

The Interconnection Between Law, Moral, and Religious In Our Nation And State

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<p>ARTICLE HISTORY</p> <p>Accepted: October 15th, 2018 Revised: October 30th, 2018 Published: Nov 5th, 2018</p>	<p>ABSTRACT</p> <p>The research studies are elaborating on relations and relatedness of law, moral and religious in our nation and state of the study in philosophical, juridical, and sociological. Indonesia is a country that Pancasila comes first of belief in the only one and article 29 paragraph (2) the constitution 1945 said the state guarantees independence every inhabitant to hug his religion each and to worship according to his belief and his trust. It proved that between law, moral, and religion could not be released in other lives of many Indonesians. Law, moral, and religion are constituting a unit that cannot be separated in order lives of many Indonesians. Between law, moral, and religion has a tightly that of the three mutually reinforcing each other by its function and each portion. Philosophically, a religion is ascertained having moral and obeyed. This based on a reality empirical sociological that in training any religious no who teaches of what wrong or guilty. It cannot be denied that there is an interconnection between law, moral and religious in society developing our nation of Indonesia religious.</p>
<p>KEYWORDS</p> <p><i>Interconnection Law, Moral and Religion</i></p>	

INTRODUCTION

In the current condition when we look at it from the perspective of developmental psychology, the world seems to be getting older, people are getting smarter, knowledge is getting older, and technology is getting more sophisticated. But behind all that, is our life getting better, more comfortable, and more prosperous both physically and physically? Maybe not, even vice versa. Our lives seem to be increasingly back and down; our reforms are caused, corruption is increasingly blatant and rampant, multi-dimensional crises have not ended. This nation seems to be tired

enough to see, witness and experience such conditions. As stated by Dedi Supriadi (Pikiran Rakyat, 12 June 2001: 8-9) that "the New Order ended, and the Reform Era emerged. This era saw the figure of this nation who was weak, lying in helplessness due to the various crises he experienced. "The main factor was the problem of moral values. (Ahmad Nawawi, 2010).

The law generally talks about written and unwritten rules that govern the lives of people and provides sanctions for violators. The law divided into 2, namely those that are written and not written, written as Pancasila, UUD 1945, KHUP, KHUD, KUHPdt, PP, etc. And the law is not unwritten like the customary law. Austin defines law as an Order from a king or sovereign person, who is politically superior. This superior can be an individual or a group of people who have the power to sanction. The law as the highest foundation of a country which if someone violates the law will be punished, and the violation of the law is civil, criminal or administrative law, so the punishment is according to what is done. (Ahmad Ali, 2008: 12).

Religion, in general,, is the teaching/system governing the procedures for worshipping God Almighty and the relationship between humans, so religion teaches us always to be cautious or do what He commands and obey what He forbids and still establish good relations between fellow humans although different faiths, races, tribes, and others. So the first principle of Pancasila is "the Almighty deity" the values contained in the first principle of Pancasila have been applied first by religion, especially Islam (Jalaludin, 2012: 317).

RESEARCH METHOD

The type of research used in this paper is a type of qualitative study using the methods used in data retrieval is library research that relies on or uses the source of literature writing. This method the author uses by reading, studying books and articles related issues discussed.

RESULTS AND DISCUSSION

Moral is a form of norms that is used to regulate the personality of a person or the people of the nation and the State. In terms of the moral history of the Latin language, namely 'mores' ethics or 'ethics' derived from the Greek ethos which means almost the same as moral ethics referring to the values considered by individuals and

society as a reference for something that is good and proper (Ilham Hudi, 2017: 32). While moral in other terms can be said as a moral which includes several elements such as character, values, norms, and morals. Characteristic is the fruit of conscience, where conscience is based on ethical and moral origin in the awareness of life that is centered on the realm of mind (Ilham Hudi, 2017). According to the large Indonesian dictionary, the moral term is divided into three main parts, good and bad teachings that are generally accepted regarding actions, attitudes, obligations, and so on. Second, there is a mental condition that keeps people brave, passionate, passionate, disciplined etc. or can be called the contents of the heart or the state of feeling as revealed in the act. Third, moral teachings can be drawn from a story (Ministry of National Education, 2008: 929).

The law according to Sudikno Mirto Kusumo, the rule of law is the provisions or guidelines about what should or should be done (Salman Luthan, 2012: 508-509). Regarding the history of the word, law comes from the word hukm which means norms or rules which have benchmark rules and standards and guidelines that are used to assess human behavior or objects. (Muhammad Daud Ali, 2002: 39).

The etymological law of the word law derives from the word ha k ma which means rejecting, which is formed from the word al-hakamu which means rejecting an injustice or persecution. (Syarifudin, 2014: 38). As for legal terminology, it is a rule and measure of an action that leads to appropriate actions. (Syarifudin, 2014: 38).

Religion is teaching or system governing the procedures for worshipping the Almighty God with human relations. The word religion in the language of Sanskerta is divided into two words a and gama, a means that there is no gama which means a mess so that a word of religion can be interpreted as a combination of the two syllables in no way. (Eri Hendro Kusuma, 2015: 198). According to socio antropology vessels, one of them is Melto Yinger (1997), who argues that religion is a cultural knowledge about the creator used by humans for the most important problem about human existence on this earth (Amri Marjali, 2016: 60).

Law, morals, and religion are inseparable where among the three have a very strong relationship to build the nation and the State. Viewed from a different side, law and morality are elements of a norm to create order and direct the behavior of community members and uphold the welfare of society. Morality provide rules for someone to be a perfect human being, the results of the command and prohibition of decency norms are based on the person of a conscience will state which actions are

good and bad and determine what to do or not (CST Kansil, 1992: 56) If in some cases the recommendations made in the form of praise and condemnation later in the legal rules that are published are a command and prohibition that is reinforced by threats, coercion, and sanctions for those who do it. Although the patterns of both are very different, and the forms which are prohibited in law are forms that are praised and denounced indecency so that substantially the law refers to decency. (Syarifudin, 2014: 41).

Whereas Religion is a rule in which already has legal and moral elements in religion there are some characteristics that exist in the law, namely the existence of command and prohibition, and clear sanctions. In religious teachings, there is also a moral that is regulating how one can judge what is right and what is bad, for the good of an inner person (Edi Hendro Kusuma 2015: 103-104). Therefore, religion is seen from a wide field of study compared to the two elements of norms, namely law, and morality, is moral only limited to teaching which is good and bad. Then when viewed from a law, the law regulates prohibition and necessity with clear sanctions rules but the law is only related to physical need while the graft religion is very broad not to speak about good and bad or according to the truth of the clean mind of the heart not just the command and prohibition of sanctions only physical but broader are the two rules (Edi Hendro Kusuma 2015: 104).

The legal function for the life of the nation and state is First providing legal certainty for its citizens which as social beings humans face the environment of the community that has a regulation functioning to provide legal certainty for citizens, A country that does not have legal certainty will undoubtedly be chaotic and everyone can act as they please and apply the law of the jungle who is strong who will master the weak but with the law there will be legal certainty. Second, protecting and protecting the rights of citizens, the rule of law also functions to preserve and protect the rights of citizens, the rights of every person naturally are attached to human beings as a gift of God. The law is made to ensure that these rights are kept in the presence of the law, people will not violate the rights of others. Third, providing a sense of justice for citizens of the law also plays a role in providing a sense of justice for citizens, the law not only creates order and tranquility but also justice for citizens. The state of justice can be interpreted as in the same circumstances each person must receive the same or receive accordingly rights and obligations. Fourth, creating order and peace in the end,

the law becomes very important because the law can create order and security, society will be orderly and orderly if there is a law in a society that is obeyed by its citizens (Satjipto Rahardjo, 1996: 19).

The moral function is. First, it serves to remind people to do good for themselves and others as part of society. Second, draw attention to ethical problems that humans have not responded to. Third, can attract human attention to the symptoms of "emotional habituation" as for moral values, namely religious, honesty, tolerance, discipline, hard work, creative, independent, democratic, a sense of curiosity, the spirit of nationality, love of the homeland, respect for achievement, friendly, peace-loving, likes to read, care for the environment, social care, and responsibility (Sarwono, 2010: 25-27).

The function of religion for the nation and the State is First, so that we can always remember God, a guide to how we serve God in our daily lives. Second, as a guideline for life in everyday life, it means that if we do something that is not good, with our religion, we can be awakened by the teachings and religion that we profess not to do things that are not good. Third, Alignment of life in society Unity of brotherhood on a faith-based basis is the highest unity because in this unity humans not only involve a part of themselves, but all their personalities are involved in one of the deepest intimates with the highest shared belief, namely religion (Ramli , 2015: 140).

Various legal issues that exist in Indonesia are weak law enforcement integrity, no effective supervision, still see the law of its content, weak legal mentality, legal structure overlapping authority, inadequate legal means, less clear legal regulations, judicial independence is still problematic, judicial processes are still questionable, lack of public legal awareness, Weak Political Will and Political Action, Positivist-Legalistic Law Enforcement, Legislation Still Not Pro-People, Policy Often Decided By Related Parties, and Culture The Length Continues. Solutions to cases that show if Indonesian law is still very problematic, the fact of Grandma Minah, the law in this, case stated that Ennek Minah was guilty and had to face imprisonment for one month and 15 days just for taking three cocoa at PT Rumpun Sari Antan. Second, the case of bacterial formula milk, even this case was related to the Minister of Health in 2008. But there has been no continuation of this case. The third case of the Misran Village Mantri, in this case, a Mantri who had to undergo 3 months in prison was only due to helping people and many others (James, 2015: 198-199).

Various Moral problems that exist in Indonesia are rapes, brawls between students, promiscuity, drug use, cheating, drunkenness, and ditching moral issues that we often find in everyday life where there are still many people in Indonesia is lacking good morals. The solution to the above issues : first, in addition to collaborating with institutions, the teacher also collaborates with the community in the school environment in educating so many students who often do moral deviations with a variety of traits and characters and with a limited number of educators, of course the teacher cannot do it himself, within other words the teacher also needs help from the surrounding community to be able to help monitor students when students are outside the school environment without the teacher's knowledge, by giving a warning or directly reporting to the school. Secondly, in addition to the police also collaborating with BNN in the form of counseling about the dangers of drugs and continued with urine tests. Third, the most important thing is that religious education in Faith is the strongest fortress when teenagers get infiltration from outside in the form of bad influences. (Kahfi Fazrin 2017).

The problems of religion in Indonesia are the lack of respect both among adherents of one religion to another or fellow believers. The existence of misunderstandings that arise due to lack of communication between adherents of religion, individual differences, which includes differences in opinion and feelings, lack of understanding and respect for religion others and people of other faiths, lack understanding and respect for human nature and dignity, lack universal human values, especially love, fast and sudden changes in values in society, wrong fanaticism. Adherents of certain religions consider that only their faith is the most correct, want to "win by themselves" do not want to respect, acknowledge and accept the existence and truth of religion and other religious people. The solution is to respect each other's freedom of worship according to their faith. Mutual respect and cooperation between followers of a religion, between various religious groups and between religious believers and the government who are equally responsible for building the nation and the State. Mutual tolerance by not forcing religion on other people (Arya, 2012).

CONCLUSION

The interconnection between law, morals, and religion in the life of the nation and state is clearly seen binding together and complementing each other organically.

The moral is used to regulate the personality of a person or society of the nation and the State which covers good and bad behavior. The law becomes a rule and the size of an action that leads to the actions of the intended purpose. Religion is teaching that governs the manner of worshipping the Almighty God with human relations. The relationship between law, moral and faith is, in fact, integral where among the three have a very strong relationship to build the nation and the State. From a different perspective, law and morality are elements of a norm to create order and direct the behavior of community members and uphold welfare. The legal function for the life of the nation and state is to provide legal certainty for its citizens, to protect and protect the rights of citizens, and to give a sense of justice for citizens while the moral function is to remind people to do good for themselves and others as part of society. It is undeniable that there is an interconnection between law, morals, and religion in the life of the community to build a religious nation and state of Indonesia.

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