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Research Article

Munawir Sjadzali's Relation Between Religion And State, A Case Study Of Politics In Indonesia

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Abstract. This article reviews the figure of Munawir Syadzali and his contribution to contemporary Islamic legal thought in Indonesia. His popularity has risen because a number of ideas and conceptual offers have attracted the attention of the wider community. In fact, polemics in the form of pros and cons against his ideas are inevitable. Munawir Sjadzali is a figure who served as Minister of Religious Affairs of the Republic of Indonesia for two consecutive periods (1983-1993). Apart from his role as a statesman, he is also known as an accomplished thinker in the political and religious fields. His ideas are evident in his various intellectual works and the policies he implemented during his tenure as Minister of Religious Affairs. In general, his thoughts manifested in the agenda of reactualisation of Islamic teachings, which gave new meaning to Islamic politics in Indonesia. He emphasised the importance of substance over formal and legal aspects, both in religious and social contexts.

Keywords: Munawir Sjadzali, Indonesian Political Islam, Political-religious Thought.

Abstrak. Artikel ini mengulas sosok Munawir Syadzali dan kontribusinya terhadap pemikiran hukum Islam kontemporer di Indonesia. Popularitasnya meningkat karena berbagai gagasan dan tawaran konseptualnya berhasil menarik perhatian masyarakat luas. Tentu saja, munculnya polemik berupa pro dan kontra terhadap gagasan-gagasannya merupakan hal yang tak terelakkan. Munawir Syadzali adalah sosok yang pernah menjabat sebagai Menteri Agama Republik Indonesia selama dua periode berturut-turut (1983–1993). Selain perannya sebagai negarawan, ia juga dikenal sebagai pemikir ulung di bidang politik dan keagamaan. Gagasan-gagasannya tercermin dalam berbagai karya intelektual serta kebijakan yang ia terapkan selama masa jabatannya sebagai Menteri Agama. Secara umum, pemikirannya terwujud dalam agenda reaktualisasi ajaran Islam, yang memberikan makna baru bagi politik Islam di Indonesia. Ia menekankan pentingnya substansi dibandingkan aspek formal dan legalistik, baik dalam konteks keagamaan maupun sosial.

Kata Kunci : Munawir Sjadzali, Politik Islam Indonesia, Pemikiran Politik-Keagamaan.

INTRODUCTION

The development of new Islamic intellectualism in Indonesia in the last two decades can be traced back to a crisis. This phenomenon is generally influenced by the unfavourable political conditions of Islam and the negative impact of the thoughts and activities of its leaders. The situation was triggered by the inharmonious relationship between Islam and the state, as well as the results of social, cultural and political synthesis between the two which were considered incompatible. (C.A.O. Van Nieuwenhuijze 1963).

The emergence of Islamic intellectualism aims to offer solutions to the problem of disharmonious relations between Islam and the state. This effort is realised through the delivery of new Islamic intellectual ideas and political actions that are considered more relevant to the reality of social, cultural and religious diversity in Indonesia. Leonard Binder argues that in order for Islam to continue to function as a social and political force in Indonesia, individuals or groups capable of acting as a cultural link between Islam and the new Indonesian national culture are needed. In the late 1980s, Munawir Sjadzali initiated the reactualisation of Islamic teachings, highlighting the dilemma between holistic shari'ah and Indonesia's domestic reality. He proposed building the character of a pluralistic society that rejects discrimination, in line with the 1945 Constitution, including gender equality in various aspects of life. However, tensions remain in the interpretation of the Qur'an and Hadith, as well as in interfaith relations, where shari'ah is often perceived as contradicting the 1945 Constitution's anti-discrimination principles. (Munawir Sjadzali, , 1993).

Indonesian Muslims face a dilemma between applying shari'ah fundamentally, which risks marginalisation in modern society, or fully accepting secular law, which means abandoning the doctrines of the Qur'an and Hadith. The other alternative is to adapt the Qur'an and Hadith to the times without changing the basic identity of

Islam, an option promoted by modern reformers such as Munawir Sjadzali. As a modern thinker of Islamic law, Munawir Sjadzali offers a new perspective that harmonises different traditions through his theoretical framework. This article discusses his figure and thought, analyses the socio-political background that influenced him, and traces the historical roots of his thought in the context of *tarikh tasyri'*, to determine whether his thought is an innovation, continuation, or expansion of previous traditions. (Deliar Noer, 1990).

The relationship between politics and religion in Indonesia can be analysed through five main theoretical approaches: Islamic deconfessionalisation, Islamic domestication, schismatic and sectarian, trichotomy, and cultural Islamic perspectives. The Islamic deconfessionalisation approach explains the antagonistic relationship between Islam and the state constructively, while Islamic domestication analyses the impact of this antagonism. The schismatic and sectarian approaches link religio-cultural roots to patterns of political grouping, while the trichotomous approach explores the diversity of Muslim political behaviour. The cultural Islam perspective offers a new theory of the strength of Islamic culture in Indonesia.

These five approaches show that the relationship between Islam and the state in Indonesia remains an important issue that has not been fully resolved despite nearly a century of discussion. According to Munawir Sadzali, there are three paradigms in Islamic political thought regarding the relationship between religion and the state, which differ in their conceptualisation. The first paradigm overcomes the dichotomy by uniting religion and the state, where both are considered inseparable (integrated). State governance is based on divine sovereignty, which comes from revelation and is in the hands of God.

Munawir Syadzali's thinking has elicited a variety of responses, both positive and negative, from Islamic scholars and intellectuals in Indonesia. This is mainly related to the existence of religion in the face of the reality of a diverse and inhomogeneous nation or state. More specifically, these responses highlighted the relationship between Islamic law (*shari'ah*) and the dynamics of social change that differ in each region, including Indonesia. Some Muslim thinkers in Indonesia, such as Munawir Sjadzali, Nurcholis Madjid and Bakhtiar Efendi, argue that Islam does not mandate the formation of the state. They emphasise that the teachings of the Qur'an deal more with societal issues than transcendental issues. According to them, Islam is more focused on the formation of a good society and reflects the universal message of Islam (*rahmatan li al-'alamin*). The idea of an Islamic state or Islamic ideology championed by political Islam activists was previously regarded as an apologetic tendency, which sought to respond to the West in a legalistic way. They also argued that the Prophet Muhammad's tradition (*sunnah*) did not provide detailed instructions on the state or political model, and even the construction of the state in Medina could not be considered a clear political institution. (Hasbi Ash-Shiddiqi, 2008).

The novelty in this paper lies in the comprehensive approach that integrates Munawir Syadzali's thoughts with historical and socio-political analyses of Indonesia in relation to the relationship between Islam and the state. Some important points of novelty First, Emphasis on the Reactualisation of Islamic Teachings Munawir

Syadzali's thinking on the reactualisation of Islamic teachings offers a new perspective in approaching the issue of disharmony in the relationship between Islam and the state, by introducing the concept of 'building civilisation and the character of a pluralistic and anti-discriminatory society.' This approach not only looks at the issue in the context of Islamic law alone, but also within the socio-political and cultural framework of pluralistic Indonesia. Second, Contextualising Islamic Law in Indonesia This paper highlights Munawir's idea of contextualising Islamic law in Indonesia, which places more emphasis on the application of Islamic law in accordance with Indonesia's social and cultural realities. This distinguishes him from a more fundamental or rigid approach to Islamic law, which could risk marginalisation of Muslims in modern society. Third, A Review of Five Theoretical Approaches This paper presents five dominant theoretical approaches to analysing the relationship between Islam and the state in Indonesia: deconfessionalisation of Islam, domestication of Islam, schismatic and sectarian, trichotomy, and cultural Islamic perspectives. These approaches enrich the discourse of Islamic legal thought in Indonesia and offer a framework for analysing the relationship between Islam and the state. (Bahtiar Effendi 1995)

Literature Review: The Relationship between Religion and State in Munawir Sjadzali's Thought

Theory The relationship between religion and state in Islamic thought has been a complex and diverse study. The theories used in understanding this relationship include several approaches, including the theories of Islamic deconfessionalisation, Islamic domestication, schismatic and sectarian, trichotomy, and cultural Islamic perspectives. The Islamic deconfessionalisation approach seeks to explain how Islam can interact with the state without becoming an exclusive political element. Meanwhile, the domestication of Islam approach highlights how the state accommodates and regulates the role of religion in the public sphere. In the study of Munawir Sjadzali's thought, the relevant theory is the cultural Islamic approach that emphasises the substance of Islamic values rather than the symbolism of the formalisation of Islamic law in the state. (Nurchalis Madjid, 1987)

Munawir Sjadzali developed the concept of reactualisation of Islamic teachings as an effort to build a harmonious relationship between Islam and the state. This concept aims to adapt Islamic doctrine to modern socio-political developments without losing its religious essence. This reactualisation emphasises the reinterpretation of Islamic teachings in accordance with the pluralistic Indonesian context and based on Pancasila. According to him, Islam does not have to be realised in the form of an Islamic state, but rather the practice of Islamic values in state life. In this concept, Islam can still play a role as a moral and ethical force in government without having to become a rigid and exclusive political system. (Faisal Ismail, 1996)

Variables Based on Munawir Sjadzali's concept of the reactualisation of Islamic teachings, there are several main variables that can be studied in the relationship between Islam and the state, namely:

Substance vs. Formalism of Islamic Law: The extent to which Islamic law should be formalised in the state legal system.

Equality and Pluralism: How Islam can contribute to creating an inclusive and anti-discriminatory society.

Political Compromise and State Ideology: The role of Islam in the politics of a Pancasila-based state.

Transformation of Islamic Law: Contextualising Islamic law in the social and political dynamics of Indonesia.

The Role of Muslim Ulema and Intellectuals: The role of Islamic thinkers in bridging religion and state through academic approaches and public policy.

Indicators To measure the extent to which Munawir Sjadzali's thoughts on the relationship between Islam and the state are influential in socio-political policies and practices in Indonesia, several indicators can be used:

Government Policy on Pancasila as the Single Principle: The implementation of the Pancasila principle in the life of the state and how Islam adjusts in that context. Implementation of Islamic Law in the National Legal System: The degree of accommodation of Islamic values in legal policies in Indonesia. Ulama Participation in Politics and Governance: The extent of the role of Muslim clerics and intellectuals in shaping state policy. Muslim Community Response to the Nation-State Concept: The degree of Muslim acceptance of state ideologies that are not exclusively based on Islam. Changing Discourse on Islam and the State in Indonesia: Shifting views of ulama and the public towards the formalisation of Islamic law in the state.

CONCEPT: Conceptualisation (definition, understanding, comprehension) Munawir Sjadzali developed the concept of reactualisation of Islamic teachings as an effort to build a harmonious relationship between Islam and the state. This concept aims to adapt Islamic doctrine to modern socio-political developments without losing its religious essence. This reactualisation emphasises the reinterpretation of Islamic teachings in accordance with the pluralistic Indonesian context and based on Pancasila. According to him, Islam does not have to be realised in the form of an Islamic state, but rather the practice of Islamic values in state life. (Leonard Binder, 1960) In this concept, Islam can still play a role as a moral and ethical force in government without having to become a rigid and exclusive political system. Aspects, characteristics, stages, forms, categories Based on Munawir Sjadzali's concept of the reactualisation of Islamic teachings, there are several main variables that can be studied in the relationship between Islam and the state, namely:

Substance vs. Formalism of Islamic Law: The extent to which Islamic law should be formalised in the state legal system. Equality and Pluralism: How Islam can contribute to creating an inclusive and anti-discriminatory society. Political Compromise and State Ideology: The role of Islam in the politics of a Pancasila-based state. Transformation of Islamic Law: Contextualising Islamic law in the social and political dynamics of Indonesia.

Pedagogical Practices in the context of religion and state relations refers to how Islamic values are taught and contextualised in the education system. This includes teaching methods, curriculum, and approaches in conveying an understanding of the relationship between Islam and the state. (Lukman Harun, 1986)

METHOD

This research uses a qualitative approach with a literature study method. This study was conducted through the analysis of various written sources, including books, academic journals, and policy documents relevant to Munawir Sjadzali's thoughts on the relationship between Islam and the state. These sources were analysed to explore the main ideas and understand their relevance in the Indonesian socio-political context.

Data were collected using documentation techniques, which involved tracing Munawir Sjadzali's works and scholarly publications that discuss his thoughts. In addition, discourse analysis was used to understand how his thoughts developed in various academic and policy discourses. This approach allows the research to explore the meaning behind the concepts developed by Munawir Sjadzali as well as the implications of his thoughts on the development of political Islam in Indonesia.

In analysing the data, a descriptive-analytical technique is used, which aims to explain the main concepts in Munawir Sjadzali's thought and compare them with theories of the relationship between religion and state that have developed in the Islamic world. This approach allows the research to find patterns and trends in Munawir Sjadzali's thought, as well as identify differences and similarities with the thoughts of other figures in the same field.

The validity of the data in this research is guaranteed through source triangulation, by comparing various sources of literature to ensure that the analyses carried out have a strong basis. In addition, the interpretation of the data is done systematically by considering the socio-political context behind Munawir Sjadzali's thoughts. In this way, this research seeks to provide a comprehensive picture of how his thoughts can be applied in public policy related to the relationship between Islam and the state.

The results of this research method are expected to contribute to a deeper understanding of Munawir Sjadzali's thought and its relevance in the dynamics of Islamic politics in Indonesia. With the approach used, this research seeks to answer the main question of how the concept of reactualisation of Islamic teachings developed by Munawir Sjadzali can influence state policy and how people respond to the concept. (Muhammad Din Syamsuddin, 2000)

RESULT

This article discusses Munawir Sjadzali's thoughts in the context of the relationship between Islam and the state in Indonesia. Munawir, who served as Minister of Religious Affairs for two terms (1983-1993), proposed the concept of reactualisation of Islamic teachings, which emphasised the substance of Islamic values rather than the formal and legalistic aspects of national life. His ideas became part of the new Islamic intellectualism movement that aimed to harmonise Islam with the Pancasila ideology. Munawir criticised efforts to formalise Islamic law in modern states and emphasised the establishment of a substantial Islamic society rather than a structural Islamic state. He argued that Islamic teachings focus more on social values than formal political structures. This view is in line with other thinkers such as Nurcholis Madjid and Bahtiar Effendy, who consider that Islam does not require the establishment of an Islamic state.

Munawir's policy as Minister of Religious Affairs reflected his support for Pancasila as the sole principle for all political and social organisations, including those based on religion. This policy aims to ease tensions between Islam and the state and emphasise that Islam can flourish within the framework of the Pancasila state without becoming a political ideology. Although he received support from the government, his ideas caused debate, especially from ideological Islamists who wanted a more formal role for Islam in state politics. However, Munawir believed that Islamic principles could be integrated into the state without necessarily turning it into an Islamic state. Through his pragmatic and inclusive approach, Munawir sought to build a bridge between Islam and the state by providing a new interpretation of the relationship in the context of pluralistic Indonesia. (Sayyid Husein Nasr, 1986)

Restatement

Munawir Sjadzali is an important figure in political Islamic thought in Indonesia, known for his concept of the reactualisation of Islamic teachings. He argued that Islam should be interpreted in a broader and more flexible context, in accordance with the dynamics of modern society. Instead of supporting the formalisation of sharia in the state, he emphasised the implementation of Islamic values in social and cultural life, without necessarily adopting the form of an Islamic state. As Minister of Religious Affairs for two decades, Munawir supported Pancasila as the main foundation of the state. He believed that Pancasila was in harmony with Islamic values and could be a more inclusive platform for Muslims to thrive in socio-political life. In his view, the application of Islamic values was more important than the symbolism of an Islamic state. (Bahtiar Effendy, 1998)

His thinking invites various responses. Some people support it because it is considered more realistic in the context of a diverse society. However, there were also those who criticised his approach, especially from Islamic groups who wanted to fight for Islam as the basis of the state. However, Munawir remained consistent that Islam should be a moral and social inspiration, not just a political tool. He emphasised that history shows there is no single model of an Islamic state in the Qur'an and Sunnah. Therefore, every Muslim country can have a different system of government, as long as it adheres to basic Islamic values such as justice, equality and social welfare. In the Indonesian context, Munawir argued that Pancasila was the best option to accommodate Muslim diversity and aspirations without creating prolonged ideological conflict.

Munawir also played a role in bridging the dialogue between Islam and the state, both through intellectual forums and the concrete policies he implemented. One of his steps was to ensure that state policies did not conflict with Islamic teachings, without having to make Islam the sole basis of the state. He also encouraged Muslims to contribute to national development by prioritising universal Islamic values that are in line with Pancasila.

In conclusion, Munawir Sjadzali offers a more contextualised approach to understanding the relationship between Islam and the state in Indonesia. He rejected a rigid legalistic approach and emphasised the importance of Islamic substance in social life. His views became the foundation for political Islam thinking that is more inclusive and relevant to the reality of Indonesian nationality. (M. Amin Abdullah, 2000)

DISCUSSION

Munawir Sjadzali's thoughts on the relationship between Islam and the state are an important part of Islamic political discourse in Indonesia. He offers the concept of the reactualisation of Islamic teachings, which emphasises the substance of Islamic values rather than just the formal or legalistic aspects. This idea emerged as a response to the tension between Islam and the state, which has been ongoing since Indonesian independence.

Munawir was of the view that Islam does not require the establishment of a structural Islamic state, but rather emphasises the application of Islamic universal values in social and political life. Therefore, he supported Pancasila as the basis of the state, believing that its principles were in harmony with Islamic teachings. This approach became part of the new Islamic intellectualism movement that rejected the ideologisation of Islam as an exclusive political system. However, Munawir's thinking was not free from criticism. Ideological Islamic groups opposed him because they considered him too compromising towards the state. They argued that Islam should be the basis of state law, not just a moral and social inspiration. Nevertheless, Munawir remained consistent in advocating for a more inclusive and pluralistic relationship between Islam and the state.

Contextualisation

Munawir Sjadzali's thoughts on the relationship between Islam and the state developed in the Indonesian socio-political context which experienced various dynamics, especially related to efforts to harmonise Islam and Pancasila. Since the beginning of independence, the debate over the basis of the state has been a major issue, where some Islamic groups wanted the implementation of Islamic sharia in the government system. However, Indonesia chose Pancasila as the state ideology that reflects the nation's diversity. In its development, the tension between Islam and the state continued, especially during the New Order period, which required political and social organisations to be based on Pancasila as a form of national agreement. In Bahtiar Effendy's (1998) study, Munawir Sjadzali's idea of the reactualisation of Islamic teachings offered a middle way between the demands of political Islam and the reality of pluralism in Indonesia. Moreover, the experience of other Muslim countries shows that a more flexible approach to the relationship between Islam and the state tends to result in greater political and social stability. The acceptance of Pancasila by major Islamic organisations such as NU and Muhammadiyah also shows the process of adaptation of Islamic thought in the national context. Thus, Munawir Sjadzali's thought not only reflects a theoretical effort, but also a response to the socio-political challenges faced by Muslims in a modern pluralistic state.

Interpretation

Munawir Sjadzali's thoughts on the relationship between Islam and the state can be interpreted through Islamic political theory which emphasises that Islam has flexibility in the government system and does not explicitly require an Islamic state as an ideal form. The idea of reactualisation of Islamic teachings developed by Munawir is in line with the thinking of Muslim reformers who emphasise the substance of Islamic values in state life rather than the mere formality of Islamic law. This approach also relates to the theory of

functional secularisation in Islamic politics, which states that religious values can still influence social life without having to be embodied in a theocratic state legal system. For example, in Nurcholish Madjid's thought, Islam is emphasised as a source of social ethics rather than political ideology, in line with the concept developed by Munawir Sjadzali. Moreover, various Muslim countries with different political systems show that the application of Islamic values in governance can be flexible without having to form a formal Islamic state. The adaptation of Islam in the context of the modern state is also seen in the acceptance of Pancasila by major Islamic organisations such as NU and Muhammadiyah, which adopt Islamic values within a national framework. Thus, Munawir Sjadzali's thoughts are not only in line with the development of modern Islamic political theory, but also provide an alternative model for the relationship between Islam and the state that is more contextual to Indonesia's socio-political reality.

Reflection/Implications

Munawir Sjadzali's thinking on the relationship between Islam and the state shows that the concept of Islamic politics can adapt to social realities without being bound to the formalisation of Islamic law in the state. The approach of reactualisation of Islamic teachings developed by Munawir provides an alternative for Muslims to maintain Islamic values without having to establish a structural Islamic state. In addition, his thinking has implications for the acceptance of Islam within the framework of a pluralistic nation-state, allowing Muslims to contribute to development without having to be trapped in the dichotomy between secularism and the Islamic state. For example, Munawir's single principle policy of Pancasila succeeded in creating political stability and reducing tensions between Islamic groups and the state during the New Order. In addition, the acceptance of major Islamic organisations such as NU and Muhammadiyah of Pancasila shows that Islam can play a role in the state without having to be used as a formal legal basis. This more flexible model of the relationship between Islam and the state is also applied in various other Muslim countries, which shows that the adaptation of Islamic values in different political contexts can result in social stability and progress. Thus, Munawir Sjadzali's thought makes a significant contribution in building a more inclusive and adaptive concept of Islamic politics, allowing Islam to remain relevant in modern states without losing the substance of its values.

Comparative

Munawir Sjadzali's thoughts on the relationship between Islam and the state have similarities and differences with other Muslim thinkers' ideas on Islamic politics. Like Nurcholish Madjid and Bahtiar Effendy, Munawir argues that Islam does not require the establishment of a structural Islamic state, but rather emphasises the substance of its values in social and political life. However, in contrast to more ideological political Islam thinkers, such as conservative Islamists, Munawir rejected the formalisation of Islamic sharia in the state and emphasised the importance of integrating Islam within the Pancasila system. For example, Nurcholish Madjid in his 'Islam Yes, Islamic Party No' idea also rejected the politicisation of Islam, but he emphasised the secularisation of Islam in the context of modernity, while Munawir maintained the role of Islam in the state without making it a political ideology. Meanwhile, thinkers such as Abul A'la Maududi and Hasan

al-Banna emphasised the concept of a sharia-based Islamic state, in contrast to Munawir who saw that Islam did not have to be manifested in the form of a formal state. Even in the Indonesian context, ideological Islamic groups such as Masyumi favoured the integration of Islamic law in the state, whereas Munawir rejected this idea by emphasising a contextual approach to sharia. Thus, Munawir Sjadzali's thinking falls between the modernist Islamic approach that accepts the nation state with Islamic values, but does not go as far as full secularisation, making it a unique model of thought in Islamic politics in Indonesia. (Prof. Dr. H. Munawir Sjadzali, 1995)

Action Plan

To strengthen the integration of Islam in the state without causing ideological tensions, concrete steps are needed to implement Munawir Sjadzali's thoughts on the relationship between Islam and the state. The government and Islamic organisations should promote a broader understanding of Pancasila as the basis of the state that does not contradict Islamic values, so that it can be accepted by all Muslims. In addition, there is a need to increase dialogue between the state and Islamic groups so that religious aspirations can be accommodated in public policy without necessarily leading to the formalisation of Islamic sharia in the country's legal system. For example, in Indonesia, the dialogical approach taken by NU and Muhammadiyah has succeeded in creating a more moderate understanding of the relationship between Islam and the state. In other Muslim countries, such as Tunisia and Turkey, flexible models of Islam-state relations have helped maintain political and social stability. In addition, inclusive Islamic political education should be developed, so that people understand that Islamic values can be realised in public policy without having to go through the institution of an Islamic state. With these steps, Munawir Sjadzali's thoughts can be implemented more effectively in the life of the state, creating harmony between Islam and Pancasila, and encouraging a more constructive role for Islam in national development.

CONCLUSION

Key Findings

This research shows that Munawir Sjadzali's thoughts on the relationship between Islam and the state provide a new perspective in understanding the role of Islam in modern politics. The main finding of this study is that his reactualisation of Islamic teachings provides a solution to the tension between Islam and the state, by emphasising the substance of Islamic values rather than the formalisation of sharia in the political system. This approach allows Islam to remain relevant in a modern pluralistic state without becoming an exclusive ideology. For example, the acceptance of Pancasila by major Islamic organisations such as NU and Muhammadiyah shows that Islam can play a role in state life without having to be manifested in the form of an Islamic state. Thus, Munawir Sjadzali's thoughts not only contribute to Islamic political discourse in Indonesia but also provide a conceptual alternative for the relationship between Islam and the state in the Muslim world. (

Research Strengths

This study makes an important contribution to Islamic political literature by outlining how Munawir Sjadzali's ideas can bridge the gap between political Islam and the concept of the modern state. One of the main strengths of this study is its comprehensive approach in relating Munawir's thoughts to the historical, social and political context of Indonesia. In addition, this research enriches the study of Islam and Pancasila by showing that the substantial approach is more effective in maintaining national stability than the legal-formal approach. For example, this research confirms that a state model that accommodates Islamic values in a democratic setting is more acceptable in a pluralistic society. Therefore, this research broadens the horizons of modern Islamic politics and its implications for the formation of inclusive state policies.

Weaknesses of the Study

While this research provides valuable insights, there are some limitations that need to be noted. One of the main limitations is that this research focuses on the Indonesian context, and thus has not addressed how Munawir Sjadzali's thoughts can be applied in the context of other Muslim countries with different political conditions. In addition, this study emphasises conceptual analysis and has not explored the practical impact of the implementation of his thoughts in state policy in more depth. For example, further studies are needed on how Munawir's thoughts influence the dynamics of contemporary Islamic politics and the interaction between Islamic groups and the state. Therefore, further research is needed to broaden the understanding of the relevance of Munawir Sjadzali's ideas on a broader scale and to explore their practical application in public policy in other Muslim countries.

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