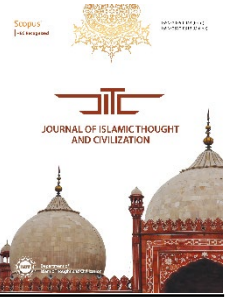
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Integrating Islam with Humanity and Indonesian Identity: Perspectives of Nurcholish Madjid and Ahmad Syafii Maarif

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Abstract

Since the beginning of the third millennium, the phenomenon of Indonesian society's religious diversity has been emerged which is characterized by exclusive Islamism. A part of society wants to separate Islamic elements from Indonesian elements and between the virtues that exist in Islam and humanity. Whereas according to NurcholishMadjid and Ahmad Syafii Maarif, Islam is a religion that promotes mercy for all creatures (*rahmatanlil 'alamin*), and is universal for all mankind. Islam is an inseparable part of indonesianity and it also carries a universal mission of virtue for all mankind. The two mentioned Muslim scholars seek to integrate Islam, humanity and Indonesian identity in a harmonious way so that the virtues of Islam can be accessed in a global-international context as well as in a national-Indonesian context. Both figures have undertaken a comprehensive integration of Islam with humanity and indonesianity. Therefore, this article will explore the discourse on the integration of Islam with humanity and indonesianity in the perspective of Nurcholish Madjid and Ahmad Syafii Maarif by rolling out the following epistemological questions: How is the construction of integration of Islam with humanity and Indonesianity according to Nurcholish Madjid and Ahmad Syafii Maarif? What is the relevance of the construction of the integration of Islam with humanity, and the indonesianity of the two scholars for the Indonesian people? The study of these two figures uses historical, comparative and synthetic approaches.

***Keywords*:** Ahmad Syafii Maarif, Humanity, Indonesianity, Integration, Islam, Nurcholish Madjid

Introduction

Since the reformation era, we have seen the appearance of massive, intensive and extensive Islamic religious expressions in public spaces. Expression of religion in this public space is more dominant in the pattern of Islamism, which is a movement that has a power orientation, wrapped in religious language. According to Islamist groups, all the problems of the nation and state, from the simplest to the most complex, can be solved by the concept of a caliphate or an Islamic system of government.[1]

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[1]Kholid Syeirazi, *Wasathiyah Islam [Moderation of Islam]* (Bekasi: Alif.id, 2020), 10-12.

In Bassam Tibi's view, the discourse of Islamism is actually a form of Islamization of politics. Islamists use religion to achieve the power they want.[2] Broadly speaking, there are two aspects that the Islamists want to achieve. First, they want to separate the Islamic elements from the Indonesian elements. At its peak, the Indonesian state system, which adheres to a democratic system, is considered heretical and must be replaced with an Islamic system, namely the Islamic caliphate.[3]

Second, there is a tendency of Islamist groups to separate Islam from humanity. They want to spread the goodness of Islam only to fellow Muslims,[4] whereas Islam is a religion that carries the mission of mercy for all creatures (*rahmatanlil 'alamīn*), that is universal for all mankind. This way, the principles of its teachings are always relevant to be implemented in every space and time. The mission of Islam also shows that Islamic teachings are universal, transcending space and time.[5] This universal principle of Islam was voiced by two well-known Indonesian scholars, namely Nurcholish Madjid and Ahmad Syafii Maarif.[6]

For these two Indonesian Muslim scholars, the universality and particularity of Islam can be seen in the integration between Islam, humanity and Indonesianity which are inseparable from one another. Islam is an inseparable part of indonesianity as well as being a custodian of virtue for all mankind. The two Muslim scholars seek to integrate Islam, humanity and Indonesianityin a harmonious way so that the virtues of Islam can be accessed in a global-international context as well as in a national-Indonesian context.

Discussions on the integration of Islam with humanity and Indonesianityin the thoughts of Nurcholish Madjid (1939-2005) and Syafii Maarif (1935-2022) have been carried out by several researchers. Regarding Nurcholish Madjid, Muhammad Wahyuni Nafis wrote that, Nurcholish has integrated Islam with human values, Indonesianity, modernity and the political system. These four thoughts are integrated with one another in a unified concept to build a modern Indonesia as Islamic and humanist as well.[7] Amin Abdullah wrote an article about the contribution of Nurcholish Madjid's thoughts on the Indonesian nation in three important matters, namely, first, the convergence of religious faith and the benefit of the nation-state. Second, plurality, democracy, and inclusivity. Third, social cohesiveness as the social and cultural capital of the Indonesian nation.[8]

As for Syafii Maarif, there are at least a few articles that discuss his thoughts. Damanhuri wrote Ahmad Syafii Maarif's thoughts on Islam, Indonesianity. According to Damanhuri, Syafii Maarif wants the Indonesian religious identity to be based on a peaceful Islam; and for the nation to accept a democratic political system to realize the ideology of a pluralistic and tolerant society.[9]

[2]Bassam Tibi, *Islamism and Islam* (New Haven & London: Yale University Press, 2012).

[3]Al-Amin Ainur Rofiq, *Membongkar Proyek Khilafah [Dismantling the Caliphate Project]* (Yogyakarta: LKiS, 2012).

[4]Muhammad Sofi Mubarok, *Konroversi Dalil-Dalil Khilafah [Controversy of the Propositions of the Khilafah]* (Jakarta: Pustaka Harakatuna, 2017), 67-111.

[5]Komaruddin Hidayat, *Memaknai Jejak-Jejak Kehidupan [Understanding the Traces of Life]* (Jakarta: Gramedia Pustaka Media, 2009), 190.

[6]NurcholishMadjid and Ahmad SyafiiMaarif are two famous Indonesian intellectuals who have earned the nickname of "the Nation's Teachers."

[7]Ahmad Nafis, M.Wahyuni & Rifki, (ed.) *Kesaksian Intelektual [Intellectual Testimony]* (Jakarta: Paramadina, 2005), 6.

[8]Komaruddin Hidayat, *Kontroversi Khilafah [The Caliphate Controversy]* (Bandung: Mizan, 2014),195-199.

[9]Damanhuri, "Islam, Keindonesiaan, Dan Kemanusiaan (Telaah Pemikiran Ahmad Syafii Maarif)," [Islam, Indonesianism, and Humanity (A Study of Ahmad Syafii Maarif's Thought)], *Al-Banjari: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 14 (1) (2015): 82–83.

Furthermore, Aulia Rachman explained that Ahmad Syafii Maarif integrated Islam, Indonesianity, and humanity to realize an advanced, progressive, friendly, open and inclusive Indonesian Islamic civilization.[10]

Furthermore, Zuly Qodir, and Haidar Nashir wrote an article about Islamity, humanity, Indonesianity and Culture, Comparative Study on Ahmad Syafii Maarif, Nurcholish Madjid and Abdurrahman Wahid. Qodir and Nashir explained that there is a substantive relationship between Islam, humanity, Indonesianity and local culture in the thoughts of the three scholars.[11]

However, they usually only analyze the two ideas personally, apart from each other. Less work has been done on the comparison of the construction of integration of Islam with humanity and Indonesianity between Nurcholish Madjid and Syafii Maarif with a variety of rich methods and approaches to produce a more holistic construction of the integration of Islam with humanity and Indonesianity. Therefore, this article provides notable findings that diverge from previous research.

In fact, the comparison of thoughts between the two figures is significant enough to be carried out in a comparative-synthetic manner in order to produce a view on the integration of Islam that is richer and more relevant to the Indonesian people. Here, the author will conduct a comparative exploration of the thoughts of these scholars in the construction aspect of their Islamic integration and their relevance for Indonesian society. Therefore, this article will explore the discourse on the integration of Islam with humanity and Indonesianityin the perspective of Nurcholish Madjid and Syafii Maarif using a historical,[12] comparative,[13] and synthesis approach[14] by rolling out the following epistemological questions: How is the construction of the integration of Islam with humanity, and Indonesianity according to Nurcholish Madjid and Syafii Maarif? What is the relevance of the construction of the integration of Islam with humanity, and the Indonesianityof the two scholars for the Indonesian people?

This article employs a historical comparative approach to juxtapose the discourses of integrating Islam with humanity and Indonesianity in the works of Nurcholish Madjid and Syafii Maarif. Furthermore, through a synthesis approach, this article integrates the concepts of these two thinkers to render them pertinent and applicable to the Indonesian context.

[10]Muhammad Aulia Rachman, "Pemikiran Ahmad Syafii Maarif Tentang Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan Dalam Perspektif Fiqh Siyasah" [Ahmad Syafii Maarif's Thoughts About Islam in the Frame of Indonesianness and Humanity in the Perspective of Siyasah Fiqh], (UIN Raden Intan Lampung, 2017).

[11]Haedar Nashir, Zuly Qodir, "Keislaman, Kemanusiaan, Keindonesiaan, Dan Budaya: Studi Perbandingan Pemikiran Ahmad Syafii Maarif, Nurcholish Madjid Dan Abdurrahman Wahid," [Islam, Humanity, Indonesianness, and Culture: A Comparative Study of the Thoughts of Ahmad Syafii Maarif, Nurcholish Madjid and Abdurrahman Wahid], *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies* 15 (2) (2019): 229–35.

[12]Charris Bakker, Anton and Zubair, *Metodologi Penelitian Filsafat [Philosophical Research Methodology]* (Yogyakarta: Kanisius, 1990), 85.

[13]Kaelan, *Metode Penelitian Kualitatif Bidang Filsafat [Qualitative Research Methods in the Field of Philosophy]* (Yogyakarta: Paradigma, 2005), 94-95.

[14]Bakker, Anton and Zubair, *Metodologi Penelitian Filsafat [Philosophical Research Methodology],* 68.

2. Theoretical Framework

There is one vigorous collective memory among Muslims, namely in Islam there is a kind of doctrine that reads *al Islam huwa al-din wa al-dawlah,*[15] meaning Islam is both religion and power.[16]

In Islam, the discourse on the relationship between religion and the state is still a hot debate among experts.[17] Globally, so far there have been at least three paradigms of thought about the relationship between religion and the concepts of nationality, statehood, and government.[18] First, the secularistic paradigm which says that Islam has nothing to do with the concept of nationality, statehood, and government because Islam does not regulate state or govern life.[19] According to this school, historically the territory of the Prophet Muhammad against the believers was the territory of the message which was not interfered with by government tendencies.[20] According to this paradigm, God has completely surrendered the territory of civil government and worldly interests to become a matter of human reason.[21]

Second, the formalistic paradigm which assumes that Islam is a complete religion, which includes everything, including state or national issues. The formalistic paradigm views Islam as a perfect and complete religion, which includes not only moral guidance and worship, but also instructions on how to regulate all aspects of political, economic and social life.[22] Therefore, for the restoration of glory and prosperity, Muslims must return to their perfect and comprehensive religion, as well as to their holy book, the Qur'ān and the *Sunnah* of the Prophet.[23]

Third, the substantialist paradigm that rejects the notion that Islam includes everything and also rejects the view that Islam only regulates the relationship between humans and their creator. This school argues that Islam does not cover everything, but includes a set of ethical principles and values regarding social life, including the state. Therefore, in a state, Muslims must develop and implement

[15]Dale F., and James Piscatori Eickelman, *Ekspresi Politik Muslim [Muslim Political Expressions]* (Bandung: Mizan, 1998), 71-2.

[16]Komaruddin Hidayat, *Wahyu Di Langit Wahyu Di Bumi [Revelation in the Heavens Revelation on Earth]* (Jakarta: Paramadina, 2003), 101-102; Bahtiar Effendy, *Teologi Baru Politik Islam [New Islamic Political Theology]* (Yogyakarta: Galang Press, 2001), 7-8.

[17]Azyumardi Azra, *Pergolakan Politik Islam [Islamic Political Upheaval]* (Jakarta: Paramadina, 1996), 1.

[18]Munawir Sjadzali, *Islam Dan Tata Negara [Islam and State Administration]* (Jakarta: UI Press, 1993), 1-2; Suyuthi Pulungan, *Fiqh Siyasah [Islamic Political Jurisprudence]* (Jakarta: Grafindo Persada, 2002), x; Tim Puslit Iain Syarif Hidayatullah, *Pendidikan Kewarganagaraan,Demokrasi, HAM Dan Masyarakat Madani [Citizenship Education, Democracy, Human Rights and Civil Society]* (Jakarta: IAIN Press, 2000), 127-128.

[19]Cecep Supriadi, "Relasi Islam Dan Negara:Wacana Keislaman Dan Keindonesiaan," [Relations between Islam and the State: Islamic and Indonesian Discourse], *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam* 13 (1) (2015): 210.

[20]Ali Abd Ar-Raziq, *Islam Dan Dasar-Dasar Pemerintahan [Islam and the Basics of Government], Trans. M. Zaid Su'di* (Yogyakarta: Jendela, 2002), 77-94.

[21]Ibid., 123-124.

[22]Kamsi, "Paradigma Politik Islam Tentang Relasi Agama Dan Negara," [Islamic Political Paradigm Concerning the Relations between Religion and the State], *IN RIGHT: Jurnal Agama Dan Hak Azazi Manusia* 2 (1) (2012): 43.

[23]Sjadzali, *Islam Dan Tata Negara [Islam and State Administration],* 148.

the values and ethics that are broadly taught by Islam.[24] In the substantialistic paradigm, Islam has a set of principles and values regarding social life, including the government system.[25]

Through this third paradigm, namely the substantialistic paradigm, the author will examine the construction of the integration of Islam with humanity and Indonesianity promoted by Nurcholish Madjid and Syafii Maarif. Moreover, the author aims to examine its relevance for the Indonesian people. This is because the design of Islamic integration constructed by Nurcholish Madjid and Syafii Maarif seeks to actualize as well as relate Islamic discourse to the concept of humanity globally and Indonesianity locally.

3. Integration of Islam with Humanity

From Nurcholish's perspective, the integration of Islam with human values is rooted in the fundamental belief that every human is born in a state of purity—a concept referred to as fitrah (innate nature). This intrinsic purity forms the basis for individuals to cultivate virtuous and compassionate behavior toward others. Human beings, by their very nature, possess an innate inclination toward goodness, truth, and holiness.[26]

Therefore, just as human values cannot conflict with religious values, it is also impossible for religious values to conflict with human values. Religion was not created as a barrier to humanity. Something that is in line with human values (beneficial for humans) can certainly survive on earth, while that which is not in line (not useful for humans) might simply disappear.[27] Hence Islam and humanity cannot be separated from one another. Religion does come from God, but for the benefit of man himself. While God does not need humans, but humans, for the sake of their own humanity, need God's approval. True appreciation of the value of Godliness automatically leads to true appreciation of human values. The absence of one of the two aspects nulls the other,[28] for divinity without humanity is cursed by God himself and humanity without divinity is like a mirage.[29]

Based on the principle of integration between Islam and humanity, the virtues brought by Islam are also universal for the benefit and happiness of all mankind. Since the mission of Islam contained in the Qur'ān and the tradition of the Prophet is universal for all mankind, so that the messages of the goodness of Islam must be universal and touch all human beings regardless of their ethnic, cultural, national, and religious background.[30] In the view of sociologists, religion (including Islam) fosters harmony and peace, social integrity, meaning and morality.[31]

According to Nurcholish, the concept of the spirit of universalism stems from the fundamental doctrines of Islam, the Qur'ān and the tradition of the Prophet which carries a universal mission, i.e.,

[24]Ridwan, "Paradigma Relasi Agama Dan Negara Dalam Islam" [Paradigm of Religion and State Relations in Islam], *Volksgeist: Jurnal Ilmu Hukum Dan Konstitusi* 1 (2) (2018): 180.

[25]Zuhairi Misrawi, *Madinah* (Jakarta: Kompas, 2009), xv-xvi.

[26]Nurcholish Madjid, *Islam Agama Kemanusiaan [Islam the Religion of Humanity]* (Jakarta: Paramadina, 2003), 179.

[27]Nurcholish Madjid, *Islam Doktrin Dan Peradaban [Islamic Doctrine and Civilization]* (Jakarta: Paramadina, 1992), xvi.

[28]Ibid., xvi.

[29]Ibid., xvii.

[30]Fachrurozi, "Indonesia Kita: Menafsir Ulang Konsep Negara-Bangsa," [Our Indonesia: Reinterpreting the Concept of the Nation-State], *Dialog* 41 (2) (2018): 264.

[31]NgainunNaim, and Mujamil Qomar, "The Actualization of Liberal Indonesian Multicultural Thought in Developing Community Harmonization," *QIJIS* 9 (1) (2021): 145.

Mercy for all creatures *rahmatanlil 'alamīn.*[32] This implies that the goodness, truth, and beauty of Islamic teachings must bring mercy to all mankind at all times regardless of their background based on race, ethnicity, culture, language, economy, social status, class, skin color, education and even beliefs and religion.

In line with Nurcholish's idea, according to Syafii Maarif, there is no need to contradict Islam, humanity and Indonesianity.[33] Regarding the integration of Islam and humanity, *Maarif* emphasized that Muslims must truly be able to realize its sacred mission as a mercy for all creatures, *rahmatanlil'alamīn*: not only to bring benefits of virtue to all Indonesian citizens, but also to citizens of the world, to mankind universally.[34] Syafii Maarif argued on the basis of the Qur'ān, Al-Hujūrat (49), verse 13:"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)."[35]

According to Syafii Maarif, the call "O mankind!" at the beginning of the verse contains a general meaning that transcends ethnicity, nation, and religious belief. Then the mention of the creation of man from a father (male) and a mother (female) contains the principle of equality of biological origin which reflects the equality of human dignity which has a general pattern for all mankind. This verse talks about a social ethic of humanity, namely the brotherhood of all mankind.[36]

For Syafii Maarif, the creation of universal human brotherhood is very possible provided that we agree on some principles of social ethics that are respected by all people. First, it must be admitted that this planet Earth is for all human beings, believer or not. No one has a monopoly over it for any reason. Second, there must be an acknowledgment of the unity of mankind, even though it consists of various tribes, nations, and historical backgrounds. This recognition must be accompanied by a willingness to uphold justice and sincere brotherhood among people. Third, a broad culture of tolerance must be developed among human beings.[37] In the context of humanity, Syafii Maarif displays Islam that is peaceful, friendly, open and inclusive to create universal brotherhood by adhering to the perennial-transcendental truth.[38]

In Syafii Maarif's perspective, the historical reality of the plurality of religions, cultures, customs, ethnicities, and other civilizational units which have become hard facts in the history of mankind, must be acknowledged, respected, and grateful for. Because, when viewed from a broader perspective, the phenomenon of human diversity has enriched the building of universal humanity.[39]

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[32]Budi Munawar Rachman, (ed.) *Ensiklopedi Nurcholish Madjid Vol 2 [Nurcholish Madjid Encyclopedia Vol 2]* (Jakarta: Paramadina, 2006), 1683.

[33]Martin Lukito Sinaga, "Agama, Manusia, Dan Kebinekaan:Gagasan Ahmad Syafii Maarif Tentang Islamisasi Dan Pluralisme," [Religion, Humans, and Diversity: Ahmad Syafii Maarif's Ideas About Islamization and Pluralism], *Maarif: Arus Pemikiran Islam Dan Sosial* 18 (1) (2023): 9.

[34]Moh. Shofan, "Mewarisi Legacy Buya Ahmad Syafii Maarif: Keislaman, Keindonesiaan, Dan Kemanusiaan," [Inheriting the Legacy of Buya Ahmad Syafii Maarif: Islam, Indonesianity, and Humanity], *Maarif: Arus Pemikiran Islam Dan Sosial* 18 (1) (2023): 2–3.

[35]Abdullah Yusuf Ali, *The Meaning of the Glorious Qur'ān Text, Translation and Commentary* (Beirut: Dar-al-Fikr, 1999), 366.

[36]Ahmad Syafii Maarif, *Krisis Arab Dan Masa Depan Dunia Islam [Arab Crisis and the Future of the Islamic World]* (Yogyakarta: Bunyan, 2018), 142.

[37]Ibid., 145.

[38]Hilman Latief, *Postpuritanisme [Postpuritanism]* (Yogyakarta: LP3M UMY, 2017), 184.

[39]Ahmad Syafii Maarif, *Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan [Islam in the Frame of Indonesianity and Humanity]* (Bandung: Mizan, 2009), 278.

Therefore, to build a social ethic of universal brotherhood among all human beings, Syafii Maarif offers a short formula but contains a universal principle: Differences in brotherhood and brothers in differences.[40]

In the global context, Islam must appear as a tolerant, moderate, and humanist religion. For Syafii Maarif, this planet earth is not only for followers of Islam, but for all, whether they believe or not. Therefore, Muslims should actively develop this culture of tolerance on the condition that other people do the same.[41] As a religion, Islam regulates the relationship not only between humans and God, but also among humans.[42]

For Syafii Maarif, a Muslim, in addition to being a conscious believer, must at the same time appear as a conscious citizen of the world. It is a historical folly that cannot be forgiven if Muslims are still perpetuating narrow insights as a manifestation of their ignorance of the meaning of the Qur'ān for moral human civilization.[43]

4. Integration of Islam with Indonesianity

Furthermore, Nurcholish did the integration between Islam and Indonesianity. According to Nurcholish, after a correct understanding of the universality of Islamic teachings, there is a correct and appropriate understanding of the socio-cultural environment and ways to meet the demands that are inevitable, namely the Indonesian context.[44]

First of all, it is necessary to have proper knowledge of the teachings of Islam itself. Because improper knowledge of Islamic teachings will automatically result in improper implementation, leading to principal errors and mistakes. However, proper knowledge of Islamic teachings does not guarantee proper implementation. At this level of implementation, proper knowledge of the socio-cultural environment is also required, by understanding the specific demands of the religion along with the resulting restrictions. Without such knowledge and understanding, any attempt to implement the teachings will fall into normativism, namely an attitude of thinking according to what should be, less according to what is possible.[45] That normativism will lead to unrealistic attitudes and demands.

Therefore, as Indonesian Muslims, after believing in the universal dimensions of Islamic teachings, they must also believe in the existence of our special rights as a nation to solve our problems here and now in accordance with the socio-cultural development of the Indonesian people and their demands. The solution that we give to the Indonesian problem, in relation to the obligation to carry out God's teachings, is very likely not the same as the solution given by other Muslim nations to their problems, because it also cannot be imitated, even though it starts from the same universal value, namely Islam. The opposite can also happen: we cannot simply imitate what other Muslim nations have done in the matter of implementing Islam.[46]

The argument only means affirming that there really are local patterns of solutions to local problems, without losing the common thread of universal equality between all Muslims on earth. The

[40]Ahmad Syafii Maarif, *Islam Dan Politik [Islam and Politics]* (Yogyakarta: IRCISOD, 2018), 280.

[41]Ahmad Syafii Maarif, *Titik-Titik Kisar Di Perjalananku [Milestones on My Journey]* (Bandung: Mizan, 2009), 199.

[42]Abdul Karim, "Integration of Religious Awareness in Environmental Education," *QIJIS* 10 (2) (2022): 422.

[43]Ahmad Syafii Maarif, *Membumikan Islam [Grounding Islam]* (Yogyakarta: Pustaka Pelajar, 1995),78.

[44]Madjid, *Islam Agama Kemanusiaan [Islam the Religion of Humanity],* xvii.

[45]Madjid, *Islam Doktrin Dan Peradaban [Islamic Doctrine and Civilization],* Iiii-Iiv.

[46]Ibid,Ixxiii.

pattern of local solutions to local problems is entirely legitimate and is fully Islamic.[47] For Nurcholish, what underlies the integration of Islam with Indonesianity is that Islam is Indonesia and Indonesia is Islam.[48]

Nurcholish argues that Islamic discourse is the most appropriate to make the basis for the development of Indonesianity. The integration of Islam and Indonesianity is based on the fact that Islam is the religion of the majority of the Indonesian population and more importantly its adherents have spread to all corners of Indonesia.[49] The development of Islamic culture in Indonesia is therefore, very much the result of dialogue between universal Islam and the cultural characteristics of the archipelago.[50] Therefore, it is not an exaggeration to say that talking about Indonesian Muslims is identical or 99% the same as talking about the Indonesian nation, so that every thought about Muslims is actually a thought about the nation.[51]

Meanwhile, the correlation between Islam and Indonesianity, for Syafii Maarif, must remain under the broad umbrella of the universal human concept by relying on the space of nationality, religiosity, and Indonesianity. Syafii Maarif wants all Indonesian Muslims to have a global mindset that leads to universal human values while still having a local mindset that is grounded in the realm of religion and nationality.

In Syafii Maarif's perspective, to make significant improvements for the Indonesian people, Indonesian Muslims need to sharpen their vision. He proposed that the vision of humanity be the big umbrella that overshadows the vision of nationality, society, and association.

According to Syafii Maarif, the mission of Islam is to be "a mercy to the universe." By making humanity the first entry point, this army of Muslim intellectuals will be encouraged to think in a Mondial way: all human beings, whoever they are, are essentially friends. In a world full of contradictions and enmity, the dictum "as a mercy for all creatures" does sound too idealistic. However, Muslims must not let go of this dictum, because it comes from the voice of Heaven, no matter how the atmosphere of the earth for thousands of years has been full of disputes and even bloodshed.[52]

From the vision of humanity, then one must move on to the vision of the nation, because we live and breathe in the territory of the Indonesian nation-state. Muslim intellectuals and the Muslim people as a whole should not confine themselves in a narrow alley only within the community in a limited sense. With this philosophy, Muslims will appear at the front line in defending and caring for the interests of this nation together with other people in an atmosphere of deep and honest brotherhood.

Regarding the relationship between Islam and Indonesianity, Syafii Maarif promotes the face of Indonesian Islam which is moderate, tolerant, open, inclusive and humanist. Then, the Islam that wants to be developed in Indonesia is an Islam that is friendly, open, inclusive, polite, and able to

[47]Ibid., Ixxiv.

[48]Nurcholish Madjid, *Tradisi Islam [Islamic Traditions]* (Jakarta: Paramadina, 1997), 58.

[49]Zainal Abidin, "Teologi Inklusif Nurcholish Madjid: Harmonisasi Antara Keislaman, Keindonesiaan, dan Kemoderenan," [Nurcholish Madjid's Inclusive Theology: Harmonization Between Islam, Indonesianity, and Modernity], *Humaniora* 5 (2) (2015): 675.

[50]Nurcholish Madjid, "Islamic Roots of Modern Pluralism: Indonesian Experience," *Studia Islamika* 1 (1) (1994): 60.

[51]Rachman, *Ensiklopedi Nurcholish Madjid Vol 2 [Nurcholish Madjid Encyclopedia,*Vol 2], 1185.

[52]Maarif, *Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan [Islam in the Frame of Indonesianity and Humanity],* 200.

offer solutions to the big problems of the nation and state. It is a dynamic and friendly Islam with a diverse cultural environment, sub-culture, local wisdom, and religious facts.[53]

According to Syafii Maarif, all Indonesian people with a pluralistic face must be open to living together on a principle not to exclude each other. In this context, Islamic discourse in the public sphere, Indonesianity, and humanity must be framed in one harmonious breath. Islam and the positive diversity of Indonesian national characters must be woven into a broad expanse of a humanist sociological canvas that provides space for all citizens to move fairly.[54]

Since the description in this research relates to the condition of Indonesia which is still formulating its personality, where Nahdlatul Ulama and Muhammadiyah are still the two main wings, each of these wings certainly needs its own cadres for the continuation of the movement and its mission creatively. Both organizational cadres and Nahdlatul Ulama cadres must have insight and reach of thought that goes beyond the radius of Muhammadiyah and Nahdlatul Ulama. They are all parts of the three social domains of an integral principle described above: humanity, nationality, and Islam. All of this requires a bold and radical change of mindset and mental attitude.[55]

Since the idea offered by Syafii Maarif seeks to combine the dimensions of Islam, humanity, and Indonesianity in one breath of universal humanity which is the mission of Islam.[56] Reflecting on a number of arguments above, it is clear how Nurcholish and Syafii Maarif are trying to make an intellectual-conceptual effort in the form of integrating Islam with humanity and Indonesianity.

To date, no intellectual has undertaken a comprehensive conceptual analysis of the integration of Islam with humanity and Indonesian values. Instead, discussions of Islam, humanity, and Indonesian values have typically been compartmentalized, with each concept being addressed in isolation from the others.

At this point, both thinkers demonstrate remarkable creativity in integrating Islam with humanity and Indonesian values. They conceive of Islam and humanity as being inseparable, and similarly, Islam and Indonesian values are seen as interconnected. Through their intellectual endeavors, these two figures have successfully harmonized the values inherent in Islamic doctrine with humanistic and Indonesian principles.

5. The Relevance of the Integration of Islam with Humanity and Indonesianity

From the various arguments that have been described previously, the research has unveiled the meaning of the integration of Islam with humanity and Indonesianity. The concept of the spirit of Islamic integration comes from the fundamental doctrines in Islam, the Qur'ān and the tradition of the Prophet which carries a universal mission: that the goodness, truth, and beauty of Islamic teachings must bring mercy to all mankind at all times, which transcends the dimensions of space.

In this context, we realize the importance of the discourse on the integration of Islam as described by Nurcholish and Syafii Maarif for the Indonesian people who are multifaceted in various aspects: race, ethnicity, culture, language, economy, social class, skin color, political affiliation,

[53]Ibid, 15.

[54]Maarif, *Titik-Titik Kisar Di Perjalananku [Milestones on My Journey],* 199.

[55]Ibid, 203.

[56]Khusnul Wandi, M. Arif Musthofa,and Yatima, "Menelaah Kembali Gagasan Pemikiran Dan Perjuangan Ahmad Syafii Maarif Jalan Tengah Keberagaman," [Reexamining the Thoughts and Struggle of Ahmad Syafii Maarif on the Middle Way of Diversity], *Maarif: Arus Pemikiran Islam Dan Sosial* 1 (2) (2019): 9–11.

education, even beliefs and religion. We actually see a clash between the various differences in social and cultural capital of the Indonesian people because they are driven by narrow sectarian interests.[57]

Nowadays, we see that the majority in terms of religion, ethnicity, and economy often act arbitrarily for their mere parochialistic interests.[58] We not only witness various sectarian and parochial movements but also a narrow, closed-minded rejection of any culture or thought originating outside their group. Any idea or cultural expression that differs from their own is inevitably dismissed, eradicated, or even destroyed.[59] All the discourses that they build are simply to strengthen their exclusive existence and get rid of groups that are different from them even though all of them are still under a big tent called the Indonesian nation.[60]

Nurcholish and Syafii Maarif reiterated the universal-contextual spirit of Islamic integration. Nurcholish and Syafii Maarif echoed it again, because this spirit has become the primary mission of Islam but has been forgotten by some of its own people. The challenge of Islam as the majority religion in the context of Indonesia is how Muslims are able to package all forms of Islamic virtues that are universal: the benefits of its goodness can be felt not only for Muslims, but also for all non-Muslims: Christians, Protestants, Hindus, Buddhists, Kong Hu Chu, and others. Metaphorically, Nurcholish and Syafii Maarif are trying to crochet a large universal umbrella of Indonesia as a shelter for all people of the nation who have different beliefs, ethnicities, cultures, education, social, political, racial, linguistic and religious affiliations.[61]

These two scholars repeatedly explained that all concepts and teachings contained in Islam must be formulated into universal-objective discourses when entered into the midst of the public sphere of pluralistic Indonesian society. In the context of Indonesia, the spirit of Islamic universalism voiced by Nurcholish and Syafii Maarif can be formulated simply, as follows: The virtues of Islam are not only as a mercy for Muslims, but also as a mercy for all Indonesian people and all creatures, *rahmatan lil Indonesiyin wal'alamīn*.

Borrowing the concept from a great scholar, Kuntowijoyo, all components of virtue in Islam must first be transformed into objective terminology with the aim of being accepted by all different people in the Indonesian public sphere. This is what Kuntowijoyo calls objectification.[62]

Thus, the objectification of Islam seeks to display the principal values in the religion objectively in a very broad spectrum of meaning. The goal is that the virtues of Islam can reach not only Muslims internally but also to non-Muslims externally, so that Islam is truly able to sow goodness, peace, and benefit for all mankind (*rahmatanlil 'alamīn*).[63]

[57]Susanti Vera, "Nurcholish Madjid: Peletak Dinamika Pembaharuan Pemikiran Islam Di Indonesia" [Nurcholish Madjid: Founder of the Dynamics of Renewal of Islamic Thought in Indonesia], *Al-Misykah: Jurnal Studi Al-Qur'ān Dan Tafsir* 3 (1) (2022): 37–38.

[58]Ibnu et al Burdah, *Ulama, Politik Dan Narasi Kebangsaan [Ulama, Politics and National Narratives]* (Yogyakarta: PusPIDeP, 2019), 55-60.

[59]Imdadun Rahmat, *Arus Baru Islam Radikal [New Currents of Radical Islam]* (Jakarta: Erlangga, 2005), x.

[60]Hendropriyono, *Terorisme Fundamentalis Yahudi, Kristen, Islam [Jewish, Christian, Islamic Fundamentalist Terrorism]* (Jakarta: Kompas, 2009), 402.

[61]Nasitotul Janah, "Nurcholish Madjid Dan Pemikirannya (Diantara Kontribusi Dan Kontroversi)" [Nurcholish Madjid and His Thoughts (Between Contributions and Controversy], *Cakrawala: Jurnal Studi Islam* 12 (1) (2017): 59–61.

[62]Kuntowijoyo, *Islam Sebagai Ilmu [Islam as Science]* (Jakarta: Teraju, 2004), 76.

[63]Ann Kull, *Piety and Politics* (Sweden: Kind University, 2005).

For Nurcholish, the values of Islamic principles that can be formulated objectively, inclusively and universally cover justice, equality among humans, personal rights, prosperity, democracy, and others.[64] In this context, the principal values in Islamic doctrine such as justice (*al-'adl*), human rights, freedom (*hurriyah*), democracy (*syuro*), universal virtue (*khair*), egalitarian (*musawah*), tolerance (*tasamuh*), balance (*tawazun*), social ethics (*akhlak*), universal humanity (*an-nas*), and peace and safety (*salam*) are inclusive, namely being able to embrace all people regardless of ethnicity, culture, race, class, even religion.

At this point, the question may arise: why should the principal values of Islamic teachings be translated into an inclusive language first? There are at least two big answers. *First*, this is the most basic and often repeated by Nurcholish, because the primary mission of Islam is to bring goodness to all people, even the universe; The general mission of Islam is as a mercy for all creature, *rahmatanlil'alamin*.[65] Second, in the context of Indonesian society which is multi-faceted: multi-lingual, cultural, racial, ethnic, belief and religion, Islamic values must be formulated into a language that is inclusive and can be accepted by all the diversity of Indonesian society.[66]

This social inclusive spirit, for Nurcholish, must not depart from our religious discourse or religious traditions. This can be understood by Nurcholish's arguments for inclusive and universal integration of Islam as follows:

> Indeed, in the circumstances of the diversity of the nature of our nationality, it is very difficult for us to find full agreement in all matters. But at least we should try with enough seriousness to find a common vocabulary or bring them closer to each other in a common view of life. This means that each must try to find in its cultural or historical treasures something that metaphysically strengthens shared insights in common life, by excavating the seeds or potentials in those treasures, not just external changes; reviewing historical examples, not just contemporary experiences. Then all of them are raised to a high enough level of generalization that they become universal-inclusive, applicable to all; is not particular-exclusive, which applies only to certain special groups.[67]

Likewise, Syafii Maarif tries to integrate Islamic values with humanity and Indonesianity.[68] All Islamic values which are still subjective need to be translated in an objective and universal way before entering the public sphere of the nation and state. In Syafii Maarif's view, actually quite a lot of Islamic values have been translated objectively and universally at the Indonesian level so that they can be accepted by all Indonesian people.

Islamic values that have been translated into the Indonesian public sphere include the principles of social justice, egalitarianism, tolerance, internal and external Muslim brotherhood, freedom, integrity, nation state, and democracy. For Syafii Maarif, because the essence of the message of Islam

[64]Nurcholish Madjid, *Dialaog Keterbukaan [Openness Dialogue]* (Jakarta: Paramadina, 1998), 173.

[65]Ibid.

[66]Rosdiana, "Filosofis Pemikiran Politik Nurcholish Madjid Tentang Hubungan Agama (Islam) Dan Negara," [Nurcholish Madjid's Philosophical Political Thought Concerning the Relationship between Religion (Islam) and the State], *Pendiknas: Jurnal Pendidikan Dasar* 3 (1) (2022): 44.

[67]Nurcholish Madjid, "Mewujudkan Masyarakat Madani Di Era Reformasi" [Creating Civil Society in the Era of Reform], *Titik Temu* 1 (2) (2009): 20–21.

[68]Moh. Shofan, "Jalan Kebudayaan Ahmad Syafii Maarif Dakwah Kultural, Puisi Kebangsaan Dan Inspirasi Kemanusiaan," [The Cultural Path of Ahmad Syafii Maarif, Cultural Da'wah, National Poetry and Humanitarian Inspiration], *Maarif: Arus Pemikiran Islam Dan Sosial* 18 (1) (2023): 5–6.

contained in the Qur'ān is universal and eternal, it will remain relevant for all historical situations and all places, including the situation in Indonesia.[69]

That is why when Islamic values are implemented in the public sphere of the nation and state, all these values can be accepted by almost all Indonesian people who are diverse in their cultural background, language, ethnicity, class, education, even belief and religion.[70]

However, in order to make the principal values contained in the Qur'ān and the tradition of the Prophet remain relevant and actual at all times and in all places, these values must first be translated into inclusive, objective, and universal terms. The goal is the creation of justice for all, prosperity without favoritism, and sincere brotherhood among Indonesian people, regardless of ethnicity and religion.[71]

Borrowing vocabulary from Jurgen Habermas, religious concepts that are universally inclusive have entered an epistemic status that can be accepted by all citizens of different countries. According to Habermas, various religious groups must translate the contributions (principles/values of religious virtues) from their particular religious language into a language that is acceptable to the public because in official deliberation, the parliament, ministry, judiciary and bureaucracy are only 'secular reasons' that can be taken into an account. Therefore, religious beliefs must be explained rationally, so that they have an 'epistemic status' that can be accepted by other citizens, whether they are people of other religion or secular ones.[72]

Beginning from reading the meaning of objective and universal integration of Islam which has an inclusive character, Nurcholish and Syafii Maarif then want to bring messages of Islamic virtue into the public level in an inclusive spirit as well. All the noble values inherent in Islam, when introduced into the public sphere of Indonesia's pluralistic society, should ideally undergo a process of substantiation and rationalization. This involves translating these Islamic virtues into inclusive and universal terms—ones that can embrace, resonate with, and safeguard the diverse layers of Indonesian society.[73]

With the understanding of Islamic integration that is objective, universal, and inclusive and the expertise of Nurcholish and Syafii Maarif in bringing it down to the level of concrete social practice, one cannot deny the contribution of these two scholars to Indonesian society which has a pluralistic face with the paradigm of Islamic integration. Both thinkers have adeptly contextualized the universal values of Islam within the frameworks of humanity and Indonesian identity, thereby imbuing their concepts with significant relevance to the Indonesian public sphere.

6. Conclusion

Thus, this article yields two important findings and a noteworthy recommendation. First, Nurcholish and Syafii Maarif have made efforts to integrate the principal discourses of Islam with humanity and Indonesianity. The two scholars carried out the integration of Islam by making Islamic

[69]Syafii Ahmad Maarif, *Peta Bumi Intelektualisme Islam Di Indonesia [Earth Map of Islamic Intellectualism in Indonesia]* (Bandung: Mizan, 1993), 110.

[70]Moh. Shofan, "Membumikan Gagasan Besar Buya Syafii Maarif: Keislaman, Keindonesiaan, Dan Kemanusiaan," [Grounding Buya Syafii Maarif's Big Ideas: Islam, Indonesianity, and Humanity], *Maarif: Arus Pemikiran Islam Dan Sosial*18 (1) (2023): 47–55.

[71]Maarif, *Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan [Islam in the Frame of Indonesianity and Humanity],* 316.

[72]F. Budi Hardiman, *Demokrasi Deliberatif [Deliberative Democracy]* (Jakarta: Kanisius, 2009), 159.

[73]Budhy Munawar Rachman, *Membela Kebebasan Beragama, Buku 2* [*Defending Religious Freedom,* Book 2] (Jakarta: Paramadina, 2010), 1668.

doctrines, especially the Qur'ān and tradition of the prophet as the main foothold which carried the mission of peace, compassion, virtue, and salvation for all mankind universally.

Second, the relevance of Islamic integration constructed by the two scholars for the Indonesian people. Through the integration of Islam with humanity and Indonesianity, Nurcholish and Syafii Maarif want to bring the values of virtue in Islam to the level of social practice in an inclusive, objective and universal way: all the virtues in Islam that are brought into the public sphere of Indonesian society must be inclusive, substantive and objective, touching and embracing all people from various cultures, groups, beliefs, and religions. All the virtues in Islam must not be exclusive, only beneficial for Muslims, but must be inclusive, bring the greatest and widest benefit to mankind, for universal humanity.

Third, the concept of integrating Islam with humanity and Indonesianity must be more extensively applied in Indonesia's public sphere, thereby enabling the entire Indonesian populace to reap its benefits, irrespective of their pluralistic social, cultural, and religious backgrounds.

Conflict of Interest

The authors of the manuscript have no financial or non-financial conflict of interest in the subject matter or materials discussed in this manuscript.

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