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Political Theology as a Basis for Dignified Human Management in Indonesia

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Abstract

Religion and politics have a huge influence on human life. Although in practice they have different positions, a fundamental assessment shows shared ontological characteristics, thereby indicating a mutual influence that can provide the basis for study. The interconnectedness of these two major fields will naturally influence one of life's most fundamental aspects, humanity, as both deal with the search for human dignity. This dignity, in turn, is a foundational part of human rights, which are evidenced in religious acts and sources of the codes that guide human behavior. This research uses a hermeneutical-philosophical method, combining religious philosophy and political theology as its primary analytical tools, to show that dignified human management can be derived from the intense relationship between politics and religion. Such human management is not regulatory, cultural, or even associated with the State, but departs from the concept of original dignity. In the Indonesian case, the combination of dignity and sovereignty can be developed as a divine scheme within the Constitution and the foundation of the State, thereby ensuring that the sovereignty of the Indonesian people is ethically eschatological but politically dynamic.

Keywords: political theology, human dignity, sovereignty, human management

1 Introduction to Basic Political Theology

The relationship between religion and politics has historically been a close yet complicated one. Contemporary research shows how religion shapes activities with political nuances, including in areas such as gay marriage, abortion, and education prohibition. For instance, in the United States regulations have divided public perspectives into two broad categories (see Cahn & Carbone, [2007](#)). One group argues that the country's political conditions are based on religious and moral values, while the second holds that these conditions reflect the changes that have occurred in the American family.

As implied above, religion and politics can potentially be mutually influential, shaping not only social policy but also the everyday characteristics of society. The link between religion and politics, which often serves to bridge their practical needs, is intimately associated with values and the search for meaning. This reciprocal relationship implies that both religious and political activities are also associated with secularism, particularly institutional sovereignty. To begin this discussion, it is worth noting that secularism has occasionally saved religion from political conflict (see May et al., [2014](#)).

Historically, there has been significant interest in the relationship between religion and politics. John Fulton ([1987](#))—citing Antonio Gramsci—has argued that religion has long shaped the power dynamics that exist in society. He notes that Gramsci understood political theory as rooted in religious thought, and that religion and politics have both tangibly influenced the social structure. Danie Kendie ([2006](#)) echoes this point, arguing that religion, language, education, ideology, labor unions, and mass media all seek to realize unity and bring together diverse human beings.

Religious doctrines such as rituals, martyrdom, and even the concepts of heaven and hell are being slowly abandoned; where they are not ignored entirely, they are no longer the main subjects of religious proselytization and sermons. However, few explicitly political statements are genuinely part of religious teachings. Abad Badruzaman ([2009](#)) notes that the similar word to politics found in Qur'an is "ahkam", which translates to "law". Indeed, this is supported by a verse of the Qur'an, which reads "when you judge between people ... judge with fairness" (*The Quran*, [2003/n.d.](#), 4:58). The Qur'an consistently shows a direct relationship between law, power, justice, and government.



Several possible relationships between politics and religion are noted. First, politics may be an inherent part of religion; consequently, when someone discusses religion, that person is also discussing politics at every level. Second, there may exist a negative relationship; in other words, there is never any discussion, review, or study of politics in religion, and indeed politics is not accepted by religion. Both possibilities have the same chance for scientific validation, and thus both can be incorporated into the unfinished discussion regarding the distinctive relationship between politics and religion. Apart from these things, there are three basic principles that underpin the political-theological condition; dignity, freedom of belief, and the golden rule.

Human dignity (*martabat manusia*) is a very important term. Asghar Ali Engineer ([1990/2009](#)) argues that theology should be oriented towards liberation. He writes that all religions have the potential to become agents of change that can effectively reform society, i.e., advocating the poor and the people exploited by the wealthy group. Engineer further reminds his readers of Bilal ibn Rabah, the first muezzin¹. When Bilal was a child, he was abducted and enslaved by pagans, remaining in bondage until adulthood. He was eventually purchased by Abu Bakr, a close associate of Prophet Muhammad, and set free. Bilal's story is not only one of ritual, but revolution, for he became a warrior fighting for Islam against the forces of slavery and racism.

Engineer ([1990/2009](#)) also puts considerable emphasis on the Prophet's actions towards Mecca's wealthy and aristocratic residents. The Prophet Muhammad's introduction of almsgiving (*zakat*) offered an economic revolution but was broadly protested by the city's wealthy elite. The introduction of alms came from a spirit of equality, one embedded with a passion for human dignity. As stated by Ali Mudhofir ([1992](#)), the acknowledgment of human dignity is a fundamental tenet of human faith.

Religion commonly understands dignity within the context of divine revelation and human nature. In Islam, for instance, this revelation refers to the idea of "khalifa", a representation of God on earth. Buddhism, meanwhile, teaches that human existence is intended to maintain harmony with nature; similar teachings are found in other religions. One important commonality is that man lies at the center, being the recipient and main subject of divine revelations. Two international covenants in 1966, the International Covenant on Economic, Social and Cultural Rights and International Covenant on Civil and Political Rights, hold that human rights are inherently derived from human dignity (McCrudden, [2008](#)).

¹ The person who calls others to prayer

The freedom of belief is principle accepted by all religion. Huston Smith ([1958/1995](#)) writes that religions primarily find their differences at the surface level. He argues that, when someone believes that the idea of salvation belongs solely to one religion, it is as if that person believes that God's existence can only be found in one single room. Expressions that monopolize the truth, thus, only erode and reduce its value. Likewise, Smith states that people who continually circle a mountain and invite others to follow the same path ultimately do not climb the mountain. It is held that a Hindu saint once sought the truth by investigating the original mode of all religions' teachings, confirming that revelations came from the same God.

In a chapter titled "Religious Pluralism", John Hick ([1996/2010](#)) explains that problems with religious plurality may be found in any religion. Every religion necessarily has a concept of an infinite reality, one that reaches beyond human language and thought. All religious teachings distinguish between God as perceived by humanity and God as an unreachable and inconceivable being. In this similarity, there is also a fundamental recognition of the idea of plurality.

Also common in most civilizations is the belief that individuals should treat others as they would like to be treated, also known as the golden rule. Immediately perceived and understood as a basic ethical standard, such an awareness usually has deep roots in tradition, and it is thus not surprising that it is also if golden rules are trusted as one type or scheme of ethics originating from religion. In Islam, as noted by Malek Chebel (in Ouaknin et al., [1998/2004](#)), a companion of Prophet Muhammad named Anas ibn Malik stated that a person's faith can be seen through his treatment of his neighbors. Theologically, living for the sake of others (or living with others) is an essential part of human behavior, and thus humans must strive towards realizing the betterment of everyone in society. This not only impacts individuals' worldly lives, but also their afterlives.

Such thoughts are not only cornerstones of Islam, but also other religions, providing a profound model of human existence. Humans live not only for the moment, but also in the afterlife, and they must thus make use of worldly resources to secure their positions in the hereafter. Take, for example, the Islamic duty of "enjoining good and forbidding wrong"², which not only emphasizes the need to avoid hurting others but also underscores the importance of avoiding things injurious to one's faith (Badruzaman, [2009](#)). Indirectly, this led people to human rights when traditional approaches were influenced and manipulated by the idea of progress, development, and globalization. However, religion provides standards that could balance traditions and modern concepts of human rights (May, [2006](#)).

² Known in Indonesian as *nahi mungkar*.



This study employs a human management approach, one that emphasizes efforts to shape the human condition through political communities—from the state (at the highest level) to everyday socio-political interactions (at the lowest level). For example, as part of its response to the COVID-19 pandemic, the Indonesian government has provided direct cash transfers to laborers registered with the BPJS³ Ketenagakerjaan [Social Security Agency for Employment], the national social welfare implementation body. However, much of Indonesia's workforce consists of freelancers and temporary workers, and thus are not registered with BPJS Ketenagakerjaan; consequently, they have not received assistance, despite being particularly affected by the pandemic (Mufti, [2020](#)).

This research uses, as theoretical framework, the political capacity embedded in theological review on dignified social values. Philosophy of religion will provide the main analytical tool, to sharpen the focus of this research. As a method, this article will employ hermeneutic philosophy. Description, continuity, induction and deduction, inclusive language, and heuristics will all be used to ensure that the research is measured and organized. Social philosophy, political philosophy, and civic studies all provide significant secondary tools for analysis.

2 The Development of Political–Theological Thought vis-à-vis Human Dignity

To modernize ideas regarding religion and politics, it is necessary to reach beyond the conceptual. This statement is not intended to invalidate the role of concepts in religious teaching, but rather to place the conceptual investigation of religion in its proper position. Many religious doctrines have been developed predominantly through conceptual explorations of belief, and this commonly results in the prioritization of the divine over the practical.

Politics tends to view itself as not being a product of religion, and thus it is difficult to say that politicians have forced religion out of society. Indeed, in practice, some political parties use religion for political purposes. The resulting ambiguity has led some people to prefer secular concepts that seek to distinguish between religion and politics. Ultimately, however, solutions can be found along the bridge between them, one that recognizes the deep historical ties between religion and politics.

3 Badan Penyelenggara Jaminan Sosial

Such a view would allow, for example, an approach to theology that allows criticism of social conditions. This argument is supported by Kee ([1978/2012](#)), who believes that politics and theology are inseparable. The separation between Church and State only serves to advance political strategies, something that many theologians would believe to be clearly unacceptable (van Wyk, [2015](#)).

Political theology's initial conditions are a manifestation of the "ineffable" situation described by Carl Schmitt (Hardiman, [2007](#)). A Nazi philosopher, Schmitt certainly had a unique perspective on politics and liberalism, and though his arguments are far from easy—given his position as a staunch critic of liberalism and positivism—he nevertheless believed that the entire order was overshadowed by something further. In practical terms, humans feel confident in law only when it is stable and may even perceive law as the only real thing (Schmitt, [1922/1985](#), p. 13). Schmitt suggests that something can only be considered politically sovereign when it exists outside the normative legal order, but also manifests its authority inside the order.

Bruno Latour ([1991/1993](#)) argues that society has never been modern nor secular. This statement is certainly interesting for consideration, as it holds at its basis that religion's internal schemes would look remarkable even with slight shifts (i.e., a willingness to accept new things). At its most basic, secularization is just a new practice of an old teaching. If this old teaching is understood as religion, secularism is thus an extension of the religious idea itself. This is likened to the messianic expectations that have historically been embedded in human creativity (Güngörmez, [2015](#)). Ultimately, all movements and views known to man today are variations in the willingness to accept something new.

The issue of political theology vis-à-vis human dignity is given directly by God Himself. Dignity has shaped history, as well as religion since the dawn of humanity. Donald Hudson ([1974](#)) states that religion, as practiced by people today—whether they claim to be believers or not—is distant from religion. Hudson rejects the arguments saying that individuals may understand belief better than disbelief (pp. 139–140). At the same time, however, Hudson admits that modern humans are not intimately associated with religious beliefs, attributing this alienation in part to the influence of the verification principle. He argues, thus, that theories that frame embedded secularization as directly influencing religious belief as overly narrow.

Swami Agnivesh, a politician and social activist from India, commented on religion's existent conditions in relation to the needs of human praxis (see Amaladoss, [2001](#)). Agnivesh argued that all existing religions have the potential for liberation in their doctrines at a formative stage. However, once a religion acknowledges hierarchy, and thereby enters the institutional stage, it tends to become oppressive. Agnivesh further underscores karma, the belief that



something that has happened in the past will affect the present. Oppressors want people who live in poverty to improve themselves by accepting their poverty as a consequence of karma. However, karma also has the potential for liberation, showing that human beings' present actions can bring about social change in the future.

In delivering his argument, Agnivesh also discussed how humans should treat others (see Amaladoss, [2001](#)). His interpretation of karma, particularly his focus on present actions' ability to shape the future. Religious awareness of the concept of karma emphasizes past mistakes and repentance; political promises, meanwhile, present the future as if it were already realized. Ultimately, these approaches do not make human beings aware of their own social identities or the identities of others; there is always someone being disregarded as a human being.

Political theology, thus, becomes increasingly necessary, an important and effective means of controlling social situations. It must combine the needs of religious development with the needs of political development. As Rawls ([1971/2019](#)) argued, morality—especially when it relates to authority—evolves according to the times. If development is assumed to exist within human beings themselves, then it must begin during childhood. Children cannot intensely question the truth of what their parents say, nor do they have the knowledge necessary to defy their parents' commands. As a result, children obey their parents readily, further coaxed by the affection given by their parents.

Rawls' ([1971/2019](#)) understanding of development is directly related to how humans process their primary position. The polemics that revolve around structural politics, including community support, may be removed from its context. However, religion has a higher, more hierarchical, and certainly more coercive scheme of obedience. Obedience is said to be mandated by God and practiced by the holiest council in the world, a condition of extreme faithfulness that is also adopted by political theology. The incorporation of holiness into politics, including obedience to God, has the ethical effect of providing humans with an understanding that they are human, and thus the same expectations must apply to other human beings. This brings political theology closer to sovereignty, and this can be used to justify human dignity. In this case, dignity is not as part of religious or political studies, but rather a philosophical study of both.

Meanwhile, through Agamben's ([1995/1998](#)) idea of "bare life", a different perspective on political theology has emerged. Agamben understands this concept as referring to individuals, or at least the existing and emerging relationships between individuals and society. Therefore, the study of political theology within a political community must simultaneously be integral and comprehensive.

Sovereignty, as an introduction to the concept of human dignity, should be discussed within the concept of globalization. Globalization requires all social interactions and behaviors to be performed through a human rights paradigm—claimed as a means of ensuring human dignity is maintained. Ultimately, the sovereignty of the state can no longer be reliably demonstrated in practice, as states tend to follow countries that are stronger or more developed, and further complicated by the prevalence of military attacks (see Riyanto, [2012](#)).

States always require people, as a population is a basic prerequisite for their establishment. In the Indonesian context, citizens are even more important. Indonesia obtained its independence through a popular struggle; it was not simply granted. Political debate in the early days of the country's independence was also dominated by popular groups, not elite ones. As such, the proclamation of independence was a realization of dignity, one fully recognized by the people. Indonesians were fully aware of their dignity as free individuals and acknowledged that all nations must be free of colonialism. In other words, for the Indonesian people, self-dignity has always been individualistic.

From a political theology perspective, individualism is similar to biopolitics as defined by Foucault ([1976/1978](#)). Biopolitics can be understood as the study of the power over life and death and the processes that regulate this type of power. This concept agrees with the ideas underpinning humanitarianism, especially human dignity. Similarly, Agamben ([1995/1998](#)) brings up the Roman concept of “homo sacer” (sacred man) as a condition that makes humans exist inside and outside the state system simultaneously. Žižek ([2003](#)) further argues that the politics of sovereignty creates a new model of exclusion, i.e., that the power to remove the individual's right to life is also the power to create a system that gives the right to life (see also Arif, [2008](#)).

Such arguments by Foucault ([1976/1978](#)), Agamben ([1995/1998](#)), and Žižek ([2003](#)) underpin one of the most important elements of modern life, i.e., individualism. They suggest that humans have the right to be treated equally, potentially, and naturally. As such, in human management, all people are subjects and objects simultaneously. Morand and Merriman ([2012](#)) argue that, in the world of work, equality still lacks a clear direction. Descriptively, justice has been distributed in several aspects. The work environment always consists of two aspects: the material and the symbolic. For example, the provision of separate toilets for employees of different levels is simultaneously material and symbolic. Toilets intended for ordinary employees seem dirtier, smellier, and simpler, while the toilets intended for executives appear more valuable. Such distinctions extend to fashion style and even name and titles. Equality, in the end, matters not only in salary distribution, but also in matters of social recognition.



This material and symbolic assessment of the human experience shows that the problem of human dignity is real. Although equality may appear to be provided through statistical values, it is important to note that the even distribution of material assets will still leave potential symbolic issues. Meanwhile, if access at the source level can be distributed fairly, the distribution of wages and material assets will no longer be a problem. It is therefore important to obtain information on the characteristics of human management in a workplace.

3 Characteristics of Human Management in Indonesia

The principles of dignity, freedom, and the “Golden Rule” are fundamental for ensuring that humans treat others humanely, i.e., as individuals who have the same dignity, freedom, and right to be treated as they would want to be treated. Indonesia, as a country and nation that recognizes the value of universal dignity and human sovereignty, should also conduct human management in the same manner.

In 2018, the State Civil Apparatus Commission⁴ published a report (Mokhsen et al., [2018](#)) with guidelines for implementing a merit-based system in the management of Indonesia’s civil servants. Under these guidelines, state employees are expected to be managed through a benefits system, rather than a spoils system that emphasizes personal closeness to public officeholders. Similarly, civil servants should be assigned based on the benefits they can potentially provide, rather than their personal closeness with leaders of the ruling political party. According to the report, agencies and individuals conducting human management in Indonesia should work on these five characteristics: (1) integrated strategic organizational planning, (2) bureaucratic career development, (3) management to increase performance efficiency, (4) policy to build a results-orientated mentality, and (5) build a sustainable talent pool with broad community involvement. These first four characteristics provide socio-organizational indicators for human management in Indonesia.

These characteristics of Indonesia’s human management system are not based on equality, but rather focus on benefits. Although benefits do not openly suppose equal rights for all people, there remain opportunities for people outside the state apparatus system. In response to this issue, the national recruitment system, including its assessment schemes and results, must be directed towards a fair human management model.

⁴ Komisi Aparatur Sipil Negara (KASN)

This research aims not to look for loopholes in the state apparatus system, but to address the very real imbalances in Indonesia's human management model. In doing so, the four characteristics presented above will be discussed within the context of the current development model.

Regarding the fifth characteristic, meanwhile, Indonesian Institute of Sciences⁵ researcher Cahyo Pamungkas (2014) urges a new approach to "majority" and "minority" matters, arguing that the latter term was previously unclear in Indonesia. He argues that the term "minority", as defined by Francesco Capotorti (1979), has been used to identify non-dominant ethnic, religious, and linguistic groups, solely using quantitative means. Proper definition is important because state policies are ultimately influenced by the issues at hand when groups are positioned as minorities (see Robertson, 1999/2013).

The human management model in Indonesia, thus, may be considered primarily political, though the inspiration for the fifth characteristic may come from certain religious doctrines. When a person is prohibited from working at an institution due to certain religion, ethnicity, or political views, it is not due to minority or majority factors per se, but rather due to social views that have been personally and institutionally politicized. Conversely, when corporations require assistance in, for example, the filing process, individuals' religious, ethnic, or political views will not affect the effectiveness of their work.

4 The Ethical Foundation of Human Management in Indonesia

Human beings, as individuals, are foundational for the formation of groups, organizations, and states. Without individuals, communities could not exist. If the state is likened to a neighborhood, harmony can be created when every household enjoys comfort; if one neighbor can only find comfort in others' perspectives, comfortable conditions may arise, but not in a balanced form.

The aspect of human dignity is easily found in human rights studies. This shows that human dignity is born concurrently with human beings themselves. This is closely related to Immanuel Kant's argument that human beings have inherent and intrinsic value (see Messetti & Dallari, 2018). Today, it can be said that human dignity has become a new type of freedom, protected by the (state) constitution. In other words, the values deemed appropriate for humans as dignified creatures are also being determined constitutionally.

5 Lembaga Ilmu Pengetahuan Indonesia (LIPI)



Legally, human dignity is not easy to explain, especially if the concept is regarded as stabilizing human rights. The legal approach's key weakness is its inability to be applied to matters that are not differentiated. Human dignity is closely interrelated with humanity's intrinsic value—also known in Kantian philosophy as facticity. Returning to the constitutional dignity system, human facticity applies to the recognized membership system (Riley, [2013](#)).

The concept of human dignity can be affirmed if the concept of self-sovereignty is justified. So far, discussion of sovereignty has been limited to the rights of the state, such as non-intervention. These rights are particularly important within the context of international relations, which assumes that all countries can develop independently and be free from external pressure. However, these countries' conditions are not the same. Some carry out their roles ideally, while others play their roles oppressively. According to de Vattel ([1797/2008](#)), countries that oppress their people cannot have the right to non-intervention (p. 290; see also Glanville, [2010](#)). Likewise, the need to be independent of external intervention is a basic need for individuals. However, if an organization or institution takes steps against its people, then non-intervention is not only against parties outside the institution.

Indonesia is a unique country in many aspects, including its emphasis on each individual's religious understanding. The constitution of the Republic of Indonesia is intimately intertwined with religion, divinity, and social justice, and this guides its understanding of fairness. This shows that religion can affect broad areas of the human experience, including dignity, which presupposes that all individuals live with a consciousness of themselves. Human beings cannot simply adopt a consciousness scheme that comes from others or is imposed by others. With independent consciousness of dignity, justice can be properly realized.

In this context, sovereignty is important. Individuals may only be considered to have sovereignty and dignity when they can understand themselves and others simultaneously, as well as the complex conditions that surround them. What significance, then, does socio-political life have for such matters, as also related to individuals' own internal situation?

Dave Harker ([2016](#)) through his investigation of youth and student empowerment and political consciousness, argues that the public's pessimism regarding politics indicates distrust of the political system. Likewise, many perceive the lengthy processes involved in politics as stemming from the expectation that the system handles too many issues (including hunger, shelter, education, and health). This situation is considered one cause of the division of humans into social groups.

The view of Harker (2016) is supported by the practice of human management in Indonesia, where individuals often need to join a community to fulfill their needs. Constitutionally, prosperity is the responsibility of the state, which derives its power from the people. Historian Taufik Abdullah (2010) argues that Indonesia required an organizational model that was not based on power, citing instead Mohammad Hatta's emphasis on human freedom from oppression. This idea underpins the notion of humanity (*perikemanusiaan*), a value that is very close to the first tenet of Pancasila⁶: "*Ketuhanan Yang Maha Esa*" [Belief in God Almighty]. This lies at the basis for the struggle to realize truth, justice, goodness, honesty, and brotherhood.

In human management, the question of authenticity is important. Often, individuals are encouraged to create equality and abandon poor values. At the same time, it is counter-productive to expect authenticity in employees when they are asked to leave their selves at home (Fleming, 2013). Meanwhile, in religion, equality is understood as authenticity of self, and allows individuals to united based on a shared understanding. Likewise, Pancasila is not intended simply to promote national integration, but also to underscore the importance of unity. It was this awareness that enabled the founding fathers to realize their desire for nationhood. Today, however, significant distance exists between political and social life, thereby creating fear.

Robert Dickie (2015) understands God as the earliest worker, being the one to create heaven and earth. He also sees God as the earliest employer, having entrusted worldly affairs to human beings, and thus employed humanity to develop and maintain His kingdom. Humans, thus, must be accountable to God for the work assigned to them.

Dickie's (2015) argument regarding the origin of work suggests the presence of only two conditions: divinity and humanity. Implicitly, thus, human beings' worldly work cannot be separated from their devotion to God. In Islam, for example, Muslims are taught that humans exist only to worship God. Ultimately, it holds that all human beings have an equal and shared responsibility to God.

Before getting into the question of how human management should be carried out, it is worth considering the arguments of William James (1897/1912). He argues that humans live in freedom because they follow values that are determined by themselves (p. 146). This suggests that, though humans cannot assume absolute determinism or freedom, the future is not intrinsically linked to the past (Roth, 1971/2003). All human beings can change and remain open to future change. Doing so requires all human beings to make an equal effort.

6 Pancasila is the five philosophical principles that guide the Republic of Indonesia.



Historically, this situation has been recognized in Indonesia. As explicitly stated in the 1945 Constitution, feudalism cannot and will never exist within the Republic of Indonesia: “[a]ll citizens shall be equal before the law and in government ... without exceptions” (Indon. Const. [1945] art. 27, § 1). Feudalism has, however, been present in the history of the archipelago, and thus the theological-political statements of the Constitution provide Indonesians with a guarantee that their equality will never again be impugned.

Bureaucratic, organizational, economic, and profit-oriented schemes do not have a positive correlation with the ethical schemes that should be implemented in human management in Indonesia. Philosophers have argued in favor of merit-, liberation-, and equality-based paradigms. In practice, however, this has only resulted in the separation of the material and the symbolic. It has not considered human management as related to the dynamics of human beings themselves.

From the beginning, this paper has argued in favor of dignified human management. It has underscored that eschatological ethical awareness is the only way to realize dignified human management in Indonesia. Meanwhile, the theory of sovereignty (as related biopolitically to the human condition) offers an important filter. Prescriptive historical efforts, through the rejection of past wrongs, provide a decisive point of departure. It affirms, and indeed emphasizes, that discussion of human management should be focused on the people themselves, rather than their management. This paper also emphasizes that discussion of human management should consider the material or physical in conjunction with the symbolic. Its view is thus distinct from equality, which focuses only on one aspect—either the material, as in workplace equality programs, or the symbolic, as in company requirements for employees to leave their selves, thereby denying their authenticity as human beings. In this manner, political theology can reach broadly enough to create a dignified scheme for human management in Indonesia.

5 Conclusion

As evidenced by the claims that have been discussed patiently and carefully in this paper, political theology holds that humans must return to their nature as God's creatures to restore the political consciousness that all entities were created by God, provided standard values by Him, and must obey Him. Where obedience to God is claimed to be a violation of human rights, it is necessary to underscore that dignity lies at the basis of all laws bestowed by God. There has long been a gap between the word "given" (used in religious studies) and "thrown" (used in existentialism). However, the words share similarities: although both nullify the existence of a definite or a distinctive giver, in many cases identified as God, their very use of the passive tense suggests a condition of incapacity.

Political theology reveals humanity's deep confusion about the values that must be developed to achieve complete sovereignty. Indeed, in the Islamic tradition, it is even clearly stated that humans are born in a state of confusion and are always complaining. Resentment is a basic aspect of the human condition, which the theological system must address through faith. "The thrown condition" offered by existentialism, conversely, does not provide sufficient legitimacy for overcoming the anxiety it describes. Humanity's innate essence is negated by its existence, such that new values emerge when life has been lived and realized. Consequently, although theology shares similar views regarding humanity's existential restlessness, it is capable of retaining value by revealing that essence precedes existence.

In theology, human dignity is provided as a source of individual sovereignty, and faith and obedience are viewed as other manifestations of humanity's consciousness of the nature of the self. Such sovereignty is based on human dignity, as bestowed by God and manifested through society's political consciousness. Political theology may be likened to a building, one shaped by three core elements: human dignity, political consciousness, and sovereignty. These three elements, combined, can be incorporated into Pancasila and the 1945 Constitution to provide Indonesia with a dignified approach to human management.

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