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Sense of Justice and Human Rights (HAM): Gus Dur's Leadership Concept

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Abstract

The plurality of the Indonesian people regarding race, ethnicity, culture and religion must involve the government to intervene to overcome it in the field. With Islam dominating the population in Indonesia, the author is interested in examining how the definition of Islam as a moderate religion is according to Gus Dur, a just leader who is trying to be implemented in Indonesia with such a diverse population. As well as the author also describes how the form of implementation that has been abandoned by Gus Dur's history. This study aims to raise Gus Dur's point of view on Islam, justice and human rights. Islam is a religion that is rahmatal lil 'alamin and moderate for the Indonesian state. Muslims spread a lot of positive things and harmony in the form of values from the Islamic religion itself. Indonesia as a democratic country, is led by a leader, namely the president and oversees many ministers, departments, institutions, assemblies and many more. The duty of a leader is to maintain the trust of the people, to sacrifice for the security and welfare of the people.

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Introduction

The plurality of the Indonesian people regarding race, ethnicity, culture and religion must involve the government to intervene to overcome it in the field. Differences in viewpoints on the ideology of the Indonesian state have subsided when religious leaders have begun to speak out. Kyai haji Abdurrahman Wahid or Gus Dur, the fourth president of Indonesia, began to make policies for the Indonesian people. Groups that were not happy with the government arranged by Gus Dur began to add issues and a series of cases. However, Gus Dur, who was highly intellectual and based on a religious family background, was not in a hurry and always weighed the decisions he would choose.

In the midst of the incessant period of Gus Dur's reign, a hard-line movement emerged in the name of Islam as its stronghold. This movement wanted to establish an Islamic state or a state with a caliph government. Gus Dur immediately responded to this movement. He stated that an Islamic state with a caliphate system was not suitable to be established in the Indonesian state even though the Indonesian state was predominantly Muslim. This causes a lot of harm to the people of Indonesia, especially the minorities. Gus Dur is a president who is nicknamed the Father of Pluralism because he pays close attention to diversity in Indonesia and upholds the human rights of every human being.

In the previous research, namely research from Eva Sofia Sari and Wely Dozan with the article "The concept of pluralism of Indonesian Islamic education in the perspective of K.H. Abdurrahman Wahid" which examines the exploration of several quite urgent problems, namely: First, how is Abdurrahman Wahid's concept of pluralism in Islamic education. Second, what is Abdurrahman Wahid's rationale for pluralism in the Indonesian context. Islamic education in Abdurrahman Wahid's perspective is a sub-system of national education that has quite a big contribution in the effort to transform religious values to students. This must start from Muslims, considering Islam is the majority religion

Then the second research with the article "Thoughts of Islamic education KH. Abdurrahman Wahid on Islamic moderation" which presents a figure KH. Abdurrahman Wahid who is intent and concerned in expressing moderate Islam. The focus of the problem in this article is Gus Dur's thoughts regarding Islamic education, which are then formulated in a model of deradicalization through education. The results of the study found that Gus Dur's thinking had implications for Islamic education which in its implementation was characterized by Neo-Modernist, liberation-based, multicultural-based Islamic Education, inclusive Islamic Education, and humanist Islamic Education. These five approaches have supported the central structure of Islamic education, *rahmatan lil 'alamin*, which underlies the de-radicalization and de-ideologization of Islamic education.

In addition to the previous researchers mentioned above, now it is time for the author to present the form of his research. This study tries to explain how the definition of Islam is a moderate religion, because of its majority. Then it explains about the figure of a fair leader that is trying to be implemented in the country of Indonesia with people who are so diverse and the author also describes how the form of implementation has been abandoned by Gus Dur's history. These three focuses are of course inseparable from the

former president of Indonesia number 4, because the author tries to reveal the three problems from Gus Dur's perspective.

K.H Abdurrahman Wahid is one of the characters that the writer chose because of his very interesting reign. By only serving 21 months, Gus Dur was able to bring about many changes and very significant impacts. The form of his attention to Islam, he poured on my book *Islam, your Islam and our Islam*. It is very interesting for the author to raise Gus Dur's point of view on Islam, justice and human rights. This form of analysis is the author's goal on this occasion. The form of policies and efforts in defending this nation, he successfully implemented in a calm manner and continued to prioritize the Indonesian nation rather than personal interests.

Method

The research method used in this study is qualitative, and the method of presenting the data is descriptive analysis, and is designed with a literature approach that explores several discussions of Islamic religious pluralism in the perspective of KH. Abdurrahman Wahid. The main sources used as references are books, journals, and similar literature related to the theme of the study.

The analysis in this study uses content analysis and discourse analysis. The author conducts an analysis by reviewing the contents of various literature that is in accordance with the theme of the study. As for the validity of the data, the researcher used source triangulation, namely cross-checking back against library sources that discussed Gus Dur's thoughts. Abdurrahman Wahid on Islamic religious pluralism.

Results And Discussion

Religion Islam, Moderate Religion

According to the word of Allah SWT, the Prophet Muhammad was sent by none other than to bring the mandate of brotherhood in life (*wa mâ arsalnâka illâ rahmatan lil 'âlamîn*) contained in the Qur'an surah al-Anbiya verse 107. With the word "rahmah" taken from the meaning of "womb" of the mother, thus all humans are brothers. The word "alamîn" here means human beings, not all existing creatures. So, the main prophetic task is to bring the brotherhood needed to maintain human integrity and keep violence away from life. Islam in Indonesia, according to Gus Dur, appears in a cultural daily life that is not ideologically clothed. On the other hand, Gus Dur saw that the ideologicalization of Islam could easily push Muslims towards political efforts that lead to textual and radical interpretations of religious texts.

In Islam, there is not a single verse in the Qur'an and there is not a single hadith that inflames the spirit of hatred, hostility, conflict or any form of negative, repressive behavior that threatens the stability and quality of peaceful life. Ironically, until now there is still violence in the name of religion. Facing this problem, we need an appropriate formulation to build a peaceful living system. The formulation is in pluralism. Pluralism is the best way for inter- and intra-religious relations. It is Allah who wills His creatures not only to differ in physical reality but also to differ in ideas, ideas, beliefs, and religion as

mentioned in several of His words, including: "If your Lord had willed, He would have made one people one. , And (but) they are always different" [Al-Qur'an letter Hud verse 118. And: "If Allah had willed, He would have made you only one people" Al-Qur'an al maidah verse 48. Thus, it is very it is clear that unity in religion and belief is not desired by Allah or God. In another verse which is very popular, it is stated "There is no compulsion in entering religion" Al-Qur'an Surah Al-Baqarah verse 256.

The term moderate in the Arabic language world is known as *al-wasathiyah* which is quoted from the Qur'an surah al-Baqarah verse 143, the word *al-wasathiyah* in that verse contains the best and most perfect meaning. Rasulullah SAW also mentioned in a hadith that the best thing is the middle. Or in other words, Islam views the solution to a problem as a deliberative approach and always looks at the midpoint of the problem. Likewise when facing differences both between religions and internal Islam (*madzhab*). Moderate Islam always prioritizes tolerance (*tasamuh*), by not eroding trust in each other's beliefs. The goal is that all parties can accept decisions gracefully, not to cause things that smell of anarchy.

Even though Islam is considered the most moderate religion, there are still many cases or community actions that are not necessarily "moderate". However, this can be minimized because of faith, Islam which exists in individual Muslims or Muslims. Indonesia, a country full of diversity of ethnicities, races, cultures, religions, and many more. However, Indonesia continues to prove the peace, tranquility, values of togetherness, tolerance and justice that exist with the motto "Unity in Diversity" which is inscribed on a ribbon and gripped by a Garuda bird as a symbol of "Pancasila" as the state ideology.

The Attitude of a Fair and Wise Leader

In order to be able to run the wheel of life and the diversity that exists in Indonesia, as it should be the State of Indonesia also needs a leader to lead its people. Ibn Taimiyah emphasized that the state is a warehousing in carrying out God's commands, Ibn Taimiyah said that prosperity will not be realized except by having a community and a state, therefore every human life requires a state to carry out religious obligations and as a goal for prosperity. One example of the leader that Ibn Taimiyah aspired to was Abdurrahman Wahid or often called Gus Dur. In its implementation, it is as if Gus Dur is still alive today. And in the current context, we really need Gus Dur's spirit both in the realm of politics, culture, especially in the realm of religion and diversity. Actually, Gus Dur's political spirit was born from the figure of K.H Hasyim Asy'Ari, who had always fought for the people. It was this spirit that flowed towards Gus Dur so that the struggle for the people continued for Gus Dur through one of the political bridges

In the Al-Ahzab verse 21 of the Qur'an, Allah SWT says which means: "Indeed, the Messenger of Allah (him) has a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and those who remember Allah a lot." The charisma of a leader, teacher, lecturer and even a kiai will be buried at the same time as exemplary. Because the stars of knowledge, the month of knowledge, the sun of monotheism will not live in the depths of the human mind even though it is the human heart and inner recesses said Ibn Athaillah as-Sakandari, in hikam, the first book at

number 153. A fair leader must have knowledge skills, be pious , has integrity, is honest, cares, and does not discriminate against the people he leads.

Indonesia as a democratic country, led by the president and oversees many ministers and many departments, institutions as well as the court and assembly. And the diversity of ideas and opinions is increasingly causing chaos. And this is where the use of an adage is felt: "differences of opinion among leaders are a blessing for the ummah (ikhtilâf al-a'immah Rahmatu al-ummah)". If we adhere to this adage, then what is prohibited is division and conflict between us. In a story from the time of the Prophet Muhammad, there was a woman who asked Abu Bakr al-Siddiq: Until when will this religious goodness end? Now we harp for justice, matters must be taken care of in their proper place and wrongdoers can be helped. Abu Bakr Siddiq replied: "While the government is in your business, istiqamah". Ali al-Sallabi said, "upholding justice between humans is not a matter that must be where the leader may leave him to follow his desires".

However, in Islam upholding justice is considered the best obligation and very important. Imam al-Fakhr Razi also stated, whoever becomes a government, it is obligatory for him to judge fairly. Doing justice must be in a comprehensive form across regions, spoken languages and regardless of the condition of society. During his short reign, Gus Dur left a lot of services for justice related to his success in building the Indonesian economy, justice for the rights of the Chinese, justice for human rights that we often hear about "humanizing humans" and justice as a leader is fair

Human Rights Implemented by Gus Dur

Remembering the various social-human problems that continue to polish the nation's face from the wounds of murder, poverty, abuse, corruption, injustice and violence in the name of religion and thought. What spirit can we then quote from Gus Dur in fostering social-human inclusiveness. In looking at the relationship between Islam and human rights, Gus Dur questioned the claims of a number of thinkers and leaders of the Islamic world who stated that Islam is the most democratic religion and highly respects human rights. Ironically, the reality is different from their claims. In Muslim countries, serious violations of human rights have occurred. So what they claim is not true.

However, Gus Dur actually voiced a bold thought about human rights about the incompatibility of the views of Fiqh/Islamic law with the universal declaration of human rights. While the human rights declaration recognizes the freedom to change religions, Islamic law conversely provides for harsh punishments against those who convert or apostate. According to Islamic law, which is still adhered to by most Muslims, an apostate is punishable by death. So what did Gus Dur say? "If iqh provisions like this were enforced in our country, then more than 20 million Indonesian souls who had converted from Islam to Christianity since 1965 would have to be put to death," he said. Gus Dur's opinion was quite sharp and bold. Unfortunately, Gus Dur did not provide a more subtle elaboration of the fiqh provisions that he criticized. Even if he had provided a deeper elaboration of the matter, his criticism might have been more striking

Another example put forward by Gus Dur is the matter of slavery which adorns the Qur'an and Hadith a lot. Now, slavery is not recognized by any Muslim nation, so it has disappeared from the treasury of Muslim thought. Because of that, Gus Dur was of the

opinion that the Muslim community inevitably had to do *ijtihad* to change the provisions of *Fiqh* which had been followed for centuries. Based on the word of Allah in the holy verses of the Qur'an which states, "Kullu man 'alayha fâ nin. Wa yabqâ wajhu rabbika" which means: "Nothing is permanent in life except the face of God". Gus Dur then referred to the provisions of *ushul fiqh* which read, *al-hukmu yadûru ma'a 'ililasiti wujûdan wa' adaman* which means: "religious law completely depends on the causes, whether or not the law itself exists".

Gus Dur's appreciation for human rights was evident not only in the concept, but also in its implementation in practice, including in Indonesia. That is why Gus Dur also voiced his defense of a number of certain cases concerning human rights such as the rights of minorities, respect for non-Muslims, to cases which he saw as "injustice" by a number of Muslim groups against other fellow Muslims. Gus Dur has the principle that differences of opinion must be respected and should not result in threats or violence.

Likewise in the case of Inul Daratista. This innocent and simple woman was severely criticized by some religious leaders, the clerical assembly and artists because her "drilling motion" was considered to have violated the boundaries of public decency. Religious leaders and clerics used the justification of religious fatwas to ban Inul from appearing in public. Meanwhile, a great artist like H. Rhoma Irama, in the name of protecting the sanctity of art and the "morality" of artists, also attacked Inul. Even though Inul defended himself by saying that his "drilling drill" was part of artistic creativity and improvisation and an attempt to find a bite to eat, the *ulemas*, Islamic figures, and H. Rhoma Irama still could not accept his reasons. In the name of religion and artistic morality, they warmed up public opinion that insulted the "Queen of Drills", Inul Daratista. So intense were the criticisms and insults against this innocent woman member of Fatayat NU who was good at reciting the Koran, that Inul almost gave up and gave up. And if only Inul gives up, it can be assumed that her career as a singer will be over. That means, he will lose the livelihood that is the backbone of his family's life.

In the midst of this controversy, Gus Dur appeared to protect against the onslaught of criticism and the heat of public opinion which put pressure on Inul. Gus Dur's defense was based on protecting the human rights of a "little person" named Inul from the hegemony of the religious elite and claims to the morality of art which were rather repressive. While many religious figures paid no heed to the matter or even took a silent stance, Gus Dur appeared with a view that went against the grain in order to defend Inul's human rights. From his views and impressions of human rights, it is clear that Gus Dur as an Islamic figure has his own paradigm in understanding and actualizing human rights values.

Conclusion

Based on the explanation regarding Islam, justice and human rights above, the writer can conclude that Islam is a religion that is *rahmatil lil 'alamin* and moderate for the Indonesian state. Muslims spread a lot of positive things and harmony in the form of values from the Islamic religion itself. Indonesia as a democratic country, is led by a leader, namely the president and oversees many ministers, departments, institutions, assemblies and many more. The duty of a leader is to maintain the trust of

the people, to sacrifice for the security and welfare of the people. Each leader will be accountable for the form of leadership in the future. Therefore, a leader is required to be fair and regardless of race, ethnicity, culture or religion over the diversity of the Indonesian state.

Kyai haji Abdurrahman Wahid or who is often called Gus Dur, he became the 4th president of the Republic of Indonesia. He sacrificed many of Gus Dur's implementations and efforts for the people. In addition to progress in terms of the Indonesian economy, Gus Dur also upheld human rights a lot. Not only theoretically, but also in practice. This leader figure is very interesting to be studied and reviewed from various aspects, because when the writer tries to review this article, the writer feels that Gus Dur is still alive with this Indonesian nation.

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