

Article

The Leadership Perspective in Nurcholish Madjid's Trilogy : Integrating Islamic and Indonesian Values

Zaini Muchlis¹, Imam Sufyan Atsauri², & Ahmad Sukron³

¹Universiti Sains Islam Malaysia, Bandar Baru Nilai, Malaysia;
email : zaini.muchlis@raudah.usim.edu.my

²Universitas Islam Negeri Maulana Malik Ibrahim Malang, Malang,
Indonesia; email : sufyanatsauri2612@gmail.com

³Universitas Brawijaya, Malang, Indonesia;
email : ahmadsukron88@ub.ac.id

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Abstract

Leaders possess multifaceted understanding to resolve the various problems within the government. In Indonesia, leaders can instill Islamic and Indonesian values to foster patriotism and respect for diversity, which are central to Islamic teachings. The influence of globalization has led to Indonesian leaders' difficulty to integrate Islamic and Indonesian values. The lack of comprehension among leaders regarding these values is a primary factor in the divergence of Islamic and Indonesian principles. This paper educates future leaders and provides them with leadership concepts. This study employs a literature review by collecting various books as references. Nurcholish Madjid's trilogy of thought provides a complex foundation for leadership to reconcile Islamic and Indonesian principles. Islam as *Rahmatan lil 'Alamin*, Modernization and Postmodernity in Islam, and Islamic Indonesianness are Nurcholish Madjid's ideas that can be implemented in leadership approaches such as Inclusivity in Leadership, Adaptation to Change, and Strengthening Pancasila Values. Madjid's trilogy is a valuable resource for leadership in Indonesia, particularly in building unity while respecting identity or background. Islamic values with nationalistic principles can ultimately be understood as a form of harmonious integration capable of adapting to global developments.

Keyword: leadership, Islamic values, Indonesian values, globalization, Cak Nur's trilogy

Introduction

Leadership is a position desired by many people, but fundamentally, everyone is already a leader. However, some aspire to lead on a broader or higher level, such as in organizations and various leadership structures within a country. A person is appointed as a leader in their group because they possess qualities that support their leadership (Usman, 2019).

Leaders need to pay attention to their capacity to understand the nation's personality and the noble values upheld by the people they will lead. The lack of this understanding results in many academically intelligent leaders who are unable to address societal problems. Social issues are, in fact, an inevitability in community life, as there has never been a perfectly ideal condition where all societal needs are met (Nur & Makmur, 2020). Discrimination remains a persistent issue in society. According to the National Commission on Human Rights, a survey regarding efforts to eliminate racial and ethnic discrimination and evaluate the implementation of Law No. 40 of 2008, involving 1,207 citizens aged 17 to 65 years in Indonesia, recorded 101 cases of racial and ethnic discrimination (Bhaskara, 2018) in (Lestari et al., 2023).

One of the main causes of these issues is the lack of understanding among leaders about Islamic and Indonesian values. Leaders fail to instill the importance of these values in society as a form of unity. Although societal awareness is necessary, leaders should possess the ability to strengthen the transformation of these values through structural and cultural efforts. These efforts can prevent the fragmentation of unity and the loss of national understanding.

Since birth, humans are destined to be leaders, meaning everyone inherently possesses leadership qualities, at the very least to lead themselves (Usman, 2019). On a larger scale, leaders are meant to lead groups such as families, organizations, and even nations. This aligns with the word of Allah in the Qur'an, Surah Al-Baqarah verse 30, which means "*And remember when your Lord said to the angels, 'I am going to place a caliph on earth.'*" Essentially, humans have been leaders since they existed in the world. To be caliphs on earth, Allah SWT endowed humans with a special gift not possessed by other creatures, namely intellect (Patty et al., 1982). Intellect is used as an instrument in seeking knowledge, which is then utilized for humanitarian work or good deeds. Essentially, knowledge is a prerequisite for good deeds (Majid, 2021).

Leadership within a country plays a crucial role. The leadership process is directed toward defining, establishing, identifying, or translating directives for their followers and facilitating or enabling state processes that should result in the achievement of goals. A leader's duty is not limited to merely giving instructions. Leaders must have a deep understanding of Islamic and Indonesian values. This understanding was once proposed by Nurcholish Majid in his book "*Islam Keindonesiaan dan Postmodernitas*." Nurcholish Majid's understanding offers a unique perspective on Islam within Indonesian identity. Islamic and Indonesian values merge into the soul of the Indonesian nation.

Nurcholish Majid attempted to present Islam as an ethical basis for the Indonesian nation to critically adapt to modern phenomena (Sabri et al., 2017).

By adhering to Islamic values, society can comprehensively test and analyze the phenomena of modern developments, making selectivity in the face of these influences a new benchmark in modern life. This can be seen as an example given by Nurcholish Majid as an individual with the spirit of Islam and Indonesian values to maintain unity. Nurcholish Majid is one of the Indonesian Muslim intellectuals who has many thoughts on integrating Islamic and Indonesian values. His ideas can be seen in his views on pluralism and support for interfaith tolerance, modernization and rationality, nationalism, and humanity. In his book *"Islam Doktrin Peradaban,"* Nur Cholis Majid emphasizes that understanding the One Almighty God (Egalitarianism) has a liberating social impact, fostering a democratic society that respects one another. This forms the basis for the principle of freedom of speech. Freedom also requires the ability to respect others, as their opinions might be better than one's own (Majid, 2008). Essentially, differing opinions are commonplace in national and state life. In fact, differing opinions among the public are needed for dialectics, enabling the community to be selective in decision-making. Respecting each other's opinions shows that society understands that collective interests are more important than individual interests.

Indonesia fundamentally has a variety of diversity, forming a value system oriented toward Indonesian culture and traditions. A leader in Indonesia must be able to understand this diversity with Islamic values. Islam strongly teaches brotherhood among all people, regardless of religious, ethnic, racial, or group backgrounds. Looking back at the history of Islam's entry into Indonesia, Islamic values at that time were internalized into Indonesian culture itself. When Malacca grew as a new trading center, many traders from Arabia, India, and Persia left Pasai. They became wealthy due to their control over trade. Besides this, there were several Arab scholars who taught Islamic teachings in Indonesia (Suratno, 2009). Religion and culture are two interrelated and mutually influential entities, as their positions contain values and symbols (Kholis & Rahman, 2015). In more recent history, we can see the Islamic movement in defending the sovereignty of Indonesia, with various movements and wars led by figures like Imam Bonjol in the Padri War, Prince Diponegoro, the Aceh War, and others (Kurniawan, 2017). These movements prove that the spirit of Islam and Indonesian values merged to defend the nation's sovereignty.

Integrating Islamic and Indonesian values is not limited to the process of internalizing Islamic values into Indonesian culture. It also involves uniting diverse backgrounds to build the nation, albeit with the spirit of each religion. Every religious adherent believes that their religion teaches practical good deeds, meaning religion supports different elements within human capabilities to perform them (Majid, 2008). This understanding must be grasped by a leader in Indonesia, as every religion essentially promotes good deeds. Unity can begin this way so that leaders' policies do not dichotomize based on differences. Leaders significantly influence social change and the formation of public understanding. Several writings place religious elites as determinants of social change or religious institutions shaping traditions within a community (Syam, 2005). Unity is essential because this nation has many differences. As times evolve, this

understanding begins to fade and even reverse. Often, we think that for the sake of unity, there should be no differences, which leads to hostility. Reflecting on Nur Cholis Majid's trilogy, we can see that differences should be distinctive features. Unity can be instilled with the spirit of Indonesian and Islamic values. This paper aims to educate and provide leadership concepts to all of us as future leaders about the importance of leaders in integrating Islamic and Indonesian values.

Method

The method used in this journal is a literature study. By researching various theories and research results from various sources as a reference for compiling this journal. Books serve as the primary reference, while several scientific journals act as supporting references to strengthen the arguments. A literature study is conducted by gathering various data from sources related to the title or theme. This approach allows the author to provide strong and validated arguments. According to Creswell John W. (2014) in (Habsy, 2017), a literature review is a written summary of journal articles, books, and other documents that describe past and present theories or information, organizing the literature into topics and documents needed. This means that the literature study method can provide information that the author can validate.

Result and Discussion

Nurcholish Majid, also known as Cak Nur, is one of Indonesia's influential Muslim intellectuals in modern Islamic thought. His works emphasize the importance of integrating Islamic and Indonesian values within the context of modernity and postmodernity. One of his significant works is his thought in the book "*Islam, Modernity, and Indonesian-ness*" (Trilogy). Cak Nur discusses how Islam can adapt to Indonesia's national values without losing its essence.

a) *Nurcholish Majid's Trilogy of Thought*

The trilogy is the unity of three understandings proposed by Cak Nur from empirical and theoretical approaches by Max Weber, who introduced the Protestant Ethic as an answer to modern challenges in European society. Cak Nur incorporated Islam as an ethic in global development, which is modern in nature (Sabri et al., 2017). The presence of Islam as an ethic provides an answer to not being swept away by the rapid current of globalization. The humanistic values in Islam can be adapted to Indonesian values that also advocate for humanity. Islam, modernity, and Indonesian-ness are Cak Nur's trilogy, which can be seen as an offer to Indonesian society to overcome the intellectual decline of contemporary Islamic thought in the archipelago. Cak Nur's trilogy is a form of critical adaptation to the current modern condition (Sabri et al., 2017). Modern conditions challenge religions to continue exploring their values to maintain their positions, which is a necessity accepted by everyone. The evaluation of religion and national awareness can prove that it is a permanent doctrine when modern conditions cannot change its essence. The roles of society in maintaining the essential values of religion and national awareness must be instilled collectively. Such a process requires the awareness of all societal elements, especially leaders as drivers, determiners, and general examples for everyone. (Rohmah et al., 2022)

b) Nurcholish Majid's Leadership and Its Relevance in Contemporary Times

Leadership in a country plays a crucial role. Leaders are vital components, and their positions are closely observed by society. Leadership is a series of activities involving the ability to influence the behavior of others in specific situations to cooperate in achieving predetermined goals (Muktamar et al., 2024). The leadership process is directed toward defining, setting, identifying, or translating directives for the community and facilitating or enabling the state processes that should achieve goals. A country's goals are determined by the orientation of a leader's policies. A leader's policies can influence many aspects of society's understanding of their country. Research at PT. Pos Indonesia Ciputat Tangsel revealed a strong and beneficial relationship between employee performance and leadership style (Muktamar et al., 2024). This demonstrates that a leader can influence the perspective and behavior of those they lead. Therefore, leaders are not merely about giving instructions. Leaders must have a deep understanding of Islam and Indonesian-ness to influence society's perspectives with those values. Generally, leaders have different leadership styles. Historically, each Indonesian president has had distinct leadership styles. Leadership theories explain various types of leadership, where charismatic, transformational, and transactional leadership impact the development and management of human resources differently (Muktamar et al., 2024).

c) The Relevance of Nurcholish Madjid's Islamic Values in Addressing Contemporary Challenges

Islamic values encompass the principles and teachings within Islam applied in the daily lives of Muslims. One of the most fundamental Islamic values is tauhid, emphasizing the oneness of Allah SWT, as often mentioned in the Quran, such as in Surah Al-Ikhlâs: "(1) Say, He is Allah, [Who is] One. (2) Allah, the Eternal Refuge. (3) He neither begets nor is born. (4) Nor is there to Him any equivalent." This value becomes the primary foundation in life, influencing all aspects from worship, muamalah (human relations), to akhlak (morality). Tauhid is not just a theological concept but is applied through total submission to Allah. This submission is reflected in adherence to Islamic law. Islamic law includes essential aspects like the syahadat, prayer, zakat, fasting, and pilgrimage, all of which are manifestations of Islamic values to be practiced sincerely (Sumitro et al., 2014).

Furthermore, justice is heavily emphasized in Islam. Justice in Islam extends beyond legal aspects to all aspects of life, including economic, social, and political spheres. Islam teaches individuals to be just to themselves, their families, and society, regardless of their background, economic status, or social position. This principle of justice is accompanied by the principle of equality, as stated by Allah: "*O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted*" (QS. Al-Hujurat: 13). Compassion and social care are integral parts of Islamic values. Islam teaches that Muslims should love and care for one another, as stated in the hadith: "*A Muslim is a brother to another Muslim.*"

This is manifested through humanitarian work such as charity, waqf, and mutual cooperation. Beyond this, Islam also emphasizes maintaining good relationships with non-Muslims, respecting differences, and living peacefully together. These principles show that Islam is a religion that brings mercy and peace to all creation (rahmatan lil'alam)(Rohmah, Kholish, & Galib, 2021).

d) The Relevance of Nurcholish Madjid's Indonesian Values in Addressing Contemporary Issues

Indonesian values are principles that underlie the identity of the Indonesian nation (national identity). The primary values of Indonesian-ness are embodied in Pancasila. (1) Belief in the One and Only God. This highlights that the Indonesian people respect and uphold religious values, which are reflected in religious tolerance and become a characteristic of Indonesian society. In a speech, Ir. Soekarno formulated Pancasila as a philosophical foundation and worldview referencing the idea of godly nationalism (Alif, 2023). (2) Just and civilized humanity. This value is one of the main pillars of Indonesian-ness, emphasizing the importance of respecting human rights, social justice, and fair treatment for all citizens. (3) The unity of Indonesia is a fundamental foundation in maintaining the nation's integrity and unity. Historically, the Indonesian nation has faced various challenges testing its unity, but the spirit of unity remains strong in achieving independence. (4) Democracy led by the wisdom of deliberations/representation. This value stresses the importance of active participation by every citizen in decision-making processes that form the foundation of society. (5) Social justice for all Indonesian people is the ultimate goal the nation strives to achieve collectively. This value underscores the importance of equitable welfare for all Indonesians without discrimination or actions that could harm others(Rohmah, Kholish, & Zulaichah, 2021).

e) Integration of Islamic and Indonesian Values According to Cak Nur's Trilogy of Thought

1. Islam as Rahmatan lil 'Alamin

Cak Nur emphasizes that Islam is a religion that brings mercy to all of creation (rahmatan lil 'alam). This thought encourages Muslims to be inclusive and tolerant of differences, both in religious and national contexts. Learning from the wheel of history where religious communities once killed and distrusted each other, now religious communities are directed to positively view the existence of other religious communities and eradicate seeds of hatred (Kholis & Rahman, 2015). In the context of leadership, this can be understood as a fundamental basis that can be adopted as a strategy to build harmonious community unity. Indonesia, with its plurality, can consider that the presence of diverse religions is a blessing that teaches the importance of building unity. In this regard, Cak Nur always opened his hands to all existing differences as a characteristic of Indonesian Islam. Accepting and considering everything equal is a trait of Indonesian Islam. Islam should be understood as a source of inspiration that can nurture universal humanitarian values in line with Pancasila as the state foundation of Indonesia(Arifin et al., 2021).

2. Modernization and Postmodernity in Islam

The global phenomenon shapes relations between nations by composing interests that are no longer framed by the nation-state concept but transformed into a new order called the global system with transnational and multinational networks of a global nature (Sabri et al., 2017). The increasingly globalized world brings negative impacts on Islam and Indonesia itself. The ethics produced by this phenomenon shift Islamic and Indonesian ethics towards poor morality. This certainly becomes a challenge for Islam, Indonesia, and all other religions. Religions, which aim to form ethics based on their doctrines, are influenced and disturbed. Religion is perceived as no longer containing norms. Such issues can shift the ties of Islam and Indonesian values further apart. Indonesian Islam does not reject the progress of time but is always open to accepting it without eliminating its essence. Nurcholish Majid, or Cak Nur, in his book *"Islam, Indonesian Identity, and Postmodernity,"* discusses the importance of modernization in Islam without sacrificing the fundamental values taught by the religion. He criticizes conservative views that reject modernity and postmodernity. According to Cak Nur, Muslims should be open to changing times and able to derive wisdom from the development of science and technology for the benefit of the community and nation. Cak Nur provides this view so that it can be understood by the followers of the ummah and the nation, to continuously strive to integrate Islamic and Indonesian values. Determining the direction of Indonesian Islam and the Indonesian nation to remain true to its essential values is a form of leadership capable of adapting to change (Hakim & Ubaidillah, 2022).

3. Islamic Indonesian Identity

Cak Nur argues that being a good Muslim does not have to conflict with being a good Indonesian citizen. He emphasizes that Islamic identity and Indonesian identity can coexist. An Islamic Indonesian identity means understanding and respecting diversity and contributing positively to national development (Kholis & Rahman, 2015). Islamic and Indonesian values are intertwined. They coexist, making it possible to integrate both. In the context of leadership, it can be considered that Cak Nur provides an integrated concept for becoming a wise leader by understanding that diversity is not a problem in forming good citizens. This means that Islam always advocates for humanitarian behavior, where the core of Islamic and Indonesian values meets in humanity. Humanity means fully supporting human rights (HAM), where there is no distinction among all humans. Everyone has the same rights and stands equally as servants of Allah SWT. Although Indonesia has a diverse background, all citizens share the same goal of making Indonesia a prosperous, fair, and harmonious nation. The spirit of nationalism and religious doctrine goes hand in hand in forming this desire. Those who can be expected and trusted to be loyal are those with shared motives for action and common goals (Kholis & Rahman, 2015).

Islamic and Indonesian values actually have many similarities and can mutually support each other in forming the character and identity of the Indonesian nation. Integrating these values can strengthen a religious nationalism, where the religious values held firmly by the majority of Indonesians align with the national

values themselves. For instance, the first principle of Pancasila, belief in the One and Only God, aligns with the concept of monotheism in Islam. Both values teach the importance of faith in God Almighty. This can provide a strong foundation for Indonesians to maintain morality and ethics in social, national, and state life. Additionally, the value of justice taught in Islam is very relevant to the value of humanity that is just and civilized in Pancasila. Both values emphasize the importance of fair treatment for every individual and respect for human rights. In the context of Indonesian identity, applying Islamic values of justice can support the government's efforts to achieve social justice for all Indonesians. For example, the concept of zakat in Islam can be integrated with government economic and social policies to reduce poverty and social inequality. Thus, Islamic values can positively contribute to strengthening Indonesian values, especially in creating a just and prosperous society. The value of unity in Indonesian identity can also be enriched by the value of *ukhuwah Islamiyah* (Islamic brotherhood). Islam teaches the importance of brotherhood among Muslims, which can be extended to brotherhood among all Indonesian citizens. This spirit of brotherhood can strengthen the sense of unity and cohesion amidst the diversity of Indonesian society.

The Indonesian nation upholds Pancasila as the state ideology, indirectly mandating state leaders and all responsible for maintaining and developing the nation to remain true to the values contained in the state ideology (Nur & Makmur, 2020). If viewed deeply, Pancasila itself contains Islamic values, where Islam advocates for fundamental humanitarian values as listed in several principles of Pancasila. Although Soeharto, the second president of Indonesia, in the discussion of *"The Wave of Islamic Intellectualism Volume One"* in the book *"Islam, Indonesian Identity, and Postmodernity"* states that *"ideology is not religion and religion cannot be ideologized,"* Indonesia is fundamentally composed of the spirit of unity in diversity. However, in every breath of unity, there is a spiritual spirit itself in fighting for the nation's rights and dignity. The struggle of General Sudirman alone is enough to prove this.

Cak Nur's Trilogy serves as an important guide for leadership in Indonesia, especially in the context of building unity without questioning identity or background. Cak Nur's Trilogy is very complex and suitable as a reference for contemporary leadership, where the challenges faced remain very relevant to the concepts he proposed. The stronger the current of globalization, the stronger the spiritual and national spirit that should be instilled. This is a logical and feasible solution to the challenges themselves. The crucial role of leaders can use Cak Nur's Trilogy as an approach to integrating Islamic and Indonesian values and determining the nation's direction in achieving its goals. Fundamentally, a leader must be able to influence those they lead. Many studies have shown that the behavioral orientation produced by those being led is influenced by the leadership style of a leader. Different leadership styles significantly impact their cabinet (Muktamar et al., 2024). As a simple fact, research conducted by PT. BUMIDA Insurance Branch Bumiputera Muda Manado shows a good correlation between employee performance and leadership style (Muktamar et al., 2024). This means that the leader of Indonesia must be able to influence the people to

build collective awareness in uniting the ties of Islam and Indonesian identity. Islam and national values can ultimately be understood as a complex form of unity that is flexible to global developments.

f) Implementation of Leadership Based on Cak Nur's Trilogy of Thought

Cak Nur's trilogy serves as an essential guide for leadership in Indonesia, particularly in the context of building unity without questioning identity or background. Islamic values integrated with national values can be understood as a form of complex unity that is flexible with global developments. Leadership that integrates Islamic values and Indonesian nationalism can be realized through several strategies, as follows:

1. Inclusivity in Leadership

A leader must be a role model in implementing inclusivity values. This means being fair and open to differences, and avoiding exclusive attitudes that can divide unity. Inclusivity values can be ingrained by understanding that this nation was formed on diverse differences. The spirit of Islam provides a fundamental understanding of an inclusive attitude. Some studies in Islamic boarding schools (pesantren) show that inclusivity values are instilled through Islamic teachings. Epistemologically, pesantren already embody humanistic values found in classical fiqh literature studied for years in many pesantren (Hanafi, 2011). This shows that inclusivity is already an Islamic teaching, indicating that the leadership model implemented from Cak Nur's trilogy is the result of integrating Islamic and Indonesian values. A humanistic leader creates significant opportunities for national unity.

2. Adaptation to Change

A leader must be capable of facing the changing times. The ever-growing influence of globalization presents serious challenges to the essential values of the Indonesian nation. The increasingly globalized world has adverse effects on the personality of Islam and Indonesia itself. The ethics resulting from this global phenomenon lead to a shift in Islamic and Indonesian ethics towards deteriorating moral standards. This undoubtedly challenges Islam and Indonesia, as well as all other religions (Sabri et al., 2017). Lifestyles are changing, with the presence of various fast-food products becoming a visible example. Indonesian children are now plagued by laziness, becoming an addiction for them. Religion, which seeks to establish ethics based on its doctrines, is affected and disturbed (Sabri et al., 2017). This does not mean that Islam and the Indonesian nation cannot adapt to the changing times. Islam is inherently flexible, meaning that it always opens the door to adapt to changing times. The shift in Islamic and Indonesian values due to the influence of changing times results from a lack of understanding of Islamic and Indonesian values among Indonesians. This is where the role of the leader is needed as the main figure capable of adapting to change and providing understanding and education to society. Consequently, all elements of society, especially national leaders, must continue learning and adapting to the latest developments in technology and science, and applying them for societal progress.

3. Strengthening Pancasila Values

The values of Pancasila must be internalized in every action and policy of a leader. A deep understanding of Pancasila provides a complex understanding of leadership. Indonesia and Pancasila have provided a broad relationship between religion and state. Explicitly or implicitly, Pancasila was indeed designed by the Founding Fathers to accommodate all religious issues and the continuity of religions in Indonesia concerning nationality and statehood (Munir et al., 2016). Pancasila fundamentally was created with nationalist and religious perspectives. The integration of Islamic and Indonesian values is reflected in the ideology of the Indonesian nation. However, the strengthening of Pancasila values among Indonesians experiences distractions due to global developments. These distractions result in mondial behavior, leading to a lack of nationalist sentiment among the nation's younger generation. With Nurcholish Majid's Trilogy, leaders and the younger generation can see that such influences do not need to be avoided. Instead, they should be accepted with the Islamic and Indonesian understanding deeply rooted in the Indonesian nation. Leaders must continuously strengthen Islamic and Indonesian values in society, whether through educational policies or other means. This is necessary to prevent negative distractions among the younger generation. Understanding Pancasila essentially provides wisdom in determining the nation's future. Therefore, reinforcing Pancasila values in every Indonesian citizen is crucial. This ensures that every step taken aligns with Indonesia's diverse and democratic national spirit.

Conclusion

Nurcholish Majid's thoughts, with his trilogy encompassing Islam, modernity, and Indonesian nationalism, offer a highly relevant concept for addressing the challenges of the modern and postmodern eras. Integrating Islamic and Indonesian values can enable adaptation to global changes without losing their essence. Emphasizing fundamental Islamic values such as monotheism, justice, compassion, and social concern can be applied in daily life. Cak Nur emphasized the importance of modernization in Islam. Muslims must be open to the development of science and technology while maintaining the fundamental values of their religion, and they must take wisdom from changing times for the benefit of the community and the nation. The identity of being a good Muslim does not contradict being a good Indonesian citizen. Islamic Indonesian nationalism includes appreciating diversity and contributing positively to national development.

In this regard, leaders must be able to face the changing times and educate the public about the importance of adapting without losing essential values. Islam and Indonesian nationalism must continuously open the space to adapt to changing times. A leader must be fair and open to differences, avoiding exclusive attitudes that can divide unity. Inclusivity values can be instilled through a humanistic understanding of Islam, emphasizing the importance of brotherhood and unity. Understanding and strengthening Pancasila values are vital in every action and policy of a leader. Pancasila has been designed to accommodate the relationship between religion and state in Indonesia. Strengthening these values

can prevent negative distractions from global influences and ensure a younger generation with strong nationalist and religious sentiments.

Overall, Cak Nur's trilogy provides a holistic approach that can serve as a guide for leadership in Indonesia. Integrating Islamic and Indonesian values can strengthen the character and identity of the Indonesian nation and face global challenges inclusively and adaptively. Leaders who implement this trilogy can build a just, prosperous, and harmonious society in line with Pancasila and fundamental Islamic values. The book *"Islam, Modernity, and Indonesian Nationalism,"* discussing Cak Nur's trilogy, serves as an important reference for understanding and applying these concepts in the context of leadership in Indonesia.

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