

INTELLECTUAL TRADITION AND OPENNESS THINK K.H. ABDURRAHMAN WAHID (STUDY OF K.H. ABDURRAHMAN WAHID THOUGHT FIGURES)

Fatkhur Rohman^{a*)}

^{a)}Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

^{*)}Corresponding Author: fatkhurrohman@uinsu.ac.id

Article history: received 02 August 2022; revised 06 August 2022; accepted 12 September 2022

DOI: <https://doi.org/10.33751/jhss.v6i3.6378>

Abstract. This paper seeks information about K.H. Abdurrahman Wahid, also known as Gus Dur, and his intellectual tradition and open-mindedness. This article was written using qualitative research methods and a character study approach of the library research type. According to the author's research into the literature, there are several intellectual traditions and Gus Dur's open-mindedness, namely: First, Gus Dur's intellectual traditions are depicted through scientific works that are recorded, published, and made available to the public, and are based on the thoughts of Muslims in general, and particularly in organizations. Nahdlatul Ulama is Indonesia's largest. Second, Gus Dur's openness to new ideas is reflected in his interactions with interfaith, social, political, and educational leaders of all backgrounds. This resulted in polarization in Gus Dur's mind, which was sometimes inaccessible by ordinary reason and necessitated deep interpretation.

Keywords: ideas; thoughts; Islamic education.

I. INTRODUCTION

Gus Dur's nickname is KH. Abdurrahman Wahid, the Fourth President of the Republic of Indonesia, General Chairperson of the Nahdlatul Ulama Executive Board (PBNU 1984-1999), the son of KH. Wahid Hasyim and grandson of KH. Hasyim Asyari (Abdurrahman [1]). Gus Dur, also known as Abdulrahman "Addakhil," was born in Jombang on September 7, 1940, but he always celebrated his birthday on August 4, 1940, which many of his family, colleagues, and friends were unaware of (Barton [2]). Gus Dur's mother, Nyai Sholehah, founded the Denanyar Jombang Islamic boarding school, K.H. Bisri Syamsuri, and his maternal grandfather, K.H. Abud Wahab Hasbullah, were the successors of NU who became Rais Aam PBNU. Gus Dur is the eldest son of six children. As a child, he aspired to join the ABRI (Armed Forces of the Republic of Indonesia), but had to give up because he had been wearing minus glasses since the age of 14 due to an accident with his father, K.H. Wahid Hashim.

The word "Gus" is a special honorific call for Islamic boarding schools, particularly East Java Islamic boarding schools for boys, and "Ning" for the daughter of a Kyai, which is usually equated with the words "Brother" or "Mas", "Mbak" or "Brother", "Mbak" or "Brother" (Zakki [3]). According to Nusantari, the word "Gus" is an abbreviation for "Wong Bagus," which means a person of noble character (Abdurrahman [1]). Gus Dur and Sinta Nuriyah have four children: Alissa Qothrunnada Munawaroh, Zannuba Arifah Chafshoh, Annita Hayatunnufus, and Inayah Wulandari.

Gus Dur had a culture of memorizing the Koran and several poems in Arabic as a child, then Gus Dur had a hobby of reading and actively used his father's library and visited

public libraries in Jakarta. Gus Dur grew up reading magazines, newspapers, novels, philosophy books, and state documents. Apart from reading, Gus Dur enjoyed football, chess, music, and watching movies, activities that were uncommon among students and the son of a Kyai (Parurojji [4]). Gus Dur's childhood and adolescence are inextricably linked to reading, hobbies, brain teasers, and art. This tradition has fostered intellectual, open-minded thinking, and sociability in approaching life's challenges. Gus Dur derives many creative, innovative, and limitless solutions from his way of life. For example, ideas about Islamic boarding school education, which have so far only been studied sharia. As a brilliant and astute scientist, he recognizes that in order to empower Muslims, education and pesantren must be updated. On this basis, he qualifies as an Islamic education reformer.

Many studies on KH. Abdurrahman Wahid's (Gusdur) thinking have been conducted, including research conducted by (Naim [5]), who stated that Abdurrahman Wahid's ideas, particularly Islamic universalism and tolerance, were important intellectual contributions that needed to be reconstructed and disseminated. According to (Setiawan [6]), various educations are not deviations from goals, but rather efforts to achieve educational goals in various ways. In various social, cultural, economic, educational, and other disciplines, the Islamic Multicultural Education Paradigm includes themes about minority group injustice, poverty, oppression, and underdevelopment. Gus Dur's ideas, like those of (Lestari [7]) in his research on Islam and Humanism, depart from the religious assumption that humans are the highest creatures created by God. Khalifatullah fi al-position ard's allows humans to freely realize their human potential. Humanism is an important point of view to discuss when

discussing the product of Gas Dur's thinking that does not explicitly mention humanism.

Anam [7] in a study of the concept of pluralism in education First, the material is not limited to material or information obtained during the educational process, though it differs significantly from the beliefs held, according to Abdurrahman Wahid. Second, it is not limited to educational sources or so-called educators, regardless of their understanding and beliefs. Third, it is not restricted to the current text. That is, it is not limited to education, which promotes ongoing critical questions about what is expressed, particularly in the form of texts. Other researchers, such as (Nahrowi [8]), have conducted research on KH. Abdurrahman Wahid's Thought. The first element of development in the implementation of Islamic education rahmatan lil'alam is neo-modernist Islamic education. Second, liberation-oriented Islamic education. Third, multiculturalism-based Islamic education. Fourth, Islamic education for all. Fifth, there is humanist Islamic education. Research on the thinking of K.H. Abdurrahman Wahid (Gusdur) appears to have no end, with researchers from both within and outside the country taking part. Similarly, the author is interested in describing K.H. Abdurrahman Wahid's intellectual tradition and open-mindedness, which focused on Islamic ideas, ideas, and education.

II. RESEARCH METHODS

This study employs a qualitative approach with a character study approach or hystorographic study, as usual character studies that focus on integrity studies, monumental works, contributions or influences felt by the community, so that their characters are recognized, idolized, imitated, and considered inspiring for the next generation (Harahap [9]). According to (Bungin [10]), there are three approaches to the study of figures: 1) a thematic approach oriented to the thoughts of a figure and a scientific field, 2) an autobiographical approach oriented to the ordination of expertise endorsed or assessed by other experts in the same scientific field, and 3) an approach to special problems oriented to the specificity or specialization of figures, for example, specialists on pluralism figures, peace lea The content analysis method was used to analyze the data. The goal is to create or apply an existing theory. In this case, the ideas of KH. Abdurrahman Wahid (Gusdur) on Islamic education were analyzed and interpreted in order to obtain results that were relevant to KH's ideas. Today's Islamic education in Indonesia, according to Abdurrahman Wahid (Gusdur).

III. RESULTS AND DISCUSSION

K.H. Abdurrahman Wahid's Brief Personal Profile

Gus Dur prefers to live with his grandfather KH. Hasim Asya'i during his childhood rather than with his father K.H. Wahid Hashim. Gus Dur learned to read the Qur'an from his grandfather at the Tebu Ireng Jombang Islamic Boarding

School since he was a child (Nata [11]). He has had a tradition of memorizing the Quran and Arabic poetry since childhood. He began his education at a Jakarta public school. Following that, he continued his studies at SMEP in Giwangan Yogyakarta, as well as studying Arabic at the Al-Munawir Islamic Boarding School in Krapyak Yogyakarta, under the supervision of KH. Ali Maksum, former Rais Am PBNU, who lived in the home of KH Junaid, a tarjih cleric of Muhammadiyah Yogyakarta (Parurojji [4]).

Wahid moved from Jombang to Jakarta in 1944, when his father was elected the first chairman of the Indonesian Muslim Syuro Council Party (Masyumi), an organization founded with the support of the occupying Japanese army. Gus Dur returned to Jombang after Indonesia declared independence on August 17, 1945, and remained there throughout Indonesia's war of independence against the Dutch. Wahid moved to Jakarta after the war ended in 1949, and his father was appointed Minister of Religion.

K.H. Abdurrahman Wahid's Educational Background

Abdurrahman Wahid attended KRIS Elementary School before transferring to Matraman Perwari Elementary School in Jakarta. Wahid's father also taught him to read non-Muslim books, magazines, and newspapers in order to broaden his horizons (Barton [2]). Gus Dur and his family remained in Jakarta after his father's resignation as minister of religion in 1952. Wahid's father was killed in a car accident in April 1953. Wahid's education continued, and he entered Junior High School in 1954. He was not promoted to the next grade level that year. Gus Dur was then sent to Yogyakarta by his mother to continue his education by reciting the Koran to KH. Ali Maksum at the Krapyak Islamic Boarding School, where he studied in junior high school. Wahid moved to Magelang after finishing junior high school in 1957 to begin Muslim education at the Tegalrejo Islamic Boarding School. He earned a reputation as a gifted student after finishing his pesantren education in two years (should have been four). Wahid transferred to the Tambakberas Islamic Boarding School in Jombang in 1959. Abdurrahman Wahid accepted his first job as a teacher and later as a madrasah principal there, while continuing his own education. Gus Dur also worked as a journalist for publications such as Horizon and Culture Jaya Magazine (Barton [2]).

In 1963, he returned to Al-Azhar University in Cairo, Egypt, to major in the Department of Higher Islamic and Arabic Studies. He spent the majority of his three years in Egypt visiting various libraries. Gus Dur decided to discontinue his studies after some time in Egypt because he felt Cairo was no longer conducive to his desires. He relocated to Baghdad, Iraq, and began teaching literature. While in Baghdad, he expressed a strong interest in Islamic studies in Indonesia, and he was later tasked with researching the origins of Islam in Indonesia (Al-Brebesy [12]).

Abdurrahman Wahid went to the Netherlands to further his education after graduating from the University of Baghdad in 1970. Wahid wanted to study at Leiden University but was disappointed that his education at Baghdad University was not recognized. Wahid left the Netherlands for Germany

and France before returning to Indonesia in 1971. (Barton [2]). Gusdur was appointed dean of the Faculty of Islamic Practice and Belief at Hasyim Asy'ari University in 1977, and the university wanted him to teach additional subjects such as Islamic law and missiology. However, some university circles were not pleased with its benefits.

KH. Abdurrahman Wahid's Intellectual Works and Awards

Gus Dur is a free intellectual (independent), or, to borrow Antonio Gramsci's term, a "organic intellectual" from the pesantren academic tradition, so his writings are reflective, grounded, related to the world of appreciation of reality, and even have a transformative motive. The formal academic reference and attachment to a methodology are less important than the content it conveys. Gus Dur's monumental works, which have been disseminated through magazines, newspapers, electronic and print mass media, activities such as filling seminars and training, and books that have been published, are as follows (Nata [11]):

- 1) Celoteh Gus Dur: 222 Ujaran Bijak Sang Guru Bangsa (Jakarta: PT. Elex Media Komputindo, 2017)
- 2) The Wisdom of Gus Dur: Butir-Butir Kearifan Sang Waskita (Bandung: Mizan Media Utama, 2014)
- 3) Sekadar Mendahului: Bunga Rampai Kata Pengantar (Bandung: Nuansa Cendekia, 2011)
- 4) Misteri Kata-kata (Jakarta: Pensil, 2010)
- 5) Khazanah Kiai Bisri Syansuri: Pecinta Fiqh Sepanjang Hayat (Jakarta: Pensil, 2010)
- 6) Membaca Sejarah Nusantara (Yogyakarta: LKiS, 2010)
- 7) Dialog Peradaban untuk Toleransi dan Perdamaian (Jakarta: Gramedia Pustaka, 2010)
- 8) Islam Kosmopolitan: Nilai-nilai Indonesia & Transformasi Kebudayaan (Jakarta: Wahid Institut, 2007)
- 9) Gus Dur Menjawab Kegelisahan Rakyat (Jakarta: Penerbit Buku Kompas, 2007)
- 10) Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi (Jakarta: Wahid Institut, 2006)
- 11) Gus Dur Bertutur (Jakarta: Harian Proaksi berkerjasama dengan Yayasan Gus Dur, 2005)
- 12) Mengatasi Krisis Ekonomi: Membangun Ekonomi Kelautan: Tinjauan Sejarah Dan Perspektif Ekonomi (Jakarta: Teplok Press, 2004)
- 13) Kumpulan Kolom dan Artikel Abdurrahman Wahid Selama Era Lengser (Yogyakarta: LKiS, 2002)
- 14) Pergulatan Negara, Agama dan Budaya (Depok: Desantara, 2001)
- 15) Menggerakkan Tradisi: Pesantren Esai-esai (Yogyakarta: LKiS, 2001)
- 16) Melawan Melalui Lelucon: Kumpulan Kolom Abdurrahman Wahid di Tempo (Jakarta: Tempo, 2000)
- 17) Membangun Demokrasi (Bandung: Remaja Rosda Karya, 1999)
- 18) Tuhan Tidak Perlu Dibela (Yogyakarta: LKiS, 1999)
- 19) Mengurai Hubungan Agama dan Negara (Jakarta: Grasindo, 1999)
- 20) Prisma Pemikiran Gus Dur (Yogyakarta: LKiS, 1999)

- 21) Islam, Negara dan Demokrasi: Himpunan Percikan Perenungan Gus Dur (Jakarta: Erlangga, 1999)
- 22) Tabayun Gus Dur: Pribumisasi Islam, Hak Minoritas, Reformasi Kultur (Yogyakarta: LKiS, 1998)
- 23) K.H.A. Wahid Hasyim Dalam Pandangan Dua Putranya: Dialog Gus Dur-Mas Solah Mengenai Pandangan Politik Keislaman Sang Ayah (Jakarta: Forum Nahdliyin untuk Kajian Strategis, 1998)
- 24) Kiai Nyentrik Membela Pemerintah (Yogyakarta: LKiS, 1997)
- 25) Muslim di Tengah Pergumulan: Berbagai Pandangan Abdurrahman Wahid (Jakarta: Lembaga Penunjang Pembangunan Nasional, 1981)
- 26) Pesantren Bunga Rampai: Kumpulan Tulisan dan Karangan Abdurrahman Wahid (Jakarta: Darma Bhakti, 1979)

There is a period that can be referred to as Gus Dur's "scientific period" published by the publisher Tempo including: Pesantren Dan Ludruk, Kiyai Nyentrik Membela Pemerintah, Kiyai Khasbulloh dan Musuhnya, Sulit Masuknya Mudah Keluarnya, Kiyai Ikhlas dan Ko-Edukasi, Reorientasi Kiyai Adlan, Kiyai Razaq Yang Terbakar, Ketat Tapi Longgar, Kiyai Iskandar dan Pak Damin, Bersatu Dalam Menuntut Ilmu, Baik Belum Tentu Bermanfaat, Tokoh Kiyai Syukri, Sang Kiyai Dan keyakinannya, Dunia Nyata kiyai Zainal, Ustadz Yang Hidup Dalam Dua Dunia, Bila Kiyai Berdebat, Kiyai Dolar Berdakwah, Syekh Mas'ud Kitab, Kiyai Mencari Mutiara, Yang Umum Dan Yang Khusus, Akar Prioritas Ibadah, Dokter Idealis Kiyai Formalis dan Muallim Syafi'i: In Memoriam. Berbagai judul esai ini dapat ditemukan dalam buku "Kiyai Nyentrik Membela Pemerintah" (K. A. Wahid [13]).

The monumental works of Gus Dur are shown above. Pribumi Islam, Islamku, Islam Anda, dan Islam Kita, Kiai Menggugat: Gus Dur Menjawab, Tuhan Tidak Perlu Dibela, Membangun Demokrasi, Pergulatan Negara, Agama dan Kebudayaan, dan Muslim di Tengah Pergumulan. Gus Dur, the phenomenal idea of Islamic indigenization, believes that contextual aspects or local customs must be considered in understanding revelation, as long as this does not change the meaning and substance of religion based on "al-datu muhakkamah" (Sholehudin [14]). For example, the convergence of Islamic legal values includes two approaches: inspirational and normative values (Atmaja, Mukhtar Ganda and Shodiq [14]). So, in his opinion, these two approaches are critical for development, and both must exist and support one another. According to the author, Gus Dur may use this as the foundation for his cultural-anthropological approach to his "indigenization of Islam" idea (Saleh [15]).

Then another monumental work is Islamku, Islam Anda, dan Islam Kita", Wahid, A. [16] This book examines Islam in the context of contemporary issues such as nationalism, democracy, pluralism, human rights, capitalism, socialism, and globalization. His discussion of Islam is always able to break through areas that scholars in general find unthinkable. Gus Dur was able to present Islam in this context from its inception to the present, from textual to contextual nuances, structural to cultural aspects. Gus Dur had no

Western education or scholarship, according to Greg Barton's writings, but Gus Dur's writings showed progressive intellectuals. Gus Dur has no difficulty understanding the works of the world's great figures, such as Karl Max, Lenin, Max Weber, Snouck Hugronje, Racliffe Brown, Milinowski, Plato, and Aristotle. Barton [2].

Gus Dur's thoughts, ideas, and ideas are not only recognized locally, but also internationally, as evidenced by the numerous awards bestowed upon him by the international community. Gus Dur has received the following awards from educational institutions (Kompas [16]):

- 1) Honorary Doctorate from Jawaharlal Nehru University, India (2000)
- 2) Honorary Doctorate from Twente University, Netherlands (2000).
- 3) Honorary Doctorate in Law and Political Science, Economics and Management, and Humanities from the Pantheon Sorbonne University, Paris, France (2000).
- 4) Honorary Doctorate in Philosophy of Law from Thammasat University, Bangkok, Thailand (2000).
- 5) Honorary Doctorate from Chulalongkorn University, Bangkok, Thailand
- 6) Honorary Doctorate from Asian Institute of Technology, Bangkok, Thailand
- 7) Honorary Doctorate from Soka Gakkai University, Tokyo, Japan (2002).
- 8) Honorary Doctor of Humanities from Netanya University, Israel
- 9) Honorary Doctor of Law from Konkuk University, Seoul, Korea (2003).
- 10) Honorary Doctorate from Sun Moon University, Seoul, South Korea (2003).

With the presentation of the data on intellectual writings and awards mentioned above, the author believes that Gus Dur was not only an activist in social and political movements, but also a prominent intellectual and intelligent thinker on par with other intellectuals and thinkers in Indonesia and internationally. Despite the fact that he never studied in the academic world, which was at the forefront of the social sciences, the list of Gus Dur's intellectual works demonstrates his depth in combining the social sciences with critical religious knowledge.

K.H. Abdurrahman Wahid's Islamic Education Philosophy

Reading Gus Dur's or K.H. Abdurrahman Wahid's unique thoughts on Islamic education is like draining an old well that will never run dry. Gus Dur, as a traditional Sunni intellectual in general, built his ideas on the contextualization paradigm of Classical Sunni thought. Gus Dur's phenomenal thoughts, for example, are as follows: first, revitalizing the Traditional Islamic Treasures of Ahl As Sunnah Wal Jama'ah, second, contributing to the discourse of modernity, and third, attempting to find solutions to concrete problems faced by Indonesian Muslims (Masdar [17]). Gus Dur's open-mindedness is reflected in his frequent interactions with priests or the interfaith, political, social, and art worlds. Gus Dur did not reject muamalah, and he was not prejudiced

against religion, ethnicity, race, or other groups of people (Jauhari [18]). His ability to make a clear distinction between his position and to always fight for minority rights, which never fades and is not politically profitable (INCRoS [19]). This is what makes Gus Dur appear dynamic and difficult to understand, aka controversial (Achmadi [20]).

Islamic Education Understanding and Concepts

Education is an activity that involves conveying appeals, invitations to virtue, providing examples, training skills, motivating, and creating a social environment that promotes the concept of personal formation (Darajat, [21]). While Islam is a teaching passed down from the Prophet Muhammad SAW through the Qur'an and Hadith. Then Islamic education is an effort to grow and form a perfect Muslim human from all aspects such as belief, reason, psychology, health, and creativity, all the potentials brought by Islam with existing versions and educational methods, and all the potentials brought by Islam with existing versions and educational methods (Sutekno [22]). Islamic education is the formation of the Muslim personality with the goal of producing humans who are useful for themselves and their society, as well as happy and fond of practicing and developing Islamic teachings in dealing with Allah and their fellow human beings, so that the community can take increasing benefits from this universe. live in the present and the future (Darajat [21]).

Then, for K.H. Abdurrahman Wahid's concepts and ideas about Islamic education, it is clear in his idea of pesantren renewal. According to him, all aspects of pesantren education, beginning with the vision, mission, goals, curriculum, management, and leadership, must be improved and adapted to the development of the globalization era while maintaining the pesantren's identity. In addition to upholding the pesantren tradition of prioritizing morals, morals, or character, empowering marginalized people, being open and not stuttering with the modern world (Faisol [22]).

Gus Dur's education is a religiously based educational concept that aims to guide or deliver students to become complete, independent, and free human beings from the shackles of oppression (Faisol [22]). According to Gus Dur, Islamic education is a synthesis of traditional Islamic education thinking and modern Islamic thought as adopted by Western thought. So that it can give birth to an education system based on the concept of renewal, in accordance with the times. That is, the Islamic education system is a synthesis of traditionalist and modern Western ideas, while retaining the essence of Islamic teachings.

Educational Goals

The goal of Islamic education is unquestionably to humanize people. This is due to the fact that Islamic education is a vehicle for human liberation and liberation to discover their true identity, so that the characteristics of the patterns developed by Islamic education will emerge. The philosophical goal of Islamic education is to become servants and serve Allah SWT, in accordance with the nature of human creation (Faisol [22]). In Islam, education is a series of

processes that empower humans to become active (maturity), both intellectually, mentally, and morally, in order to carry out the human function of serving the Creator and acting as a custodian (caliphate) in the universe. Thus, the ultimate goal of Islamic education is to shape students' (humans') selves to fit the nature of their existence.

We can conclude that, according to K.H. Abdurrahman Wahid (Barton [2]), there are several concepts in the goals of Islamic education:

a) Neomodernism-based Islamic education

The modernization of Islamic education is critical in giving birth to a modern Islamic civilization that is in step with the times (Umiarso [23]). According to Gus Dur, Islamic education cannot be separated from the role of pesantren as one of the Islamic educational institutions that serves as a vehicle for moral and cultural resistance or as heirs to traditional Islamic intellectual traditions. Until now, the presence of pesantren has remained crucial in community empowerment (Sjadzali [24]). Islamic education, according to Gus Dur, must combine the traditional and the modern. This thought was inextricably linked to Gus Dur's intellectual development, which was shaped by both classical Islamic and modern Western education. Gus Dur attempted to combine these two educations, namely classical Islamic education and modern Western education, while keeping the essence of Islamic teachings in mind (Barton [2]).

Gus Dur attempted to maintain the good old values while also looking forward and adopting modern Western thought that was very relevant to Islam, resulting in neomodernism to see the complete message of the Qur'an. Gus Dur's ideas frequently spark debate in his intellectual journey. This is inextricably linked to his framework of thinking about human values, which he continues to strive for in order to uphold justice. Gus Dur is not afraid to criticize the dynamics of education, which tend to be formalist, while Islamic-based pesantren education is underappreciated.

According to the author, Gus Dur's ability to examine community development is quite sharp, particularly in the educational aspect. Of course, Gus Dur's thoughts on Islamic education are manifested in Islamic boarding schools, which also have the potential to be respected, implying that minority rights are truly being fought for.

b) Liberation-based Islamic education

Education must be geared toward recognizing man's and himself's reality. It is not enough to be objective or subjective, but also both. Man must know himself, and whoever knows himself and his social reality will know his God (Freire [25]). Gus Dur's perspective on Islamic education thought cannot be separated from the pesantren, one of Indonesia's oldest Islamic educational institutions that also serves as a community development center. Pesantren, according to Gus Dur, should provide general education. This is done so that students who attend Islamic boarding schools have both strong religious knowledge and general knowledge that is balanced (Faisol [22]).

c) Diversity-Based Islamic Education or multiculturalism

As the philosophical foundation of the Indonesian nation, the Indonesian people are very familiar with the motto

Bhineka Tunggal Ika, which means "different but still one." However, many horizontal conflicts have recently hit Indonesia, such as those in Ambon, Poso, Sampang, Aceh, Shia, Ahmadiyah, and others, uprooting the philosophical values of the Indonesian nation. Gus Dur was concerned about these horizontal conflicts, or conflicts based on ethnicity, religion, race, or class. Gus Dur then attempted to change the face of Indonesia through Islamic education that was welcoming and not easily angered. It raises the issue of religious conflicts in Islamic education due to different viewpoints of certain individuals and groups (Baidhawiy [26]).

Gus Dur's approach to presenting the image of Islam in social life is a socio-cultural approach. The goal in this context is to foster interactions between religious communities that are not only peaceful and harmonious, but also willing to be active and pro-active in humanitarian matters (Maksum [27]). Gus Dur's concept of multicultural-based Islamic education is one that respects, accepts, and recognizes diversity without eradicating existing cultures. Gus Dur's stance in defending minorities and opposing the majority, who arbitrarily served as a role model for all religious people.

The goal and reflection of religious education should be an effort to transform religious life itself through an examination of the divine and socio-cultural aspects. In order to practice attitudes such as mutual respect, sincerity, and tolerance for religious and cultural diversity in the midst of plural society life (Khisbiyah [28]).

Learning Curriculum

According to Gus Dur, the Islamic education curriculum, which forms the personality of the people and the nation, calls for a change in the pesantren curriculum. According to him, the pesantren curriculum must not only be relevant to the needs of the time, but it must also be capable of stimulating students' critical intellectual power. Related to the latter is the increasing discussion of fiqhan in schools. However, as he previously stated, the curriculum must continue to be based on principles that are beneficial to the community while not losing the pesantren's identity as a religious education institution. In some ways, pesantren should not only teach skills or vice versa, namely religion alone, but both must be taught in a balanced manner (A. Wahid, [29]).

According to K.H., Islamic education curriculum Abdurrahman Wahid's evaluation should be based on: a). Emphasizing affective and psychomotor aspects, education focuses on the formation of students' characters, providing skills, as well as relying on cognitive (knowledge) aspects. b). Emphasizing the student-centered pattern in the learning process in order to instill in students the qualities of independence, responsibility, creativity, and innovation. c). Teachers' goals in the learning process are to form students' personalities and mature students, not just to transfer knowledge, but also to transfer values and skills and to build character. d). Emphasizing coaching and training to increase student learning motivation so that children have a strong interest in learning. e). Process-oriented education patterns, in

which the process is more important than the results, must be instilled.

As a result, from Gus Dur's perspective, the Islamic education curriculum must be in accordance with the times, with a democratic and dialogical approach between students and teachers. As a result, it is undeniable that active, creative, and objective learning will prepare students to be critical thinkers who will always ask questions throughout their lives. So that the curriculum is consistent with the context of the times. Faisal [22]

Then, in response to societal changes and challenges, Gus Dur developed the theology of Ahl al-Sunnah wa al-Jama'ah (Aswaja). If the understanding of Aswaja has so far been limited to issues of theology, fiqh, and Sufism, Gus Dur believes that the introduction of Aswaja should be broadened to include the general fundamentals of social life. Without this development, Aswaja simply becomes doctrine content with no social relevance. Gus Dur defines the general fundamentals of social life as (1) the view of man and his place in life; (2) views on science and technology; (3) an economic view on the regulation of social life; (4) views on the relationship between individuals and society; (5) views on tradition and its dynamics through legal, educational, political, and cultural institutions; (6) views on community development; and (7) views on the principles of internalization and socialization (A. Wahid, [30]).

Thus, according to the author, the idea of the Islamic education curriculum as a process of scientific and technological development, as well as those skills, is not only in a small scope, but also in the context of the interests of society in the midst of the pace of modernization and globalization.

Learning Methods

Gus Dur does not have standard or standard rules in the learning process, but the learning method is tailored to the students' individual circumstances, such as psychological and sociological conditions. Gus Dur has teaching experience after returning from a study trip to the Middle East and Europe. Gus Dur's teaching method is as follows:

1) *Ibrah or Mau'izah method*

This Ibrah method aims to train reasoning power in the learning process in order to capture the meaning of an event's phenomenon. Furthermore, the Mau'izah method provides motivation by employing the technique of calculating profit and loss when carrying out actions. Gus Dur tries to convey critical learning and occasionally has an implied message. Gus Dur wants santri or students to be able to read textual and contextual information, particularly books, scriptures, and scriptures. Of course, it is inextricably linked to Islamic morals and making Islam a way of life (A. Wahid, [31]).

2) *Method of Ta'lim al Kitab*

This method aims to transfer knowledge of Islam's fundamental teachings, namely the Qur'an and Hadith, through direct reading or interpretation of the readings (Yasin, [32]). Gus Dur's teaching method for Ta'lim al Kitab is to want students or students to learn theories and materials directly from the main references of Islamic teachings, the Qur'an and

Hadith, as well as responsible reading sources, then adjusted to the students' or students' abilities (A. Wahid [33]).

3) *Qishash Method*

Gus Dur's teaching experience led him to try to convey learning materials by telling stories that students could imitate from history or Islamic stories. With the hope that students will improve and prepare for a brighter future. This method instructs educators to tell about an incident or historical story of the Prophets and Apostles, also known as "The Qur'anic Story and the Nabawi Story," by taking topics related to the material being taught and absorbing and imitating them (Minarti [34]).

Educator Concept

The educators' concept that must be changed is how it is delivered to students so that they can understand and defend the "truth," as well as apply the teachings that they consider "truth teachings" (A. Wahid [16]). Islamic educators are expected to do more than just transmit knowledge; they are also expected to uphold Islamic traditions and raise generations with Islamic values (Jamhari [35]). Educators, according to Gus Dur, must have a charismatic and democratic style, be open, and use modern management. Teachers must also comprehend the true meaning of education.

Student Concept

Indeed, God created a human being to be a caliph on Earth, so a caliph's (santri's or students') task is to empower the body's power, life force, reasoning power, and heart power (Shihab [36]). Humans are born freely in order to carry out God's mandate as a representative on earth. Students are expected not to be like the bank model, transferring knowledge and then accumulating that knowledge in the heads of students or students in the form of memorization, which cannot be used to change the oppressive situation (A. Sudiarja [37]). Students are expected to think critically about the problems that arise around them and to inquire about various topics throughout their lives in order to deal with the issue at hand. Furthermore, because Gus Dur's emphasis on the educational process is on affective and psychomotor aspects, students are expected to participate in learning actively and creatively.

Learning Evaluation

Understanding education in accordance with the spirit of Islamic teachings, namely grace for all nature, is essential for grounding Islamic education and evaluating learning. One of the purposes of evaluating educational learning is to preserve, increase, and develop the goodness of grace for the universe (Feillard [38]). Of course, through coaching and training to build the capacity of educators who are process-oriented rather than results-oriented. Gus Dur assessed the need for process-oriented improvement coaching and training, stating that the process is more important than the results. Education must be built on the foundation of substantive knowledge. As a result, the educational culture is result-

oriented (formality), such as pursuing a degree or title among educational practitioners and educators.

The Importance of K.H. Abdurrahman Wahid in Modern Education

K.H.'s Thoughts Abdurrahman Wahid is very relevant in the world of education, particularly in Indonesian education. The goal of Islamic education, according to Gus Dur, is to humanize people. In the world of education in Indonesia, this goal is still maintained. That is, education is expected to liberate and direct humans in developing the nature that Allah SWT has given them. Rather than becoming robots controlled by a group or a handful of people with specific interests. In fact, education is applicable not only to Islam, but to all religions.

The emphasis in education is more on affective and psychomotor aspects. Furthermore, active, creative, and objective learning will prepare students to be critical thinkers who ask questions throughout their lives [39]. His thought on this appears to have been applied in the Indonesian learning system today, namely with the active learning method, in which both educators and students must be equally active in teaching and learning activities.

In terms of curriculum, it is well suited for use in Indonesian education [40]. According to him, education should include not only the transmission of knowledge, but also the transmission of values and the development of character. This is clearly supported by education in Indonesia. This is demonstrated by the introduction of the 2013 curriculum, which emphasizes character education.

Educational reforms must continue to be implemented and adapted to the times, but Islamic religious values must not be abandoned. Although Gus Dur's thoughts and educational concepts are more focused on Islam, when studied in depth, all of his thoughts and educational concepts remain general. All of what he presents can be used in education outside of the context of Islam.

IV. CONCLUSION

According to Gus Dur, Islamic education is a synthesis of traditional Islamic education thinking and Islamic thought adopted by modern Western thought in order to give birth to an educational system based on the concept of renewal, in accordance with the demands of the times. The goal of Islamic education is unquestionably to humanize people. In Islam, education is a series of processes that lead to human empowerment and maturation in order to carry out the human function of serving the Creator and acting as a custodian (caliphate) in the universe. Thus, the ultimate goal of Islamic education is to shape students' (humans') selves to fit the nature of their existence. According to K.H. Abdurrahman Wahid's Islamic education curriculum, education should place a greater emphasis on affective and psychomotor aspects. Gus Dur stated that the pesantren learning approach should be able to stimulate critical thinking skills, creative attitudes, and encourage students to ask questions throughout their lives. He opposes the doctrinal learning system, which he believes will

ultimately kill students' ability to explore. Educators, according to Gus Dur, must have a charismatic and democratic style, be open, and use modern management.

REFERENCES

- [1] Abdurrahman, *Umat Menggugat Gus Dur Menelusuri Jejak Penentang Syariat*. Aliansi Pencinta Syariat. 2006.
- [2] Barton, G., *Biografi Gus Dur*. LKiS. 2008.
- [3] Zakki, M., *Gus Dur Presiden Akhirat*. Masmedia Buana Pustaka. 2010.
- [4] Parurojji, M.B., *Pemikiran Abdurrahman Wahid Dan Ali Abd Ar-Raziq*. Pondok Sanusi. 2003.
- [5] Naim, N., Abdurrahman Wahid: Universalisme Islam dan Toleransi. *Jurnal Kalam*, 10(2), 423–444. 2016. <http://ejournal.radenintan.ac.id/index.php/KALAM/article/view/8>
- [6] Setiawan, E.S, Pemikiran Abdurrahman Wahid tentang Prinsip Pendidikan Islam Multikultural Berwawasan Keindonesiaan. *Jurnal Pendidikan Islam*, 2(1), 1–14. 2017.
- [7] Lestari, P. D. L., Pemikiran Abdurrahman Wahid tentang Islam dan Humanisme. *Matan: Jurnal Islam dan Masyarakat Muslim*, 2(1). 2022.
- [8] Nahrowi, B.M., Pemikiran Pendidikan Islam KH. Abdurrahman Wahid Tentang Moderasi Islam. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran*, 1(1), 71–84. 2020.
- [9] Harahap, S., *Metodologi Studi Pemikiran Islam*. stiqamah Mulya Press. 2006.
- [10] Bungin, B., *Analisis Data Penelitian Kualitatif, Pemahaman Filosofis dan Metodologis Ke Arah Penguasaan Model Aplikasi*. Raja Afindo. 2003.
- [11] Nata, A., *Tokoh-tokoh Pembaharuan Pendidikan Islam di Indonesia*. Raja Grafindo Persada. 2005.
- [12] Al-Brebesy, M.M., *Menyingkapkan Pemikiran Politik Gus Dur Dan Amien Rais Tentang Negara*. Raja Grafindo Persada. 2009.
- [13] Wahid, K. A., *Kumpulan tulisan esai yang ditulis oleh Gus Dur pada periode 1980-an*. Tempo. 1980.
- [14] Sholehudin, M.S., *Ensiklopedi Tokoh Pendidikan Islam*. STAIN Pekalongan pers. 2005.
- [15] Saleh, M.A. dan M, *Indonesia Menatap Masa Depan*. P3M. 2009
- [16] Kompas., *Gus Dur: Santri Par Excellence*. PT. Kompas Media Nusantara. 2010.
- [17] Masdar, U., *Membaca Pikiran Gus Dur Dan Amien Rais Tentang Demokrasi*. Pustaka Pelajar. 2009.
- [18] Jauhari, L.I. dan A.T. *Gus Dur Diantara Keberhasilan dan Kenestapaan*. Raja Grafindo Persada. 2009.
- [19] INCReS, T., *Beyond The Symbols: Jejak Antropologis Pemikiran Dan Gerakan Gus Dur*. Remaja Rosdakarya. 2000.
- [20] Achmadi, *Ideologi Pendidikan Islam, Paradigma Humanisme Teosentris*. Pustaka Pelajar. 2005.

- [21] Darajat, Z., *Ilmu Pendidikan Islam*. Bumi Aksara. 2011.
- [22] Faisol, *Gus Dur dan Pendidikan Islam*. Ar Ruzz Media. 2017
- [23] Umiarso, N.M. *Modernisasi Pendidikan Islam*. Ar-Ruzz Media. 2011.
- [24] Sjadzali, K.Z. *Nahdatul Ulama (Dinamika Ideologi dan Politik Kenegaraan)*. Kompas Media Nusantara. 2010,
- [25] Freire, P., *Politik Pendidikan: Kebudayaan, Kekuasaan, dan Pembebasan*. Penelitian Pendidikan dan Dialog. 2007.
- [26] Baidhawiy, Z., *Pendidikan Agama Berwawasan Multikultural*. Erlangga. 2005,
- [27] Maksum, A., *Pluralisme dan Multikulturalisme Paradigma Baru Pendidikan Agama Islam di Indonesia*. PT Aditya Media Publishing. 2011.
- [28] Khisbiyah, Y. *Mencari Pendidikan Yang Menghargai Pluralisme dalam Membangun Masa Depan Anak Kita*. Kanisius. 2000.
- [29] Wahid, A., *Tabayun Gus Dur: Pribumisasi Islam*. LkiS. 1998.
- [30] Wahid, A., *Islam Kosmopolitan: Nilai-Nilai Indonesia dan Transformasi Kebudayaan*. Institut Wahid. 2007.
- [31] Wahid, A., *Prolog Pesantren Masa Depan*. Pustaka Hidayah. 1999.
- [32] Yasin, F., *Dimensi-dimensi Pendidikan Islam*. Pers UIN Malang. 2001.
- [33] Wahid, A., *Standarisasi Sarana Ilmiah di Pondok Pesantren*. Institut Wahid. 1987.
- [34] Minarti, S., *Ilmu Pendidikan Islam*. Amzah. 2013.
- [35] Jamhari, A.A., *Mencetak Muslim Modern*. Raja Grafindo Persada. 2006.
- [36] Shihab, M.Q., *Membumikan Alqur'an*. Mizan. 1992,
- [37] A. Sudiarja, *Pendidikan dalam Tantangan Zaman*. Kanisius. 2014.
- [38] Feillard, A. dkk., *Gus Dur (NU dan Masyarakat Sipil)*. LKiS., 2007.
- [39] S. Setyaningsih and Y. Suchyadi, "Implementation of Principal Academic Supervision To Improve Teacher Performance in North Bogor," *Jhss (Journal Humanit. Soc. Stud.*, vol. 5, no. 2, pp. 179–183, 2021, doi: 10.33751/jhss.v5i2.3909.
- [40] S. Setyaningsih and Y. Suchyadi, "Classroom Management In Improving School Learning Processes In The Cluster 2 Teacher Working Group In North Bogor City," *Jhss (Journal Humanit. Soc. Stud.*, vol. 05, no. 01, pp. 99–104, 2021.