Reflection of Gus Dur Thoughts and Movements in The View of Cirebon Figures

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Abstract:
The influence of one’s leadership is influenced by charisma and a lifelong struggle to be a leader. Leaders who have a good profile will always be an encouragement and inspiration for change, even after the leader has long died. To achieve this, a leader must be able to realize the vision in the reality of life. The purpose of this study is to explain the reflection of Gus Dur’s thoughts and movements in the view of Cirebon figures. The method used in this research is library research with a descriptive qualitative approach. A literature review of various relevant sources, such as books, journals, and other scientific articles, is used to collect data. The results showed that K.H. Abdurrahman Wahid, commonly known as Gus Dur, produced many ideas and thoughts with the movements he made. These ideas and thoughts are not only for the benefit of a group; they are for the benefit of humanity, especially the Indonesian nation. Many of Gus Dur’s ideas and thoughts, especially regarding humanity, were produced, including the indigenous Islam, pluralism, and defending minorities. Some of the ideas and thoughts produced by Gus Dur were reflected in a movement. As a result, the Indonesian people, including Cirebon figures, can continue to reflect their ideas and thoughts in the form of movements in their daily lives.

Keywords: Gus Dur, Ideas and Movement, Views of Cirebon Figures
INTRODUCTION

The influence of one’s leadership is influenced by charisma and a lifelong struggle to be a leader. Leaders who have a good profile will always be an encouragement and inspiration for change, even after the leader has long died. To achieve this, a leader must be able to realize the vision in the reality of life. So that the leadership that is carried out leaves a good history with all its successes and achievements as a leader and can be a memory and role model for the next generation in terms of leadership (Liu et al., 2021). Gus Dur’s figure reflects one form of leadership that embodies the vision of a nation, which is embodied in Pancasila in the reality of life.

KH. Abdurrahman, also known as Gus Dur, is a great kyai figure who served as Indonesia’s fourth president and as the chairman of the PBN. Gus Dur, during his tenure as president and chairman of PBN, often shows and displays actions and communication styles that are so unique. Similarly, Gus Dur frequently used a very flexible and populist approach to the community in making and communicating decisions, rather than being bureaucratic. With this, Gus Dur’s leadership style when he was president was very much remembered by the people of Indonesia. Gus Dur is a leader who has charisma, and the struggle for life is so real. Gus Dur’s many struggles, especially in humanitarian matters, such as defending small communities, minorities, human rights, and other struggles (Kromphardt & Salamone, 2021).

Previously, Nadhif Hanan Narendra et al. explained their research on the development of Gus Dur’s pluralism thought (1971–2001). According to him, internal and external forces influenced Gus Dur’s view of pluralism. Gus Dur emphasized that monotheism, law (fiqh), and ethics are the centers of plurality (akhlaq). Gus Dur’s often controversial policy of pluralism was able to end the influence of the New Order, restore the human rights of victims of discrimination, such as those considered members of the communist party and ethnic Chinese, and end the issue of separatism that arose in Indonesia. Gus Dur’s conception of pluralism was shaped by his interactions with his environment, starting from his school days and as president. Despite the debate, Gus Dur’s view of pluralism has broadened Americans’ views about the values of diversity that must be upheld in this modern era (Nadif Hanan Narendra,
Hieronymus Purwanta, 2022). It is the same with M. Siswanto, with a different research focus. His research on Gus Dur’s cosmopolitan Islam in the socio-religious context of Indonesia explains that, according to Gus Dur, the understanding of the Qur’an and Hadith is based on logical arguments and according to the context of the times. Gus Dur’s Islamic Cosmopolitan Theory is based on the ideas of Islamic universalism, Islamization, and pesantren as a subculture. These three basic pillars provide the basis for a reasonable, tolerant, and supportive interpretation of Islam (Siswanto, 2022).

Furthermore, Ria Anjani, in her article on analyzing the role of Gus Dur in the struggle for the rights of Confucians in Indonesia, The results of his research explained that Gus Dur was a person who was instrumental in securing the right of Confucians to practice their religion. The situation of the Chinese ethnic minority experienced turmoil during the New Order era. The policies implemented at that time were considered out of line with Pancasila and the 1945 Constitution, so ethnic Chinese felt discriminated against. However, when Gus Dur became president, the Confucians were allowed to be involved and carry out their religious activities. Ethnic Chinese can freely practice their religion and receive official state security protection thanks to Presidential Decree No. 6 of 2000. The emergence of various forms of Chinese culture, such as the lion dance, dragon lion, and other Chinese culture that is displayed in public, serves as evidence. The life of the Chinese in Indonesia is getting better day by day (Anjani, 2022). The focus of the research above is more on thoughts about pluralism and cosmopolitan Islam, as well as Gus Dur’s defense of human rights. While this study discusses the reflection of Gus Dur’s thoughts and movements in the view of Cirebon figures, the focus of the study is to see how Gus Dur’s thoughts and movements are used as reflections on the characters of Ceribon.

Gus Dur was a good leader in terms of execution. In addition, Gus Dur’s intelligence and the many references that he read from childhood until he became president resulted in his having many thoughts and ideas. So at this time, Gus Dur’s thoughts and ideas are widely used as references in various fields of science. Not all of a person’s ideas and thoughts have been studied, used as a reference, studied again, or even used as a guide even though the person is gone. Unlike Gus Dur, however, he became one
of the people whose ideas and thoughts, even after they died, were still discussed and studied by the next generation. From this, it shows that Gus Dur did not only express his ideas and thoughts in writing but also realize them through struggles in life for the sake of defending human rights (Khasanah, 2020).

Understanding a character’s thoughts requires a good study of his family background, environment, and educational background. The study affects a person’s behavior, character, and thoughts in carrying out the actions and behaviors of daily life. From Gus Dur’s figure, it is easy to understand his thoughts on tolerance and pluralism, defending minority groups and religions, and fighting discrimination and human rights (Lutfiana et al., 2021). In order to understand Gus Dur’s ideas and thoughts, a medium, namely a book, is needed. a form of respect for Gus Dur’s various dedications and struggles for the nation and state of Indonesia. So, the Nahdlatul Ulama Association of Scholars published a book entitled “Gus Dur in the Eyes of the Cirebon People,” through a collection of writings from Cirebon figures, as a form of memory for Gus Dur. In this book, the researcher intends to conduct a study about “in the eyes of the Cirebon people”: Gus Dur’s thoughts and movements as a reflection of Cirebon figures.

METHOD

This research uses library research with a descriptive qualitative approach to explain the reflections of Gus Dur’s thoughts and movements in the view of Cirebon figures. Literature study is a series of activities related to methods of collecting data, reading, reflections of Gus Dur’s thoughts and movements in the view of Cirebon figures. Literature study is a series of activities related to methods of collecting data, reading, recording, and processing research materials through digital roaming. The data collection technique in this study was a literature review looking for materials that are relevant to this research, namely through books, journals, and other scientific articles. Furthermore, the relevant data is used to support the author’s ideas and is used as the basis for or foundation of this article.

After the data was obtained by the researcher, the researcher conducted data analysis. Researchers in this study used three steps in
analyzing data: data reduction, data presentation, and drawing conclusions. The first stage, data reduction, is the process where researchers take and select information from a literature review taken from books, journals, and other scientific articles. The second stage of the information is then processed to facilitate researchers in conveying the information and presented in the form of stories; this is referred to as “data presentation.” The third stage occurs after the researcher takes, selects, and presents the data. The researcher continues to draw conclusions by providing his arguments.

RESULTS AND DISCUSSION

A. Biography of K.H. Abdurrahman Wahid

Abdurrahman Wahid was born with the name Abdurrahman ad-Dhakhil; the meaning of ad-Dhakhil itself means “The Conqueror.” The name was given by his parents, namely Wahid Hasyim, and was inspired by the name of a pioneer of the Umayyad dynasty who has brought the glory of Islam to Spain for centuries. Abdurrahman Wahid, commonly known as Gus Dur, was born in Denanyar, East Java, on August 4, 1940. The Jombang area itself is a well-known area that has a diversity of social and cultural backgrounds. Witness the birth and emergence of a number of great figures in the discourse of thought and socio-religious movements in Indonesia, which are complex and full of all kinds of uniqueness (Syah, 2021).

Gus Dur was the first child born to a husband and wife, namely K.H. Wahid Hasyim and Hj. Sholihah. Gus Dur, since childhood, has been educated and raised in a pesantren family and under the auspices of a clerical family. His own grandfather, hadhratusysyaikh K.H. Hasym Asy’ari, is one of the founders of Nahdlatul Ulama (NU) and the pioneer of Pesantren Tebuireng Jombang, while his father, K.H. Wahid Hasyim, is also a national figure who served as Minister of Religion in 1950. From his mother’s lineage, Gus Dur also inherited the blood of the ulama, namely K.H. Bisri Syamsuri, who is the grandfather of his mother’s path.

Gus Dur’s education began with school at SD KRIS Jakarta, then he moved to SD Matraman Perwari. In 1954, Gus Dur continued his education by entering the Junior Economics Middle School (SMEP), and he did not go up a grade there. Then Gus Dur was sent by his mother to
Yogyakarta to continue his education at the Junior High School (SMP). Gus Dur continued his education at an Islamic boarding school called the Tegalrejo Islamic boarding school in the city of Magelang after he graduated from junior high school in 1957. The Islamic boarding school was under the care of K.H. Chudori, from whom Gus Dur fully studied the world of Islamic boarding schools and their knowledge. It was Kyai Chudori who introduced Gus Dur to Sufi rituals and instilled mystical practices. Gus Dur has also started making pilgrimages to the tombs of saints in Java. At that time, Gus Dur also studied part-time for two years at the Denanyar Islamic Boarding School, Jombang, under the guidance of his maternal grandfather, Kyai Bisri Syansuri (Kulbi et al., 2021).

Gus Dur then continued his Islamic boarding school education at the Tambak Beras Islamic Boarding School, under the guidance of Kai Wahab Hasbullah. Gus Dur left for the holy land in 1963 to perform the pilgrimage, then returned to Egypt to continue his studies at Al-Azhar University on a Ministry of Religion scholarship. However, Gus Dur could not complete his education perfectly. This was due to Gus Dur’s disapproval of university education methods and the disruption of Gus Dur’s work after the G 30 S. Then, in 1966, Gus Dur had to repeat his education. However, Gus Dur’s post-graduate education was saved by a scholarship at the University of Baghdad, Iraq. In Baghdad, Wahid continued his education by entering the Faculty of Adab and majoring in Arabic literature. In 1970, he completed his education at Baghdad University. After that, Gus Dur went to the Netherlands to continue his education. He wanted to study at Leiden University, but he was disappointed that his education at Baghdad University was not recognized by the university. Finally, Gus Dur went to Germany and France before returning to Indonesia in 1971 (Samsudin et al., 2021).

After Gus Dur’s wandering in search of knowledge, he returned to Jombang and chose to become a teacher. In 1971, Gus Dur joined the Ushuludin Faculty at Tebuireng University, Jombang. Then, in 1974, Gus Dur was asked by his uncle, K.H. Yusuf Hasyim, to help at the Tebuireng Jombang Islamic boarding school by becoming a secretary. From here, Gus Dur began to frequently receive invitations to become a resource person at a number of religious and Islamic boarding school discussion forums, both at home and abroad. Furthermore, Gus Dur was involved in
NGO activities. Gus Dur, together with Dawam Rahardjo, Aswab Mahasin, and Adi Sasono in the pesantren development project, then founded the Center for Research and Community Service (P3M), driven by LP3ES. In 1973, Gus Dur moved to Jakarta. Initially, he established the Ciganjur Islamic boarding school. Meanwhile, in the early 1980s, Gus Dur was entrusted with being the deputy head of the Nahdhatul Ulama Executive Board (PBNU). Here Gus Dur was involved in serious discussions and debates on issues of religion, ethnicity, and politics (Khasanah, 2019).

Gus Dur’s career continued Gus Dur was elected General Chairman of the Nahdhatul Ulama Board (PBNU) at the 27th Congress in Situbondo in 1984 by the Ahl Hall Wa al Aqdi group led by K.H. As’ad Syamsul Arifin. Later, when Gus Dur became the fourth president of the Republic of Indonesia, the chairmanship of the PBNU was abolished. Abdurrahman suffered from a number of ailments, and even before taking office, Abdurrahman was visually impaired, which often required others to read or write the books and correspondence he needed to read. Abdurrahman suffered from diabetes and kidney problems in addition to three strokes. Gus Dur died on December 30, 2009, at 18:45 WIB at Cipto Mangunkusumo Hospital, Jakarta, due to complications from chronic diseases.

B. Indigenization of Islam in The Perspective of K.H. Abdurrahman Wahid

Indonesia is the most unusual nation and country in the world in terms of culture and religion. Indonesia is referred to as a “multicultural nation” because of the archipelago’s approximately 500 different ethnic groups and approximately 700 different regional languages. The Indonesian nation is also categorized as a multiethnic nation that is influenced by various countries, religions, and ideologies, such as China, India, the Netherlands, Portugal, Communists, Capitalists, and Hindus, Buddhists, Muslims, Christians, and Catholics (Nurani, 2021).

Indonesia has become a nation that has different sizes, meanings, and characters because Indonesia has gone through a long process of struggle that is historical, ideological, and religious. So that Indonesia is a nation that has a distinctive and unique character. One of the characteristics and uniqueness of the Indonesian nation is reflected in the
existence of diverse cultures and religions. Therefore, religion and culture are important factors in maintaining the togetherness of this diversity. So that this diversity becomes one, namely in the form of a unified Indonesian nation. Religion and culture are two different words, and of course, the meanings they contain are also different. As a result, anthropologists, archaeologists, sociologists, and cultural experts have conducted extensive research on religion and culture (Munir, 2022).

The diversity of different cultures and religions is an important problem that must be faced by the Indonesian people. However, Gus Dur said that in understanding diversity, one must look at the most traditional level, one of which is culture. It means that no one dares to admit that genuine, holy, and pure religiosity is a religion that appears in the place where religion originated. The existence of a tug of war between culture and religion eventually creates a dynamic diversity that is in accordance with the needs of the community that adheres to its religion. It should be in this plural era that it is necessary to know the substance of the teachings, which are the culture of the society in which religion develops (Clines, 2022).

Seeing the diversity of the Indonesian people, including culture and religion, the great kyai, Gus Dur, created the concept of “Indigenous Islam,” which was initiated in the 80s. The concept meant that Gus Dur wanted to implement the idea of the “indigenization” of Islam, which meant the revival of Islam as the religion of the people, and the figures of “people’s kyai” should immediately become a reference for the indigenization of Islam itself. Indigenization Islam is an Islam that liberates puritanism, authentication, and all forms of Islamic purification while also preserving local wisdom without losing the normative identity of Islam. As a result, “Islam Loka” is more of a dispersed cultural ideology that takes into account local differences than a centralized cultural ideology that only recognizes religious teachings without interpretation. So that it can be spread in various regions without destroying the local culture of the local community. This indigenization of Islam means that there will be no more radical practices supported by extreme religious ideas. So far, it has become a threat to the creation of peace (Nafi’a, 2010).

The existence of the indigenization of Islam is also used as an answer to authentic Islam. Indigenous Islam has three characteristics.
First, it has a contextual nature; second, Islam is understood as a teaching related to the context of time and place. Changes in time and regional differences are the keys to interpreting the teachings. Thus, Islam will experience changes and dynamics in responding to changing times. Then it is progressive, namely that the progress of the times is not understood as a threat to deviations from the basic teachings of religion (Islam), but is seen as a trigger for intense creative responses. Furthermore, it has a liberating character, meaning that Islam is a teaching that can answer universal humanitarian problems without violence (Lohlker, 2021).

Gus Dur’s concept of indigenization of Islam shows how Islam, as a normative teaching from God, can coexist peacefully with man-made civilizations without sacrificing the unique characteristics of the two cultures. Indigenous Islam is Islam that seeks to release authenticity, puritanism, and all other types of purification in Islam while preserving regional knowledge without compromising the normative identity of Islam. Therefore, Indigenous Islam is more of a dispersed cultural ideology that takes regional diversity into account than a centralized cultural ideology that only recognizes religious teachings without any interpretation. So that it can be disseminated to various regions without destroying the culture of the local community. So that there will be no more extremist actions that are motivated by irrational religious beliefs, which threaten to undermine peace efforts. In a sense, teachings that offer immediate solutions to all of humanity’s problems (Ihsani et al., 2021).

The concept of indigenization of Islam, which was initiated by Abdurrahman Wahid, must continue to be preserved, as it is used to deal with radicalism in the name of Islam. Islam, as a normative doctrine handed down from God, was adapted into a culture originating from humans without losing its distinctive identity, as demonstrated in Indigenous Islam. As a result, there is no longer any attempt to purify Islam or compare it to the behavior of Muslim societies in the Middle East. Indigenization is not an attempt to prevent the emergence of resistance from the strength of the local culture, but rather to keep the culture alive. However, the essence of the indigenization of Islam is the need not to avoid polarization between religion and culture, because such polarization is unavoidable (Muzayyin et al., 2021).

With the concept of indigenous Islam that was initiated by Gus Dur,
religion and culture did not defeat each other. However, this is a type of religious reasoning pattern that no longer takes the authentic form of religion and attempts to unite religion and culture, which have previously been separated. So that there is no longer a conflict between religion and culture, Therefore, indigenous Islam does not mean that Islamic religiosity is not authentic, because the authenticity of religion is God's right.

C. The Pluralist: The Color of Gus Dur's Pluralism

Gus Dur was a constant source of information throughout his life, both for and against. Gus Dur is known as a capable kyai, humanist, statesman, politician, minority supporter, pluralist, tolerant, and witty. There are additional nicknames for Gus Dur, including “bookworm,” because at the age of 10, Gus Dur started reading English novels by famous writers from America, England, and Russia, which became heavy reading for adults. The conversation deepened when Gus Dur died, which many people thought was too soon. Many did not believe that Gus Dur died so quickly (Eva Sofia Sari & Ratih Kusuma Ningtias, 2021).

Gus Dur always framed his grand concepts, particularly his view on pluralism, in the context of historical dialectics. Because it is based on Islamic normative sources, the development of Gus Dur’s thoughts on pluralism is dynamic and progressive, even though its main principles are embraced by other Muslim academics. Gus Dur, as a true Muslim, lifted the barriers between religions, which made Gus Dur interact a lot with various religious authorities. Even Gus Dur always congratulated people on major religious holidays such as Christmas, Vesak, and Nyepi. This was done by Gus Dur in order to establish friendly relations and cooperation with other religions. because he never considered himself the most righteous in comparison to others. Gus Dur lived the truth of his religion but also respected other people who lived it. Gus Dur stated that all people are equal before God. Gus Dur also believed that salvation from God was for everyone, regardless of religion (Nafi’a, 2010).

This type of Gus Dur’s pluralism is also in direct opposition to all forms of abstract universalism, which subordinates the particularity of each religion to a common basic concept or similarity to Esperanto theology, even if this is done with or in the name of peaceful pluralism
and respect for other religions. The color of pluralism Gus Dur started his steps by accepting the incommensurability of religions, which were taken as a concrete totality. Also, it gives every religion the freedom to define itself without reduction or ordination. In addition, they are firmly opposed to exclusivism and traditional inclusivism, both of which explicitly reject the relativity of history from a human perspective and subordinate religions to criteria either at the level of neglecting considerations or demeaning themselves (Devellennes & Loveless, 2022).

**D. Great Gus Dur Kyai Who Really Cares About the Little Ones**

Gus Dur, whose full name is Kyai Abdurrahman Wahid, died on December 30, 2009, at 18:45 WIB. Former fourth President of the Republic of Indonesia, a country with thousands of islands, dozens of tribes and languages, and adherents to various religions. Abdurrahman Wahid views this difference as a reality that must be accepted by anyone in Indonesia. This is the essence of democracy, and Indonesia is known as the 3rd-largest democracy based on population and the country with the largest Muslim population that adheres to democracy (Nafi’a, 2010).

The consequence of upholding democracy for Gus Dur is consistently protecting minorities, in this case minority religions, believers in God, indigenous peoples, and so on. For his views that provide opportunities for every group to grow and develop, Gus Dur is also known as the Father of Pluralism. Democracy and pluralism are actually not new things for the people and nation of Indonesia, especially regarding pluralism, which has been a component since pre-independence (Supriyanto, 2018).

The concept of pluralism itself has been written on the symbol of the state, namely the Garuda Panca Sila, which holds the Bhineka Tunggal Ika ribbon, which has the meaning “Different but still in unity”, while the values are listed in the Pancasila state basis. The values of democracy, humanity, and others, as well as diversity or pluralism, have been extracted from the values that live in society and are presented in the form of the Basic State and the State Emblem. It’s just that we need to recognize Gus Dur’s consistent desire to ensure and practice it in national and state life (Zayegh, 2022).

Many people have never interacted directly with Gus Dur, but
through articles, news, or stories from several figures that describe his figure, people should be grateful that there was once a son of the nation who consistently defended minorities or marginalized people in matters of religion, beliefs, culture, customs, and so on. For him, this is the best way; let the people judge. Like with people selling, if the merchandise is not of good quality, there will be no purchase. Now Kiai Besar is gone, has returned to the Creator. Only the physical body vanishes from the face of the earth; physically, we are lost, but we remain in the spirit of the struggle, the thoughts. He not only talks about pluralism and multiculturalism but also struggles, even if he doesn’t hesitate to put himself together and take big risks to defend marginalized people (Muhammad Aqil, 2020).

CONCLUSION

Based on the findings and discussion above, it is possible to conclude that K.H. Abdurrahman Wahid, also known as Gus Dur, generated numerous ideas and thoughts through his movements throughout his life. These ideas and thoughts are not only for the benefit of a group; they are for the benefit of humanity, especially the Indonesian nation. Many of Gus Dur’s ideas and thoughts, especially regarding humanity, were produced, including: 1) the indigenousization of Islam, Gus Dur showed how Islam, as a normative teaching from God, could peacefully coexist with man-made civilization without sacrificing the unique characteristics of the two cultures. 2) Pluralism: Gus Dur, as a true Muslim, removes barriers between religions, Gus Dur states that all people are equal before God. Gus Dur also believed that salvation from God was for everyone, regardless of religion. 3) In defending minorities, Gus Dur has the view that, as creatures of God, they have the same position, so they must get the same justice as well. Some of the ideas and thoughts above were produced by Gus Dur and reflected in a movement. As a result, this serves as a reflection and example for Indonesians to continue to reflect their ideas and thoughts in the form of movements in their daily lives.
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