *Walisono: Jurnal Penelitian Sosial Keagamaan* 25, no. 2 (2017), <https://doi.org/10.21580/ws.25.2.1569>.

religion and cannot ignored by politicians, because the country where religion and religion live, is governed by the political system.

2. Methodology

With this form of research, namely with a philosophical analysis based on the thoughts of ancient Greek philosophers, democracy began to be developed, despite being severely criticized by actual philosophers at that time, such as Socrates, Plato, Aristotle, and Zeno Citius and based on the research achievements to be emphasized, namely a religious catechesis based on philosophical thought, the applicable methodology is qualitative with an approach to interpretation and reflection on ancient philosophical texts as research sources. For this reason, the use of philosophical texts will be very urgent in this research which is the first source, in the sense that it comes from the writings of the philosopher himself even though it uses a translation that is considered valid, namely a good translation that does not deviate from content and context. Then, the text will be analyzed and then implemented with the state of Indonesian democracy which will be described in the form of a narrative. The analysis will also be used to see the actualization that shows the continuity of the origin of democracy with Indonesia's Pancasila democracy.

The analysis also uses various related studies, both in the form of philosophy and other studies to show the relevant dimensions that can bring politics and religion together. In Indonesia, it is undeniable that everyone has a religion following the Indonesian Constitution. This means that everyone must be related to politics, where the country is based. The researcher's writing is needed for greater knowledge of the relationship between the two and then confronted with philosophical thoughts that provide life values that can be connected to religious values. This meeting will produce findings that will be presented in the next discussion.

3. Findings

The results of this research will present two main findings regarding the theme of politics and religion in the context of Indonesian democracy. This discussion can be a contribution to democratic events and democratic parties that are always held at the end of each government period. Religion can contribute, not be used as a political tool. In addition, politics is also able to support religious values for mutual progress, in the Indonesian nation.

3.1. Dichotomy

The following statement, "Politics and religion are different" is agreed upon by most people, although this statement is just a general opinion. The reason is that the origin or principles or basis of politics and religion are different.²⁰

²⁰ Krisharyanto Umbu Deta, "Deconstructing the Dichotomy of Agama and Kepercayaan: A Transformative Strategy in the Politic of Recognition towards Marapu Indigenous Religion,"

Philosophy relies on reason or ratio which is human nature. This reasoning comes from the human principle, known as logos, which is also the source of all things (Definitions 414d),²¹ although some schools of philosophy name it differently, in general from a philosophical dimension agree with the name. In principle, logos is immanent in every human being characterized by reason which makes humans more qualified than other creations (Phaedo 111c).²² Then, this human reason will recognize the goodness, beauty, majesty, and truth that come from the logos (Timaeus 92c).²³ In other words, reason is the source of the dimension of virtue (Euthydemus 282a).²⁴ This reason enables humans to resemble the logos (Theaetetus 176b)²⁵ and seek to resemble it more and more by the use of reason implemented in virtue, such as truth for example (Republic 146c-d).²⁶ It is for this reason that one who philosophizes means to use reason as his nature and is shown in various forms of virtue as the fruit of that reason. A philosopher, in addition to trying to use his reason, also invites others to philosophize by teaching them to use their reason to love wisdom.

Religion, on the other hand, is based on the revelation of God, which is then contained in the Scriptures of each religion, which were written by people enlightened by the divinity of God. The image of God is described in the Scriptures and to know it better and to know God's intentions from it, requires the role of the prophet. It is from the Scripture that God's will for the world and mankind is known. This Scripture, as God's revelation, has been given over a long period. Hence, there is a need for an interpreter to interpret the intent of the Book and the meanings it implies for every age, including the present and the future. Hence the need for an interpreter, commonly known as an exegete. With the method of the science of interpretation that has developed until now, he will try to convey the truth of the content and meaning of the revelation. Then to know the existence of God and the teachings conveyed based on the Scripture, a theologian is needed,²⁷ who seeks the teachings of faith based on it. Meanwhile, priests are also needed in celebrations, prayers, and liturgies (each religion has

Religió: Jurnal Studi Agama-Agama 12, no. 1 (2022),

<https://doi.org/10.15642/religio.v12i1.1863>.

²¹ Plato, "Definitions," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 1677–1839. See also Parmenides 370cd, Plato, "Parmenides," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 359–97.

²² Plato, "Phaedo," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 49–100.

²³ Plato, "Timaeus," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 1224–91.

²⁴ Plato, "Euthydemus," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 708–45.

²⁵ Plato, "Theaetetus," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 157–234.

²⁶ Plato, "Republic," in *Complete Works*, ed. John M. Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 971–1223.

²⁷ Russell, "Philosophy of Religion a Secular Age: Some Programmatic Reflections."

different names, but, the role, meaning and purpose are the same) as intermediaries between God and humans or the world.²⁸ A priest needs competence and criteria obtained from education. Equally important is a spiritual experience. Not infrequently, these three dimensions (priest, theologian, and interpreter) are possessed by one person and then carried out according to their intensity.

From the principles of politics and religion, it can be said that three very basic dimensions are different. The first dimension is that of origin. Politics comes from philosophy which, according to its derivatives, has logos as its origin. Religion, on the other hand, derives from God revealing himself. Therefore, the subject emphasized in philosophy is reason or ratio,²⁹ while in religion it is faith. Philosophy does not have Scripture, but texts written by philosophers or poets, while religion has it, namely revelation from God.³⁰ People who are good at reasoning are known as philosophers, and in the context of this research, politics, are known as politicians. Meanwhile, in religion, it is known by several names, depending on its competence, although it can be duplicated. The interpreter of Scripture is known as the exegete, the teacher of faith is known as the theologian and the one who performs rituals is known as the priest.³¹ The purpose of using reason is to live following human nature, or in other words, to emphasize humanity, while religion in addition to emphasizing humanity, also aims for unity with God as an achievement.³² In this context, philosophy and religion are a dichotomy. The point of principle, subject, and purpose are different

3.2. Correlation

In principle, philosophy, concerning its purpose, does not stop at formulation or theory, but no less important is the implementation of theory in the formation of humanity. In this regard, what is targeted is a wise life that appears in righteousness, justice, kindness, and other forms of wisdom. Thus, the philosophers' reason for teaching students is understandably to love wisdom (sophia) and to live it. Politics, which the ancient Greek philosophers were already engaged in, realized that teaching good politics to students would make them wise politicians to rule the polis. In the period of Socrates and Plato, for example, democratic politicians came under scrutiny from these two philosophers, because they were not wise in politics. In a democracy, winning the majority is a requirement, therefore, politicians will look for ways to achieve this goal by

²⁸ Maskuri Maskuri, "RELASI POLITIK DAN AGAMA DI TENGAH KETIDAKPASTIAN IDEOLOGI," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 9, no. 1 (2015), <https://doi.org/10.35316/lisanalhal.v9i1.87>.

²⁹ Kitcher, "Philosophy of Science."

³⁰ Ahmad Mujahid, "HUBUNGAN AGAMA DAN NEGARA; Studi Kritis Terhadap Pemikiran Politik Islam," *Tasamuh* 4, no. 1 (2015).

³¹ Abdul Muiz Amir, "Peran Ulama Selaku Pewaris Nabi Dalam Kontestasi Pemilu-Pilpres Tahun 2019 Di Indonesia (Sebuah Kajian Living Hadis)," *Kajian Living Hadis*, no. 2 (2019), 10.0.121.251/osf.io/r5chk.

³² Russell, "Philosophy of Religion a Secular Age: Some Programmatic Reflections."

campaigning with promises in various dimensions and grandiose programs, but with minimal realization after becoming a leader. In this context, for Plato, democratic politicians like this are lazy (Republic VIII, 564b-c).³³ Not long after becoming a leader, a system is created to facilitate his political career, and if possible, with the creation of laws that seem democratic and in favor of the people, but are actually to protect politicians (Republic VIII557d-e).³⁴ To avoid this negative dimension of democratic politics, a politician is made aware that discretion is the principle of governance. To be even more realistic, a politician should also be a philosopher, for the realization of wisdom (Symposium 205d-e).³⁵

In religious life, God is believed in and the Scriptures are the revelation of God and the teachings of faith based on them that require realization in the lives of the adherents of each religion. Its form is also wisdom which is then manifested in moral teachings to direct human behavior.³⁶ Thus, faith and religious life are complementary. What this means is that the life of wisdom becomes a manifestation of faith, and faith is man's response to God through his religion. In other words, one of the indicators of faith is a wise life with a moral life as a benchmark based on the religion adopted. To deepen religious life, reason is needed to deepen faith to avoid blind faith.³⁷

Based on this discussion, the summary that can be put forward in the correlation between politics and religion is that wisdom becomes the mouth of both politics and religion. Although the principles of both are different, the criterion for politics and religion is wisdom, which is a moral life concerning human relations.³⁸ The indicators of wise living from the point of view of political and religious assessments are the same because the essence of wisdom is one, namely interaction based on humanity which in principle is good. The object of wisdom is the same, namely humanity or neighborliness that appears in various dimensions,³⁹ including politics and religion

3.3. Indonesian Democracy

In principle, politics and religion are a dichotomy, but they can be correlated. Politics, whose origin is philosophy, has wisdom as a manifestation in politics

³³ Plato, "Republic," 1997.

³⁴ Plato.

³⁵ Plato, "Symposium," in *Complete Works*, ed. John M Cooper (Indianapolis - Cambridge: Hackett Publishing Company, 1997), 457–505.

³⁶ Sukri Ali, "Politik Identitas Agama (Studi Kasus Politisasi Agama Pada Pemilihan Bupati Morotai 2011)," *Jurnal Ilmiah Wahana Pendidikan* 6, no. 1 (2019).

³⁷ Edison R.L. Tinambunan, "Nalar Dan Iman Dalam Kehidupan Beragama: Dikotomi Atau Harmoni," *Kurios* 6, no. 1 (2020): 157–72, <https://doi.org/https://doi.org/10.30995/kur.v6i1.122>.

³⁸ Melodie H. Eichbauer, "The Shaping and Reshaping of the Relationship between Church and State from Late Antiquity to the Present: A Historical Perspective through the Lens of Canon Law," *Religions* 13, no. 5 (2022), <https://doi.org/10.3390/rel13050378>.

³⁹ Heni Rohmawati, "Alumni 212" and Ijtima Ulama: A Critical Study Of The Relationship Between Religion And Politics," *Istawa : Jurnal Pendidikan Islam* 6, no. 2 (2021), <https://doi.org/10.24269/ijpi.v6i2.4374>.

concerning polis and humans. Likewise, religion, in its relationship with God, is also directed towards others, which is also expressed in wisdom as a way of religious life. In this context, in politics and religion, wisdom becomes one of the assessments of both. Essentially, wisdom is the same, depending on the form of wisdom that is applied as a meeting of the two. It is in this meeting that politics and religion are correlated. Therefore, wisdom in this context is not a form of intervention from people or institutions from outside humans, but rather a moral judgment. Thus, the form of wisdom that can be correlated between the two is honesty (not lying), justice, and humility (not superb or arrogance) in Indonesian democratic relations. Meanwhile, other forms of wisdom, such as kindness, friendliness, and others are still related and can be emphasized in other contexts, but in this research opportunity, these three dimensions of wisdom are discussed.

In the context of Indonesian democracy, every politician has a religion (Constitution 29.1 & 2).⁴⁰ The basis for honesty is formed by the two principles of politics and religion. The concept of majority is absolute in Indonesian democracy, especially in winning elections. Politicians, to have this achievement, honesty in all aspects is also absolute. Realism becomes the benchmark in all political promises, from the election campaign to the period in any position. Spreading beautiful and impressive promises in the campaign requires realization in government, not to be forgotten, and seeking pretexts for justification with democratic concepts that are nothing but lies against the people, religion, and politics itself. As the upholder of wisdom in this honesty, a politician is driven to serve the people more than the politician's promise. It is not that the people protest, then start moving, or there are victims, then start acting.⁴¹ The people who are said to be the owners of power also have an honest attitude so that they are not only used by politicians with promises but become subjects of political service. This attitude of honesty dismisses the identity politics that is currently being tried to be driven in Indonesia by certain groups, which is an invitation to lie in congregation in politics. Therefore, the people as the owners of power are honest to be the main ones in a movement like this, because the ones who benefit are politicians, while the people are only victims of politics.

One of the attitudes that is often highlighted in a democracy, including in Indonesia, is the arrogance that is commonly possessed by people who occupy the government. The attitude that should be owned is humble because politicians can be in power because of the people. People can become politicians because of the humility of the people who want to elect politicians. The attitude that needs to be born from this humility is not the appearance that is often exhibited by politicians. For example, traveling must be escorted by security, have super special facilities, and have an official residence that is far from the average ordinary person and

⁴⁰ "UUD 1945 (Konstitusi)."

⁴¹ Otto Gusti Ndegong Madung, "Konsep Liberalisme Politik John Rawls Sebagai Jawaban Terhadap Tantangan Masyarakat Plural Dan Kritik Atasnya," *DISKURSUS - JURNAL FILSAFAT DAN TEOLOGI STF DRIYARKARA* 18, no. 2 (October 6, 2022): 218–37, <https://doi.org/10.36383/diskursus.v18i2.327>.

others.⁴² Therefore, nowadays, it is not uncommon to be a politician in various dimensions, becoming a comfortable life, which always gets benefits and facilities. Finally, it is not uncommon for people to make politicians an ideal and struggle, with such members of parliament example. As a concrete example, it is common knowledge that members of parliament have been elected for various consecutive terms. It seems that no one else from a population of more than two hundred and seventy can also become a member of parliament. People who do not have competence in politics or parliament, but because of popularity, can eventually become members, even though competence is not necessarily possessed. How can a celebrity become a member of parliament? What is his competence in? Isn't this the life of the establishment? The realms of celebrity and politics are different.⁴³ Without even doing and working, salaries and allowances flow. Yet those perks come from the people who humbly pay taxes, even though their income is only to prolong their lives, but have to pay taxes, which are enjoyed by those who live comfortably only because of the blessings of popularity. These are some of the fundamental flaws in democracy, and for this reason, it makes sense that Plato sees democracy as one of the political systems that should be discouraged, because there are too many opportunities for pride compared to humility,⁴⁴ although there are opportunities if good laws⁴⁵ and just and righteous judges are used or controlled (Republic VIII, 557c-d).⁴⁶

4. Summary

In principle, politics and religion are dichotomous. However, they can correlate in the context of wisdom. Politics, which is a derivative of philosophy, in principle seeks wisdom and implements it in politics. Likewise, religion, whose basis is revelation that humans respond to with faith, is also realized with wisdom. Essentially, wisdom is the same, therefore both politics and religion meet in human interaction. In connection with this encounter, the most correlated forms of attitude are honesty, justice, and humility.

Concerning the domain, politics in Indonesia has a broader and more complex scope than religion. The reason is that religion only revolves around the adherents of that religion, between other religions, mutual respect, and dialogue. Meanwhile, politics has a broader scope because it embraces all religions in Indonesia, even those who have beliefs. In addition, the implementation of the political system also has a domain in the field of many cultures different backgrounds, and even different origins and regions. All of this is within the

⁴² "Masa Jabatan Anggota Dewan Dipersoalkan," Mahkamah Konstitusi Republik Indonesia, 2020, <https://www.mkri.id/index.php?page=web.Berita&id=16170&menu=2>.

⁴³ Dian Maharani Kumampung, Dian Reinis, "Daftar 14 Artis Yang Dilantik Jadi Anggota DPR Hari Ini, Mulan Jameela Hingga Krisdayanti," *Kompas*, October 1, 2019, <https://entertainment.kompas.com/read/2019/10/01/092128710/daftar-14-artis-yang-dilantik-jadi-anggota-dpr-hari-ini-mulan-jameela?page=all>.

⁴⁴ Plato, "Republic," 1997.

⁴⁵ Tinambunan, "Analisis Platonian Atas Fenomena Regresi Demokrasi Di Indonesia."

⁴⁶ Plato, "Republic," 1997.

political order. It is in this context that wisdom and the search for truth to be implemented become absolute requirements to be implemented in the political system because Indonesia has a variety of diversity. In this context, politicians have the opportunity to implement their wisdom in all forms of political systems that are political identities. This is the service of politicians who are noble and noble.

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