

Sharia, Deradicalization and National Consensus: A Review of Pancasila-inspired Philosophy as a Socio-Legal Nexus for Indonesia and Afghanistan

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ABSTRACT: *This article examines the concept of Pancasila and primordial deradicalization as a socio-legal nexus for Islamic and socio-anthropological practices in Indonesia and Afghanistan, focusing on fostering a plural society. Pancasila, the philosophical foundation of the Indonesian state, has accommodated religious and cultural diversity, including legal plurality. The article explores how the principles of Pancasila can contribute to the deradicalization of extreme primordial affiliation (such as sharia) by addressing the underlying socio-anthropological factors that contribute to extremism in both countries. The study employs a comparative analysis approach, drawing on qualitative data from various sources, including academic literature. It highlights the similarities and differences in the socio-anthropological contexts of Indonesia and Afghanistan, particularly about the dynamics of Islamic values, laws, and their impact on society. By examining the role of Pancasila and its potential applicability in Afghanistan, the article aims to contribute to developing effective primordial deradicalization strategies in both countries. The findings suggest that Pancasila's emphasis on inclusivity, tolerance, and mutual respect can provide a framework for addressing the socio-anthropological factors contributing to a socio-legal nexus. The article argues that by incorporating the principles of Pancasila into deradicalization efforts, policymakers and practitioners can work towards creating a more pluralistic and cohesive society. It also explores the challenges and opportunities of implementing such an approach, considering the unique contexts of Indonesia and Afghanistan.*

Artikel ini mengkaji konsep Pancasila dan deradikalisasi primordial sebagai hubungan sosio-hukum bagi praktik Islam dan sosio-antropologis di Indonesia dan Afghanistan, dengan fokus pada pembinaan masyarakat majemuk. Pancasila, landasan filosofis negara Indonesia, telah mengakomodasi keberagaman agama dan budaya, termasuk pluralitas hukum. Artikel ini mengeksplorasi bagaimana prinsip-prinsip Pancasila dapat berkontribusi pada deradikalisasi afiliasi primordial ekstrem (seperti syariah) dengan mengatasi faktor-faktor sosio-antropologis yang mendasari yang berkontribusi pada ekstremisme di kedua negara. Studi ini menggunakan pendekatan analisis komparatif, dengan mengambil data kualitatif dari berbagai sumber, termasuk literatur akademis. Studi ini menyoroti persamaan dan perbedaan dalam konteks sosio-antropologis Indonesia dan Afghanistan, khususnya tentang dinamika nilai-nilai Islam, hukum, dan dampaknya terhadap masyarakat. Dengan mengkaji peran Pancasila dan potensi penerapannya di Afghanistan, artikel ini bertujuan untuk berkontribusi pada pengembangan strategi deradikalisasi primordial yang efektif di kedua negara. Temuan penelitian ini menunjukkan bahwa penekanan Pancasila pada inklusivitas, toleransi, dan rasa saling menghormati dapat memberikan kerangka kerja untuk mengatasi faktor-faktor sosio-antropologis yang berkontribusi terhadap hubungan sosio-hukum. Artikel ini berpendapat bahwa dengan memasukkan prinsip-prinsip Pancasila ke dalam upaya deradikalisasi, para pembuat kebijakan dan praktisi dapat bekerja untuk menciptakan masyarakat yang lebih pluralistik dan kohesif. Artikel ini juga mengeksplorasi tantangan dan peluang penerapan pendekatan semacam itu, dengan mempertimbangkan konteks unik Indonesia dan Afghanistan.

Keywords: *Indonesia and Afghanistan, Pancasila Philosophy, Social Relations, Social Law.*

I. INTRODUCTION

In the wake of escalating religious extremism and radicalization across the globe, the urgent need for effective strategies to counter these threats has become more evident than ever. Among the countries grappling with this complex issue, Indonesia and Afghanistan have stood out as prime examples, each harboring unique challenges and opportunities in their respective paths toward deradicalization. This article explores the potential of Pancasila, a fundamental ideology in Indonesia, and the socio-anthropological common platform of plural society in both nations as powerful tools for deradicalization and fostering a peaceful coexistence. Indonesia, the world's most populous Muslim-majority nation, and Afghanistan, a nation with a tumultuous history intertwined with Islam, share striking similarities in their struggle against radicalization. Both countries have been marred by violent conflicts fueled by extremist ideologies, resulting in significant social, political, and economic repercussions. However, despite the challenges, they possess rich cultural and religious traditions that can be harnessed to promote harmony and tolerance within their societies.

Indonesia uses the Pancasila as an approach to countering radicalization, Pancasila serves as the fundamental philosophy of the state in Indonesia, encompassing the values that reflect the nation's worldview and the character of its people. It provides a moral compass and a guiding framework for achieving a just, prosperous, and harmonious

society. Its significance lies in its ability to unite the diverse elements of the nation. Pancasila is utilized as a reference point to realize the objectives and ideals of the state, serving as a common platform for national life. These objectives include safeguarding the well-being of all Indonesians, enhancing public welfare, fostering civic education, and establishing a global order based on freedom, perpetual peace, and social justice. As an ideology grounded in values, Pancasila is ingrained in the conception of the state and extends to various spheres, including the realm of education (Anwar, 2021).

However, Pancasila is very significant as the fundamental ideology of the state; in unifying the nation's diversity, there are individuals and groups who lack an understanding of Pancasila's essence, value, function, and purpose, leading to attempts to change or replace it as the foundation of the Indonesian nation. Surveys conducted by the National Counterterrorism Agency (BNPT) reveal a high vulnerability to radicalism among the millennial generation, with a significant proportion supporting religious-based radicalism and terrorism, mainly in the name of promulgating a comprehensive sharia in public life. The previous incidents of radicalism in Indonesia, such as the Bali bombing and church bombings, emphasize that radicalism poses a threat to national unity and the state ideology (Tirza & Cendana, 2022).

Similarly, Afghanistan, renowned for its diverse ethnic and religious composition, possesses a socio-anthropological framework that can serve as a basis for deradicalization endeavors. Despite enduring the challenges of prolonged conflict and external influences, Afghanistan's traditional societal structures, such as tribal and kinship systems, have exhibited remarkable resilience and the potential to contribute significantly to cultivating peace and tolerance. Acknowledging and harnessing these social structures' power makes it possible to facilitate the deradicalization process and restore trust and social harmony within Afghan society. To achieve this, a system akin to Pancasila can be considered to reduce radicalization and promote peace, tolerance, and harmonious coexistence in the nation.

Radicalism, historically associated with fundamentalism, is a belief system that rigidly upholds the principles of a religion or other domains such as politics and culture (Hefner, 1998; Maswandi et al., 2024). It emphasizes literal sharia (in Islam), absolute interpretation of religious texts, and fixed-legal tradition. It can be observed in various religions and belief systems, including Protestant Christianity, Islam, Hinduism, Buddhism, Judaism, and Confucianism. Furthermore, the concept of fundamentalism (Sharia holistic orientation of Islam) extends beyond religion to encompass political, social, and cultural spheres, where certain beliefs are ingrained and propagated by influential figures until they become societal norms (Fernando, 2021; Hardianti & Irmansyah, 2024).

Deradicalization is a process whereby a radical group transforms its ideology and discredits violent methods for achieving political objectives. Instead, it embraces a gradual approach, persuasion, and deliberation toward political and economic changes within a diverse society. Deradicalization programs involve individuals abandoning their extremist beliefs and recognizing that violence is not an acceptable means to bring about social change. The Indonesian government has chosen to utilize cultural aspects as a means to change the mindset of imprisoned terrorists swiftly (Muslimin, 2022; Suratman,

2017). This artistic approach is considered more humane and aims to establish bonds that disrupt the spread of radical ideology (such as the Islamic State of Iraq and Syria-ISIS) and mitigate the extremist tendencies of inmates. However, debates surrounding deradicalization persist due to the lack of effective outcomes. Research suggests that the deradicalization program in Indonesia requires evaluation and improvement, citing limited knowledge and understanding among personnel regarding how to deradicalize terrorist inmates effectively. Furthermore, the lack of inclusiveness and clear implementation guidelines for the deradicalization program exacerbate these challenges.

II. METHOD

This study will employ a comparative and analytical approach to examine the concept of Pancasila and primordial deradicalization as a nexus for practicing sharia and socio-anthropological tradition and orientation in Indonesia and Afghanistan. The comparative analysis will discuss the similarities and differences in the socio-anthropological contexts of the two countries, focusing on the dynamics of Islam and its impact on society. This approach will provide insights into the potential applicability of Pancasila in the context of Afghanistan and contribute to the development of effective deradicalization strategies in both countries. This study will review relevant journal articles, books, and magazine articles to establish a theoretical foundation for the study.

III. RESULT AND DISCUSSION

Indonesia and Afghanistan: Muslim and Plural Society

Indonesia is a highly distinctive country with its unique geographical and demographic characteristics. Geographically, it occupies a strategic location between the Asian and Australian Continents amidst the Pacific and Indian Oceans. In terms of population, Indonesia ranks among the most populous countries globally, with a total population of 270.2 million in 2020, according to the Central Statistics Agency. Remarkably, Indonesia boasts extensive ethnic diversity, surpassing 300 ethnic groups, as detailed in the 2010 BPS census, which identified 1,340 distinct ethnic groups. Notably, the Javanese ethnic group represents the largest segment, comprising approximately 41% of the population (Junaidi & Prakoso, 2021). According to some other studies there are 17500 islands and about 500 ethnic groups primarily living in villages and there are 746 vernacular languages (Butler, 2016; Yuniarto et al., 2024).

Each of these ethnic groups possesses its unique cultural characteristics. Furthermore, the country's linguistic landscape is equally diverse, encompassing over two hundred and fifty distinct languages spoken across its vast territory. Notably, Indonesia is a melting pot of global religions, hosting a significant presence of nearly all major world religions alongside a rich tapestry of indigenous belief systems that contribute to the religious pluralism of the nation (Khamdan & Abidin, 2024).

Indonesian ethnic groups are primarily divided into two principal regions: the western and eastern regions. The Malay ethnicity dominates the western region, while the

eastern region is inhabited by the Papuans from the Melanesian Islands. Moreover, East and Central Java are populated by the Javanese ethnic group, West Java by the Sundanese, and North Sumatra by the Batak people, each with their languages. Throughout history, Indonesia has attracted merchants from the Arab world, India, Portugal, and China, who engaged in trade and migrated to the country. During the 1930s, the Chinese population constituted approximately 4% of the Indonesian population, further enhancing the ethnic diversity (Chia, 2021).

Indonesia holds the distinction of being the world's largest Muslim country, with 87.2% of the population practicing Islam. The remaining populace adheres to other faiths, including Protestantism and Catholicism (9.90%), Hinduism (1.69%), Buddhism (0.72%), and Confucianism (0.05%). Of these religious traditions, only Buddhism and Hinduism are polytheistic. The presence of multiple religions in Indonesia can be attributed to Indian merchants who introduced Hinduism and Buddhism to Sumatra, Java, and Sulawesi Islands during the 2nd and 4th centuries. This gave rise to influential Hindu and Buddhist kingdoms such as Kutai, Sriwijaya, Majapahit, and Sailendra. Notably, the Sanjaya Dynasty constructed the Hindu monument of Candi Prambanan in the 8th century, while the Sailendra kingdom built the Buddhist temple of Candi Borobudur in the 7th century in Yogyakarta. During the medieval period, Muslim merchants arrived in the 13th century and propagated Islamic teachings along the west coast of Sumatra and East Java. This established Islamic-based kingdoms, including Demak, Pajang, Mataram, and Banten. Western influence introduced Catholicism and Protestantism to Indonesia through trade and colonization. Portuguese colonialism, for instance, brought Catholicism to Flores in the 16th century, while the Dutch disseminated Protestantism across Sulawesi, Nusa Tenggara, Papua, and Kalimantan over their 350-year colonial rule. In essence, the diversity of religions in Indonesia is inseparable from the influences introduced by various countries to the nation (Muhkam & Badaruddin, 2021).

Afghanistan, located at the confluence of the Middle East, Central Asia, the Indian Sub-Continent, and the Far East, holds strategic significance due to the Pamir Mountains extending into Chinese Sinkiang. Despite enduring destructive conflicts in the past thirty years, Afghanistan has pursued peace and stability amidst numerous internal and external challenges intertwined with its rich historical background, diverse demography, unique geography, and global power dynamics. Like many post-colonial states, Afghanistan has always been a multi-ethnic nation characterized by the coexistence of various ethnic groups, languages, and complex identities. The importance of ethnic identity and group cohesion has been accentuated by the enduring impact of a 28-year-long war, which has significantly altered the country's demographic landscape.

The origins of Afghanistan's different ethnic groups have been subjects of speculation and mythology. While Afghanistan is home to a small number of indigenous ethnic groups, it cannot be considered a homogeneous ethnic entity, nor does it possess a uniform national culture. This diversity has presented challenges to the nation-building process. Within its borders is no ethnic majority, with at least two ethnicities constituting a significant portion of the population and potentially up to five ethnicities representing a minimum of 5%. This diversity stems from Afghanistan's historical positioning on the periphery of influential empires, with Proto-Aryans, Persians, Turks, Mongols, and Indians

all leaving their mark on the land and contributing to a population of mixed heritage. As a result, it is not uncommon to encounter Afghans who display physical features reminiscent of Northern Europeans, South Asians, East Asians, and Southern Europeans, all within the same province.

Similarly, Afghanistan is characterized by a significant presence of diverse ethnic, racial, linguistic, religious, and sectarian minorities, which has created a foundation for divisions, gaps, tensions, and conflicts within the country. Each member of Afghan society defines themselves not primarily through a broader national identity but instead emphasizes elements of subnational identity, particularly ethnicity and religion. They identify themselves as Pashtun, Hazara, Tajik, Uzbek-Hanafi, or Shia, to name a few. Undoubtedly, in such a society where, on the one hand, the crisis of identity encompasses all levels of the community, and on the other hand, the people feel alienated from their political system, it is inevitable for the country to experience political crises and instability (Sattari et al., 2018).

The dominant ethnic groups in Afghanistan are the Pashtuns, Tajiks, Hazaras and Uzbeks. The Pashtuns are the largest and most politically influential group; according to some predictions, they comprise around 40% of the population. They have played a dominant role in Afghan politics and have supported various factions, including the mujahideen and the Taliban. The Tajiks, the second largest ethnic group at 27%, are Persian-speaking and generally dominate the country's northeastern part. They have often been economically active but politically less influential. The Hazaras, comprising approximately 9% of the population, are a Persian-speaking group of mixed Turkic and Mongol origin. They have faced discrimination as a Shia minority but have gained representation and development assistance since the fall of the Taliban in 2001. The Uzbeks and Turkmen, both Sunni Turkish-speaking groups, make up 10% of the population and have tribal societies with cultural tensions, particularly with the Pashtuns. However, there are ongoing disputes regarding the distribution of each ethnicity, and to date, no official statistics have been published regarding the precise percentage of Pashtun, Tajik, Hazara, and Uzbeks. Consequently, the figures mentioned above are considered speculative. Similarly, there are also social and economic divisions within Afghan society. These divisions extend beyond ethnic differences, including divides between urban and rural areas, secular and religious beliefs, democratic and totalitarian ideologies, and modernism and traditionalism (Pasarlay, 2024).

Afghanistan is characterized by a rich diversity encompassing over 200 tribes and ethnic groups, each defining themselves based on lineage, religion, or language, with ethnic and tribal identities taking precedence over linguistic and religious descriptions. However, this diversity has been accompanied by certain negative aspects within society, including intense prejudice and inappropriate behavior towards other ethnic groups, which are prevalent among the masses. These extremist ethnocentric tendencies, deeply rooted in historical and ideological backgrounds, contribute to conflicts and hinder national unity. Furthermore, the emergence of nationalist parties and groups in Afghanistan over the past four decades has been marked by divisions based on ethnic, linguistic, and ideological inclinations. This diverse ethnic landscape has played a significant role in shaping political ideologies, actions, and power-sharing dynamics among the political

elites in Afghanistan. Additionally, the interplay between nationalist parties and jihadist groups has witnessed the use of ethnicity as a defining factor in the formation of armed factions, further emphasizing the role of diversity in Afghanistan's political landscape (Rahel, 2022).

The political and social landscape of Afghanistan serves as a prominent example of deep-rooted ethnic and religious divisions, the absence of a unified national identity, a lack of centralized governance, and historical animosities. Such a context has posed a significant challenge and barrier to the establishment of modern statehood, as evident during the reigns of Amanullah Khan and Mohammad Zahir Shah and the Karzai era. The Pashtuns, the largest ethnic group in Afghanistan, have played a foundational role in the country's formation. Since establishing the "Durrani" dynasty in 1747, the region of Khorasan adopted the name "Afghan" for themselves, replacing the name of Khorasan with Afghanistan. They have consistently held political power and dominance, enjoying significant economic, social, and cultural privileges compared to other ethnic groups. The Tajiks, the second-largest ethnic group, have contributed substantially to the region's culture, civilization, and development of the Persian-Dari language. They primarily adhere to Sunni Hanafi Islam, but a notable portion of them follow Shia Imami and Ismaili faiths. The Tajiks are renowned for their knowledge, literature, art, and presence in various intellectual and media spheres. They have transitioned from tribal life to urban and collective living more than other ethnic groups. The Hazaras constitute the third-largest ethnic group and primarily adhere to the Twelver Imami Shia sect, conversing in the Persian-Dari language. Politically, the Hazaras have been marginalized, with limited influence in the power structure. The Uzbeks, as the fourth-largest ethnic group, belong to the Turkic-Altaic language family. They mainly adhere to Sunni Hanafi Islam. Afghanistan, with its abundant ethnic, racial, linguistic, and religious minorities, has created a fragmented social fabric characterized by divisions, gaps, tensions, and conflicts throughout its historical breadth, posing serious threats to the unity of Afghanistan (Baytiyeh, 2016).

Pancasila as Socio-Legal Nexus

The term "Pancasila" literally translates to "five principles" in Sanskrit, derived from the words "*panca*" meaning "five" and "*sila*" meaning "principle." Interestingly, this term was initially used by prominent thinkers and poets Empu Prapanca and Empu Tantular during the period of the Hindu Kingdom of Majapahit under Hayam Wuruk's rule. In their notable works, such as "*Negarakertagama*" and "*Sutasoma*," Pancasila served as a set of ethical guidelines, advising rulers and their subjects to abstain from violence, theft, harboring grudges, lying, and intoxication. These moral principles bear resemblance to Buddhist ethics, emphasizing commitments to refrain from killing, stealing, committing adultery, lying, and drinking intoxicating substances, in some cases it looks like the Pancasila used as the base of the Indonesian state.

Pancasila, the Indonesian nation's philosophical foundation, holds multiple meanings and functions. It is not only the basis of the state but also the soul, personality, way of life, and philosophy of the Indonesian people. Pancasila guides and influences the attitudes and behaviors of Indonesians in their societal, national, and state lives. It is considered a

noble agreement that has been unanimously agreed upon and approved by the Indonesian people. It is upheld and followed by the state and nation as a fundamental principle (Taher, 2021). The definition of Pancasila as the basis of the state is clearly articulated in Paragraph IV of the Preamble to the 1945 Constitution, emphasizing the formation of an Indonesian state that safeguards the entire Indonesian nation, promotes general welfare, educates the nation, upholds global order based on independence, lasting peace, and social justice, all within the framework of the Indonesian nationality and a just and civilized humanity, united under the One True Godhead, guided by wisdom through consultative/representative leadership, and striving for social justice for all Indonesian people (Nida et al., 2023). Pancasila stands out due to its inclusive embrace of the cultural, ethnic, linguistic, and religious variations within the Indonesian population, which is reflected in the national motto of *Bhinneka Tunggal Ika* (Unity in Diversity) (Butler, 2016).

Moreover, Pancasila serves as both the foundation of the state and the philosophical framework for the nation and government of the Republic of Indonesia. It comprises five fundamental principles, namely 1) the belief in Almighty God, 2) the pursuit of a just and civilized humanity, 3) the unity of Indonesia, 4) the guidance of the people through wise and representative consultation, and 5) the promotion of social justice for all Indonesian citizens (Nida et al., 2023).

Likewise, Pancasila is a unifying force and a melting pot (nexus) for the Indonesian nation, particularly emphasized through the Precepts of Indonesian Unity. Similarly, Pancasila acknowledges and respects the Indonesian people's differences in language, ethnicity, culture, interest groups, politics, religion, and normative and legal traditions. It emphasizes the importance of unity in overcoming these differences and safeguarding the nation's survival. Pancasila emphasizes that differences are an inherent reality and should be embraced as a source of wealth, with national interest taking precedence over personal, group, and regional interests. The concept of national unity is a noble value that should be upheld to avoid division and conflict, as unity and cooperation are essential for peace and the well-being of humanity. Including the Precepts of Indonesian Unity in the foundation of the state is deemed appropriate considering the plural orientation of norms, legal orientation and universal truth as well as the needs faced by all humanity (Hanjono et al., 2024).

Pancasila, a significant ideology in Indonesia, emerged due to collaborative efforts and deliberations among various societal groups. The formulation of the Pancasila ideology can be attributed to the Nine Committee and was influenced by a speech delivered by Ir. Soekarno on June 1, 1945. Rather than being a product of individual thinking, Pancasila represents a crystallization of collective national thought. These five fundamental principles serve as universal guidelines (nexus) that encapsulate the nation's ideals and the pursuit of righteousness and goodness (Sarjito, 2025).

The function of Pancasila as the basis of the state encompasses several aspects. Firstly, Pancasila was able to serve as the state ideology and create a just and prosperous society materially and spiritually. It embodied the values necessary for Indonesia's independent and sovereign Republic, promoting safety, peace, order, and tranquility. Secondly,

Pancasila could function as the basis of the state, a source of national law and regulate government administration. It has been affirmed as the state basis and prime source of law by the People's Consultative Assembly and must be consistently implemented (Kamiliya & Selvianika, 2023).

Moreover, Pancasila is considered the soul and personality of the Indonesian nation. It has been integral to the nation's existence since ancient times. The distinctive features and characteristics of the Indonesian nation are shaped by Pancasila, which influences mental behavior, actions, and deeds. Additionally, Pancasila provided a worldview for the Indonesian nation, guiding all aspects of daily life by its precepts. It is regarded as a source of law, encompassing the ethos, enlightenment, legal ideals, and moral ideals that reflect the nature of the Indonesian nation. Pancasila also held significance as the noble agreement, national consensus, and aspiration of the Indonesian nation, ratified in the preamble and torso of the 1945 Constitution. Lastly, Pancasila served as a unifying force for the Indonesian nation, as it contains values and norms believed to be correct, just, wise, and perfect in fostering unity among the Indonesian people (Firmansyah, 2022).

The Indonesian constitution and Pancasila and the country's historical experiences in implementing it within its predominantly Islamic society hold significant relevance as a potential model for contemporary international development. It is crucial for individuals worldwide, regardless of their religious affiliations, to recognize that Muslims can thrive within a democratic society, embracing its freedoms while maintaining a devout Islamic way of life, such as sharia. Indonesia's valuable lessons exemplify this notion, highlighting the importance of a positive example. This alignment between religious teachings (including sharia) and the development of a widespread democratic society can be seen as an expression of gratitude towards the benevolence of nature, encompassing all humanity (Beck & Irawan, 2016). Thus, Pancasila gives a deep meaning of how Islamic teaching (sharia) should be developed and practiced in society's heterogeneous and plural landscape. Within the Indonesian Pancasila system, sharia enjoys its place through contemporary and contextual interpretation and meaning. It is referred to in Islamic families, Islamic banking, and financial issues, even in public law with the new Indonesian version of the Penal Code (*Kitab Undang-undang Hukum Pidana*) (Putri, 2023; Wiranto, 2024; Zainuddin et al., 2019).

Pancasila, as the fundamental ideology of the Indonesian state, has the potential to play a significant role in the deradicalization efforts in Afghanistan. The principles embedded within Pancasila, such as belief in God, just and civilized humanity, national unity, democracy, and social justice, provide a comprehensive framework for countering radical ideologies and promoting peaceful coexistence. By adopting Pancasila as a guiding principle, Afghanistan can emphasize the values of tolerance, inclusivity, and respect for diverse religious and ethnic communities. Pancasila's focus on unity and social justice can help address the grievances and socio-economic disparities that often contribute to radicalization. Furthermore, implementing Pancasila-inspired programs, such as promoting interfaith dialogue, fostering community engagement, and strengthening education on democratic values and human rights, can contribute to deradicalization. However, it is crucial to consider Afghanistan's cultural and contextual nuances when implementing Pancasila-based initiatives, tailoring them to local sensitivities and

incorporating input from diverse stakeholders. Such an approach can enhance the effectiveness of deradicalization efforts and contribute to a more peaceful and inclusive society in Afghanistan.

Islam and the System of National interest

National interest is fundamental to any nation's foreign policy and strategic decision-making process. When exploring the concept of national interest in the context of Islam, it is essential to recognize that Islamic teachings emphasize the welfare and well-being of the community. Islam promotes the concept of "ummah," which refers to the global Muslim community and encourages cooperation, solidarity, and support among its members. Consequently, in Islamic legal tradition, there is considerable discussion about *Al-Maslahah*, which refers to the interests of the people or Muslim community.

The term "*Al-Maslahah*" (interest) linguistically derives from "*Al-Salah*," which is the opposite of corruption. It encompasses goodness, benefit, and correctness. Imam Al-Ghazali defined it as the preservation of the objectives (*Maqasid*) of the Sharia (Al-Gazālī, 1413). Similarly, Ibn Taymiyyah described *Maslahah* as an action that a competent jurist deems to bring about a prevailing benefit and does not contradict any explicit prohibition in the Sharia (Taimiyah, 2019).

Islamic Shariah *Maslahah* is divided into several categories based on different considerations, and this categorization affects the balancing and prioritization of interests in cases of conflict. For example, one of the *Maslahah* is called *Al-Maslahah al-Mu'tabarah*, which means that the Sharia has recognized it as valid, such as the *Maslahah* of jihad, cutting the hand of a thief, and looking at a potential spouse, among others. The second one is *Al-Maslahah al-Mulghah* which means that the Sharia has invalidated, such as the *Maslahah* of increasing one's wealth through Riba. The other type of *Maslahah* is *Al-Maslahah al-Mursalah*, which means that the Sharia has neither recognized nor invalidated but is in line with the objectives of the Sharia. An example is the Quran collection during the Companions' time. Although there is no specific textual evidence regarding this *Maslahah*, it serves the purpose of preserving the Sharia and is intended by the Sharia (Nur et al., 2022). Scholars of *Ushul al-Fiqh* unanimously agree on the use of recognized benefits (*maṣlaḥah ma'tūrah*) as evidence in establishing Islamic law. They also concur that abrogated benefits (*maṣlaḥah maqlūbah*) cannot be utilized as evidence in establishing Islamic law. As for the validity of transmitted benefits (*maṣlaḥah marṣalah*), most scholars accept it as a method of establishing Islamic law, although they may differ in its application and the conditions set forth. The criteria for evaluating benefits are as follows: Firstly, the benefit must align with the objectives of the Sharia, as this serves as the standard for bringing about benefit and averting harm. The benefit must be by the goals of Islamic law, as any benefit that deviates from them is rejected.

The objectives of Sharia law (*Maqāṣid al-Sharī'ah*) can be traced back to the preservation of its purposes in human creation, which can be categorized into three main areas. Firstly, the essential interest pertains to the basic needs of individuals in this world and the hereafter that must be fulfilled. These needs include preserving religion, Human life, intellect, lineage, and wealth, commonly known as the five necessities. Secondly, the necessary interest represents what a nation requires to acquire its benefits and maintain

its affairs orderly. Although not reaching the level of necessity, this interest is essential for the proper functioning of society and includes transactions, leasing, borrowing, and other activities. Lastly, improving interest involves efforts to enhance and beautify people's lives (Nur et al., 2022; Yusmad & Siliwadi, 2022).

Similarly, there is a principle in Islamic Jurisprudence: "*Aynamā wujidat al-maṣlaḥah fa-thum ḥukm Allah*" which means that wherever there is an interest, there is the ruling of Allah, providing the idea that Islamic Shariah is based on the interest of the community, and that the Sharia was established for the welfare of individuals in this life and the hereafter. If a recognized and valid interest is found, Sharia supports its realization. However, there is disagreement among scholars regarding the appropriate application of this principle. Some argue that the people's interest is present wherever a Sharia ruling is found. Al-Shatibi, in his book "*Al-Muwafaqat*", criticizes the misuse of this principle by those who apply it in contexts other than what scholars intended. They exploit it to negate conflicting legal texts by claiming that they contradict the benefit, arguing that there is the Sharia of Allah wherever there is a benefit. As a result, they permit usury by asserting its economic benefit and legalizing many prohibited transactions based on the presence of a benefit. However, Youssef al-Qaradawi argues that this principle cannot be universally applied; it only applies in cases without explicit and authentic textual evidence. This falls under the scope of transmitted benefits (*maṣlaḥah marṣalah*) as understood by the early scholars. Researchers have also outlined criteria for evaluating benefits. Anything explicitly prohibited by the Sharia is considered harmful and lacking any benefit. Instead, this principle refers to the changing and renewing matters, where individuals entitled to interpret and exercise independent reasoning (*ijtihad*) may consider a benefit, and therein lies the Sharia of Allah (Nur et al., 2022).

The greater public interest of the Muslim world can be categorized into changeable and unchangeable categories. Eternal public interests include maintaining law and order, protecting human dignity, upholding justice, promoting peace, keeping the unity of the people, and protecting human freedom. Achieving these goals requires establishing institutions such as families, mosques, schools, political parties, and social, legal, and political establishments. Democratic societies, Islamic solidarity, defense cooperation, and economic cooperation among Muslim countries are essential public interests. Islam emphasizes the importance of public service, and qualified individuals are encouraged to come forward to serve the public and protect the religious and material welfare of the Muslim community (Rifai, 2021). The failure to understand and apply the comprehensive meaning of the public interest in Islamic law has resulted in the marginalization of Islamic law from public life in the Muslim world. This failure has led to a lack of solutions for the problems faced by the Muslim community and a reliance on secular laws. There are three reasons for the marginalization of Islamic law in Islamic countries: differing understandings of public interest between Muslim politicians and Islamic experts, the outdated classical definition of public interest, and the prevalence of political dictatorship in the Muslim world. To have an improved and developed Islamic world, the Muslim world should prioritize socio-political, economic, and religious affairs and protect eternal values such as human dignity, freedom, justice, peace, and security. Additionally, specific public interests should be pursued, including public unity, political freedom, national

security, the fight against corruption and violence, and collective defense and economic cooperation between Muslim nations (Abooes'haghi et al., 2024; Rifai, 2021).

Islam is often seen as a religion that fosters a strong sense of religious identity, transcending national political communities. This is attributed to Islam encompassing not only matters of faith and practice but also identity and loyalty. Consequently, religious identity often supersedes national origin in shaping the sense of self among Muslim populations. Studies have shown that spiritual identity is of paramount importance among Muslims in countries such as Egypt, Jordan, Iran, and several Arab countries. The concept of the ummah, which refers to the global community of Muslim believers, plays a central role in Muslim identity. The ummah's purpose reflects God's oneness and serves as a vehicle for realizing God's will on earth. However, the ummah is not solely a religious ideal; it also has political implications (Haque et al., 2023; Yilmaz & Sönmez, 2023).

Observing the national interest is paramount for Muslims within their respective countries. Rooted in the principle of *Maslahah*, which is considered a fundamental source of Shariah law, it becomes imperative for Muslims to prioritize the national interest as a means to unite people and promote their well-being in this world and the hereafter. By considering the national interest, the potential for conflicts among individuals based on religious or ethnic differences is significantly reduced, fostering harmonious coexistence within society. Moreover, placing national interest at the forefront enables recognizing and realizing benefits for all parties involved. Embracing the national interest enables Muslims to transcend divisive boundaries and contribute to the unity of their societies. Muslims can work towards establishing inclusive and cohesive societies by prioritizing the common welfare over narrow sectarian or communal interests. Recognizing all citizens' shared values, aspirations, and traditions, Muslims can foster a collective national identity, strengthening social bonds and promoting mutual respect among diverse communities. This unity paves the way for cooperation, collaboration, and collective progress.

Additionally, prioritizing national interest ensures the equitable distribution of societal benefits and resources. By embracing this principle, Muslims actively participate in endeavors that address the needs of marginalized and vulnerable populations. It facilitates implementing social welfare programs, education and healthcare initiatives, and infrastructure development projects that uplift society. Prioritizing the national interest is a guiding principle to promote justice, equality, and inclusivity, ensuring that no individual or group is left behind in the pursuit of societal well-being. By emphasizing the national interest, conflicts based on religious or ethnic differences are significantly mitigated. Muslims transcend sectarian divisions and actively contribute to fostering peaceful coexistence within their countries. They recognize that all citizens' shared destiny and aspirations take precedence over narrow affiliations, promoting a society rooted in justice, equality, and respect for diversity.

Primordial Radicalization and Social Heterogeneity

Primordial radicalization refers to the process by which individuals become radicalized due to deep-seated, primordial factors such as cultural, ethnic, or religious identities. It

suggests that individuals are predisposed to radicalization based on their pre-existing group affiliations or identities. Primordial radicalization emphasizes the importance of social, cultural, and historical factors in shaping individuals' radical beliefs and behaviors.

There is a clear connection between radicalization and ethnicity, as ethnicity can serve as a significant source of identity and belonging, as well as a justification for violence and discrimination. Research indicates that societies with high levels of ethnic diversity are more prone to radicalization. This is due to the sense of insecurity and uncertainty that ethnic diversity can create, making individuals more susceptible to radical ideologies that provide a sense of certainty and belonging. Furthermore, ethnic diversity can hinder intergroup interactions, fostering misunderstanding and mistrust and creating an environment conducive to the proliferation of radical ideologies. Several real-world examples highlight the link between ethnicity and radicalization, such as the rise of ISIS, which has exploited ethnic identity to justify violence, and conflicts like the one in the Democratic Republic of the Congo, characterized by ethnic violence and resource exploitation. The Rohingya crisis in Myanmar further exemplifies the impact of ethnicity on radicalization, as the Rohingya minority group has faced ethnic cleansing by the government, resulting in a rapid refugee crisis. These examples underscore the importance of understanding the role of ethnicity in radicalization dynamics and developing strategies to address and prevent its negative consequences (Ngari & Reva, 2017).

Religious fundamentalist movements in Indonesia, particularly Islamic groups, have transformed into radicalism over time. These radical movements have been characterized by the ideologization of specific teachings based on religious interpretations, with Islam being viewed as an egalitarian, populist, action-oriented, and militant religion. Politically marginalized groups sowed the seeds of radicalism during the Sukarno era and further intensified during the New Order era under Soeharto. In the Reformation era, radicalization became more evident, forming firm, extensive networks spanning national and regional hierarchies. These networks gave rise to various social-political actions, including ideological conflicts, protests, and resistance, laying the foundation for radical movements. Some research suggests that there is a connection between intolerance taught by radical Islamic groups and the potential for terrorism (Brahmana et al., 2024).

Social inequality resulting from economic policies is identified as a significant factor contributing to radicalism's emergence. Economic disparities and policies that favor conglomerates create social conflicts, which lead to the recruitment of marginalized individuals into radical movements. Additionally, political problems, such as injustice and the exploitation of marginalized groups, also contribute to the development of radicalism. Moreover, cultural factors, including resistance against perceived incompatible cultural chains and anti-Western sentiments, play a role in the emergence of radicalism. Furthermore, the inability of the government to address increasing frustration and anger among Muslims, particularly concerning ideological, military, and economic domination by developed countries, serves as an additional fuel for radicalism. Government policies and corruption are recognized as sources of injustice, fostering radical resistance and eroding trust in governmental actions. It is evident that radicalism

does not arise in isolation; instead, it emerges through a complex interplay of political, religious, cultural, and socio-economic factors. Understanding and addressing these factors is of utmost importance in effectively countering radicalism in Indonesia (Siregar et al., 2024).

Historical Evidence and The Established Roots of Pancasila

The Preamble to the Constitution of the Republic of Indonesia, established by the Committee for the Independence of Indonesia (PPKI) on August 18, 1945, emphasizes Pancasila as the philosophical foundation for the unity of the Indonesian state. Pancasila represents the collective conceptual thinking of Indonesian figures such as Soekarno, Mohammad Hatta, Muhammad Yamin, Soepomo, and others. As the guiding philosophy of the state, Pancasila is intended to shape the actions of state organizers and serve as the essence of the laws governing the nation (Kadir et al., 2024).

In the context of Indonesia, where Islam wields considerable influence, the noteworthy impact of this religion on the nation's political history can be observed. Muslim groups have actively engaged in both formal and informal political arenas, aiming to establish Islam as the foundational pillar of the state while concurrently opposing the secular ideology of Pancasila advocated by secular nationalists like Soekarno and Mohammad Hatta, the first president and vice president of Indonesia. However, despite the competition between these two factions, a consensus was ultimately reached during the period of independence to adopt Pancasila as the official state ideology (Ubaedillah, 2017).

Nevertheless, the tension between secular and Muslim groups resurfaced during the democratization wave that emerged at the onset of the 21st century. Despite Islam not assuming the role of the state ideology, its contribution to the fortification of democracy and preserving Pancasila as the state ideology for national unity has played a pivotal role. Prominent Muslim organizations, specifically Nahdlatul Ulama (NU) and Muhammadiyah, have substantially contributed to promoting and consolidating democratization endeavors. Their unwavering dedication to Pancasila has significantly influenced the discourse surrounding the cultivation of democracy within Indonesia's diverse society (Ubaedillah, 2018).

Pancasila is widely regarded as a fundamental expression of Indonesian thought, encompassing deeply ingrained beliefs and values that are factual, normative, fair, judicious, and optimal for the nation's identity and existence. During his leadership from 1955 until 1965, Soekarno further developed Pancasila as a philosophical framework, consistently affirming its originality as Indonesia's guiding philosophy. The principles of Pancasila draw inspiration from Indonesia's cultural heritage and traditions while also incorporating elements from Indian (Hindu-Buddhist), Western (Christian), and Arabic (Islamic) cultures through acculturation. According to Suharto, the Pancasila philosophy underwent a process of Indonesianization, where its core tenets were derived from indigenous Indonesian culture and then expanded upon in greater detail. This practical philosophy of Pancasila encompasses fundamental ideologies and serves as a guiding worldview for the Indonesian people, shaping their way of life. Embracing Pancasila as a

way of life allows Indonesians to pursue spiritual and physical well-being in the present world and the Hereafter (Simorangkir et al., 2024; Sutopo, 2024).

Pancasila holds a central position as the foundational philosophy of the Republic of Indonesia. Understanding the historical context and struggles of the nation is crucial to comprehend the formulation of Pancasila. Throughout history, kingdoms like Kutai, Sri Wijaya, Majapahit, and the Indonesian revival period have significantly shaped Pancasila's development, establishing it as a fundamental aspect of Indonesian identity. The journey of Pancasila has been characterized by significant events, contributing to its present standing among the Indonesian people. However, internal conflicts among its originators have persisted since its inception. Even in the era of reform and globalization, Pancasila remains a topic of intense debate, particularly in political and student circles, focusing on its original principles. The formation of Indonesian society has been influenced by two major groups: predominantly Islamic religious groups and nationalist groups, both of which have contributed significantly to shaping the country's foundational principles. Documenting Pancasila's journey from its tumultuous beginnings is crucial to preserving its historical significance as the basis of the state. This documentation can also serve as a mediator for individuals with diverse opinions on the foundation of the state, aligning with Indonesia's motto of "Unity in Diversity" (Gusman et al., 2022).

The Principles of Pancasila are enshrined in the preamble of the Indonesian Constitution and are expected to guide the democratic Republic of Indonesia. However, a proposed Pancasila Guidelines Bill in 2020 faced opposition from a coalition of political Islamist groups, resulting in a public demonstration against the bill. The article explores Indonesia's ideologically conflicted political situation, exemplified by the faceoff between the government and Islamist opposition. Despite political differences, successive regimes in Indonesia have emphasized the centrality of Pancasila. The Constitutional Court has asserted that the preeminent role of Pancasila cannot be eliminated without dissolving the Republic itself. However, interpretations of Pancasila have varied, allowing different groups to claim allegiance while debating its core values. The Pancasila ideology has faced challenges from competing ideologies and diverse interpretations over time (Pradhan & Tinus, 2021).

The introduction of the Pancasila Guidelines Bill 2020 by the ruling PDI-P Government in the Indonesian Parliament raises concerns about the concentration of power and the potential misuse of authority. The proposed bill, which aims to reassert the Statist interpretation of Pancasila as the foundational ideology of Indonesia, grants the government exclusive powers to interpret and implement Pancasila values, undermining the decentralization of authority established over the years. The historical instrumentalization of Pancasila for political purposes during the Soekarno and Suharto regimes adds to the apprehension regarding the exclusive jurisdiction of interpretation. Currently, there are no statutory guidelines for interpreting and implementing Pancasila, and this bill is an attempt to consolidate the understanding of the Statist and counter the rise of radical Pan-Islamism. The most significant opposition to the bill comes from radical Islamists, who criticize it for not incorporating the ban on "atheist" Communism as a political ideology, fearing a potential resurgence of Communist influence and the erosion of religious and moral values (Pradhan & Tinus, 2021).

Pancasila, as the ideological foundation of Indonesia, is facing challenges, particularly from radical Islamist ideologies. These ideologies interpret the first principle of Pancasila, which mandates monotheistic faith, differently, leading to conflicts over the legal framework and the protection of other religions. The rise of revanchist radical Islamists, exemplified by groups like Hizbut Tahrir Indonesia (HTI), threatens the tolerant and peaceful practice of "Islam Nusantara" supported by civil Islamists. The influence of civil Islamists has waned due to perceived corruption and nepotism among political elites. Indonesia's struggles with integrating into the global economy, socioeconomic inequality, and disillusionment with democracy have contributed to the popularity of religious radicalism. The easy access to radical literature and videos online, combined with economic challenges caused by the Covid-19 pandemic, have fueled disaffection among educated youth. The politicization and rise of revanchist radical Islam pose a challenge to Indonesia's democratic process and its existence as a political state. Statist nationalists, who are the ruling political elites, express concerns about increasing radicalization and intolerance in religious education. Democracy in Indonesia is considered established but still vulnerable to disruption or takeover by radical religious forces or authoritarian coups by the military in case of political instability (Ammar, 2023).

Horizontal Conflicts and Primordialism in Indonesia and Afghanistan

Since 1997, Indonesia has been plagued by severe ethnic conflicts that have occurred in various regions, including Kalimantan, Central Sulawesi, Maluku, and Jakarta. These conflicts were triggered by factors such as President Suharto's regime's collapse, the economic crisis of 1997, and the transition to democracy. The shock and uncertainty caused by these events contributed to the chaos and tensions within society. Examining case studies of ethnic conflicts in Poso and Maluku shed light on underlying factors that exacerbated the problems. These factors include political disputes, economic and social disparities, religious differences, and cultural traditions. Political competition based on ethnicity and religion intensified tensions, economic hardships fueled social tensions, religious differences were manipulated for political gain, and cultural differences were exploited to ignite conflicts. Furthermore, weakening traditional institutions during the transitional period hindered their effectiveness in resolving disputes. The case studies also revealed essential lessons, such as the unpredictable escalation of conflicts from minor clashes, the devastating outcomes in terms of both material damage and human lives, the failure of local courts and security forces to address initial disputes, and the challenges of controlling prolonged conflicts due to revenge cycles and the involvement of third parties and conflict entrepreneurs undermining reconciliation efforts (Gunawan et al., 2024; Kumysbekov et al., 2024).

Afghanistan has diverse population, many languages, different religions, and beliefs. Despite this diversity, the Afghan people have historically pursued peaceful coexistence, regardless of their ethnic, linguistic, or religious backgrounds. However, Afghanistan has also experienced significant civil wars and ethnic conflicts throughout its history. Despite its challenging terrain and the resilience of its people, the country has been invaded and occupied by powerful forces such as Alexander the Great, Genghis Khan, Great Britain, the Soviet Union, and the United States. These invasions, along with ongoing wars, have plunged Afghanistan into poverty and instability, making it one of the world's poorest

nations. The complex interplay of factors, including ethnolinguistic diversity, religious sensitivities, poverty, foreign intervention, rich untapped resources, illiteracy, challenging geography, and strategic location, has made Afghanistan highly susceptible to civil war and ethnic conflicts. At the same time, numerous studies have examined the causes of the ongoing civil war and ethnic conflicts. The country's ethno-linguistic diversity has contributed to the susceptibility of Afghanistan to civil and ethnic conflicts. Various ethnic and political groups in Afghanistan have strong ties to foreign and neighboring countries, which often exploit these connections to undermine the central government and incite civil and ethnic conflicts. Foreign intervention, particularly by Iran, Pakistan, and Russia, has been a key factor in fueling the civil war in Afghanistan. For instance, Iran supports the Hazara and Some Tajik groups, while Pakistan supports both the Taliban and the Pashtuns and Tajikistan supports Tajik ethnicity in Afghanistan (Ahmadzai, 2024; Salangi, 2022).

Restoration is a crucial political objective in Afghanistan, prompting the need for identity politics that recognizes the significance of ethnic minority dominance and the institutionalized stability and inclusion of all groups in the country's political, economic, and cultural fabric. It is essential for Afghanistan, particularly the dominant Pashtun group, to embrace an accommodating perspective on identity restoration, acknowledging the political rationale behind creating an amalgamated nationhood. Emphasizing respect for racial diversity and the legitimacy of each group's declaration of independence across all national life can yield positive political outcomes, including enhanced freedoms, democracy, sovereignty, and the capacity to contribute to the country's power arrangements. As state power grows, successful restoration programs in various spheres of national life can facilitate a new balance among ethnic groups. While none of the major ethnic groups are homogeneous in their inner makeup and social structure, historical racial loyalties have traditionally held more significant influence than other forms of allegiance, exerting informal degrees of impact across social classes. Cooperation among Afghan ethnic and tribal groups is instrumental in achieving political stability and peace in Afghanistan (Khan et al., 2021).

Pancasila Reviewed: In Search of Model for Moderation

Implementing a model similar to Pancasila in Afghanistan presents both prospects and challenges within its unique socio-political landscape. One of the significant prospects is the potential for fostering national unity and social cohesion. Pancasila's emphasis on unity in diversity could contribute to mitigating ethnic and sectarian conflicts in Afghanistan by recognizing and respecting the diverse ethnic, linguistic, and religious groups within the country. By promoting a sense of shared national identity and belonging, the model could pave the way for stronger social bonds reduce tensions stemming from divisions based on ethnicity or religion, and could end the continued war and conflict in this country.

Similarly, implementing a similar model like Pancasila in Afghanistan holds prospects for fostering security and tranquility in the war-torn country. There are suitable opportunities for its adaptation, as outlined below:

1. The majority of the Afghan population is weary of war and hardship, seeking a solution that can bring an end to conflict and ensure security. Some even propose the country's division as a means to achieve security and the cessation of war. Offering a suitable solution that aligns with the people's customs, traditions, and religion will undoubtedly be well-received.
2. The five principles outlined in Pancasila do not appear to contradict Islam overtly, and while some individuals in Afghanistan may oppose the principle of democracy if the majority of the people are against democracy, an alternative governance system based on Shura rooted in Islam could be proposed instead.
3. The principles of Pancasila are based on universal values, such as justice, equality, and democracy. Many Afghans share these values, regardless of their religious or ethnic background.
4. Pancasila has been successful in Indonesia, a country that is also profoundly diverse. This suggests that the ideology could be adapted to the Afghan context even it will be challenging in some areas.
5. The existing conflicts in Afghanistan revolve around several key issues, such as the government system, the acquisition of power and the ethnic identity of the country's leader, the design of the national flag, the language of the national anthem, the status of religious and ethnic minorities, and the official language of the government and the people. These are all subjects where an honest and fair approach, utilizing the Pancasila model, can lead to resolutions. By addressing these issues equitably, each ethnic group can assert its rights, leaving no further cause for contention and warfare.

On the other hand, the implementation of a model similar to Pancasila in Afghanistan is not without its challenges, and some of these challenges are outlined below:

1. The differences in cultural context and historical background. Pancasila, developed in the Indonesian context and influenced by Dutch colonialism and the struggle for independence, may not seamlessly resonate with the Afghan population. Therefore, careful adaptation and localization of the model would be necessary to ensure its relevance and effectiveness in the Afghan context.
2. Afghanistan's prolonged political instability and fragile governance pose significant obstacles. The successful implementation of a similar model would require a stable and effective governance structure capable of disseminating and upholding the principles of the model. For Pancasila to be successful in Afghanistan, it would need to be able to bridge these divides. Overcoming the political challenges and building consensus among diverse stakeholders would be critical for the success of such an endeavor.
3. Another challenge would be the strong opposition from Islamic groups such as Hizb ut-Tahrir. Similar opposition exists in Indonesia, as these groups advocate for an

Islamic caliphate and reject the notion of a system where people have a role in its structure like democracy. These groups and similar ones can exploit popular sentiments and hinder the implementation of such a model that aims to resolve conflicts and wars.

4. Opposition to granting equal rights to sectarian minorities, such as Shia Imami and Ismaili Shia, Salafis, and religious minority groups like Hindus, could also pose a challenge to implementing this model in Afghanistan. Some Sunni groups, including the Taliban, oppose recognizing the jurisprudence of Shia Islam and granting equal rights to these groups. Recently, Shia scholars requested permission from the Islamic Emirate government to teach Ja'fari jurisprudence at Bamyan University, where the majority of students are Shia. Still, the Islamic Emirate government did not grant permission.

In addition to the challenges and prospects mentioned above, some other factors must be considered before implementing a model similar to Pancasila in Afghanistan. These include the level of education and literacy in the country, the strength of the government, and the availability of resources.

Indonesia and Afghanistan: Sharing Agenda

Afghanistan and Indonesia share certain social similarities despite their distinct cultural and historical contexts:

Firstly, both countries exhibit religious diversity as a prominent social characteristic. Afghanistan has a majority Muslim population, predominantly adhering to Sunni Islam with a minority Shia population. At the same time, Indonesia is home to the world's largest Muslim population with different sects of Suni Muslims. The diverse religious communities within these nations foster an environment where interfaith interactions and coexistence are significant aspects of their social fabric. The shared experience of living amidst religious diversity can contribute to tolerance, respect, and communal harmony among individuals from different faith backgrounds in Afghanistan and Indonesia.

Secondly, traditional cultural practices and customs hold substantial importance in the social dynamics of Afghanistan and Indonesia. These countries boast rich cultural heritage shaped by centuries of historical influences. From art and architecture to music and literature, the traditional cultural expressions in both nations are revered and celebrated. Such cultural traditions often serve as a source of identity and pride for their respective populations, fostering a strong sense of community and shared values. Preserving and promoting cultural heritage contribute to social cohesion and a sense of belonging in Afghanistan and Indonesia, strengthening social bonds and nurturing a collective consciousness. It is essential to acknowledge that these social similarities are generalized observations and that there can be variations within each country's social fabric. Additionally, societal dynamics are subject to change over time, influenced by various factors such as political developments, globalization, and social movements.

Afghanistan and Indonesia exhibit notable social and ethnic differences, reflecting their distinct historical, cultural, and geopolitical contexts. Socioeconomically, Indonesia has experienced significant progress in recent decades, emerging as a regional economic powerhouse. This development has improved living standards, infrastructure, and access to education and healthcare for its population. In contrast, Afghanistan struggles with ongoing conflicts and political instability, hampering its socioeconomic development and perpetuating a cycle of poverty and underdevelopment. These contrasting conditions have shaped the social fabric of each country, with Indonesia showcasing a relatively higher degree of social mobility and opportunity. At the same time, Afghanistan grapples with challenges in education, healthcare, and poverty alleviation.

Ethnically, Afghanistan and Indonesia exhibit notable differences due to their unique demographic compositions and historical influences. A diverse range of ethnic groups, including Pashtuns, Tajiks, Hazaras, Uzbeks, and others characterizes Afghanistan. These groups have distinct languages, cultural practices, and historical backgrounds, contributing to the country's complex ethno-cultural landscape (Osmani, 2024; Sattari et al., 2018). In contrast, Indonesia is home to over 300 ethnic groups, making it one of the most ethnically diverse countries globally. Principal ethnic groups in Indonesia include the Javanese, Sundanese, Batak, and Balinese, each with its languages, customs, and regional identities. This rich ethnic diversity is influenced by Indonesia's historical background as a maritime trading hub, with interactions between indigenous Austronesian communities and influences from Indian, Chinese, Arab, and European cultures over centuries. These ethnic differences contribute to each country's cultural tapestry and social dynamics, shaping aspects such as language usage, religious practices, and social traditions.

IV. CONCLUSION

In conclusion, this article highlights the potential of Pancasila, Indonesia's philosophical foundation, as a common platform for deradicalization and fostering pluralism in both Indonesia and Afghanistan. By emphasizing inclusivity, tolerance, and mutual respect, Pancasila offers a valuable framework to address socio-anthropological factors contributing to radicalization. While its principles can inspire effective deradicalization strategies, successful implementation requires cultural sensitivity, local engagement, and tailored interventions to accommodate the unique socio-cultural, political, and historical dynamics of each country. This study advocates for leveraging Pancasila to build inclusive and harmonious communities, addressing the root causes of radicalization and promoting religious and cultural diversity in Indonesia and Afghanistan.

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