The Importance of Nurcholish Madjid's Thoughts on the Application of Islamic Political Ethics in Indonesia

Yusnadidy Achda Saputri\textsuperscript{1}, Muhammad Nur Hidayat\textsuperscript{2}, Kurniati\textsuperscript{3}

\textsuperscript{1,2,3} Affiliation: Universitas Islam Negeri Alauddin Makassar, Makassar Indonesia

Abstract

The lack of political ethics in the government and society often creates an environment where Corruption, Collusion, and Nepotism (CCN) flourish freely. These practices not only cause economic harm but also threaten social and political justice. Injustice in political practices is a result of the absence of political ethics. Additionally, the ideology behind Pancasila, which serves as the foundation for the Indonesian state, is frequently overlooked in everyday political practices. This hampers the democratization process and the attainment of social justice envisioned by the nation's founder. Nurcholish Madjid, an Indonesian Muslim intellectual, offers a relevant perspective on enhancing political ethics. According to Madjid, good political ethics must be based on principles of justice that are equitable for all citizens and promote inclusive and participatory democracy. Madjid also emphasizes the importance of transparency in the political process, where the public has broad access to information and political decisions. Referring to Madjid's thoughts, efforts to improve political ethics in Indonesia can be executed by prioritizing the values of justice, democracy, and transparency. This will not only diminish corrupt practices and injustice but also create more opportunities for Pancasila values to be recognized and applied in the political and social fabric of Indonesian society. Madjid's political ideas are highly relevant in today's context because Indonesian society still requires a quality system.

Keywords:
Ethics; Politics; Islam; Nurcholish Madjid

1. Introduction

Ironically, even though Indonesia is trying to become a civilized nation, the reality is that we have fallen into barbaric behavior and corruption that is very detrimental to this nation. On the way to civilization, we face a worsening moral dilemma, where greed, pride, injustice, and lies become the foundations that affect us. Nurcholish Madjid voiced his concern over the state of morality in Indonesia, criticizing the country as a "soft state" that lacks moral rigidity in facing socio-political
challenges. Cak Nur sees that this laxity facilitates corruption and causes distortions in various aspects of people's lives. Here, he quotes the law of corruptio optimi pessima stating that crimes committed by the best people are the worst crimes, reminding that violations of the principles of justice, democracy, and openness will have a multifold detrimental impact (Baasir, 2003).

Political ethics explores the responsibilities and obligations of individuals as human beings, not just as citizens towards the state (Suseno, 1987). Personal morality and civil duty are not the same. True goodness, both as an individual and as a citizen, can only develop in a country with high morals. In a corrupt country, where law-abiding citizens are limited by unfair laws, their moral integrity will be disturbed. Likewise, in a bad country, individuals with strong moral character find it difficult to fulfill their civil obligations because they cannot obey the unethical laws of the country. An ideal country with exemplary citizens is one that provides happiness among its people, supported by citizens who are morally high and ethically responsible (Handoyo et al., 2016).

In this context, there is always a question about the purpose of our nation. This research will try to answer this by reflecting on the concept of morality, especially in the context of Indonesian nationality. The researcher will take insights from Nurchohlish Madjid (Cak Nur), a leading thinker in Indonesia, whose work will guide the study of our political ethics.

Nurchohlish Madjid, an Islamic intellectual who has been considered controversial and influential in Indonesia since the 1970s, focused his thoughts on three main themes: Islam, Indonesianness, and Modernity. He seeks to align the values of modernity with the noble principles of Islam as well as universal inclusivity in the national context. Madjid expressed optimism that Islam is able to embrace the modern world by assimilating the positive aspects of human civilization while still holding fast to the teachings of Islam (Madjid, 1997).

Nurchohlish Madjid's views on political ethics have significant implications for facing the complexities of modern society. He encouraged people to apply Islamic principles in their daily lives, while also recognizing universal values that can be applied across religions and cultures. His approach that integrates political discourse with Islamic principles highlights the importance of shari'a law which includes aspects of worship, morality, muamalah, and state power structure. In this context, Madjid's thinking is not only relevant for promoting social harmony, but also for overcoming complex political and social challenges by blending religious values and universal justice. This reinforces the belief that Islam is not only a religion, but also a relevant guideline in shaping a just and just society in today's era of globalization (Kurniati, 2013).

Cak Nur ventured to criticize Islamic thought which he considered to have stopped developing and stagnated. One of his controversial ideas was when he proposed inclusivism as a better alternative to exclusivism. In this context, he developed the concept of inclusivism with modern approaches and methods without rejecting the basic principles of Islam. Cak Nur suggested changing the paradigm in Islamic political formalism by reuniting Islam with Indonesianness. The main focus of his views on political ethics is the importance of adhering to the principles of the Medina Charter and Pancasila, so that it is in accordance with the context of Islam and Indonesia. In addition, in his view, political ethics must also reflect the universal values of modernity. Cak Nur combines the authenticity of revelation with social dynamics that are constantly changing. The goal is to develop an Islamic outlook that is relevant to modern times without neglecting the intellectual heritage of Islam. In his ideas about political ethics, he proposed a political approach based on the principles of the country's constitution, such as Pancasila and the UUD 1945 (Adityo, 2017).
2. Methodology of Research

This study is a library research that uses books and journals as the main material. The researcher elaborates and compiles Nurcholish Madjid's thoughts on the principles of Islamic political ethics in a structured and in-depth manner. Madjid's approach to thought can be seen as hermeneutic, which compares classical Islamic thought to the context of current dynamics (Abdullah, 2017). Cak Nur's political ideas, if implemented in the life of the nation and state, especially in the current context, will remain relevant because Indonesia still needs an effective system and order. This is an opportunity for the Indonesian nation to improve and restructure by applying the principles of political ethics mentioned earlier, which are often overlooked. To achieve this goal, a systematic descriptive approach to Nurcholish Madjid's thinking is needed. A holistic approach is also needed to identify the factors that influenced Madjid's thinking, including his environment, background, religion, and historical context. Understanding a character's life journey is crucial to understand his thoughts thoroughly, so that the data collected and presented can be clearer and more accurate.

3. Results and Discussion

Biography Nurcholish Madjid

Nurcholish Madjid, commonly known as Cak Nur, was born on March 17, 1939, in the village of Mojoanyar, Jombang. His father, H. Abdul Madjid, was a kiai who graduated from the Tebu Ireng Islamic boarding school in Jombang and was one of the favorite students of the founder of NU, KH. Hasyim Asy'ari. His mother was the daughter of Kiai Abdullah Sadjad, a close friend of KH. Hasyim Asy'ari. Nurcholish Madjid received a good general education at the People's School (SR) in Mojoanyar, Jombang, where he was introduced to modern teaching methods. During his basic education, especially at Madrasah Wathoniyah, he showed his intelligence by frequently receiving awards for his achievements. Like most NU families, after completing elementary school, Nurcholish Madjid continued his studies at the Darul Ulum Rejoso Jombang Islamic boarding school. At this Islamic boarding school, his friends mocked him for his father's involvement with Masyumi, calling him a student who got lost because he studied at an NU institution. Unable to stand the ridicule, Cak Nur moved to the Gontor Islamic boarding school (Nagri et al., 2020).

After graduating from Gontor, he taught at his alma mater for more than a year. Then Nurcholish moved to Jakarta and continued his studies at the State Islamic Institute (IAIN) Jakarta at the Faculty of Adab (Arabic Literature and Islamic Culture), graduating in 1968. Nurcholish Madjid's interest in Islamic studies has crystallized with his involvement in HMI. He was elected as the Chairman of the HMI Executive Board for two consecutive periods from 1966-1969 to 1969-1971. He was also president of the Southeast Asian Islamic Student Association (PEMIAT) for the period 1967-1969. For the period 1969-1971, Cak Nur served as Deputy Secretary General of the International Federation of Islamic Student Organizations (IIFSO). From 1978 to 1984, Nurcholish Madjid continued his doctoral studies at the University of Chicago, earning a Ph.D. with the predicate Summa Laude. His dissertation is entitled "Ibn Taymiyah on Kalam and Philosophy: Problem of Reason and Revelation in Islam (Solikin, 2021).

Nurcholish's thought that shocked the public, especially the activists of the Islamic movement, was when the editor-in-chief of the Jakarta Mimbar magazine declared, "Islam yes, no Islamic
party." Nurcholish considered Islamic parties to have become the "new God" for Muslims at that time. Islamic parties or organizations are considered sacred, and Muslims who do not vote for them in elections are considered to have committed a mortal sin. In addition, among NU, voting for the Masyumi Party is considered haram. Meanwhile, Muslims are spread across all parties, including the ruling party of the New Order, Golkar. There was a growing obsession with Islamic unity at the time, believing that without unity, Islam would be weak. Cak Nur introduced a new tradition that in the spirit of democracy, unity does not have to be in a faith-based organization, but in a broader context, namely nationality (Hamdie, 2016).


**Forms of Political Ethics of Nurcholish Madjid's Thought**

Nurcholish Madjid often focuses on issues related to the relationship between religion and the state. He often tried to collect various ideas related to state affairs, ideas that were sometimes ignored or opposed by politicians. One of his key concepts is Political Ethics, which reflects his critical perspective as an intellectual who emphasizes the importance of advancing progress in developing countries. In the framework of his political ethics, Nurcholish Madjid categorizes this into aspects such as justice, democracy, and openness.

**A. Aspects of Justice**

The concept of justice encompasses a variety of contexts, including justice in one's own relationships, relationships between individuals and their communities, interactions with judges and litigants, and involvement with other related parties. According to Nurcholish Madjid, the principle of justice as a basic law that applies throughout space and time, or as part of natural law, is very important. Violating these principles not only disrupts and damages the universal legal framework but also goes against the command of Allah SWT to uphold justice for the sake of achieving peace (Madjid, 2002).

According to Nurcholish Madjid, achieving social justice is a challenging aspiration shared by individuals, society, governments, and even religions. This can be seen in the current condition of society. The problem of economic inequality is getting worse and it seems that nothing can be done to stop it. Unemployment, poverty, and economic inequality continue to increase. There are still many disparities in life, so it is not appropriate to state that society has reached a level of social justice. According to Nurcholish Madjid, social justice means that everything has equal value without discrimination. Religion also emphasizes the importance of respecting and appreciating each other among religious people. In society, solidarity and mutual cooperation between individuals are important to unite diverse societies towards a just and equal life, although this is a great challenge. For him, the government has a central role in ensuring that people achieve social justice and full equality of rights (Hariyanto, 2014).
Nurcholish Madjid wants to convey that justice must be applied to the people of Indonesia because there are still economic inequality, high unemployment rates, low education levels, and various other problems. These challenges need to be overcome and require more attention. As a member of society, everyone has an obligation to advocate for the values of social justice, especially in Indonesia. Social justice should be a right for all Indonesia citizens who live together, and it is the obligation of the community to fight and defend justice if it is felt uneven and has not been felt by all elements of Indonesia society (Hasanah & Hidayatulloh, 2024).

In general, justice can be divided into several types, including:

a. Commutative Justice is justice that is given to individuals without considering their past services or their level of office or status. Justice often appears in the world of law, where those with high positions or status can easily mitigate the punishment that should be imposed, even though justice should be an impartial concept, especially in the legal world, especially in Indonesia.

b. Distributive Justice is a form of justice that is given to individuals based on their actions, such as wages given to workers.

c. Natural justice is a form of justice given to individuals based on natural laws or natural nature, such as a person who does good will receive a good reward.

d. Conventional Justice is justice based on certain authorities, such as the obligation of the people of Indonesia to comply with regulations (Jamhari, 2020).

In Indonesia, efforts to achieve justice remain an urgent and ongoing issue due to the perception of uneven distribution of resources that requires more attention. Some segments of society are unaware or mistaken that their needs have been adequately met, but many still face challenges such as inadequate education, limited job opportunities, and other needs. Social justice basically applies universally to all Indonesia citizens in various fields such as economy, education, law, politics, social, and culture, within the framework of the state.

According to Cak Nur, awareness of existence as fellow human beings fosters the values of mutual respect and appreciation, which can be seen in constructive social interactions without forcing personal views. This view encourages openness to others and appreciates authentic thinking. Social inequality in Indonesia is related to KKN, which is the root of wealth inequality. Clean governance is essential for social justice. The government must supervise the fate of the poor and marginalized, because the government’s responsibility is to ensure the welfare of the community and protect the small people from the risk of injustice (B. M. Rahman, 2019).

Nurcholish Madjid emphasized that social justice and just governance are manifestations of true faith. This means that a leader of faith must prioritize the public interest and act on the principles of justice taught in Islam. The power held by leaders should be used to uphold justice and ensure the well-being of everyone, not for personal or group interests. In the framework of democracy, the process of selecting leaders must reflect the aspirations of the majority. A fair and thoughtful leader is the result of a transparent and participatory process in which every voice counts. Therefore, democracy is a crucial tool in achieving social justice, in accordance with Islamic principles.

In the life of our nation, especially in the basic principles of Pancasila, the concept of justice is expressed through "Kemanusiaan yang adil dan beradab (just and civilized humanity)" and
"Keadilan Sosial (social justice)". This highlights the ambitious efforts for justice in Pancasila, as the foundation of our country, starting with the belief in God Almighty and achieving the main goal of national life: realizing social justice for all citizens. The principles of humanity, unity, and democracy extend from faith in God Almighty to the realization of social justice, in line with the principle of the state that focuses on the public interest. Efforts to create social justice are in line with the concept of the "welfare state", which mandates the provision of a minimum standard of living for every citizen (Munawar-Rachman, 2022).

To achieve social justice, it is important to prioritize the welfare of the people with strong determination. This requires a transformation in economic development to reduce risks to national sovereignty, adopting economic policies oriented towards patriotism. It is essential to utilize Indonesia's abundant natural resources for this purpose. Indonesia, which is rich in natural resources, should not depend on foreign entities that can threaten national sovereignty. The country's natural resources should be used for the prosperity of its people, not handed over to foreign interests (Madjid, 1999).

By ensuring equality and improving the quality of education throughout Indonesia, the people of Indonesia can effectively manage the country's wealth for the welfare of all citizens. Education is the main tool to harmonize and improve the capacity of the country's human resources. Therefore, the government's initiative is essential to prioritize support for remote and isolated areas, with the aim of achieving educational equality nationally (Madjid, 2004). Therefore, it is necessary to fight for justice so that the entire community gets good education, sufficient economy, law enforcement, politics that fight for the aspirations of the community, social attitudes towards others, mutual respect in terms of culture, and tolerance in religion. So, if all these things are realized, there will be no more discrimination against a group or benefits against certain parties, but it will consider all relevant aspects to overcome injustice and equal distribution of rights in a society.

B. Aspects of Democracy

Nurcholish Madjid envisions a democratic process that emphasizes the active involvement of the community in monitoring and maintaining checks and balances. He argues that defining democracy as something static and unchanging ("once for all") without making room for real development and evolution is an act of dictatorship, not democracy. In his proposed model of democracy, there is a deep emphasis on the importance of political participation (Hawi, 2019).

Nurcholish Madjid argued that to advance towards democracy, political parties must be a forum for people's aspirations. He argued that in countries controlled by totalitarian parties, real democracy cannot be realized. Real democratic progress requires that parties be able to fulfil their role in identifying, formulating, and defending the fundamental interests and demands of the people.

Nurcholish Madjid believes that the most ideal evolution of democracy involves the integration of socialism (democratic socialism), which aims to form a socially just society. He emphasized that democracy is a political system that requires sustainable development. According to him, political stability can only be achieved through the practice of democratic government (Prayetno, 2017).
Democracy depends on trust and mutual respect among citizens. This prioritizes the public interest over an absolute or take-or-abandonment attitude. Like the principles of ushul fiqh in Islam, democracy emphasizes flexibility rather than total obedience or rejection. The resilience of democracy lies in its ability to make self-correction and continuous progress, because its openness makes it continue to develop towards democratic ideals. Democracy is not a static socio-political state but is a continuous process (Madjid, 2004).

Nurcholish Madjid sought to establish ethical principles for democracy and articulate his fundamental ideas. He first emphasized that humans are responsible for their actions in this world, which continue after death, and emphasized the importance of a disciplined soul, especially in the face of challenges in promoting democracy and human rights. Second, regarding democracy itself, Nurcholish Madjid argues that the essence of democracy lies in a process that is constantly developing (Faqihuddin, 2022).

Nurcholish Madjid's various ideas have enriched intellectual discourse in Indonesia. One of his important contributions is the issue of democratization in Indonesia, which is explained through several concepts as follows:

a. **Opposition**

Nurcholish Madjid believes that the existence of opposition in society is a necessity. Ignoring opposition groups can create an atmosphere of mutual suspicion, where opposition is perceived as a threat. Fundamentally, the need for opposition begins with a basic principle: social and political problems cannot be solved only through the goodwill of individuals, regardless of their claims, because these problems affect many people. When a problem is social and widespread, it must be recognized, understood, and seen as an open issue that requires participation. Opposition serves as a form of participation in socio-political activities, reminding us to acknowledge the fact that humans can be wrong and make mistakes (Hidayat, 2018).

According to Nurcholish Madjid, opposition is a responsibility that involves loyalty to the government. When the government makes mistakes, the opposition's job is to remind them. Nurcholish Madjid's version of the concept of loyal opposition aims to gradually improve the quality of political life without taking an "anti-government" stance, by using a cross-cultural management approach and integrating various disciplines. This loyal opposition does not intend to actively oppose the government. For democracy to develop properly, people must accept alternative thinking, including being willing to disagree, listening to diverse opinions, and expressing different views. Therefore, it is important to form an opposition institution (Thaba, 1996).

According to Nurcholish Madjid, the existence of opposition in society is an important reality to strengthen healthy political dynamics. The opposition is not just an opposition but a task that requires loyalty to the government by reminding of possible mistakes. The concept of loyal opposition that he adheres to reflects efforts to improve the quality of political life through a cross-cultural and disciplinary management approach, without becoming anti-government. This aims to prevent the emergence of an opposition that only criticizes without substance, as well as to ensure that democracy can flourish through critical engagement and dialogue in resolving complex social and political issues.
b. **Principle of Deliberation**

Essentially, effective deliberation depends on the freedom to voice opinions. This freedom reflects the practice of academic and press freedom in contemporary societies and countries. However, the essence of deliberation can be disrupted if there is an absolutist attitude that seeks to dominate the discourse, without having the humility to admit that the views of others may be better or more accurate. Authentic deliberation is rooted in human freedom and ethical responsibility, which is the foundation for democratic societies and states. Therefore, a democracy based on authentic deliberation requires a strong commitment to human equality or egalitarianism. The existence of rigid social hierarchies and prejudices in paternalistic and feudal frameworks can hinder the progress of democracy. Therefore, in order to foster a well-developed democracy, it is important for society to prioritize freedom of expression and actively fight for equality in all aspects of social and political life (Budhy Munawar-Rachman, 2013).

c. **Pluralisme**

Sebelum menjelajahi inti pluralisme, penting untuk memahami bahwa pluralisme adalah sikap yang tidak hanya mengakui tetapi juga menghormati, mengembangkan, dan memperkaya keragaman dalam masyarakat. Namun, di Indonesia, pemahaman tentang pluralisme seringkali bersifat dangkal dan kurang mendalam, sering kali tidak didasarkan pada prinsip-prinsip kebenaran yang kokoh (Moko, 2017). Nurcholish Madjid's thinking on pluralism is incorporated into an inclusive Islamic intellectual movement that highlights the acceptance of religious diversity through an inclusive paradigm known as "inclusive theology." This theological approach aims to find common ground (kamatun sawa, common platform) and recognize the freedom of adherents of different religions to live without restrictions (Zuhriyah, 2012).

A correct understanding of pluralism is not just about acknowledging that our society is made up of diverse ethnicities, religions, and cultures. It also involves a sincere acceptance of this diversity as a positive value and a divine gift that enriches the growth of the culture. Pluralism plays an important role in enriching the nation’s culture through dynamic interaction and diverse cultural exchanges. This is not only useful for overcoming fanaticism but also for strengthening diversity in the bonds of true civilization (Mas’udi, 1999).

Thus, pluralism cannot be understood only as an acknowledgment that our society is plural, diverse, consisting of various tribes and religions, which only describes the impression of fragmentation. Nor should pluralism be understood simply as a "negative good" that is only useful for getting rid of fanaticism. Pluralism must be understood as "genuine engagement of diversities within the bonds of civility". In fact, pluralism is also a necessity for the salvation of mankind, through the monitoring and balancing mechanisms it produces. Therefore, pluralism does not simply acknowledge the diversity and diversity in our society, which includes a variety of ethnicities and religions, which may simply reflect fragmentation. Pluralism should not be seen simply as a "negative good" aimed only at countering fanaticism. Pluralism should be seen as "genuine engagement of diversities within the bonds of civility". In addition, pluralism is essential to ensure human safety, as it creates a mechanism of oversight and balance (Subianto, 2015).

Understanding diversity in society is an integral part of a progressive societal structure. This understanding includes aspects such as the vitality of democracy and justice. Pluralism not only signifies recognition of the right of other groups to exist but also shows a readiness to treat such
groups fairly, based on the principles of peace and mutual respect (Salim, 2023). Nurcholish Madjid warned that it is dangerous for Indonesia's socio-political pluralism to require neutrality to religious truth. A significant risk is that this pluralism can become hollow and procedural, with no connection to the basic principles of religion. In addition, institutions and practices rooted in daily life in Indonesia must also be recognized and appreciated within this framework (Setiawan, 2019).

d. People's Sovereignty

People's sovereignty is a principle that emphasizes that power comes from the people themselves, not from the ruler. This means that we must not rely on the mercy of those in power to ensure the sovereignty of the people, but must actively fight for it from the people. This principle is found in many socio-political theories, and is stated in the Arabic proverb that states that "alhaqu yuthlabu lâ yuthâ" "rights should be demanded, not granted". Therefore, in order to achieve the recognition and protection of people's rights, we need to constantly fight for them from the community, not wait for a grant from the authorities. This shows that striving for people's sovereignty requires increasing political awareness in society, especially regarding their rights and responsibilities. This is important because rights and obligations are two sides of the same coin; our rights to others are also their obligations to us, and vice versa. By raising people's political awareness of their legitimate rights, both according to universal standards and state law, we help create a more just and equitable society.

People's sovereignty is the basis of citizens' involvement in state affairs. True freedom and independence are realized through opportunities for effective public participation. As a result, all the ideals of society and the state, as expressed in the noble principles of mukadimah UUD 1945, become meaningless without public involvement. In fact, the sovereignty of the state in relation to other countries also comes from the sovereignty of the people. This is especially evident when the country faces threats. Ultimately, every government must depend on the people to address national threats, and in these difficult moments, it will be clear who among the members of society truly cares about the safety of the nation (Zuliana, 2015).

e. Aspects of Openness

One of the strengths of Nurcholish Madjid is his ability to relate his substantial views to reflections from Islamic sources. For example, he connects the principle of deliberation, which is an Islamic political principle, with a modern way of communicating politics, namely openness. Nurcholish took this principle from Allah's command to the Prophet Muhammad SAW to consult with his companions (M. T. Rahman & Mimbar, 2018).

Nurcholish Madjid's view of Pancasila as an open ideology is very interesting, especially in the face of efforts to limit a single interpretation of Pancasila. This effort aims to maintain Pancasila with only one meaning, excluding various interpretations. Viewing Pancasila as an open ideology also responds to efforts to turn it into an exclusive ideology. Therefore, Nurcholish Madjid is recognized for his role in the "desacralization of ideology," as explained by Fachry Ali (Nafis & Rifki, 2005).

The discussion of 'ideological desacralization' related to Pancasila refers to an effort to distance Pancasila from its sacred or sacred status. This means that Pancasila should not be considered as something that cannot be questioned or changed, but as a framework of thought that is open.
to constructive criticism and evaluation. Nurcholish Madjid emphasized that this critical attitude should arise from the depths of the soul that appreciates human values, which in the end is a guide from God. According to Madjid, openness means the ability to receive and take the right lessons from the surrounding environment. In this context, religious views also play an important role. The Quran, for example, teaches Muslims to listen to various ideas and choose the best among them. However, the current reality shows that many Muslims are more introverted and less accepting of different views.

Madjid criticized this attitude as something that is not in line with the actual religious teachings. He compares the introverted people to the image of a "narrow-chested and cramped" person that reflects an inability to accept God's guidance. On the contrary, an open attitude indicates a readiness to accept the truth from various sources, while also respecting and respecting fellow human beings in the context of fair and mutually beneficial social interactions. Overall, the desacralization of the Pancasila ideology highlights the importance of making it an open and responsive platform to the changing times and the needs of society, while still maintaining fundamental human values and universal moral principles (Fazillah, 2017).

The openness of the Pancasila ideology includes internal and external dimensions. Culturally, this openness is in line with cultural values that reflect human values as the core of culture. This openness is shaped by the fundamental interaction between concepts such as personality and sociality, existence and identity, dynamics and limitations, materiality and spirituality, and continuity and innovation. This describes an openness that has unique characteristics and a distinctive identity (Siswanto, 2015).

Pancasila, which is seen as an open ideology, is in line with modern ideologies because it was carried by the nation’s founders who adopted a contemporary view. They made Pancasila a philosophical foundation for a contemporary and diverse society. Nurcholish Madjid, as a thinker in Islam and Indonesia, opposes the idea of Islam becoming a closed ideology. Instead, he sought to develop an open modern ideology, believing that this approach could free Islam from rigid ideological limitations by prioritizing contextual understanding and adaptation to the changing times (Rakhmat, 2003). Pancasila as an open ideology allows interpretations that can be adapted to the conditions of the current era. This contextual interpretive approach makes Pancasila remain relevant and able to adapt to the dynamics of complex life.

The Urgency of the Implementation of Political Ethics of Nurcholish Madjid’s Thought in Indonesia

The application of political ethics, as emphasized by Nurcholish Madjid’s thought, has a very important urgency for Indonesia. In his concept of political ethics, he classifies his thoughts into several aspects, namely: democracy, justice, and openness.

Nurcholish Madjid emphasized the urgency of the three aspects above. Social justice in a society that is still plagued by economic and social disparities, considers it a fundamental principle in all major religions. For him, the government has a crucial role in ensuring that there is no discrimination and encouraging solidarity between communities. The democracy he wants is not static, but dynamic and inclusive, which allows for political participation and effective supervision. He highlighted the importance of the opposition as a government supervisor, with the principles of deliberation and pluralism as the foundation that supports openness and inclusion in Pancasila.
Its political ethics emphasize moral values, truth, and public interest as the main pillars in political practice. Cak Nur also reminded the importance of strong political ethics to prevent moral distortion and corruption in people's lives. The lack of moral rigidity is a warning that to achieve a healthy democracy, not only a good political structure but also a clean and integrity political culture is needed. In addition, the history of colonialism that has influenced Indonesia's political ethics is also a starting point for Cak Nur in analyzing the challenges faced by this nation in building a just democracy. This shows the importance of remembering history to avoid repeating past mistakes in political and government management.

The implementation of political ethics as a guideline for taking action in politics will make a significant contribution in dealing with conflicts that occur in Indonesia such as corruption, collusion, nepotism, injustice, rigid and static democracy, and the closed ideology of Pancasila. This thinking drives to create a fairer system for all citizens, without exception. By applying this principle, the government can reduce the practice of corruption, collusion, and nepotism that often harms the interests of the wider community for the benefit of individuals or certain groups. Encouraging active participation of the public in monitoring and escorting government policies can reduce the space for corruption, collusion, and nepotism practices. When people feel they have a significant role in the decision-making process and the application of the law, they will be more inclined to oppose the practice of corruption and nepotism.

Prioritizing social justice means that everyone has an equal right to justice in the legal system. Dynamic democracy demands a space for just and inclusive change, so that all levels of society can feel that their rights are respected and protected. This thought emphasizes the importance of changes and adjustments in the democratic system to be responsive to the needs and aspirations of the community. Thus, public policies can be more targeted and get wider support from the public.

Encouraging active participation from the community is one way to strengthen democracy. This thinking emphasizes that inclusive and equitable participation of all citizens is necessary to keep their voices heard and their interests represented in the decision-making process. This thinking opens up space for wider discussion and interpretation of Pancasila values. Nurcholish Madjid views Pancasila as a foundation that must be dynamic and open, able to accommodate the plurality of Indonesia society. This reflects moral and ethical values in political practice, which must respect human rights and the public interest in accordance with the development of the times and the aspirations of society. Dynamic democracy allows new ideas to contribute to enriching our understanding of the nation's noble values.

By adopting a mindset that prioritizes social justice, dynamic democracy, and active participation of the community, Indonesia has the potential to overcome the challenges it faces, such as corruption, collusion, nepotism, injustice, rigid democracy, lack of participation, and ideological seclusion. This will not only strengthen the foundations of this country's democracy, but it will also shape a more just, inclusive, and responsive society to the needs of all citizens. Thus, the implementation of Nurcholish Madjid's political ethics from the aspects of justice, democracy, and openness not only inspires academic discussions, but also provides practical direction for efforts to build a democratic, just, and respectful country in Indonesia. Efforts to implement these values require a joint commitment from all levels of society, including political leaders and civil society, in transforming a more inclusive and equitable political and social order. The implementation of
these values requires hard work in building political ethics awareness among leaders and civil society, as well as in upholding a fair and transparent rule of law.

4. Conclusion

The conclusion of Nurcholish Madjid's thoughts on political ethics which includes aspects of justice, democracy, and openness, shows that these values are not only relevant but also crucial in guiding the direction of Indonesian society's development in the future. Social justice is the main foothold in efforts to overcome economic, social, and educational disparities in Indonesia, with the government playing a role as a guarantor of non-discrimination and a builder of community solidarity. A dynamic, inclusive, and characterized democracy characterized by active participation and effective supervision of the government is an important foundation for a healthy political system. Meanwhile, the openness of Pancasila allows for the accommodating of the diversity of Indonesian society, requiring transparency in public decision-making to increase public participation and government accountability.

The suggestion of this thinking is to implement the political ethical values of Madjid more broadly and effectively in public policy and daily political practice. Governments need to adopt social justice as a core principle in policy development to ensure the well-being of all levels of society, with a focus on reducing economic and social disparities. Democracy must continue to be encouraged to become more dynamic and inclusive, by increasing public participation, strengthening oversight mechanisms, and building a clean and integrity political culture. Openness in carrying out Pancasila must be realized through transparent and inclusive policies, strengthening unity in diversity, and ensuring respect for human rights.

The practical implementation of these values requires a strong commitment from all stakeholders, including political leaders, civil society, and individuals in changing Indonesia's political and social paradigm towards a more just, democratic, and diverse society. In this way, this step will not only strengthen the more solid foundations for the country, but will also set Indonesia as an example for other countries in applying the principles of sustainable and inclusive political ethics.

REFERENCES


