

Comparative Analysis Between Imam Khomeini and Nurcholish Madjid Thought on Islamic Unity

Syaip Muhammad Ridha¹, Masoud Fahami², Hossien Muttaqi³

¹²³Al Mustafa International University, Iran

Correspondent: syaipmuhammadridha@gmail.com¹

Received : June 06, 2025

Accepted : September 01, 2025

Published : August 31, 2025

Citation: Ridha, S.M., Fahami, M., & Muttaqi, H., (2025). Comparative Analysis Between Imam Khomeini and Nurcholish Madjid Thought on Islamic Unity. Sinergi International Journal of Education, 3(3), 165-176.

<https://doi.org/10.61194/education.v3i3.802>

ABSTRACT: This study investigates the religious, intellectual, and social dimensions of Islamic unity by examining the contributions of two influential figures: Ayatollah Khomeini, a Twelver Shia leader of the Iranian Islamic Revolution, and Nurcholish Madjid, a Sunni reformist intellectual from Indonesia. Employing Charles Tilly's 1984 theoretical framework, the research conducts an integrative analysis to identify convergences and divergences in their thought, emphasizing shared values and ideological distinctions. Findings reveal that both scholars advocate for moderation in interfaith and intra-faith engagement, affirming the Qur'an as a foundational text despite interpretive differences. They acknowledge sectarian divisions as historically contingent, often shaped by political forces, yet maintain that Sunni and Shia traditions stem from common Islamic principles. Their perspectives underscore the necessity of unity within the Muslim ummah, particularly in resisting external efforts to exacerbate internal divisions. In conclusion, Khomeini and Madjid exemplify distinct yet complementary approaches to fostering Islamic cohesion. Their shared emphasis on unity, despite theological and cultural differences, offers a valuable paradigm for contemporary discourse. This research affirms the significance of inclusive and integrative thought in promoting solidarity across the global Muslim community.

Keywords: Islamic Unity, Imam Khomeini, Nurcholish Madjid, Moderate.



This is an open access article under the
CC-BY 4.0 license

INTRODUCTION

Nowadays, Islamic unity around the globe is due creating vast and compact Islam community. In particular case, Islamic sight consist of unity and solidarity are upheld in many sources, especially in Iran and Indonesia which promulgate representation of two populous Muslim country majority. Both countries have cross-culture and religion dimensions that would have tended to be great example for uniting Islam as germane denominations. A unity and solidarity in Indonesia and Iran values is closely linked to contemporary thought of Imam Khomeini and Nurcholish Madjid. For

instance, Imam Khomeini viewed on Islamic unity related to basic principle of Islam, which is solidarity, oneness, monochromatism, and union (Akbari & Zaeri, 2023). Therefore, to intensify beliefs sharing, unity of words, and other commonalities are common unifying categories method but bear in mind he emphasized responsibility and dignity of religious unity and brotherhood. A victory of Islam is unity, solidarity, and attention to God Almighty and Islam's protection by divine law (Mushlihin, 2019).

In the community there has been focus and discussion surrounding the concept of unity, within Islam. When comparing the views of Imam Khomeini and Nurcholish Madjid on Islamic unity, it is important to acknowledge certain limitations that may arise. One limitation in comparing the views of Imam Khomeini and Nurcholish Madjid on Islamic unity is the contextual differences in which they developed their ideas. Imam Khomeini's ideas on Islamic unity primarily emerged within the specific context of Iran and his role in the Islamic revolution (Moin, 1999). On the other hand, Nurcholish Madjid's ideas on Islamic unity were developed within the Indonesian context and his focus on promoting a more inclusive and moderate understanding of Islam. These contextual differences greatly influenced their perspectives on Islamic unity, as they were shaped by the unique political, social, and cultural factors of their respective countries. Another limitation is the differences in their theological backgrounds and interpretations of Islam.

Imam Khomeini was a prominent Shi'a scholar and leader, while Nurcholish Madjid belonged to the Sunni tradition (Firdaus et al., 2025). These theological differences can lead to variations in their understanding of Islamic unity and the role it plays within the Muslim community. On the other hand, Nurcholish Madjid brought an idea of pluralism, tolerance, and modernism within moderate Islam concept for Indonesian Muslim. His perspective stressed the importance of peacefulness, health, justice. Above all, those derived from Tauhid values and human characteristic nature. Universal religious teaching disposing towards common (Kalimah' Sawa) platform to unify one-another, plurality and diversity are derived from God will. He worked towards revitalizing unity not from a religious standpoint but also recognizing its significance, in history, sociology and anthropology. He believed that it should be approached with openness, democracy, active participation, inclusivity and respect, for perspectives (Hapsari, 2018; Todorova, 2017).

Building upon these foundational perspectives, it becomes evident that the discourse on Islamic unity must be examined not only through theological and ideological lenses but also through sociocultural and geopolitical dimensions. The comparative study of Imam Khomeini and Nurcholish Madjid offers a unique opportunity to explore how Islamic unity is conceptualized and practiced across different national contexts, each with its own historical trajectory and societal challenges. Iran's revolutionary framework and Indonesia's pluralistic democracy provide contrasting yet complementary environments for understanding the dynamics of unity within the Muslim world. By analyzing their thoughts, we can uncover the interplay between religious authority, political leadership, and intellectual engagement in shaping collective Muslim identity. This research thus aims to bridge the gap between doctrinal ideals and practical realities, offering insights into how

unity can be cultivated amidst diversity. With this foundation, the following section outlines the methodological approach used to investigate these themes in depth.

METHOD

This research will be based on Tillys Theory from 1984. To conduct an analysis we can distinguish four types; individualizing, universalizing, variation finding and encompassing. These types will delve into specific categorization in Imam and Nurcholish thought. The dynamics of movements and collective action explore the factors that contribute to the emergence, development and outcomes of movements, throughout history. Around five components; interest organization, mobilization, opportunity and collective action shed light on the elements that influence the formation and success of movements. According to shared grievances or goals that motivate individuals to unite and advocate for change. Organization involves the structure and coordination of resources within the movement, including leadership and strategic planning (Adiyia & Ashton, 2017). Mobilization refers to the active recruitment and engagement of individuals in the movement, while opportunity refers to the external circumstances or events that can either hinder or facilitate the progress of the movement. Collective action, as the final component, refers to the actual activities and actions undertaken by the movement to achieve its goals while provides a comprehensive framework for understanding social movements in this research. It could be more progress in internal & external progression, it is important to acknowledge that his approach has limitations on several part of analysis. One limitation of instrumental pursuits and the exclusion of self-understanding as a component. This focus on instrumental pursuits may overlook the intrinsic motivations and values that drive individuals to participate in social movements (Gregg et al., 2020).

The type of the research is emphasized on Tilly's analysis of social movements provides a comprehensive understanding of the mechanisms and dynamics involved in their success. Therefore, social movements emphasizes the significance of collective control over resources in order to achieve success and bring about social and political change. Analyzing of social movements emphasizes the importance of resource mobilization, strategic planning, and collective identity formation in achieving success and bringing about social and political change. So that according to literature review shows that successful social movement proposes of participants must not only have access to ideas, movement and encouragement resources and employ appropriate processes but also form suitable alliances; Individualizing, Universalizing, Variation-finding, Encompassing, all of that steps or procedures is explained below (Khalid, 2019):

1) Individualizing

In the case of Islamic unity will grasp Imam Khomeini's divine law and Nurcholish Madjid's moderate Islam peculiarities for broadening each insight characteristic view.

2) Universalizing

Universalizing Islamic unity comparison aims to develop fundamental generality and relevance case, religiosity, intellectual and social significant unity role in Iran and Indonesia.

3) Variation-finding

Variation-finding Islamic unity comparison though seeks to establish principle of variation in the character or intensity of a phenomenon by growing disparity within Islamic unity in Iran and Indonesia.

4) Encompassing

Encompassing Islamic unity comparison navigates both countries' characteristic as a function of their varying relationships as a Islamic unity role.

To conduct an analysis we can distinguish four types; individualizing, universalizing, variation finding and encompassing. These types will delve into specific categorization in Imam and Nurcholish thought. The dynamics of movements and collective action explore the factors that contribute to the emergence, development and outcomes of movements, throughout history. Around five components; interest organization, mobilization, opportunity and collective action shed light on the elements that influence the formation and success of movements. According to shared grievances or goals that motivate individuals to unite and advocate for change (Adiyia & Ashton, 2017). Organization involves the structure and coordination of resources within the movement, including leadership and strategic planning. Mobilization refers to the active recruitment and engagement of individuals in the movement, while opportunity refers to the external circumstances or events that can either hinder or facilitate the progress of the movement. Collective action, as the final component, refers to the actual activities and actions undertaken by the movement to achieve its goals while provides a comprehensive framework for understanding social movements in this research. It could be more progress in internal & external progression, it is important to acknowledge that his approach has limitations on several part of analysis. One limitation of instrumental pursuits and the exclusion of self-understanding as a component. This focus on instrumental pursuits may over look the intrinsic motivations and values that drive individuals to participate in social movements (Gregg et al., 2020). The study received approval from the Ethics Committee of Iranian Research Institute for Information and Technology (IranDoc) (Approval Number/Persian Calendar: 23025258/25/1/1403).

RESULT AND DISCUSSION

A prominent figure, Imam Khomeini, of Islamic history of Iran in 1979 and became Supreme Leader of the curial role in new establishment of republic of Islam. Since that revolution he became a figure who is followed by country members to be a religious leader. On the other hand, in Indonesia Nurcholish Madjid became a Muslim intellectual scholar in Islamic realm (Bisri, 2018; Rahman, 2025). Both of them focus on leading Islamic Unity to be promoted. They have differently approached in perspective and distinct concept of it however Imam Khomeini believed the idea of

applicable Islamic law could achieve with all human aspect of life including political aspect because in the absence of Imam Mahdi Jurists have responsible to guide sociopolitical Ummah to prepare the society until Imam Mahdi coming back. In contrast, modernity in Islam is a new way in fashionable era because sacralization of classical book is a burden of responsibility for advocating Islamic teaching into globalization (Barton et al., 2021). In the Islamic world, Imam Khomeini and Nurcholish Madjid are two prominent figures who promulgated significant contributions to their respective societies about the way how to live in Islamic life (Bhagat, 1987). Imam Khomeini also was the executive and spiritual role model in Iran. His revolutionary ideas and the establishment of an Islamic state had a profound impactful in the country as well as the other Muslim country (Hassan, 1984). Nurcholish Madjid, on the other hand, an Indonesian Muslim scholar and philosopher, was a strong advocate for Islamic modernism and sought to reconcile Islamic teachings with modern developments and ideas.

The central of etymology in Islamic unity is Tawheed which embraces individual spiritual path into collective unit for extending significant level of individualism become together in embedded original Muslim idea to build peace. Becoming together deeply adhered to submission and surrender to God willing "aslama" which denotes a term to central belief of Islam, *Tawheed* (Haruna, 2025). Secondly, Islamic unity in term of terminology is context that refers to several and crucial reason. Using consistent terms and language of Islamic community promote understanding and communication delivery to individual and groups among Muslim. Firstly, terminology of unity is fostering comprehension for contextual Islam which could prevent misleading and inaccuracy the idea and concept integrity and original teaching of terminology Islam. Expressing consistency meaning and term of conveyed and preserved teaching in terminology Islam play inclusivity upon other Muslims to make sure a background and cultural terminology taken action in critical and detrimental terminology (Girivirya, 2022).

Important results in this research surely must be explained in which from some sources are focusing in several indicators of the same points that are similar enough to be highlighted. The research that was conducted by Dolatabadi and Eltiaminia (2021) focuses in cultural problem of the Muslim World within key findings of solutions that are based on Imam Khomeini's thought, the moderating factor and geographical context is contemporary research on Islamic Revolution in Iran (A B Dolatabadi & Eltiaminia, 2021). While Khedri and Malaekheh in their 2017 research put moderating factor and geographical context in political science of Iran, its study focus is transformational leadership within the key finding of comparative study of the concept of justice in Imam Khomeini's figure (Khedri & Malaekheh, 2017). While in the context geographical context of Indonesia, especially about the thinking of Nurcholish Madjid, there are two writings in this result of findings. Islamic concept of '*Wasathiyah*' (Religious Moderation) is strongly related to the conception of thinking of Nurcholish Madjid which is studied by Saihu in the scientific article of 2021 (Saihu, 2021). While Sumanta in his 2022 research with key findings of Nurcholish Madjid inclusive thinking by the moderating factors of leadership, while the study focus is religion and state relations in the context of Indonesia (Sumanta, 2022). This research sources had been researched a lot by kind of Islamic unity topic but no single one founded that compared Imam Khomeini and Nurcholish Madjid on Islamic unity

specifically. Related study of Imam Khomeini and Nurcholish Madjid Thought on Islamic Unity subject is traced by detailed reference data in three terms.

In the community there has been focus and discussion surrounding the concept of unity, within Islam. When comparing the views of Imam Khomeini and Nurcholish Madjid on Islamic unity, it is important to acknowledge certain limitations that may arise. One limitation in comparing the views of Imam Khomeini and Nurcholish Madjid on Islamic unity is the contextual differences in which they developed their ideas. Social movements can create a sense of belonging and purpose which inspires people to act based on the context of geography and situation that may involve in their environment. In this situation Indonesia and Iran maybe have different condition and identity but they have the same purpose to convert Ummah to become one entity as Muslim. It is essential to be aware of Their teachings, the thoughts of these notable Islamic scholars and leaders, help us understand the importance of focusing on the unifying elements of Islam and rejecting any forms of divisive factors. In detail, the research on comparing Imam Khomeini and Nurcholish Madjid's thought on Islamic unity is beneficial for understanding different approaches to promoting Islamic unity and confronting challenges posed by nationalism, sectarianism, and Western influences (Djainudin, 2022). It highlights the need to prioritize Islamic solidarity and focus on unifying elements while accommodating diverse cultural backgrounds. The teachings of both scholars give us a deeper appreciation of the complexity involved in navigating issues related to Islamic unity and nationalism.

Numerous studies demonstrate the importance of understanding Islamic unity, which can even provide benefits in various fields. For example, research conducted by Badaruddin et al. explains how figures descended from the Prophet Muhammad, known in Arabic as "Ahlul Bayt," can be used as guidelines in the field of educational management. These include the accountability of an educational manager, the gentleness of a school leader, and the necessity of strict supervision while not forgetting to appreciate outstanding subordinates. These examples can be drawn from figures such as Imam Husayn, Imam Zain Al-Abidin, and Imam Musa Al-Kadhim, who are often considered "Shia" figures, even though their inspiration is universal (Badaruddin et al., 2025). Based on history, it is worthy of recognition and can be seen in many sources that after Imam Ali's reign, especially after Muawiyah won the political confrontation (rebellion) against him and then won, various sects of belief began to emerge such as the Shia, Jabbariyah, Murjiah, Khawarij, Qadariyah, Mu'tazilah, and Asy'ariyah. Each sect claims that it is on the right path while others are misguided or even *kufir* (Wahab, 2015).

Nurcholish Madjid, a moderate Indonesian Islamic thinker, clearly explains how the historical impact of this religion is that Muawiyah inherited a monarchy system that is still widely practiced in a number of Islamic countries today, such as Morocco, Jordan, Kuwait, Saudi Arabia, Bahrain, Oman, and Malaysia. What was the religious impact? Madjid clearly explains that since the founding of the Umayyad dynasty founded by Muawiyah, thanks to the pioneering nobility of Umar bin Abdul Aziz, the dynasty inherited a more consolidated Sunni ideology. Even the Abbasids, who in their revolution overthrew the Umayyads by carrying out a massive massacre of their rivals, actually

embraced their inherited Sunni religious ideology, and historically the Abbasids oppressively tried to eradicate the Shiites and Khawarij (Madjid, 2000). However, it is precisely here that we need to use history as a reflection and guideline for building a better present and future era for the Islamic world, with the fact that this division is only due to past history that has long passed.

The importance of this spirit of Islamic unity is inseparable from the fact that extremist propaganda can infect all levels of society. One example, as reported in a 2015 study in Indonesia, was a case in which several students from Sriwijaya University in Palembang were arrested by authorities for exposure to extremist ideology. They became sympathizers of the terrorist group 'Islamic State of Iraq and Syria,' which emerged after the outbreak of the Syrian Civil War (Pramasto, 2020), also known for its actions in slaughtering its opponents, both non-Muslims and Muslims, especially those of the Shia sect. Unfortunately, when this incident occurred, it appeared that the educational institution where the incident occurred did not have any preventative measures in place. This is illustrated by the fact that during those times, in the selection event for "Outstanding Students," simple, materialistic ideas emerged as winners, rather than ideas that promote moderate thought through philosophical, recreational, or esoteric-Sufi studies (Pramasto, 2019). In fact, this danger has penetrated so deeply that it has even reached state educational institutions and is targeting students who should be thinking academically.

It cannot be denied that the central issue of Islamic unity, which has existed for centuries and continues to frequently arise and can be co-opted at any time, is the Sunni-Shia issue. The reason is that these two schools of thought are the largest mainstream currents in the Islamic world today, although Sunni remains dominant. In fact, many scholarly works have been published that refute all distortions that attempt to hinder Islamic unity, which in this case encompass all Islamic schools of thought. The most fundamental point when discussing the "Claim of Truth" as mentioned above is what is contained in Sayid Hasan Islami's work on Imam Khomeini's political ethics regarding the "Suspend of Decision" regarding the truth believed by each school of thought, which certainly believes that their group is correct. However, before ultimately, all humans will be held accountable for their choices. In his thinking, Imam Khomeini warned against hasty judgments, given the vast human tendencies and uncertain future. This caution would enable him to discover deeper layers of reality. For Imam Khomeini, this was not limited to fellow Muslims, but even included judgments of infidels. This would prevent the imposition of thoughts that attempt to limit destiny or assume that they are doomed, as if the door to repentance had been closed while their "records of deeds" were still open (Islami, 2012).

Despite the complexity and vital nature of determining future truth, the legitimacy of all Islamic schools of thought cannot be denied as long as they adhere to the primary source, the Qur'an, which serves as their universal reference and guideline for life. Therefore, it is clear that the differences between these schools of thought lie in the interpretation of this holy book, or in the tradition known as the Hadith. However, prior to this, there were often issues circulating about the Qur'an, and these were again directed at the relatively small majority group, the Shi'a. Ahmad Kholil, an academic at a state Islamic university, recounted his experience during a visit to Iran in 2014. In

addition to witnessing how Sunnis can freely pray with their arms folded even in the Sayyidah Fatimah Ma'shumah Tomb Mosque in Qom which is considered holy by Shiites, he even bought a Quran printed and circulated in Iran to dispel the issue that said that the Quran owned by Shiites in Iran and Sunnis in Indonesia are different (Kholil, 2014). In fact, before Kholil's travel notes, Nurcholish Madjid in a study published as a book had explained this that the issue of "there is a Quran that is different between Sunnis and Shiites" is a big mistake. Madjid wrote that even Shiites, most of whom do not really like Caliph Uthman bin Affan, still recognize the validity of the Quran compiled by the third caliph of Islam known as the "Uthmani Mushaf", so that the holy book that exists in all Muslims throughout the world is practically the same and without the slightest difference between one and another. Madjid added a statement in the Tehran edition of the Qur'an that the publisher wrote: "(This is the Qur'an) with very good and clear writing, which is taken from the original writing style" (Madjid, 2000).

Islamic unity has led to a tendency to foster courage in re-reading Islamic jurisprudence, particularly in the area of inter-identity relations, both within Islam and within interfaith relations. Reflections on the development of Islamic history in the early era, during which Shia, Khawarij, Murjiah, Jabariah, Mu'tazilah, and Ash'ariyah emerged, are not free from political turmoil, or, more frankly, the growing spirit of "competition for the people" stemming from the political tug-of-war (Wahab, 2015). The emphasis on rereading history as put forward by Nurcholish Madjid is in line with the attitude of religious intellectuals in Islamic circles. For example, among the Nahdlatul Ulama (NU) group, known as the traditionalist Sunni group in Indonesia, which, however different from Madjid's reformist ideas, both have a moderate stance in viewing the differences of schools of thought within Islam. NU, known as the organization with the largest following in Indonesia, in a book published by its da'wah institution, neutrally conveys that schools of thought are "merely" methods of understanding religion. In Islam, there are various schools of thought, including "political schools" such as Sunni, Shia, and Khawarij; while "schools of kalam" are Mu'tazilah and Ash'ariyah; "schools of fiqh" for example, the main ones are Shafi'iyah, Hanbaliyah, including Shia-Ja'fariyah (Twelver Imam), Dhahiriyah, and Ibadiyah (Huda et al., 2007). Said Agiel Siradj as an important figure and intellectual of NU explains the relationship between Sunni and Shia as political schools of thought that can also be schools of thought in a number of other aspects. The internal historical conditions of the Muslim community's politics have become the cause of the proliferation of differences in theology (Al-Kalam), which were initially caused by the formation of factions (Al-Firqah), which were initially in the form of pure political movements (Harakah Siyasiyyah) which in their development have crossed the boundaries of politics and entered the area of belief ('Aqidah), which until now these schools of thought cannot be reconciled (Siradj, 1997).

The figure of Imam Khomeini, a great figure of the Shia school of thought from Iran and Nurcholish Madjid, a modernist-reformist Islamic thinker from Indonesia, is no different from reading optimism in the spirit of unity in the Islamic world. Hashemi Rafsanjani, one of Imam Khomeini's main students, who also became President of the Islamic Republic for two terms 1989-1993 and 1993-1997, in a sermon he once reminded how one of the impacts of the West's international political domination was to ignite the Sunni-Shia differences into conflicts in the

Middle East, namely the Iran-Iraq War, which was actually triggered by the henchmen of global arrogance, namely the "Aflaqi" (Saddam Hussein's Ba'ath Party) by attacking Iran with the impression of conflict between the two schools of thought. In short, they brought up hatred between Muslims through the memory of the conflict 1400 years ago to make sects fight each other (Rafsanjani, 2008). Therefore, it will be increasingly significant that global events are needed in which all Muslims gather as proof that Sunnis and Shiites are one unit, as in the annual Hajj and Umrah pilgrimages to the holy land, as well as meetings of figures in the Organization of the Islamic Conference, Rabithah Al-'Alam Islami, the Organization of Islamic World Parliaments, Majma' Taqrib, Tajammu' 'Ulama' Al-Muslimin, and others (Tim ABI, 2012).

Exhaustive collaboration among leaders, scholars and government could involve nonconformity finding and discovery solution more accurate and proper because prejudice and dispelling comment always an issue in this precise moment. A challenge might regard in utilization and associate member of Islam followers (Aravik & Choiriyah, 2016). Bear in mind, Mainstream Islamic teachings and the belief actions of a small minority who distort the religion for their own agendas cause troublesome more than islamophobia by cause of the act unity terminology but it just misleads the promotion of Rahmatan Lil Alamin. Moreover, by promoting unity in terminology effectively combat Islamophobia and prejudice towards Muslims. By demonstrating a unified front and using terminology that accurately reflects the diversity and richness of Islamic teachings, we can challenge negative stereotypes in image of media and propaganda and misconceptions (Djainudin, 2022). Future research should focus on addressing these limitations by employing longitudinal designs to establish causality between leadership styles and organizational performance. Additionally, examining the impact of specific leadership behaviors, such as decision-making styles and conflict resolution approaches, could provide deeper insights into the mechanisms driving these relationships. Expanding research to include diverse industries and cultural contexts would further enhance the applicability of findings. Moreover, incorporating mixed-method approaches, such as combining quantitative surveys with qualitative interviews, could offer a more comprehensive understanding of leadership dynamics in varying organizational settings.

CONCLUSION

Imam Khomeini and Nurcholish Madjid are two influential figures who contributed significantly to the discourse on Islamic unity, each shaped by distinct historical and cultural contexts. Khomeini emphasized the integration of Islamic law into all aspects of life, including politics, especially in the absence of Imam Mahdi, while Madjid promoted Islamic modernism and the reconciliation of religious teachings with contemporary global developments. Despite their differing approaches, both leaders shared a commitment to fostering unity within the Muslim Ummah. The concept of *Tamheed* (Islamic Concept of Monotheism), central to Islamic belief, serves as a foundational principle for spiritual and communal cohesion, reinforcing the importance of consistent terminology and inclusive understanding across diverse Muslim communities. Research shows that while many studies have explored their individual contributions, few have directly compared their views on

Islamic unity, highlighting a gap in scholarly analysis. This study underscores the need for deeper comparative research to better understand how their ideas can inform efforts to strengthen unity in the modern Islamic world.

The pursuit of Islamic unity remains a vital yet complex endeavor shaped by historical, cultural, and ideological differences across regions like Iran and Indonesia. Scholars such as Imam Khomeini and Nurcholish Madjid offer distinct yet complementary perspectives that emphasize the importance of rejecting divisive narratives and embracing shared values. Historical sectarianism and extremist ideologies continue to challenge this unity, especially within educational and political institutions. Despite historical tensions and theological differences, all Islamic schools of thought share a foundational commitment to the Qur'an, affirming their legitimacy and unity. Misconceptions—such as claims of differing Qur'anic texts—have been debunked by scholars and firsthand experiences, reinforcing the universality of Islam's sacred scripture. Prominent figures like Imam Khomeini and Nurcholish Madjid exemplify the potential for unity through mutual respect and historical reflection, even across diverse political and cultural landscapes. Moving forward, collaborative efforts among scholars, leaders, and institutions are essential to counter prejudice, promote inclusive understanding, and strengthen the global image of Islam as a religion of compassion and unity. However, by reflecting on the past and promoting inclusive, moderate thought, the Muslim community can work toward a more unified and resilient future.

REFERENCES

- A B Dolatabadi, A. B., & Eltiaminia, R. (2021). Cultural Problems of the Muslim World and Their Solutions According to Imam Khomeini. *Journal of Contemporary Research on Islamic Revolution*, 3(8), 53–70.
- Adiyia, M., & Ashton, W. (2017). *Comparative research*. Rural Development Institute Brandon University.
- Akbari, A., & Zaeri, Q. (2023). Investigating the Dimensions of Imam Khomeini's Thought for Managing the Islamic World in the Post-Unity Stage. *Journal of Social Theorie of Muslim Thinkers*, 13(4), 63–76.
- Aravik, H., & Choiriyah. (2016). ISLAM AND RELIGIOUS PLURALISM. *Mizan: Jurnal Ilmu Syariah*, 4(2), 287–310.
- Badaruddin, K., Zailia, S., Ramadhan, S., & Pramasto, A. (2025). Ahlul Bait Nabi Noble's Characters as Inspiration in Educational Management. *Sinergi International Journal of Islamic Studies*, 2(2), 113–128.
- Barton, G., Yilmaz, I., & Morieson, N. (2021). Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia. *Religions*, 12(10), 641.

- Bhagat, G. (1987). KHOMEINI: LEADER OF ISLAMIC REVOLUTION IN IRAN. *The Indian Journal of Political Science*, 48(31), 32–40.
- Bisri, H. (2018). Khomeini's Concept of Wilâyat Al-Faqîh and Its Influence. *TAJIDID*, 25(1).
- Djainudin, H. (2022). The conception of religious moderation in interfaith dialogue in Indonesia; Case study in Flores Nusa Tenggara Timur. *Humanika*, 22(2), 140–143.
- Firdaus, M. A., Rosyidin, M. A., Afabih, A., & Bachtiar, H. I. (2025). Merebut Kembali Jalan Tengah: Lintasan Historis Pendidikan Islam Moderat di Pesantern Indonesia Abad Keenambelas. *Didaktika Religia*, 13(1), 1–30.
- Girivirya, S. (2022). The Dilemma of Religious Education Model in Indonesia Affected to Inter-Group Attitudes: From an Online Survey. *Al-Isblab: Jurnal Pendidikan*, 14(2), 1699.
- Gregg, J. S., Nyborg, S., Hansen, M., Schwanitz, V. J., Wierling, A., & Pedo, J. (2020). Collective Action and Social Innovation in the Energy Sector: A Mobilization Model Perspective. *Energies*, 13(3), 3.
- Hapsari, T. (2018). The History of Contemporary Indonesian Muslim Groups and Muslim Media. *Jurnal AFKARUNA*, 14(1), 112–113.
- Haruna, S. M. (2025). Sectarianism and Fragmentation in the Muslim World: A Qur'anic and Hadith Perspective on the Causes, Consequences, and Path of Unity. . . *Dirasah International Journal of Islamic Studies*, 3(1), 42–63.
- Hassan, R. (1984). Iran's Islamic Revolutionaries: Before and after the Revolution. *Third World Quarterly*, 6(3), 678–680.
- Huda, A. N., Kyai, K., Kyai, K., Kyai, KyaiKyai, K., & Kyai, K. (2007). *Ahlussunnah wal Jama'ah (Aswaja) Menjawab Persoalan Tradisi dan Kekinian*. Lembaga Dakwah NU (LDNU).
- Islami, S. H. (2012). *Politik Khomeini: Wajah Etika Islam*. Citra.
- Khalid, A. A. (2019). The Impact of Audit and Governance Committee. *International Journal of Recent Technology and Engineering (IJRTE)*, 8(2), 428.
- Khedri, A., & Malaekah, S. H. (2017). Comparative Study of the Concept of Justice in Imam. *International Journal of Political Science*, 7(4), 85–107.
- Kholil, A. (2014). *Pesona Cinta di Persia*. Penerbit Gunung Samudera.
- Madjid, N. (2000). *Islam Agama Peradaban: Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah*. Paramadina.
- Moin, B. (1999). *Khomeini: Life of the Ayatollah*. St. Martin's Press.
- Mushlihin. (2019). From Politics to Education: Nurcholish Madjid and The Reform of Islamic Education In Indonesia. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 3(1).

- Pramasto, A. (2019). REKOMENDASI GAGASAN NEO-SUTARTO UNTUK UNIVERSITAS SRIWIJAYA (Respons Terhadap Kasus Oknum Mahasiswa Simpatisan ISIS Tahun 2015). *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*.
- Pramasto, A. (2020). ISLAMIZATION, SHIA, AND IRAN: The Historical Background of Shia-Iran Sensitive Issues. *Islamuna: Jurnal Studi Islam*. <https://doi.org/10.19105/islamuna.v7i1.2629>
- Rafsanjani, H. (2008). *Aspek-aspek Pokok Islam: Pandangan Islam Tentang HAM, Hegemoni Barat & Solusi Dunia Modern*. Nuansa.
- Rahman, A. (2025). Compatibility of Islam and Democracy Towards a Civilised Indonesia. *Formosa Journal of Sustainable Research*, 4(5), 845–854.
- Saihu, M. (2021). Pendidikan Moderasi Beragama: Kajian Islam Wasathiyah Menurut Nurcholish Madjid. *ANDRAGOGI: Jurnal Pendidikan Islam Dan Manajemen Pendidikan Islam*, 3(1), 16–34.
- Siradj, S. A. (1997). *Ablus Sunnah wal Jama'ah dalam Lintas Sejarah*.
- Sumanta, S. (2022). Nurcholish Madjid Inclusive Thinking in Religion and State Relations in Indonesia. *Jurnal Yaqzhan*, 8(1), 163.
- Tim ABI. (2012). *Buku Putih Mazhab Syiah Menurut Ulama Syiah yang Muktabar: Sebuah Uraian untuk Kesepahaman demi Kerukunan Umat Islam*. DPP Ahlul Bait Indonesia (ABI).
- Todorova, B. (2017). The Position of “Unity” Between Theocracy and Theodemocracy in the Political Thought of Imam Khomeini. *Romanian Review of Political Science & International Relation*, 14(1).
- Wahab, A. J. (2015). *Harmoni di Negeri Seribu Agama (Membumikan Teologi dan Fikih Kerukunan)*. Elex Media Komputindo.