Navigating Indonesia's State Ideology: The *Siyāsah Shar'iyyah* Framework

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Abstract

State ideology continuously faces various threats that may weaken national resilience and sovereignty, particularly in the ideological domain. This study examines the protection of Indonesia's state ideology through the perspective of *siyāsah shar'iyyah*. Employing a phenomenological approach, it explores religious paradigms embedded in the governance practices of institutions responsible for safeguarding Pancasila, with a particular emphasis on Islamic organizational management. The study adopts a qualitative methodology grounded in the sharia legal paradigm by integrating Islamic legal principles as the main analytical framework. Data were collected through in-depth interviews with institutional leaders and members, observations of managerial practices, and analysis of official documents, including operational guidelines and annual reports. The findings indicate that applying the *siyāsah shar'iyyah* framework encourages orderly, integrity-based governance through the principles of justice, trustworthiness (*amānah*), and consultative deliberation (*mushāwarah*). These values enhance transparency, accountability, and managerial effectiveness, thereby strengthening organizational integrity and public trust. Nevertheless, several challenges persist, including resistance to organizational change and limited understanding of sharia-based management. The study concludes that Islamic paradigms can meaningfully support modern governance when adapted to local contexts.

Abstrak

Ideologi negara senantiasa menghadapi berbagai ancaman yang berpotensi melemahkan ketahanan dan kedaulatan nasional. Penelitian ini mengkaji perlindungan ideologi negara Indonesia melalui perspektif *siyāsah shar'iyyah*. Dengan menggunakan pendekatan fenomenologi, studi ini mengeksplorasi paradigma keagamaan yang tercermin dalam praktik tata kelola lembaga-lembaga yang bertanggung jawab menjaga ideologi Pancasila, dengan penekanan pada manajemen organisasi berbasis Islam. Penelitian ini menerapkan metode kualitatif yang berlandaskan pada paradigma hukum syariah dengan mengintegrasikan prinsip-prinsip hukum Islam sebagai kerangka analisis utama. Data dikumpulkan melalui wawancara mendalam dengan pimpinan dan anggota lembaga, observasi terhadap praktik manajerial, serta analisis dokumen resmi, termasuk pedoman operasional dan laporan tahunan. Temuan penelitian menunjukkan bahwa penerapan kerangka *siyāsah shar'iyyah* mendorong tata kelola yang tertib dan berintegritas melalui prinsip keadilan, amanah, dan musyawarah. Nilai-nilai tersebut memperkuat transparansi, akuntabilitas, dan efektivitas manajerial, sekaligus meningkatkan integritas organisasi dan kepercayaan publik. Namun demikian, sejumlah tantangan masih dihadapi, antara lain resistensi terhadap perubahan organisasi dan keterbatasan pemahaman mengenai manajemen berbasis syariah. Penelitian ini menyimpulkan bahwa paradigma keislaman dapat memberikan kontribusi yang signifikan bagi tata kelola modern apabila diadaptasi secara kontekstual.

Introduction

The increasingly complex and unpredictable dynamics of change, including the digital revolution, geopolitical uncertainty, and global crises, have led to a decline in national vigilance, alongside the rise of ethno-nationalism and primordialism, all of which significantly diminish the degree of nationalism and adherence to the state ideology (Hakim, 2022). State ideology, as a *safety guarantee* (Qamar, 2012), serves as the bridge that provides the philosophical spirit and foundational principles of statehood (Madung, OG, & Mere, WS,, 2021). However, technological globalization has eroded the very existence of state ideology. The influx of competing ideologies, capitalism, socialism, communism, and Islamism has exerted substantial influence on the durability and authority of national ideology.

Various states have responded by establishing institutions that consistently design strategic measures to safeguard their respective national ideologies. Among these are the National Resilience Institute of the Republic of Indonesia (Lemhannas RI), the National Defense University (NDU) and RAND Corporation (United States), the Royal College of Defence Studies (United Kingdom), the Institute for Security Policy (Germany), the Institut des Hautes Études de Défense Nationale (France), the Academy of Military Sciences of the Chinese People's Liberation Army (China), and the Arab Security and Strategic Studies Organization (United Arab Emirates), among others. These institutions conduct strategic studies, develop leadership capacity, and strengthen national security and peace efforts (Mayasari et al., 2024).

Several studies have identified serious threats to state ideology. The research of Adma et al., (2023) demonstrates that cyber threats have become a critical issue in line with the rapid digitalization permeating various sectors, from individuals and business actors to governmental institutions. This phenomenon not only enhances efficiency and connectivity but also opens new vulnerabilities to cyber threats capable of disrupting social, economic, and even national sovereignty stability. Through this approach, Indonesia may gradually build robust national cyber resilience while simultaneously laying the groundwork for the establishment of a cyber force as part of a long-term defense strategy to safeguard stability and sovereignty amid the dynamics of the global strategic environment (Adma et al., 2023).

Some other studies emphasize the formation of networks to address national resilience issues, cultivate a strong nationalist mindset, and prepare future leaders at both national and regional levels. Loyalty to Pancasila, the 1945 Constitution (UUD NRI 1945), the Unitary State of the Republic of Indonesia (NKRI), and Unity in Diversity (Bhinneka Tunggal Ika) constitutes an essential pillar in preserving national unity and integrity (Yendra, 2023). *Siyāsah shar'iyyah* (Islamic legal politics) as an Islamic political doctrine, in practice, builds a state legal system that regulates, controls, manages, and runs government and politics that refers to Pancasila, the 1945 Constitution of the Republic of Indonesia, the Unitary State of the Republic of Indonesia (NKRI), and Unity in Diversity (Bhinneka Tunggal Ika). As an Islamic legal politics, *siyāsah shar'iyyah* is navigated towards the goal of achieving prosperity and avoiding harm without violating the universal principles and provisions of sharia, including constitutional issues in Indonesia (Maimun & Hakim, 2023).

On the other hand, Bernard Morris Bass shows that leadership can promote innovation, adjust strategy, and respond to challenges proactively, thereby facilitating organizational change and adaptation in the face of external and internal dynamics (Bass, 1990). Likewise,

Frances Stokes Berry argues that leadership requires sustained attention to making strategic planning an integral part of the strategic management process, manifested through flexible adaptive processes (Berry, 2007), and significantly predicts the scale of transformational leadership (Himam et al., 2006). The other study further affirms that leadership also shapes higher-order mental representations of work, which in turn enhances goal attainment (Maran et al., 2022).

Specific research on visionary leadership in the United States, Turkey, Jordan, Pakistan, Iraq, Malaysia, Nairobi, and Indonesia (Groves, 2006; Fadime & Kaban, 2012; Saleh & Al-Karasneh, 2009; Saher & Umer Ayub, 2020; Mohammadi & Ghanbari, 2022; Khalil & Haque, 2022; Hambali et al., 2023) demonstrates that visionary leadership can drive significant institutional transformation.

In the Indonesian context, the direction of state policy for safeguarding national ideology is frequently aligned with leadership models that reflect the country's historical trajectory and cultural characteristics (Adan et al., 2023; Gani et al., 2024). As a nation with a Muslim majority population, Indonesia tends to favor leadership models that embody prophetic values. However, many Indonesian Muslims also reference Western leadership paradigms grounded in capitalist ideology. Consequently, the concept of *siyāsah* as a means of harmonizing Islamic values with leadership practices becomes particularly relevant to preserving the state ideology.

Therefore, this study focuses on the leadership model of the National Resilience Institute of the Republic of Indonesia (Lemhannas RI) in safeguarding the state ideology, examined through the framework of *siyāsah shar'iyyah*. The visionary and prophetic leadership developed within Lemhannas RI is analyzed through the normative lens of *siyāsah shar'iyyah* and the empirical framework of modern leadership theories. This raises a critical question: To what extent is the Western theory of Visionary Leadership practical when integrated with the prophetic principles embodied in *siyāsah shar'iyyah*? Accordingly, this study seeks to demonstrate, through normative analysis, the effectiveness of the synergy and collaboration between Visionary Leadership and Prophetic Leadership. It also aims to respond to secular paradigms that insist on drawing a sharp divide between state institutions and religious teachings (Abul Hafiz, 2024).

Previous research related to Lemhannas RI as a state institution committed to strengthening national ideology includes the study by Mayasari et al., (2024). This is the most relevant and recent study on the subject. However, the work of Mayasari et al. primarily focuses on legal and regulatory aspects, while the present study concentrates on the elements of visionary and prophetic leadership within the conceptual framework of *siyāsah shar'iyyah*. Thus, the gap between the two studies is evident. Furthermore, this study contributes a conceptual model that integrates and harmonizes modern leadership theories, specifically the combination of Western Visionary Leadership and Islamic Prophetic Leadership.

Method

This study is a field research project employing a phenomenological approach (Williams, 2021), analyzing the leadership of Lemhannas RI in responding to threats against the state ideology. Data were obtained through an examination of organizational documents

and structured interviews with institutional leadership, namely HS, RM, RD, and HW; strategic planning personnel, such as AK, MR, TD, and MS; and expert staff, specifically HM. For verification, this research relied on direct observation and Focus Group Discussions, followed by qualitative narrative analysis to reveal relationships and relevance contributing to the study's findings and novelty. The leadership theories used to analyze the data include those of Bernard Morris Bass (Bass, 1990), Frances Stokes Berry (Berry, 2007), Sayid Muhamad Nuqaib al-Atthas (Al-Attas, 1993), Muhammad Ashraf (Ashraf, 2019), dan Aboagye et al. (Aboagye, E. O., & Gyimah, S. O, 2020).

State Ideology & Leadership

Historically, the term *ideology* first appeared in 1876 through the French philosopher Antoine Louis Claude Destutt de Tracy in his book *Éléments d'Idéologie* (Tarabichi, 1987). He defined ideology as a branch of philosophy, which he referred to as *science des idées*, namely the science of ideas or concepts (Al-'Aroui, 1999). This was later followed by other French thinkers such as Étienne Bonnot de Condillac, renowned physician Pierre Jean Georges Cabanis, mathematician and politician Marie Jean Antoine Nicolas de Caritat, Marquis de Condorcet, astronomer and physicist Pierre-Simon Laplace, among others. Napoleon Bonaparte referred to them collectively as *idéologues*. Influenced by the intellectual atmosphere of the French Revolution, the Renaissance, and the Enlightenment, ideology came to be understood as the study of ideas and the foundations of thought, closely related to humanism (*al-insāniyyah*) (Sabila, 1992).

Ideology later developed into a worldview that demands adherence, loyalty, and the practical implementation of its doctrines (Bagus, 2000). This is evident in many well-known global ideologies, including capitalism, liberalism, socialism, communism, and fascism (Nasoha et al., 2024). For Muslim societies, ideology is regarded as a concept originating from the West and newly arriving in the Islamic world. In responding to this "new" concept, a balanced intellectual position emerges: transcendentally, religion is noble and rooted in faith, deriving from divine revelation that surpasses the limits of logic and human knowledge; ideology, by contrast, lacks such transcendence, and thus the two must be distinguished. However, religion constitutes, immanently, a form of cosmic consciousness (*al-waʿyu al-kawnī*) or worldview (*ruʾyah li al-ʿālam*) that includes descriptive and argumentative elements grounded in logic and scientific reasoning. On this basis, religion may function as an ideology, or at least as a component influencing ideological formation, thus allowing religion and ideology to interact, synergize, compete, and evolve (Sabila, 1992).

In practical societal and state contexts, the name or origin of an ideology is less important than the values and substance on which it is founded, the objectives it seeks to achieve, and whether it contributes meaningfully to national unity, harmony, and welfare. At an applied level, ideology functions as a guide for individuals in confronting internal conflicts (*al-shirāʿal-dākhilī*) and as an interpretive framework for understanding various phenomena encountered in daily life. In the social sphere, ideology operates as a mechanism to mitigate social conflict by upholding the common good and using shared instruments to express diverse interests. In this way, ideology can influence and shape public thought.

In national and state life, ideology serves as a marker of national identity through citizens' participation and adherence, ultimately contributing to internal unity (*al-waḥdah dākhilah al-dawlah*). Within this dynamic lie emotional attachment (*al-wijdān*), integration (*al-damj*), loyalty and willingness to defend the state (*al-shuʿūr bi al-walāʾ*), and pride in belonging to the nation (*al-shuʿūr bi al-intimāʾ*) (Abdussalam, 1999).

The existence of ideology is preserved, maintained, and continuously reinterpreted through leadership (Azikin, 2018). In Islamic thought, leadership or *al-imāmah* is an imperative, intended to safeguard religion (*khirāsah al-dīn*) and administer worldly affairs (*siyāsah al-dunyā*) (al-Mawardi, 2000). The most exemplary leader serving as both a model and a source of inspiration is the Prophet Muhammad (Faishol, 2020).

From this conceptual basis, leadership modeled upon the Prophet is termed *Prophetic Leadership*. The concept and construction of Prophetic Leadership vary and continue to develop due to differing interpretations of the Quran, Sunnah, and *Sīrah* of the Prophet. According to Syed Muhammad Naquib al-Attas, the Prophet Muhammad was both a religious and political leader. In matters of governance, he is regarded as the ideal exemplar, particularly in carrying out leadership duties, formulating policies, and making decisions. The Muslim community under his leadership lived in comfort and security due to his justice and wisdom. His leadership was marked by honesty (*ṣidq*), responsibility (*amānah*), transparency (*tablīgh*), intellect and rationality (*ṣāḥib al-ʿilm wa al-ʿaql*), courage (*shajāʿah*), humility (*tawāḍuʿ*), and empathy. These form the foundational traits of the Prophetic Leadership concept (Al-Attas, 1993).

Thus, Mohamad Ashraaf adds that a leader must also exemplify religious piety, including prayer, fasting, almsgiving, and pilgrimage. In practice, Prophetic Leadership can be applied across various contexts, including organizational or corporate settings. A prophetic leader should cultivate a harmonious and productive environment that delivers benefits to all members under their leadership (Ashraf, 2019). Meanwhile, Aboagye et al. emphasize leadership as a divinely chosen responsibility to guide the community and create an environment grounded in truth, justice, and compassion (Aboagye & Gyimah, 2020).

From these diverse perspectives, the construction of Prophetic Leadership remains dynamic and continually evolving, as it constitutes an *ijtihād* in interpreting foundational texts (*ijtihād fī al-naṣṣ*). Its emphasis lies on the dominance of moral character, which in turn enhances functional performance and practical effectiveness.

Visionary Leadership & Prophetic Leadership

Strengthening national resilience across multiple dimensions, both physical and non-physical, is achieved by reinforcing the national character rooted in the four foundational state consensuses: Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika. At Lemhannas RI, this mandate is implemented through intensive programs for the consolidation of national values targeted at public officials, academics, and the wider public (AK, 2024). These programs serve to fortify national identity, build transformative intergenerational value linkages, and enhance multicultural understanding. This aligns with the findings of a study that concluded that national-value education instruments are effective in ensuring that the state's foundational consensuses are

properly and accurately situated within civic life, particularly in anticipating the development of transnational ideologie (Usfunan et al, 2024).

Furthermore, in safeguarding national resilience from a policymaking and strategic standpoint, Lemhannas RI focuses on anticipating multidimensional threats, encompassing both physical threats, such as territorial conflict, and non-physical threats. A key measure is strengthening data-driven strategic analysis to enable Lemhannas RI to deliver accurate policy recommendations to national stakeholders (RM, 2024). In this context, data is not merely numerical input or raw information but a strategic key that unlocks broader opportunities and solutions. With appropriate data management and analysis, data holds significant potential for informing smarter, more innovative, and socially impactful decision-making. A better future begins with the wise understanding and application of data today (Ramaddan, 2025)

According to Bernard Morris Bass, an essential variable of Visionary Leadership lies in the ability to adapt to change while continuously innovating (Bass, 1990). Stakeholders at Lemhannas RI recognize that change is inevitable and therefore must be addressed with open-mindedness, optimal mobilization of organizational potential across all levels, and the persistent capacity to create (HS, 2024). The ability of individuals or organizations to change, adjust, and grow in the face of ongoing transitions is referred to as Adaptability Skills. These skills help organizations remain relevant, competitive, and sustainable amid rapidly evolving challenges. Organizations that prioritize the development of Adaptability Skills are better equipped to navigate uncertainty and achieve long-term success. Thus, cultivating Adaptability Skills among organizational members is a critical investment for any institution aiming to remain competitive in an increasingly dynamic world (Agustin et al., 2023).

Novel concepts such as the Resilience Development Goals (RDGs) and Geocybernetics constitute tangible evidence of Lemhannas RI's efforts to adopt innovative approaches in responding to contemporary strategic challenges. These concepts integrate national-resilience frameworks with systemic approaches for understanding the interaction between geopolitics and technology. This transformation reflects a response to the shift in the global strategic landscape, wherein traditional physical warfare has increasingly transitioned into cyber warfare. The era of Geocybernetics is characterized by the rise of cyber threats, including cybercrime, cybersecurity vulnerabilities, and cyber warfare conducted through artificial intelligence. Within this context, national resilience in the technological era must be supported by three core elements: strengthening national identity, enhancing endurance and robustness, and cultivating high adaptability (Lemhannas RI, 2024). Correspondingly, other studies demonstrate that digital literacy, critical thinking, and creativity are key determinants of national resilience in the digital era (Ambarita et al., 2025).

Through benchmarking with international think tanks, Lemhannas RI personnel are encouraged to move beyond traditional procedural boundaries and identify opportunities for crafting more innovative and impactful policies. This exposure enables a deeper understanding of how technologies such as blockchain, artificial intelligence, and green energy may be adopted or adapted into national policy frameworks. Accordingly, Lemhannas RI consistently conducts innovation seminars featuring multidisciplinary experts to address strategic issues (RM, 2024). Further stated that the paradigm of interdisciplinary integration reveals the complexity of social problems, broadens the comprehensiveness of analytical perspectives,

elaborates the dynamics of reasoning, and facilitates intensive communication among experts (Eigenbrode et al., 2007).

The visionary leadership exemplified by Lemhannas RI also includes the activation of digitalization and advanced technologies. Hammer (1996) emphasizes that technology plays a central role in organizational transformation through re-engineering approaches. Technology is not merely a support tool but an enabling infrastructure that underlies the fundamental restructuring of business processes

Lemhannas RI adopts digital technologies to enhance administrative efficiency and performance management. One of its flagship initiatives is the Nationalism Algorithm Program, which utilizes social media platforms to disseminate messages of national identity on a broad scale (MR, 2024). Research by Cahlia and Marni (2024) finds that social media significantly enhances nationalist awareness among Indonesian citizens, particularly among the younger generation. However, obstacles such as misinformation, low digital literacy, and the dominance of entertainment content remain challenges that must be addressed for social media to become a truly educational civic space. Collaborative practices and appreciation for innovation within Hammer's (1996) conceptual framework are emphasized through several core principles: the elimination of internal boundaries (boundarylessness), process integration, and process ownership (Hammer, 1996). Lemhannas RI promotes an open, meritocratic work culture and inclusive thinking as foundational elements for establishing cross-sectoral collaboration (HS, 2024). In implementing its national-values consolidation programs, Lemhannas RI encourages inter-unit cooperation, strengthens collaboration and knowledge-sharing, and jointly applies digitalization to administrative and training processes to enhance organizational efficiency. Organizational and cultural transformation at Lemhannas RI likewise stresses effective change not only through technological adaptation and process simplification but also through fundamental shifts in mindset and organizational culture—resulting in increased efficiency and enabling personnel to adopt more proactive work approaches (RD, 2024). Research by Vogel, Rick, Markus Gobel, Merit Grewe Salfeld, Barbara Herbert, and others (2021) demonstrates that cross-sector partnerships are more effective because they integrate complementary resources and competencies from multiple partners to address global challenges and promote sustainable development.

According to Michael Martin Hammer, evaluation and sustainability are closely linked to how an organization builds its capacity for continuous change. Hammer emphasizes that future-ready organizations are not those relying solely on past achievements or current performance, but those capable of creating systems that enable constant assessment and adaptation. He posits that organizations must maintain two business systems: the *Surface System*, which encompasses visible day-to-day business processes, and the Deep System, which monitors, regulates, and adjusts the Surface System to ensure continued relevance amid external changes. In this context, practical evaluation serves not only as a supervisory tool but also as a mechanism for detecting the need for change and determining the necessary transformative steps (Hammer, 1996).

Stakeholders at Lemhannas RI consistently identify employees with leadership potential through performance evaluation and direct observation. Those with demonstrated leadership qualities are entrusted with greater responsibilities, such as leading teams in implementing national values consolidation activities. Additionally, stakeholders encourage

these personnel to participate in both internal and external capacity-building programs. These mechanisms not only enhance employee competencies but also prepare them to assume future leadership roles (AK, 2024). Such evaluation processes serve as essential tools to ensure leadership sustainability within Lemhannas RI by cultivating future leaders capable of responding to strategic challenges and organizational change.

Lemhannas RI does not adopt Western leadership frameworks alone; it also incorporates leadership based on noble prophetic values, referred to as Prophetic Leadership (Islam et al., 2022). Prophetic Leadership emphasizes religious piety, in line with Muhammad Ashraf's perspective (Ashraf, 2019) to nurture the spiritual piety and faith of its personnel, Lemhannas RI established the Sudirman Mosque in 1995 and expanded it through renovation in 2019. Beyond its function as a place of worship, the mosque represents the institution's commitment to balancing employees' professional and spiritual lives (Lemhannas, 2019) at the Sudirman Mosque, Lemhannas RI program participants undertake forms of spiritual and social cultivation (Lemhannas, 2025).

According to Ashraf (2019), a prophetic leader creates a more harmonious and productive environment, bringing collective benefit to all members of the organization (Ashraf, 2019). Leaders at Lemhannas RI consistently strive to build a work ecosystem grounded in inter-unit communication, fostering collaborative interactions and transparent task distribution to promote a harmonious workplace atmosphere and support teamwork productivity (HW, 2024). Leadership at Lemhannas RI also encourages staff participation in contemporary technological trainings, such as artificial intelligence, big data analytics, and similar fields (HW, 2024). Another study demonstrates the critical importance of organizational support in enabling members to develop competencies and knowledge support that may include routine programs designed to "recharge" personnel, so they remain motivated, adaptive, and responsive to ongoing changes (Prianto, 2009).

Prophetic Leadership is oriented toward the moral cultivation of the community and the creation of an environment grounded in truth, justice, and compassion (Aboagye & Gyimah, 2020). Lemhannas RI is committed to strengthening the nation's character by consolidating national values derived from the four foundational state consensuses: Pancasila, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution. This commitment is operationalized through a range of national values consolidation programs targeted at public officials, academics, religious leaders, customary leaders, community leaders, and the broader public (AK, 2024).

From the foregoing discussion, it is evident that the leadership model at Lemhannas RI integrates and synergizes Visionary Leadership with Prophetic Leadership, forming what may be described as *Visionary–Prophetic Leadership*. This leadership typology emphasizes spiritual and social piety, ethics and morality, work ethic, meritocracy, harmonious work environments, innovation for the public good, and the capacity to mitigate challenges and adapt to change.

Siyāsah Shar'iyyah Framework

Indonesia adopts Pancasila as the state ideology that underpins all political, social, and cultural dimensions of national life (Febriansyah, 2017). Through the Visionary-Prophetic

Leadership practiced within Lemhannas RI, Indonesia safeguards, secures, and upholds its national ideology in ways that remain oriented toward *maṣlaḥah* (public good) (Khallāf, 1988). Within the framework of *siyāsah shar'iyyah*, these activities are conceptually aligned with *al-amn al-fikrī* (intellectual security) (al-Hammāsh, 1430 H).

In Islamic history, the former Jewish monk 'Abdullah ibn Salam, along with his peers, sought permission to read the Torah during prayer and to apply parts of it in practice. This event prompted the revelation of Quran 2:208: "O you who believe, enter into Islam wholeheartedly, and do not follow the footsteps of Satan; indeed he is your manifest enemy." Al-Qurṭubī later elaborated that once Prophet Muhammad (peace be upon him) was sent, following his teachings and intellectual guidance became paramount. Therefore, one must adhere to his path alone and avoid diverging paths that may lead toward Satan, who is a manifest enemy (al-Qurṭubī, 1964). This forms both the textual basis and the *ta'līl* (legal reasoning) for the conceptualization of *al-amn al-fikrī*.

Furthermore, the Abbasid Caliph al-Ma'mūn institutionalized Mu'tazilism as the official state ideology and subsequently imposed the *miḥnah*, a state inquisition and punitive apparatus, against those who opposed it. This policy continued during the reigns of Caliph al-Mu'taṣim and al-Wāthiq (Amīn, 1973). This represents a classic application of *siyāsah shar'iyyah* through the enforcement of *al-amn al-fikrī*, namely the safeguarding and preservation of the dominant state ideology. In the contemporary era, the safeguarding of intellectual and cultural values that unify society and counter external ideological threats is regarded as an essential function of the state (Al-Zahrani, 1430 H). This need is particularly relevant for Indonesia and its governance, rendering the concept applicable through analogical reasoning (*qiyās*).

In the Nusantara context, *siyāsah shar'iyyah* is commonly used by Nusantara ulama to advise the Sultan on how to manage the state, navigate the country's direction, and protect all the people under his leadership by prioritizing the principles of justice, openness, and based on consultation and deliberation in all strategic decisions to uphold the dignity and honor of the entire community. It was not uncommon for scholars to provide advice, guidance, and insights by writing works presented to the sultan, known as *naṣīḥat al-mulūk*, or counsel for kings. Therefore, like rulers, scholars also possess powerful tendencies, when it comes to state ideology, the state's foundation, the state's fundamental values, and the state's direction and orientation in fostering unity and integrity, so that the sultan does not misguide and manage the state (Syahid, 2009). In the eyes of scholars, rulers must always be reminded with advice because the cost of national division, disorientation, and mismanagement of the state is very expensive because it means destroying the nation and state itself, which means leaving the people without protection.

In the context of modern Indonesia, and by way of *qiyās* with the foregoing principles, the manifestation of *al-amn al-fikrī* is reflected in the national commitment to uphold Pancasila as the guiding philosophy and normative foundation for realizing the nation's constitutional ideals. Conceptually, Pancasila embodies normative principles (*leg*), foundational structures (*gronds*), and philosophical underpinnings (*filosofische*). Practically, it functions as the central reference point in addressing societal challenges and resolving ideological conflicts (Hakim, 2022). However, in real-world discourse, Pancasila is at times reinterpreted through the lens of competing ideological constructs—such as socialism, atheism, capitalism, liberalism,

kleptocracy, autocracy, anarchism, feminism, patriarchy, hierarchy, racism, and others (Azikin, 2018). Hence, the noble values and constitutional ideals embedded in Pancasila must be continuously protected and preserved. Such preservation efforts may be analogized to al-amn al-fikri within the framework of *siyāsah shar'iyyah* and are institutionally mandated by Lemhannas RI pursuant to Presidential Regulation No. 98 of 2016.

Under Lemhannas RI, the state ideology is safeguarded by intensifying programs on the strengthening of national values, grounded in Pancasila, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia, and the 1945 Constitution, targeting public officials, academics, community and religious leaders, and the general public (AK, 2024). For example, Lemhannas RI designs educational programs that respond to identified societal trends, including risks of social disintegration, radicalism, and the erosion of civic values (AK, 2024). Lemhannas RI continuously prepares national leaders capable of understanding global transformations using a scientific and data-driven approach, grounded in accountable projections and assessments (HS, 2024). For future national leaders, Lemhannas RI updates its pedagogical and methodological frameworks to align with national and global challenges such as digital transformation and geopolitical dynamics (TD, 2024).

Lemhannas RI strengthens data-driven strategic studies as accurate policy recommendations for national stakeholders, enabling anticipatory responses to multidimensional threats from territorial conflicts to non-physical risks such as disinformation (RM, 2024). The institution's Deputy for Strategic Studies is structured to deliver data-based and policy-relevant strategic analyses. Each strategic study program has measurable performance indicators, clear objectives, and contributes directly to government decision-making. This ensures that every research initiative is not only effective in implementation but also generates tangible organizational impact (HM, 2024). For instance, Lemhannas RI utilizes reports such as the OECD Global Risk Report and assessments from the Crisis Risk Team to identify urgent issues, including energy security, climate change, and geopolitical threats. Strategic targets are then formulated to provide relevant and actionable policy recommendations that support national priorities (HM, 2024).

Lemhannas RI also consolidates cross-sectoral collaboration and formulates focused work strategies addressing national issues such as energy security, political stability, and cyber threats (HS, 2024). Cross-departmental collaboration is reinforced through the establishment of specialized teams tasked with innovation and digitalization initiatives (MS, 2024), to implement the National Algorithm Program, Lemhannas RI develops inter-unit collaborations involving internal training on digital content production, provision of technical tools and guidelines, and institutional recognition for outstanding content (MR, 2024).

The leadership practices of Lemhannas RI can be observed through its work culture, which has a significant influence on strengthening the state ideology, particularly through the manifestation of discipline (HM, 2024). Within the framework of *siyāsah idāriyyah*, such discipline reflects the principle of *amānah* (trustworthiness), ensuring that every individual at Lemhannas RI contributes to a structured governance framework oriented toward *maṣlaḥah* (the public interest) (Haq & Nur, 2023). Accordingly, an orderly institutional ecosystem not only enhances operational efficiency but also reinforces ideological resilience, serving as a strong foundation for consolidating Indonesia's national identity.

The sustainability of this organizational discipline mirrors the administrative management of the Abbasid Caliphate at its peak in the 9th to 13th centuries, demonstrating the importance of harmonious organizational relations in supporting ideological stability and advancement. Within Abbasid history, a well-structured bureaucracy, such as the *dīwān* system for managing state administration, ensured sustained governance that upheld Islamic values (Yücesoy, 2023).

At Lemhannas RI, this principle is embodied through evaluations based on Key Performance Indicators (KPIs), which assess the impact of programs on ideological reinforcement, and through the involvement of staff and participants in deliberative discussions (*musyawarah*) to refine strategies. In the context of *siyāsah idāriyyah*, these organizational relations are maintained to ensure that a culture of discipline and diligence continues to support the actualization of Pancasila, thereby strengthening the state's ideological resilience. Thus, the institutional discipline cultivated at Lemhannas RI not only creates a productive work environment but also stands as a crucial pillar in safeguarding and consolidating Indonesia's national ideology (HM, 2024).

Lemhannas RI demonstrates its efforts to preserve the state ideology by strengthening unifying values within a multicultural society through contextually grounded approaches. During the Abbasid period, Islamic ideology served as the primary unifying pillar amid ethnically and culturally diverse communities Arabs, Persians, Turks supported by a structured *dīwān* administration that facilitated the dissemination of Islamic values through education, public policy, and resource management (Alqadahat, 2021).

In the framework of *siyāsah idāriyyah*, the Abbasids utilized deliberation (*shūrā*) and accountability to ensure the sustainability of Islamic ideology as a social adhesive. Similarly, Lemhannas RI strengthens Pancasila as a national ideology that embraces Indonesia's diversity through leadership education and strategic studies. By integrating Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia, and Bhinneka Tunggal Ika, Lemhannas RI cultivates an orderly work culture that supports ideological internalization, paralleling the Abbasid approach of utilizing administration to reinforce collective identity.

Lemhannas RI maintains ideological resilience by emphasizing structured governance to confront external challenges such as social polarization or radicalism which may endanger national ideology. Just as the Abbasids unified a multicultural society through Islam, Lemhannas RI similarly seeks to unify Indonesia through the inclusive ideology of Pancasila, ensuring program relevance to national needs through collaboration with strategic assessment units and deliberative processes (HM, 2024). Accordingly, Lemhannas RI demonstrates that strengthening the state ideology requires orderly administration, collegial decision-making, and commitment to contextually grounded unifying values.

The relevance of *fiqh al-siyāsah* in analyzing the management and organizational order of a state institution responsible for ideological preservation lies in its capacity to provide a holistic ethical and operational framework. The principles of *siyāsah idāriyyah* (administrative governance) emphasize transparency, accountability, and deliberation (al-Haqqānī, 2023), which align with Pancasila values such as deliberative consensus and social justice. In the context of Lemhannas RI, the application of *siyāsah idāriyyah* can be observed in the management of national leadership education programs that integrate Pancasila values with modern management training, such as data-driven policy analysis. *Fiqh al-siyāsah* enables an

evaluative assessment of governance effectiveness—for instance, through performance indicators that measure the ideological impact of programs and identify structural constraints such as organizational cultural resistance or limited resources. This approach ensures that management practices are not only efficient but also reflective of moral and ideological values.

The integration of *fiqh al-siyāsah* into the analysis of Lemhannas RI's management is also pertinent for strengthening organizational order through sharia-based oversight and evaluation systems. The principle of *ḥisbah* (institutional monitoring) in *fiqh al-siyāsah* may be applied to ensure accountability in program implementation (al-Mazjajī, 2000) such as strategic assessments of issues such as radicalism or cyber threats, which are critical to reinforcing Pancasila. Moreover, *fiqh al-siyāsah* promotes contextual adaptation, allowing Sharia values such as *amānah* and *maṣlaḥah* to be harmonized with Indonesia's local needs, thereby enhancing the institution's public legitimacy. Thus, *fiqh al-siyāsah* not only offers a theoretical foundation but also provides practical tools for building structured, outcome-oriented governance aligned with the mission of safeguarding the state ideology, making it a relevant and strategic approach in the Indonesian institutional context.

Siyāsah idāriyyah refers to the subfield of *fiqh al-siyāsah* concerned with the administration of state affairs based on sharia principles. As an integral part of *siyāsah shar'iyyah*, *siyāsah idāriyyah* encompasses the design of governmental administrative systems to ensure state continuity and order in accordance with Islamic values. During the time of Prophet Muhammad (peace be upon him), *siyāsah idāriyyah* was manifested through his direct leadership as both head of state and government, including the appointment of Zayd ibn Thābit as the state secretary responsible for recording affairs of state, such as treaties, correspondence, and administrative policies (al-Kattanī, 1990). This illustrates that *siyāsah idāriyyah* is not merely theoretical but has concrete application in managing governmental structures, an aspect directly relevant to institutions such as Lemhannas RI, whose mandate involves protecting the state ideology through structured governance (Iqbal, 2001).

Conceptually, *siyasah idariyah* aims to establish an orderly and efficient system of governance, just as state administration in general is intended to regulate various aspects of national life. In a broader sense, administration within the framework of *siyāsah idāriyyah* may be understood as a collaborative process among two or more individuals grounded in a shared rationality to achieve shared objectives, such as ideological stability and social order. This principle aligns with the mission of Lemhannas RI to strengthen Pancasila through programs such as leadership education and strategic studies, both of which require rational coordination across organizational units. Thus, *siyāsah idāriyyah* provides a governance framework that not only emphasizes efficiency but also ensures that administration is carried out in accordance with the values of the Sharia and national ideology (Rojak, 2004).

In the modern context, *siyāsah idāriyyah* is highly relevant for analyzing the management of institutions responsible for safeguarding ideology, such as Lemhannas RI, where the management of human resources, policies, and programs must reflect the principles of justice, transparency, and *maṣlaḥah*. Accordingly, the scope of *siyāsah idāriyyah* includes the development of an integrated administrative system that supports organizational order while ensuring that governance remains aligned with both Sharia-based values and the ideology of Pancasila. This makes *siyāsah idāriyyah* a strategic approach to strengthening state institutions (Rojak, 2004).

The work culture at Lemhannas RI, which prioritizes orderliness and meticulous planning, reflects a collegial approach consistent with the principles of *siyāsah dustūriyyah*, namely constitutional governance that emphasizes organizational order through a systematic, value-based, and constitutional structure. Realistic planning, as emphasized in *siyāsah dustūriyyah*, must be grounded in strong empirical data and measurable objectives, guided by the principles of *maslahah* (public interest) and accountability. In the context of Lemhannas RI, this approach is evident in the formulation of leadership education programs and strategic studies that integrate Pancasila values with empirical data analysis, such as evaluations of national needs or threats to ideology. The collegial culture at Lemhannas RI fosters deliberation in decision-making, ensuring that each plan reflects internal organizational conditions—considering strengths such as competent human resources and weaknesses such as budget constraints—as well as external factors such as global dynamics or challenges related to radicalism, thereby creating robust organizational order (Ismail, 2021).

The *siyāsah dustūriyyah* approach within Lemhannas RI's work culture also underscores the importance of objectivity in planning (Putri, 2021), which requires comprehensive analysis of both internal and external realities to achieve effective and measurable governance. Planning based on objective conditions enables Lemhannas RI to formulate strategies that are not only realistic but also responsive to the needs of strengthening Pancasila ideology. For instance, the strategic studies program at Lemhannas RI employs quantitative data such as performance indicators and qualitative data such as deliberations with stakeholders to identify national priorities. This cooperative approach is reinforced by *siyāsah dustūriyyah* values such as justice and transparency, ensuring that each decision is taken through consensus and considers the common good. Consequently, this strengthens organizational order and reinforces Lemhannas RI's role as an adaptive and goal-oriented guardian of national ideology (HS, 2024).

Conclusion

Pancasila, Bhinneka Tunggal Ika, the Unitary State of the Republic of Indonesia (NKRI), and the 1945 Constitution represent the foundational national consensus of Indonesia. This national ideology is preserved, nurtured, and continuously refined in its meaning through Prophetic Visionary Leadership. Lemhannas RI serves as a concrete manifestation of such Prophetic Visionary Leadership—characterized by strong moral and spiritual integrity, clear vision and mission supported by strategic management, sensitivity to and alignment with dynamic changes through scientifically logical strategic studies, the ability to utilize advanced technology, a well-established mentorship and regeneration system, and an accountable and transparent meritocratic framework. Contextual factors such as political dynamics, technological developments, and the characteristics of human resources may, in future developments, moderate the relationship between Prophetic Visionary Leadership and the success of organizational transformation within Lemhannas RI. The *Siyāsah Shar'iyyah* framework provides the normative legitimacy for the strategic measures and efforts undertaken by Lemhannas RI in optimizing its duties and roles in safeguarding the nation's ideology (*al-amn al-fikrī*).

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