



## **Nurscholish Madjid's Inclusive Theology Habitus In Non-Muslim Community (NCMS)**

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### **ABSTRACT**

The idea of a religious figure is generally a reference for their religious follower, but Nurcholis Madjid's Inclusive theological views can inspire non-muslim religious understanding and behavior. This paper aims to reveal Nurcholish Madjid's inclusive theological habitus to non-muslims in NCMS, as a Muslim institution that holds regular monthly interfaith discussions. This study reveals nurcholish Madjid's forms of disposition of inclusive theological habitus on non-muslims, the factors that influence them, and the implications of these habitus on non-muslim religious behavior. This research shows that the factors and implications of habitus forms are manifested in intellectual contributive values and strengthening social norms. The intellectual value around the social condition of non-Muslims arises in the form of an understanding of the interpretation of the religion of Islam which is in harmony with the principles of Christian affection. In addition, the idea of inclusive theology NM is able to provide a pattern of thought that makes the non-muslim community of NCMS more selective in choosing religious interpretations between the rational with humanist interests and the irrational not in humanist interests. In strengthening norms, NM habitus is manifested in the form of strengthening social dimensions, including strengthening the common ground of high intellectual culture and also manifesting in strengthening harmonious norms and social piety.

**Keywords:** Inclusive Theology, Nurcholish Madjid, Habitus, Practice, Arena, NCMS



## INTRODUCTION

The idea of a religious figure, generally referred to their religious follower (Toweren 2018), but Nurcholis Madjid's Inclusive theological views can inspire understanding of non-Muslim religious behavior. Madjid is a Muslim scholar who voices the principle of peace and the importance of maintaining harmony to respect each other between religious people by actualizing religious values. (Suryadi 2017) A Catholic Christian figure and scholar, Franz Magnes Suseno argues that Cak Nur (Nurcholis Madjid) provides an actual idea of religion where religion does not experience a deadlock of thought and can always respond to the challenges of the times inclusively (Tempo.co 2005). Martin L. Sinaga, a protestant Christian figure, activist and pastor in the Cak Nur haul, said that Cak Nur's idea of tolerance and inclusionism among students as one of the shapers of the Republic of Indonesia inspired many Christians (T. NCMS 2018). Besides A Buddhist figure Bhante Dhammasubho Mahathera stated that Cak Nur is a pluralist who can get along with anyone but still has a firm stance, he added that Cak Nur belongs to all people because of the spirituality and pluralism of his ideas (T. NCMS 2018). Examples of actual popular ideas in voicing inclusiveism include: islam yes islam party no, secularization of islam and modernization of islam. The idea of Cak Nur is recognized and inspires an inclusive understanding of non-Muslim religions.

The study of inclusive theology so far can be summarized on two aspects. First, conceptual study of the contribution of the concept of inclusive theology to the problem of multiculturalism, (Muin 2014; Janah 2017; Atmaja 2020; Iswahyudi 2021; Naim 2020). At this point, the idea of inclusive theology contributes conceptually and rationally justifies the problems of the gap in relations between Muslims and non-Muslims by removing the traditionality of each religion and seeking to carry out contextual understanding of religious interpretation. The second is the patterns of inclusive theological ideas in the implementation of inclusionism on the issue of diversity (Munawar 2019; Haryati 2020; Suryadi 2017). This second research model shows that an inclusive theological interpretation of religion can solve the problem of differences between religions and shows a strong commitment to Indonesian diversity. Munawar also added that the idea is implementative for the development of multicultural and contextual religious education in the challenges of its time in the form of behavior respecting differences in the way of worship and non-muslim thinking From these studies no one has discussed the theme of NM Inclusive Theological Habitus in non-muslim communities.



This study aims to complement previous research by revealing Nurcholish Madjid's inclusive theological habitus on non-muslims in NCMS as a Muslim institution that holds regular interfaith discussions (T. P. NCMS 2018). This study answered three questions. First, what are nurcholish Madjid's forms of inclusive theological habitus disposition on non-muslims. What factors influence it. Third, what are the implications of this habitus on non-Muslim religious behavior. This research uses an analysis of Bourdieu's habitus disposition theory which first focuses on tracing the meaning and values of what habitus are embedded in non-Muslims and how they understand these values so that they become the basis for their religious behavior. The second looks at the impact of behavior based on these forms on their religious (non-muslim) lives. This research is important in order to dismiss the assumption so far that a religious figure only influences the religious behavior of his people (fellow religions) (Burhani 2020). This research shows that Nurcholish Madjid as a scholar and Muslim figure can be a reference source for religious behavior in non-Muslims.

Nurcholish Madjid's inclusive theological habitus in non-Muslims is not only in the form of attitudes of respect for differences in beliefs but also an appreciation of interfaith religious behavior and traditions in the form of intellectuality and social and political. The factor that influenced him was not only through understanding the idea of Nurcholish Madjid but through the actual shop and role of Nurcholish madjid and the relics of the community that directly or indirectly built the idea of Cak Nur. It also has an impact on strengthening religious communities, acceptance, and discovery of common *ground* for understanding their (non-muslim) religious interpretations that previously their interpretation of islam was a religion that had no relevant justification in religious harmonization. Therefore, Nurcholish Madjid's habitus on non-muslims not only plays its role and influence on conceptual understanding but rather the actuality of the core values of the teachings of each religion itself which are moderate and correspond to the values of their teachings (non-muslims).

## LITERATURE REVIEW

### Habitus and Practice

There are six studies that researchers have found related to the concept of habitus and practice. In the first study, it was explained as a hodgepodge theory or a theory that mixed various madhabs of social science theory (Mangihut 2016). The second study of the Habitus



Theory will be tracked epistemologically to clarify the various debates of social science theory theories. This research will also look at a systematic mapping of the epistemological position of Bourdieu's theory to respond to controversial issues related to this theory (Asimaki 2014). In the third study, habitus theory will be explained its relationship with cultura capital as a unit of theory that explains each other in the context of habitus epistemology (Huang 2019). The fourth study aims to analyze trends that occur in universities related to low interest in the selection of female students in physics majors, and tend to be high in life science majors such as biology (Turnbull et al. 2019). In the fifth study, we wanted to use habitus theory to analyze the factors of inhibition of actors promoting culture and art (Adiyanto 2021), and finally the sixth study wanted to use the concept of habitus to identify the causes of indiscipline (Mustofa 2019).

From this explanation the study of Habitus and Practice so far can be summarized in two categories; the first is the study of the conceptual discourse of habitus and practice, where habitus is discoursed as a controversial theory among other social science theories (Mangihut 2016; Asimaki 2014; Huang 2019) , and second is how patterns the pattern of application of this theory to various social phenomena that include discipline and the reason for a person's particular preferences (Turnbull et al. 2019; Adiyanto 2021; Mustofa 2019)

### **Nurcholisch Madjid's Inclusive Theology**

There are nine studies on inclusive theology. The first explains the idea of Cak Nur which can specifically summarize various kinds of religious teachings in its meaning of Islam. He emphasized that inclusive theology can bring together various kinds of religions in the universal values of islamic teachings that he interprets through the meaning of islam itself (Muin 2014). The second study is much more about the problem of the idea of inclusive theology in the midst of Indonesian religious conditions. He stated that this idea is a consequence of the contribution of inclusive theology in solving various kinds of problems of the nation that tend to be anti-modernity and are bound by religious fundamentalism (Janah 2017). The third research discusses the contribution of inclusive theological ideas to the problem of proselytizing in Indonesia which tends to be exclusive in religion. then used as a justification for the relevant proselytizing model in the face of modernity (Atmaja 2020). The fourth study looked at other aspects of inclusive theology, one of which was the idea of Cak Nur. He showed that his idea, which is commonly understood as the modernization of religion,



actually has another much more important idea, namely about local wisdom. This local wisdom can help prevent religious radicalism so that local wisdom can be a direct counter to the problem of exclusivism (Iswahyudi 2021). The fifth study discusses the contribution of Cak Nur's theology to the phenomenon of religious radicalism and how this idea can be a reference for religious deradicalization (Naim 2020). The seventh study discusses the implementation of inclusive theological ideas on political problems in Indonesia with religious patterns oriented towards strengthening local wisdom (Munawar 2019). The eighth study discusses the interpretation of *the sentence* using Paul Ricoer's hermeneutic approach. (Haryati 2020). The latest research explains the pattern of application of liberalism and religious pluralism and the problems faced by the controversy of the idea (Suryadi 2017).

From this explanation, the study of inclusive theology so far can be summarized in two aspects. First, conceptual study of the contribution of the concept of inclusive theology to the problem of multiculturalism, (Muin 2014; Janah 2017; Atmaja 2020; Iswahyudi 2021; Naim 2020). The second aspect of inclusive theological ideas and influence research is the patterns of implementation of inclusionism on the problem of diversity (Munawar 2019; Haryati 2020; Suryadi 2017)

### **Influence of Interfaith Figures**

There are six studies related to this theme; The first study discussed what factors and how a figure's influence in voicing acts of violence in Sudan, researchers concluded that the figure was influenced by personal determination derived from his religious ethics, while secularism in religion was actually able to reduce acts of religious violence on a figure and multiculturalism in religion did not have the effect of reducing the level of religious violence (Basedau and Koos 2015) . The second study discusses the role of religious figures in carrying out interfaith dialogue in a Christian perspective, precisely Vatican Roman Catholic two. Researchers found their important roles include; respect differences in religious beliefs and understand good and effective ways of communication in dialogue between religions (Karim, Saili, and Mukhtar 2015). The third study seeks to polarize the relationship between the influence of leaders or religious figures on the polarization of political elections, especially in Yogyakarta. Researchers concluded that religious leaders did not have a significant impact on the process of polarization of society (Ahnaf and Lussier 2019). The fourth study aims to see the perception of the Muslim community in Indonesia towards the



authority of ulama in the appeal to prevent Covid 19. Researchers found facts, among others: the Indonesian Muslim community really lacks knowledge about the dangers of Covid 19, the socialization carried out by the scholars does not have a significant impact in some areas, and finally the government supported by the Indonesian religious authority MUI does not have an enthusiastic impact on the Muslim community in preventing Covid (Pabbajah et al. 2020) . The research aims to answer how religious authorities respond to the issue that women can become certain leaders, and how organizations engaged in voicing women's leadership develop amid the dominance of male clerical leadership in Indonesia (Ismah 2016). The sixth study discusses how a religious leader applies the ethical principles of Bergama to his people. This research sees that any religious leader in Indonesia has not been able to apply the basis of ethics in the midst of ethics that develop in society (Miharja and Mulyana 2019).

The study of the influence of interfaith figures so far can be summarized in the first two aspects of the influence of various religious figures in certain social activities (Ismah 2016; Pabbajah et al. 2020; Ahnaf and Lussier 2019; Karim, Saili, and Mukhtar 2015), and second are the ethical principles that religious figures build on their people as well as what builds ethical principles on those figures (Basedau and Koos 2015; Miharja and Mulyana 2019) . Thus, there have been no studies that specifically discuss certain figures influencing certain non-Muslims in the form of habitus habitus.

## **METHOD**

This study aims to show that religious leaders do not only influence their religious people, but can be a reference for people of other religions in socializing religions. This research was conducted between May 2022 and June 2022 on three non-Muslim speakers who had participated in various activities at NCMS Jakarta. This institution is very relevant as a research location considering that this institution is followed by various circles both Muslims and non-Muslims from various social classes is also the fruit of the actualization of Nurcholish Madjid's thought which was founded by Nurcholish Madjid's friends and family.

This research was obtained through a qualitative study process sourced from interviews and library documentation. Primary data includes interviews with informants, we meet and talk both offline and online and talk about experiences of activities at NCMS. in addition, we also attended various NCMS activities such as meeting point studies held once a month where participants involved various religious leaders and the Cak Nur haul which was held once a



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year. We also continue to monitor and maintain communication through the media they use as a form of expression of their religious social attitudes. During the pandemic, we continue to maintain communication through online media such as *Whatssup* and *Instagram* to monitor various activities both held by NCMS and those participated by the NCMS Non-Muslim community. We do this to see the progress of understanding and clarify the various understandings that we capture through interviews with sources.

This study involved three non-muslim informants who participated in various activities and activities at NCMS. The selection of these three informants was based on several criteria that we proposed, including: different backgrounds, being active in NCMS activities, and getting to know Nurcholish Madjid for a long time. The interviews held tried to get to know more about their activities (non-muslim community) such as religious, political, and intellectual social background, how they knew Nurcholish Madjid, how they internalized Nurcholish Madjid's ideas to their understanding, and also how they relate to religious social after getting to know and before getting to know Nurcholish Madjid. All this was proposed to find out the form of habitus influenced by Nurcholish Madjid on the religious life of the non-muslim community.

This research began with a review of secondary data and written materials from previous studies, through the study, then continued with observations, interviews, and case studies in the NCMS Non-Muslim community. The interview is conducted using semi-structured techniques, where the questions asked will follow the continuation of the conversation, even though at the beginning of the questions certain questions have been asked. The interviewer also provides various media such as stationery, notebooks, mobile phones, and cameras during the interview process.

The research data analyzed followed three stages of Huberman's (2000) analysis: data reduction, data display, and data verification. The verified data is then analyzed interpretively starting from restatement, description, and interpretation. After the interpretation process, the data will then be analyzed using Pierre Bourdie's social theory habitus Where the form of habitus form, factors that affect habitus and the implications or impacts of habitus will be explored through the analysis of the interpretation of the data obtained.



## RESULT AND DISCUSSION

### Habitus and Practice

Habitus is defined as a system of dispositions-dispositions (acquired and enduring schemes of perception, thought, and action) (Bourdieu 2020). Habitus can also be interpreted as a system of gaps between the objective structure of society and personal historical experiences that experience dispositions over a long period of time as the fulcrum or generative basis of objectively structured and systematized practice behavior (Bourdieu 2020).

The relationship of habitus with other key Bourdieu terms can be summarized in his series of theories of production and reproduction intended to find out how a person's social attitudes are affected and how those attitudes continue to go on (Callhoun 1993, 64). The habitus of his relationship with realm is opposite. Realm as a keyword that describes the social arena in which a person seeks the social resources he wants. This is so that the realm is nothing but the objective reality of the place where a person pits fate in pursuit of his social capital. Social capital in Bourdieu's sense is not limited to the meaning of capital embedded by Marx but rather the capital he refers to is much broader which includes: cultural capital, social capital and symbolic capital (Grenfell 2008). Thus it can be understood that habitus is a system of thinking that exists in a person obtained through the realm, or social arena as well as the realm will be obtained when a person has a thinking scheme. This is so that the two have a relationship with each other. Habitus gives the realm of the realm as well as the realm of the realm of producing habitus (Bourdieu 2020). The practice in relation to the two key terms (habitus and realm) is the accumulated result of the two relationships (Grenfell 2008). So in the context of this theory agents are also influenced by habitus and habitus is made or actively influenced by agents through the realm as a place to pit fate by involving various capitals. This relationship between realm and habitus is then referred to as practice in Bourdieu's theory (Grenfell 2008).

### Nurchoish Madjid's Inclusive Theology

Inclusive theology refers to the idea of the need for openness and mutual understanding. This is at the core of the idea of *kalimatun sawa* i.e. the intersection point between gama religions that Nurcholish Madjid developed, hence inclusive theology is defined as open and tolerant Islam to various religions and understandings (Rahman 2014, 26–27). There are several main ideas that summarize this, including: Islamic, Indonesian and





modern. These three things then explain the meaning of his inclusive theology (Taofan 2019, 63–64). Indonesianness is a sense of respect for nationalism (Madjid 2019, 91). Modernity is defined as "thinking and working in accordance with the laws of nature" (Madjid 2019, xiix). The last important element in the subject of Cak Nur's idea of inclusive theology is Islam. Islam is definitively defined as surrendering to god. Islam according to him is the basis of the true religion in the meaning of surrender. The prophet's previous prophet according to Madjid also had faith in that sense. Islam actually has universal values not only doctrines for certain circles or people but all mankind (Taofan 2019, 63). Thus NM inclusive theology is a divine system that refers to contextual views of Indonesianness, modernity and Islam (Muin 2014).

Nurcholis Madjid's inclusive theological study linkup room consists of several aspects, including; Religious, political, social, intellectual, and cultural as summarized by the three principles of Indonesianness, modernity, and Islam. In the context of religion, this is summarized in the study of Tawhid as the central axis of Islam. According to Madjid, he directed to explore various religious teachings, both Islamic, Christian and Jewish, to find common ground between the three (Muin 2014, 35). Social and cultural aspects are reflected in inclusive theological studies in various efforts to preserve Indonesian culture and national identity and how social relations must be maintained even though each person has differences in socio-cultural identity and religious understanding (Taofan 2019). In the intellectual aspect Nurcholish Madjid provides various rational and textual justifications in building his idea of inclusive theology, one of which he interprets plurality as the will of god who entrusts man to accept it so that it is not justified to judge the beliefs of others that are different from the understanding possessed by certain people. This is reinforced by the Qur'an which explains that "*men were created in nations and tribes so that they might know and appreciate each other*" **QS, Al-Hujurat: 13.** " This description shows that NM inclusive theology has a broad scope and integrates with each other between these scopes, thus building a whole and comprehensive concept of inclusive theology.

### **NCMS Non Muslim Community**

Nurcholish Madjid Society (NCMS) is an independent and non-partisan Institution, not affiliated with any social and political organization, either at home or abroad. The institution was founded communally by the family and people closest to Nurcholish Madjid. The



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orientation of this Institution is on the truth and ideals of universal humanity, which can be the meeting point of all mankind from different national, religious, cultural and political backgrounds (T. P. NCMS 2018). The vision of this institution is *"To build a state and just society based on universal Islamic values"* (T. P. NCMS 2018). In addition, the function of this institution was also established as a forum and means for enthusiasts of civilizational dialogue who are expected to be able to develop thinking and instill universal values that it carries, including: religious, inclusive pluralist and non-sectarian humanists in order to realize a peaceful just and civilized world. NCMS carries the principle of *"maintaining the good old and taking the new the better"*. This statement is then often repeated by Cak Nur as the inspiration for the institution (Lestari 2015, 18) This attitude eventually became the foundation in the application and establishment of this institution so that the ideals of the institution could be achieved and well directed in achieving these ideals. This attitude is also practically applied to all administrators and members gathered in the NCMS Institution (Lestari 2015, 18–19). Management members assembled at NCMS as shown in the table below (T. P. NCMS 2018):

Management Structure of Nurcholish Madjid Society	
Chairman of the Board of Trustees	Omi Komariah Nurcholish Madjid
Members of the Board of Trustees	Yudi Latif Budhy Munawar Rachman Azyumardi Azra Sri Teddy Rusdy Akbar Tandjung
Board of Trustees	M Sulhan Askandar
Management	Wahyuni Nafis (Chairman) Fachrurozi (Secretary) Alida B. Astarsis (Treasurer)
Executive Board	Fachrurozi (Director) M. Goeswin Nur Rizal (Program Secretary) Achmad Sapei (Operational Secretary)
Editor's Arrangement of NCMS Meeting Point Journal	Kautsar Azhar Noer (Editor-in-Chief) Sunaryo (Managing Editor)
	Yudi Latif Budhy Munawar Rachman



	Wahyuni Nafis Fachrurozi Kautsar Azhar Noer Sunaryo Rahmat Hidayatullah Zainul Kamal (Editorial Board)
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In its studies and consensual, the institute is engaged in responding to a variety of issues; among others social, religious, cultural and political. This is contained in several programs, including: Gathering Point Study, Young Mubaligh Training, NCMS Circle and Haul Cak Nur which consists of Testimonials and Cultural Orations (T. P. NCMS 2018). In this activity, there are figures and members from various religions where non-Muslims fill these activities a lot. In the Cak Nur haul, for example, Franz Magnes Suseno a Catholic Christian figure, Martin L. Sinaga a Proetestan Christian figure, and Bhante Dhammasubho a Buddhist figure actively participated both as presenters and listeners. In the Meeting Point Study activities as a monthly discussion with various themes both political, cultural, religious and social, it also involves the participation of non-Muslims, for example; Entis Nehe, Luke, Leo and Dewi (Fachrurrazi 2022). Thus this institution is active in voicing Cak Nur's thoughts which are followed by various groups with various topics of discussion in accordance with the needs of the latest issues faced.

### **Nurcholish Madjid's form of Inclusive theological habitus on Non-Muslims**

#### **Islam as a Rahmah Religion in harmony with the Value of Compassion in Christianity**

With Cak Nur's idea of Inclusive theology, Entis Nehe, who is a graduate of Christian theology, gets a rational justification that Islam is a religion of rahmah and moderate. He also saw that the rational justification was in line with their teachings, where the Lord Jesus taught the affection that turned out to be in nurcholish Madjid's interpretation of Islam according to them. He also saw that the act of affection and appreciation was actually contained in his teachings but of course the idea of Cak Nur Islam provided space for them to be more active in expressing and spreading the values of religious affection because the idea of Cak Nur opened access for them to be active in humanity without a certain religious identity. "*Cak Nur is a great figure who made me understand moderate Islam, and not only understand the variants of Islam from it, I also know how their theology justifies this modernity which I find in the teachings of Jesus Christ* (Nehe 2022)"



Cak Nur's idea of Inclusionism according to the non-Muslim community became a link in transferring the idea of moderate Islam. They had not previously known that his way of thinking justified moderate Islam which was very accepted by his circle because it was relevant to the core teachings of Christian affection, moreover, it was discussed academically, not just rhetorically in general a cleric or religious figure. According to him, this method can help his understanding of Islam more universal and scientific considering that they have a strong academic background. This is as Luke stated: *"Cak Nur's not only rhetorical but academic language makes my understanding of Islam more universal and I increasingly know the justification of reason that the Islam he conveys is in accordance with the teachings of Christian affection"*(Luke 2022)

This way of conveying and ideas that they received provided an open understanding of Islam as a religion that turned out to be mercy and had a principled value that was in harmony with the universal teachings of Christianity. This understanding gives him more room in interpreting Islam. The interpretation of Islam makes more sense and can adapt to the times involving the issue of interfaith relations, as Leo said: *"In the hands of Cak Nur, Islam became an adaptive religion in responding to various issues of various religious relations. This is a reference to the understanding of islam that I hold in the face of various accusations of islam being considered radical"*(Leo 2022). This hold makes him have a much more modern and non-radical interpretation of Islam.

### **Selective in Determining Rational and Irrational Interpretations of Religion**

Cak Nur's idea of inclusionism made Luke, a private employee, know which ones are considered sacred which are not, especially in political science. Cak Nur's popular idea of Islam Yes Parta Islam No, separates the sacred and profane dimensions in practical politics. This then makes his attitude proportionate in understanding islam as well as other religions. Because the dimension of the party in that context is in the interpretive area and has interests aligned with popularity. Therefore to oppose a particular islamic party is to oppose the interpretation of islam not islam itself and not to support it does not mean not to respect Islam. According to him, the concept has an intellectual assertiveness that makes him not need to hesitate to reject the interpretation model of a particular religion and look at religious teachings more on universal aspects where he believes that every religion has elements that have common interests not just the interests of certain groups:



"I see that the idea of Cak Nur in the form of Islam Yes Islamic Party No as a religious idea that others rarely realize, even though the impact of this idea if pondered has great implications. People do not need to hesitate to reject the teachings of Islam, especially certain religions in the name of party or personal interests. So that we will find it easier to sort out which ones are based on which religion is indeed in the interest of man" (Luke 2022)

With this pattern, any religion is rewarded as a teaching that emphasizes the values of compassion and contributes to the public interest rather than a particular interest that often excludes the public interest in the name of an identity that actually puts the public interest first. Knowledge of the distinction of public interest and vested interest has become easier to understand in political discourse. This is also in line with what Nehe stated: "*the idea of islam yes and the islamic party no makes me know which can rationally be understood as humanist islam and which is islam identity or islam for a particular group*" (Nehe 2022). The application of the Cak nur idea makes the non-Muslim community more selective and easy to identify various Islamic political discourses in Indonesia.

Leo's selection of rationality for theological interpretation was also carried out. He sees the political discourse that develops in Indonesia as a multi-interpretation discourse. Diverse interpretations do not make it difficult to distinguish between rational and irrational. He became bold in arguing about a public interest Islam and a non-public interest Islam through the separation of Islam as a sacral religion and Islam as a human interpretation. "*now it has become easy and I dare to argue about a sacral and not sacral islam, an islam of public interest and not a public interest*" (Leo 2022).

## **Factors driving NM's Inclusive theological habitus disposition**

### **Family Background Factors**

The background of ncms nonmuslims is already full of tolerance. This they can see in family members who tend to educate them to be open with fellow human beings even though they are of different religions. The three speakers, even though they have different contexts, still hold the same family teachings to respect and help each other. As Leo stated one of them "*from grandmother to parent always reminds me to help each other, this is also because of the teachings of Jesus who always pressured his followers to respect human beings* (Leo 2022)." His Christian teachings also encourage families to continue to spread the values of compassion and tolerance.



Nehe also has something in common with Leo where the family has educated him to be empathetic to his fellow human beings. Because according to him, the family is used to living a peaceful harmonious environment in their environment, which in fact Christians and Muslims respect each other on the island of Nias. *"My family was formed in a supportive environment to maintain religious harmony. Because in Nias, Christian and Islamic communities work hand in hand to help"* (Nehe 2022). Thus lingkungan has been a start for his family to teach an attitude of tolerance to his descendants.

### **Social Environmental Factors?**

Environmental factors Entis Nehe is a place that strongly supports tolerance among religious people. Because he is a Christian who grew up on Nias Island where the island actually supports a harmonious environment between Islam and Christianity. In addition, his community of friends in the neighborhood made him accustomed to mingling well with non-Christians. *"I was born on the island of Nias, where the island has supported me to get used to harmony with other religions including Islam, besides that I also expressed my confusion to my friend why when I moved to Java what I experienced on the island of Nias felt foreign"* (Nehe 2022). This character has long cultivated a character of tolerance and then this character is based on the attitude to be open to any religious teachings.

Lukas also has similarities similar to Nehe, although he lives in the Jakarta area which in fact has a diversity of people's backgrounds. This is because Jakarta according to him is a place where various people from various regions come to find work. Even so, the Jakarta area he occupies has a fairly good attitude of tolerance. This often happens during christmas celebrations where Muslims are used to saying merry Christmas. *"I am indeed lucky to live in a location in Jakarta that is not intolerant of my religion, this is often the case when I want to celebrate Christmas, where Muslims often wish them a merry Christmas"* (Luke 2022). Likewise, even though the area is urban and tends to be diverse, this diversity does not make the environment anti to the religion it adheres to.

### **Educational Factors**

In terms of education, non-Muslims generally have a formal educational environment that is also supportive in their understanding of religious tolerance. For example, Nehe, he studied philosophy which also required him to think critically and not arbitrarily swallow a science. In philosophy he states about how it is necessary to think critically and filter out any



info or ideas that arise to sort out which one makes more sense, as He stated: "*the philosophy major helped me in the study of social reality more objectively and rationally*"(Nehe 2022). Through philosophy he gained an educational model that supported him in a variety of attitude-taking and acceptance of an understanding.

Lukas and Leo also have an educational model that is quite supportive of their community, although it is not uncommon for them to get various questions that tend to criticize their beliefs. But they claim that the model actually gives more reason power in embracing the religion they believe in. "*not infrequently I do get some critical questions in discussions on campus related to my religious teachings but they are all positive, because I am even more convinced when I am able to rationalize the truth* (Leo 2022)". Thus the critical model in learning is precisely the education that is very valuable for them.

### **Implications of the NM Inclusive theological habitus**

#### **Intellectual Reinforcement of the Urgency of *the Common Ground***

The Non-Muslim community of NCMS sees the contributive value of Cak Nur's ideas as lying in the intellectual strengthening around its social conditions. For example, the theological rational justification carried by Cak Nur as well as providing intellectual reinforcement to alumni who Nehe ampu that Islam in principle teaches compassion. He emphasized that he only got it when he got to know Cak Nur, both from his activities in the intellectual and political worlds and his brilliant idea of Islam and multiculturalism. Nehe added that the community built by the Cak Nur followers gave him wider social access and became a *common ground* in establishing communication with Muslims who had moderate teachings and he became more familiar with how Islam was interpreted harmoniously with human values that he had previously only obtained as a tolerant behavior in his hometown (Nias) (Nehe 2022).

*After getting to know Cak Nur further, I began to feel a very supportive social environment for my understanding of moderate Islam, besides that I also have an obligation to straighten out the understanding of Islam of my colleagues who have become alumni so as to create a social environment that continues to carry moderatism*"(Nehe 2022).

Previously, Islam in the NCMS community was only perceived as a religion that had a lot of justification for intolerance but it turned out that the understanding of Islam that Cak Nur interpreted was contrary to this so that was what I later spread to my colleagues. In order for them to know the religion has the same principle of affection. In addition, NCMS as an



institution that voices the idea of Cak Nur provides wider access to friendship with moderate Islamic circles (Luke 2022). Thus getting to know them on Cak Nur allowed them to expand their social networks in addition to their religion, especially in the Jakarta area and where he had a career.

### **Strengthening the Norms of Harmony and Social Piety**

The implications produced through the idea of NM ideas boil down to strengthening social norms to always live in harmony and also have an impact on the social piety of non-muslim communities. These reinforcements are seen in their social attitudes towards other religious circles to continue to live harmoniously side by side. This is also seen in the activities to help each other and work in various fields with other religions. Lukas for example says "*The idea of Cak Nur strengthens me to continue to build a life of peace and harmony with people who are different from my beliefs, and I continue to spread that in my social environment*" (Luke 2022). Thus Cak Nur's inclusive understanding has an impact on the harmonization of the social environment normatively.

The idea of Cak Nur also makes them always a reference for understanding the interpretation of religious religions, especially Islam, which in fact is often considered radical. The idea of Cak Nur that he understood he shared slowly in his community and made him trusted to explain anything about religion and Islam itself. He felt that since participating in Cak Nurian's studies at NCMS, his colleagues' trust has always increased and made him able to maintain his religious community while enlightening their understanding "*Thanks to Cak Nur, I was referred to as a speaker at the dialogues of inclusionism, moreover at that time my islamophobia was very much used as a reference in explaining the reality of true Islam*" (Leo 2022). When non-Muslim communities are used as references for their social environment, they feel that they have an impact on strengthening the harmonization of their environment (Nehe 2022).

### **Analysis of Nurcholish Madjid's Theological Habitus Disposition in NCMS Non-Muslim Community**

A particular religious figure does not necessarily influence worshippers or religious people alone. This research shows that Cak Nur provides habitus to the non-Muslim community of NCMS. These forms of habitus include: first, believing that Islam is a religion of rahmah that is in line with the principles of Christian teachings. This is based on the





discovery of non-muslim communities in the harmony of christian religious affection teachings on Nurcholishi Madjid's interpretation of Islam. The second is being able to think selectively in determining rational or irrational interpretations of a religion. It is characterized by an attitude that is able to firmly choose and be careful of a religious interpretation between a rational interest in all mankind and a personal or group interest in the public sphere both through social media and the surrounding reality. Thirdly there is a strengthening of the *common ground* and intellectuality of a religious interpretation, this strengthening is seen in the intellectuality of justification or rational justification of moderate Islam among non-Muslims, fourth is the strengthening of norms of harmony and social piety. This is found in the attitude of maintaining peace in every location where non-Muslims live and also piety in the form of shoulder to shoulder regardless of any differences.

Some of the critical points found in this study include; firstly that religious leaders have a significant role in various multiculturalism efforts (Karim, Saili, and Mukhtar 2015), Cak Nur through his inclusive theology shows his habitus to the non-Muslim community of NCMS in the form of Islamic values that are in accordance with the main teachings of Christianity. This makes the non-Muslim community understand cognitively the reasons that show moderate Islam and *rahmatan lil alamin*, so that the basis of religion is understood as compassion. The two religious figures basically provide an objective mindset about reality to their people (Ahnaf and Lussier 2019) NM habitus that appears in the non-Muslim community NCMS mindset to be able to interpret and understand religion with rational justification or justification. This can be seen in the response to the arena they have prepared to form a habitus in the form of attitudes and thoughts about understanding or interpretation of Islam which are used as political tools. The three religious figures play a role in having an impact on the social community in the form of piety or social integration (Widyaningsih and Abdul Hanif 2018; Mishra and Rath 2020). Habitus appears in this context as reinforcements on various dimensions, including intellectual, social and cultural. All of this is shown by an attitude that always wants to maintain social, religious and cultural harmonization for every non-Muslim member of the NCMS. From these three points, NM becomes a reference for harmonization and strengthening the dimensions of religious multiculturalism (Esack 2002).

The phenomenon of the influence that NM produces on Non-Muslim communities can have a significant impact in various dimensions: first it has the opportunity to build harmonious social integration and can also create a generative objective structure (Asimaki 2014) that is



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harmonious in religion. This is precisely before the influence of figures had a significant impact on the phenomenon of terrorism (Basedau and Koos 2015). With the building of a harmonious generative structure, people can prioritize peace in the principle of their religious attitudes. Both of these phenomena encourage the reproduction of patterns of objective and rational thinking in an effort to assess differences and interpret various information that concerns a certain understanding of religion. On the contrary, the reproduction of patterns that tend to appear in the middle of society in an objective structure leads to adjustments to the assessment of information that tends to lead to the polarization of society (Kubin and von Sikorski 2021). By reproducing rational thinking patterns in the interpretation of religion will make the polarization not occur which instead arises is unity in differences (Suryadi 2017).

The gap in previous research can be seen in the completeness of this research, previously efforts to explain the idea of NM and its influence on multiculturalism were only limited to conceptual studies and patterns (Muin 2014; Atmaja 2020), and the study of the influence of interfaith figures is limited to understanding the ideas of the figure (Toweren 2018), religious attitudes (Karim, Saili, and Mukhtar 2015) the ethical basis of figures, (Basedau and Koos 2015), certain social phenomena such as polarization of regional elections (Ahnaf and Lussier 2019). This research places the study of Nurcholish Madjid's ideas, especially inclusive theology, on the form of non-muslim habitus which answers how the idea of NM is gradually applied in his religious life as a generative scheme of thought or system of thought that is hereditary referred to by interfaith circles.

This paper shows that in fact a religious figure needs to be studied for his authority in those who are not his religious people. Muslim leaders such as NM have a very important role in building generative objective social structure in non-Muslim communities in building the strengthening of various dimensions of religious harmonization in the midst of a multi-cultural society. The challenge in expanding this habitus in the midst of a multicultural society is how the NM model of diversity that tends to accept various harmonizations with other religions can gradually be internalized in radical groups of various religions. Because of course various factors before the strengthening of the various harmonious dimensions tend to be tolerant and open. This is so that the media in expanding the ideas of Cak Nur needs to be expanded and voiced in radical circles.



## **CONCLUSION**

This study emphasizes that a religious figure can influence interfaith people. Nurcholish Madjid As a Muslim scholar, he becomes a reference for the habitus of the non-Muslim community of NCMS. This study shows that the idea of NM's inclusive theology forms habitus and is shaped by habitus factors before getting to know NM's thoughts and figures, the driving factor can be seen from the background of non-Muslims NCMS is full of tolerance. This they can see in family members who tend to educate them to be open and uphold the value of compassion with fellow human beings even though they have different religious understandings and beliefs. In the non-Muslim community of NCMS, the implication of habitus forms is manifested in the intellectual contribution value and strengthening of social norms. The intellectual value around his social condition appears in the form of an understanding of the interpretation of the Islamic religion that is in harmony with its teachings with the principle of Christian compassion. In addition, the idea of inclusive theology of NM is able to provide a pattern of thought that makes the non-Muslim community of NCMS more selective in choosing religious interpretations between those that are rational with humanist interests and those that are irrational with no humanist interests. In strengthening norms, habitus NM is manifested in the form of strengthening social dimensions, including strengthening the common ground of high intellectual culture and also manifesting in strengthening harmonious norms and social piety where they (non-Muslim communities of NCMS) build social reinforcement with the principle of maintaining harmonization of fellow relations. people and work hand in hand to make it happen.

This research confirms the thesis that the internalization of an idea is built based on various dispositions of social context from which it is not purely built on the will of the individual or built on the will of objective social reality but a combination of the two. Through the idea of inclusive NM theology is generated by various background factors of the non-Muslim community in the process of its formation. Although these factors are very strong in shaping the principles of harmonization of religions, the theology of NM is able to provide strengthening of social norms and awareness in assessing an interpretation of religion and building it as a form of behavior that needs to be actualized and passed down from generation to generation. This study focuses on the idea of NM's inclusive theology which is seen by its habitus in the non-Muslim community of NCMS Jakarta. This research does not cover various objective social conditions in other regions and communities, so it does not explore further the



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influence of certain theology at the level of certain social conditions. In addition, various background factors for the open thinking of members of the NCMS non-Muslim community provide the principles of tolerance before joining the NCMS community so that from the start the building of thought and belief has been strong in respect for other religions, including Islam. Thus, this research cannot accommodate the background conditions of the non-Muslim community, which from the beginning did not build a basis for harmonization.



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