



The Ideal Islamic Education in The Indonesian Context: The Islamic Thought Of Nurcholish Madjid

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Abstract. Islam is a religion of "*rahmatan lil 'alamin*," meaning a mercy to all the worlds, or a religion that brings blessings (goodness) and peace. Therefore, Muslims, wherever they are, should spread peace and not hostility. This concept has been embraced and proposed by Nurcholish Madjid. In various opportunities and his writings, we can see that Nurcholish Madjid often educates the Indonesian Muslim community, in particular, to practice Islam in a way that brings blessings to all the worlds. This kind of practice can be translated as the ideal practice of Islam in the Indonesian context. According to Nurcholish Madjid, the ideal practice of Islam is for Muslims to embody the values of Pancasila. Pancasila is part of the implementation of the teachings of Islam that are "*rahmatan lil 'alamin*." Pancasila is a common platform, "*kalimatun sawa*," a basis of mutual agreement among society for the good of Indonesia in regulating interactions between individuals and institutions. It is clear that the comprehensive acceptance of Pancasila by the Islamic community as a foundation for the nation and state is a form of ideal Islamic practice within the framework of Indonesian identity.

Keywords: Islam Education, Indonesian, Nurcholish Madjid, Pancasila.

1 Introduction

The fact that Islam came to Indonesia after undergoing a process of acculturation with the cultural heritage of Persia, or more broadly, Iran (the Aryan people), is significant. When Islam emerged from the Arabian Peninsula and encountered richer civilizations and cultures, it quickly adapted and adopted these elements as its own. There is even a narration that during the time of Prophet Muhammad (peace be upon him), the pursuit of "worldly" knowledge had already begun, with several companions being sent to study medicine in Jundishapur, Persia, which was one of the centers of Hellenistic studies at the time. The truth of this narration is highly plausible, considering that Prophet Muhammad (peace be upon him) taught Muslims to seek knowledge even as far as China (and Jundishapur was relatively much closer). Additionally, it is noteworthy that the Prophet also commanded some companions to learn Hebrew ¹.

It should also be noted that many discussions about Islam in Indonesia point to the fact that Islam was brought to Indonesia by the Sufis. This explains why Islam in Indonesia has extensively adapted to local cultures. During periods of political and

military decline for Islam, the Sufis played a significant role in maintaining the existence and spirit of Islam, and subsequently spreading it to other places without military conquest ²

Mas'ud emphasizes, for example, in the context of Java, that Islam would never have become the religion of Java if the Sufism developed by *Walisanga* had not taken root in society. *Walisanga* were the figures who spread Islam in 16th-century Java and successfully integrated secular and spiritual aspects when introducing Islam to the community. This Sufi approach illustrates why the Islamic teachings introduced by *Walisanga* in Java were peacefully embraced, despite appearing gradual yet convincing. The historical facts also indicate that by tolerating local traditions and adapting them into Islamic teachings while adhering to Islamic principles, this new religion was embraced by both the nobility and the majority of the Javanese people on the northern coast ³.

The spread of Islam in Java specifically, and across the Indonesian archipelago in general, was remarkably successful. Undoubtedly, the religion has profoundly and extensively influenced Indonesian culture in all aspects. Apart from spirituality and Sufism, Islam notably impacted Indonesian society and governance. In the formulation of Pancasila's values, for instance, Islamic principles quickly became evident in concepts such as justice, manners, the people, wisdom, consultation, and representation. Furthermore, it is notable that the formulation of the fourth principle of Pancasila closely resembles Arabic expressions often cited by scholars: "*ra'sul hikmah al-musyawah*" (the principle of consultation is the cornerstone of wisdom) ⁴.

From the exposition above, it is evident that Islam took root in the Indonesian archipelago due to historical facts, as its proponents interpreted Islamic teachings contextually, enabling Islam to integrate with local cultures. If future generations of Muslims continue such contextual interpretation, it will represent the ideal practice of Islam within the Indonesian framework, reflecting the educational message conveyed by Nurkholish Madjid on various occasions. This article aims to revisit and present the significant thoughts of Nurkholish Madjid, considered crucial for Indonesian society. Essentially, it invites readers, especially Muslims, to contemplate how to practice an ideal form of Islam in Indonesia as advocated by Nurkholish Madjid embracing Islam that harmonizes with Indonesian culture and context while upholding fundamental Islamic principles.

2 Research Methods

This study is a qualitative research that uses library materials as its object to discover the patterns and results of Nurkholish Madjid's thoughts. Therefore, the research object is the thoughts or ideas of Nurkholish Madjid found in various writings, such as books, articles, or related works that support Nurkholish Madjid's thinking. Qualitative research is conducted to build knowledge through understanding and discovery. The aim of the analysis in this study is to organize data into meaning, individual interpretation, or frameworks that explain the phenomenon being studied ⁵. In relation

to this study, the main task of the researcher is to capture the meaning contained in the library sources related to Nurcholish Madjid's thoughts.

The data collection process was conducted through a search to find various sources of library data. The main activities in the data collection process were reading and noting the information contained within the data. After obtaining data from several available sources, content analysis was performed on the collected data, which was then classified, related, and concluded based on logical reasoning and theoretical construction. To determine the relationship between one category and another, the method of *verstehen* (understanding) was used to capture and comprehend the meaning of the thoughts expressed by Nurcholish Madjid. Following the *verstehen* process, interpretation was carried out to communicate the meaning captured from the object. Interpretation serves as a mediator for messages explicitly and implicitly contained in reality ⁶.

3 Results and Discussion

3.1 Geneologi of Nurcholish Madjid Intellectual

Nurcholish Madjid was born on March 17, 1939, and passed away on August 29, 2005, at the age of 66. He was born into a pesantren family in Jombang, East Java. Although his family was affiliated with NU (Nahdlatul Ulama), Nurcholish aligned politically with the modernist party Masyumi. He received his primary education in Mojoanyar and Bareng, and also attended Madrasah Ibtidaiyah in Mojoanyar, Jombang. Later, he continued his education at Pesantren Darul Ulum, Rejoso, Jombang, for middle school and high school levels. Due to his NU background in a Masyumi-affiliated pesantren, he did not feel comfortable, so he moved to a modernist pesantren, KMI (*Kulliyatul Mu'allimin Al-Islamiyyah*), Pesantren Darus Salam in Gontor, Ponorogo. It was there that he developed various fundamental skills of Islam, including Arabic and English languages ⁷.

Since he launched his ideas of secularization in the 1970s as an intellectual, Nurcholish's thoughts have been extensively studied and discussed in the context of the relationship and dynamics between Islam and Indonesian identity. He was even dubbed the "locomotive of Islamic reformers" in Indonesia, being included in the neo-modernist Islamic movement alongside figures like Harun Nasution, Abdurrahman Wahid, Jalaluddin Rahmat, and others ⁸.

Nurcholish later became inseparable and even integral to political changes and Islamic thought since the 1970s. His emergence was a phenomenon within Indonesian society. His exceptional influence can be observed in his ability to bring about specific changes. Some referred to him as the "Islamic warrior from Jombang" and "the pioneer of Islamic renewal." His thinking is highly regarded for its profound insight, loftiness, and far-reaching vision, capable of influencing the middle and upper-class social strata. Therefore, it is not surprising that he was later acclaimed as "the nation's teacher" ⁸.

3.2 Practicing Islam in Addressing Plurality

It needs to be emphasized that, in reality, there is no society that is truly singular or unitary without any elements of difference within it. Indeed, there are societies that are united and not fragmented, but being united does not necessarily mean absolute unity or singularity, because unity can occur in diverse circumstances (unity in diversity, *Bhineka Tunggal Ika*). The Qur'an provides clear guidance that plurality is a certainty (*taqdir*) from Allah Ta'ala⁹. "*And if your Lord had willed, He could have made mankind a single community. However, they will continue to differ, except for those upon whom your Lord has bestowed His mercy*" (Q. 11: 118).

From the words of Allah quoted above, it can be understood that differences among humans, when accepted without causing conflict, are a mercy from Allah that brings happiness. However, when these differences are met with conflict and hostility, they become the root of misery. Generally, humans (and jinn) are unable to accept differences with Allah's mercy among themselves and prefer to quarrel and be hostile, which leads most of them to experience misery. The willingness to accept differences with Allah's mercy is also the foundation of brotherhood, including, and especially, the brotherhood based on faith, or "*ukhūwah islāmīyah*" ¹⁰.

It can be affirmed that (1) God does not intend for humans to be in a singular or monolithic state; (2) humans will always have disagreements; (3) those who do not have disagreements are the ones who receive God's mercy; (4) God created humans with this design. Therefore, the members of every society should accept plurality as it is, and then develop a healthy collective attitude towards it. Thus, as a divine decree, plurality is included in the category of *Sunatullah*, which is inevitable due to its certainty ¹⁰.

Islam in Indonesia, for example, can be observed to have a complex and multifaceted plurality. Indonesian Muslims experience not only internal diversity but also divisions and conflicts that often escalate to dangerous levels. While disagreements within society should be seen as natural, as no society is entirely free from disputes, it becomes problematic when these disagreements lead to mutual exclusion and excommunication, such as one group declaring another group to be unbelievers (*takfir*) ¹¹.

As emphasized by Gus Dur, he longed for a religious life that is harmonious. Each religious community certainly believes in the truth of their faith, as true religiosity lies only in sincere belief. At the same time, they should also respect others' beliefs and freely practice their own. This atmosphere of mutual respect should apply among all followers of any religion. While each religious community may have differences and even conflicting beliefs, they should not impede each other. Gus Dur envisioned that in the garden of Indonesia, various flowers should grow naturally without obstruction or coercion ¹².

Due to the natural diversity among humans according to this divine decree, it is logical that Allah's teachings on brotherhood based on faith are framed within pluralism, not monolithic unity. The law of diversity established by Allah for humanity also applies within the community of believers themselves. Nevertheless, believers consist of individuals with diverse biographical, social, and cultural backgrounds. Similarly, brotherhood based on faith or *ukhūwah islāmīyah* within this framework of

pluralism is clearly taught by Allah: "Verily, the believers are nothing else than brothers. So reconcile between your brothers, and fear Allah, that you may receive mercy" (Q. 49: 10) ¹³.

Therefore, brotherhood is essential because it is impossible to eliminate differences among humans, including within the community of believers themselves. Through the spirit of brotherhood, efforts are made to turn these differences into the foundation of a positive life attitude, such as "racing towards various good deeds (*al-khayrāt*)," with mutual respect among members of society and appreciation for each other's beliefs and perspectives. These differences can arise from various factors such as personal abilities, life experiences, socio-cultural backgrounds, and so forth. If each person earnestly strives (*ijtihād*) to seek, understand, and grasp the truth, they cannot be faulted: if correct, they will receive double rewards, and if mistaken, they will still receive a single reward. Therefore, freedom of thought and expression must be safeguarded in society, followed by the freedom to assemble and associate, without suspicion or hostility towards one another ¹⁴.

Even when addressing religious differences, Islam prohibits its followers from disputing with followers of other scriptures except in the best manner, which includes maintaining politeness and mutual respect. Muslims are commanded to affirm that all of us, as followers of different scriptures, worship the One God and submit to Him equally. Even if we know for certain that someone else worships an object as a deity that is not the One True God, we are still forbidden to behave disrespectfully towards them. According to the Qur'an, such behavior would lead them to act disrespectfully towards the One True God, driven solely by enmity and without sufficient knowledge. It is essential to maintain good social interaction with them, and the principle of "to you be your religion, and to me be mine" applies here. This expression does not indicate indifference or despair but acknowledges that religion cannot be imposed. Every person, regardless of their religion, must be respected as a fellow creature of the One True God. For God Himself respects humanity, the descendants of Adam, wherever they may be (see Q. 7:70) ¹⁵.

3.3 The Relationship Between Islam and Pancasila

The arrival of Islam in the Indonesian region, as well as in Central Asia and Sub-Saharan Africa, was largely facilitated by Sufi mystics who were also traders. Their extensive networks of trade guilds, centered around their lodgings near mosques and their Sufi lodges known as *zāwiyah*, *khāniqah*, *ribāt*, and *funduq* or "*pondok*," provided them with the means to spread Islam through peaceful penetration (penetration pacifique). Due to the Sufi nature, which relies heavily on personal intuition and feeling (*dzawq*), the Islamic thought they introduced displayed a receptiveness to local cultural elements. Through the efforts of the "*wali*" (especially the *Walisanga*), the style of Islamic thought in Indonesia generally, and particularly in Java, became easily accepted by the populace. Consequently, Islam quickly became the majority religion of the Indonesian people ¹⁶.

As Indonesian Muslims' awareness of Islamic teachings and spirit expands and becomes more comprehensive, the portrait of Islamic thought in Indonesia begins to

ascend to higher levels. This development is not merely characterized by the "young generation" but also witnesses the creative resurgence of the "older generation" perspectives. Consequently, there is an increasing emphasis that while Islamic thought must continuously strive to be responsive and capable of addressing contemporary challenges, it must also be deeply rooted in the universal and local traditions and cultural heritage of the Muslim community. This understanding aims to promote intellectual and cultural enrichment and prevent impoverishment in these fields. It appears that the future of Islam in Indonesia will be shaped by these emerging tendencies. All of this reflects the wise expression (hikmah) of the scholars themselves: *Al-muhafadzatu 'ala al-qadim al-shalih wa al-akhdu bi al-jadid al-ashlah*, "Preserve the good old, and adopt the better new" ¹⁷.

In subsequent developments, it is important to emphasize that the Muslim community in Indonesia constitutes the majority of the population (nearly 90%). Therefore, the influence and impact of national development dynamics on the Muslim community are identical to their influence and impact on the Indonesian people. Thus, it is not an exaggeration to say that discussing the Indonesian Muslim community is almost the same as discussing the Indonesian nation, given the 90% overlap. Consequently, any consideration of the Muslim community is essentially also a consideration of the nation ¹⁸.

The connection between Islam and Indonesian identity extends beyond the national language. Islam's significant contribution lies in its role as a unifying force for the cultures of the Nusantara, facilitating communication among ethnically diverse groups across geographically distant regions. Without Islam's presence across the archipelago, it would have been challenging to cultivate a shared or nearly shared cultural understanding among people of varying ethnic backgrounds. While the unification of the Nusantara under Dutch East Indies administration played a crucial role in the formation of an independent Indonesia spanning from "Sabang to Merauke," the widespread presence of Islam throughout the homeland was equally essential. Without it, the unity and cohesion of Indonesia would have been a fragile political construct ¹⁹.

Indeed, Islam itself is a humanitarian religion, in that its teachings align with the natural tendencies of humanity, according to its eternal nature (perennial *fithrah*). Therefore, the call to accept the true religion is linked to this *fithrah*. Accepting the true religion should not be coerced; rather, religion must be embraced as a continuation or consistency of the essence of humanity itself. In essence, practicing the true religion should be a matter of human rationality. It suffices to indicate that a religion or belief cannot be sustained if it strongly contradicts sacred human instincts. There should be an affirmation that humanity's natural inclination toward truth (*haniffiyah*), in line with its sacred origins (*fithrah*), constitutes the true religion, of which most people are unaware ¹⁹.

It is evident that discussing Indonesia inherently involves discussing the Muslim community. Therefore, for Muslims, who are integral to the Indonesian populace, there is no alternative but to actively participate, play a role, and support national development. For Muslims to endorse the national state of the Republic of Indonesia entails recognizing the national principles of the Republic of Indonesia, especially its foundational philosophy, Pancasila, and its constitution, the 1945 Constitution, as

entirely legitimate and definitive. From an Islamic standpoint, Pancasila can be considered, through analogy or comparison, as the "common ground" (*kalimah sawa*) that Allah, through the example of His Prophet, urged Muslims to invite other groups towards. Moreover, Pancasila itself, along with the 1945 Constitution, can be viewed as a "social contract" or *'aqd* that binds the entire society to establish a state¹⁸.

In this context, there is no need to establish a religious state or a state officially based on religion. The crucial issue is its substance, which is justice, that should be advocated for and implemented by a state. Muslims do not necessarily need to establish their country as an "Islamic State (Indonesia)," as they can find the ethical foundation of this substance within Islamic teachings²⁰. Something that should be accepted with deep gratitude to God is the consensus that Pancasila is an open ideology. Each of its principles aligns with the common sense of each individual. Therefore, ideas that aim to standardize societal views through artificial indoctrination are merely symptoms of a lack of trust in the goodness of humanity and in the dynamic growth and development toward a better direction, within a natural atmosphere of togetherness²¹.

As a product of modern thought, Pancasila is a dynamic, not static, ideology. Its dynamic nature makes it an open ideology. The formal formulation of Pancasila is no longer a matter of debate. Similarly, its constitutional status as the foundation of state and societal life in Indonesia's pluralism is final. Meanwhile, the development of its principles remains current and relevant for a continually growing and evolving society. Therefore, Pancasila must be understood and regarded as a dynamic and open ideology. Pancasila cannot be confined to a single, unchanging interpretation. It also cannot permit a single body to monopolize the right to interpret it²².

Thus, Pancasila must be understood and regarded as a dynamic and open ideology. Therefore, it cannot be confined to a single, unchanging interpretation (once for all). Pancasila also does not permit any single body to monopolize the right to interpret it, unlike in totalitarian societies such as communist states. Is it not true that a communist state is a form of government that manipulates ideology and acts as an agent ready at any moment to justify arbitrary and tyrannical practices of power?²³

We must indeed recognize that in today's society, there is a growing skepticism, and even cynicism, towards various efforts to indoctrinate Pancasila, due to the significant gap between what is spoken and what is done. This is especially true when people feel that Pancasila is often used as a "magical club" to strike anyone whose socio-political stance is deemed unacceptable, labeling them as "anti-Pancasila" or similar terms. As a nation unified by this national ideology, we must give due appreciation to Pancasila as the common platform for Indonesia's socio-political life. The ideal of Indonesian unity, as expressed in the third principle, can be said to have been optimally realized. A country consisting of 17,000 islands, stretching from Sabang to Merauke, a distance as far as from London to Tehran, has been solidly and naturally unified, with a high level of stability and security. This is an extraordinary achievement and clearly should not be taken for granted²⁴.

The logical conclusion arising from this series of arguments is that a diverse society must be granted the freedom to actively engage in efforts to articulate and actualize the values of the national ideology in societal life. Any attempt to obstruct this will become a source of calamity, not just for the state and Indonesian society as a pluralistic entity,

but also for the national ideology itself as the foundation for cultivating a communal way of life²³.

In line with An-Na'im's view, who expresses that Pancasila fundamentally serves as a robust framework allowing for the definition of citizenship concepts based on both secular and religious reasons, it also commits to religious and social pluralism and tolerance, which are crucial for the development of an inclusive citizenship ethos. Pancasila is the sole ideology guiding Indonesia in its activities at both national and local levels, serving as the foundation for religious and social pluralism. Pancasila shares a similar spirit with the "Charter of Medina" established by the Prophet Muhammad, as it forms the basis for social and religious pluralism in Indonesia²⁵.

Therefore, according to Nurcholish, socialism can be considered another way to express the characteristics of society envisioned by Pancasila, particularly social justice. Social justice, as perceived through the framework of Pancasila, is our national objective. Even without directly using the term socialism, this inclination can be observed in the growing intensity of campaigns for social welfare provision⁴.

It would be more accurate to use the concept of "religious socialism" for Indonesia. The use of the term "religious" can be justified on a more principled basis. The term "religious" will give a deeper dimension to the ideals of socialism. The deeper dimension of religious socialism is the strengthening of the moral foundation of societal ideals. The implementation of these ideals is driven not only by the desire to lead a happier life in this world but also in the hereafter. Socialism thus becomes not only a human commitment but also a divine one²⁶.

In line with Hatta's view, there are two other sources, besides Marx, that gave birth to socialism in Indonesia: Islam and the original collective nature of Indonesian society. Socialism in Islam stems from the understanding that Islam means peace and submission solely to Allah, who is compassionate, merciful, and supremely just. Therefore, a Muslim who believes in this must be compassionate, merciful, and just on Allah's earth. By acknowledging that the God of Muslims is Allah, the Most Compassionate, the Most Merciful, and the Most Just, a Muslim has the obligation to establish on this earth a society based on love, brotherhood, mutual help, and social justice. All of this aims for all humans to experience a prosperous and happy life and to feel peace in their souls. They live in peace within their society and their surrounding environment. Because Islam means peace, it is obligatory for Muslims to uphold peace beyond their immediate environment, beyond national and ethnic boundaries. They must aim for the brotherhood of all nations²⁷.

Furthermore, according to Nurcholish, the principle of divinity illuminates the other principles and serves as a strong moral foundation for realizing the national ideals of our society. Because of this strong moral foundation, socialism is expected not to easily fall into the pitfall of the "ends justify the means" methodology. For example, the communist and socialist movements, which gained philosophical clarity and were formulated by Marx, and later by Lenin, Mao, and others, were the most serious humanitarian movements in striving for human ideals and justice. However, it is indeed ironic to witness the violation of humanitarian and justice values by the Bolshevik communists in Russia. The communist socialist humanitarian movement fell into the "killing ground" of methods that negate all human characteristics and qualities because

they adhere to a philosophy of life and worldview (cosmology) that denies the existence of a non-material realm (supernatural) and, more importantly, denies the existence of God ²⁸.

Thus, it can be affirmed that the relationship between Islam and Indonesia has developed in such a way that Islam is Indonesian, and Indonesian identity is, to a large extent, Islamic. Therefore, it is not wrong to argue that Islam is the most appropriate foundation for developing Indonesian identity, or more precisely, that Islam is currently evolving to become the fundamental element of Indonesian identity. If Pancasila has become the "sacred agreement" of the Indonesian nation, then Indonesian identity in its formal form will be the embodiment of Pancasila's values ²⁹.

Basically, the founders of the Indonesian nation recognized that there is no principle in Pancasila that contradicts religious teachings. On the contrary, the principles in Pancasila reflect the main messages of all religions, which in Islamic teachings are known as *maqashid al-syari'ah*, or the common good. With this understanding, they rejected the establishment or formalization of religion and emphasized its substance. They positioned the state as an institution that acknowledges diversity, supports all interests, and protects the beliefs, cultures, and traditions of the Indonesian people. Thus, through Pancasila, they presented religion as an expression of God's mercy for all His creatures (*rahmatan lil'alamin*) in the truest sense. The attitude of the religious nationalist leaders who fought to maintain the national structure of the Republic of Indonesia based on Pancasila and the 1945 Constitution can be described as the presence of calm souls (*al-nafs al-muthmainnah*), individuals who continually strive to benefit as many people as possible without concerning themselves with existing differences ³⁰.

When examining the meaning of the principle "*Ketuhanan Yang Maha Esa*," this principle indicates that everything that takes place in this country, whether it concerns the state, society, or individuals, must align with the infinite attributes of God, such as the Almighty, the Most Glorious, the Most Compassionate, the Most Merciful, the All-Knowing, the All-Hearing, and so on ³¹. Azhar Basyir states that this principle is the spiritual foundation, the moral basis for the Indonesian people in carrying out their national and societal lives. For example, in the administration of the state, it is obligatory to respect, consider, and honor the guidance of the "*Tuhan Yang Maha Esa*," and it must not deviate from it ³².

Further, it is stated that according to *fiqh*, the principle of Pancasila is one of several requirements for the validity of the state of the Republic of Indonesia, and not a religious requirement at all. Therefore, there is no reason to reject it, as long as it does not replace the role of religion in the life of the relevant organization. Islam itself can be placed in different roles within organizational life, at different times. At one point, it serves as a basis, while at another time, it serves as a foundation of faith (*aqidah*), because the issue is seen as "solely a matter of achieving legitimacy" in the view of *fiqh*

4 Conclusion

Reflecting on what Nurcholish Madjid has articulated, it can be concluded that his thoughts align with the objectives of SDG point 16, which aims to create peace, justice, and strong institutions. In this context, it is known that Indonesia is a country with a majority Muslim population, and if they practice Islam as taught by Nurcholish, Indonesia will become a peaceful and just nation. Indonesia can also serve as an example for other countries worldwide on how peace and humanity can be achieved.

Therefore, from Nurcholish Madjid's thoughts, we can understand that Islam is fundamentally a religion that can adapt and thrive anywhere, being inclusive, tolerant, and universally true. Islam is a religion that can accept local cultures, as long as they do not contradict the principles of Islam itself, and can even enrich and enhance local cultures. When it is said that Islam is a religion of "*rahmatan lil 'alamin*" (a mercy to all worlds), it means that Islam and its teachings will bring benefits and goodness wherever it exists, including in Indonesia. Therefore, Indonesia can be considered fortunate due to the historical process of the spread of Islam, which resulted in Islam being embraced by the majority of the people in the archipelago, thus influencing social behavior and bringing goodness in all areas in Indonesia.

Therefore, it is appropriate for the Indonesian Muslim community to embrace Pancasila as the foundation for harmonious relations with fellow citizens (*hablu minannas*). Upon examination, aren't the values encapsulated in Pancasila fundamentally aligned with Islamic teachings? It appears challenging to identify any contradictions between the values of Pancasila and Islamic teachings. Pancasila serves as part of the implementation of Islam's compassion for all humanity. It acts as a common platform, a shared principle, and the basis of societal consensus for the betterment of Indonesia in governing interactions between individuals and institutions. Thus, it is evident that the comprehensive acceptance of Pancasila by the Muslim community as the cornerstone of nationhood and statehood embodies an ideal Islamic practice within the context of Indonesian identity.

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