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Contextualizing Abdurrahman Wahid's Liberation Theology Against National Resilience

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Abstract

The purpose of this study is to analyze theological thinking according to Abdurrahman Wahid. The type of research used is library research through data collection techniques by searching for sources either from articles, books, or other sources relevant to the topic of discussion. After the data is collected, then the selection researcher and then the analysis researcher. After analysis, the next stage is the last stage, namely drawing conclusions. The results showed that the theological thinking of Abdurrahman Wahid's perspective was divided into three discussions: pluralism, the pribumization of Islam, and neo-modernism. These three ideas have implications for national resilience such as pluralism which can create national strength because of the formation of an attitude of tolerance, mutual respect, respect, and a consistent philosophy in achieving goals. Islamic indigenization can develop national resilience through the formation of a dynamic, adaptive, and universal Islamic society or openness. Neo-modernism through an attitude of solidarity based on aspects of equality can create national resilience

Abstrak

Artikel ini bertujuan untuk menganalisis pemikiran teologi Abdurrahman Wahid. Jenis penelitian yang digunakan yaitu library research melalui teknik pengumpulan data dengan penelusuran sumber-sumber, baik dari artikel, buku atau sumber lain yang relevan dengan topik pembahasan. Setelah data dikumpulkan lalu peneliti seleksi dan kemudian peneliti analisis. Setelah dianalisis selanjutnya ialah tahapan terakhir yaitu penarikan kesimpulan. Hasil

penelitian menunjukkan bahwa pemikiran teologi Abdurrahman Wahid dibagi menjadi tiga bahasan; yaitu pluralisme, pribumisasi Islam, dan neo-modernisme. Ketiga pemikiran tersebut berimplikasi pada ketahanan nasional, seperti pluralisme mampu menciptakan ketahanan nasional karena terbentuknya sikap toleransi, saling menghargai, menghormati, serta sikap konsisten dalam mencapai tujuan. Pribumisasi Islam mampu menciptakan ketahanan nasional melalui terbentuknya masyarakat Islam yang dinamis, adaptif, dan universal atau keterbukaan. Neo-modernisme melalui sikap semangat solidaritas dengan berdasar pada aspek kesetaraan mampu menciptakan ketahanan nasional

Introduction

Various issues that have emerged related to SARA, in this case, are conflicts between religions, cultures, tribes, or disputes between groups. Prasojo & Pabbajah explained that based on the SETARA Institute in 2018, 109 cases violated religious freedom and belief with 136 actions. The event in Indonesia has spread to 20 provinces, with the name of religion increasing yearly.¹ For example, the case of Poso, Central Sulawesi involves two different religious communities.² For example, the case of Poso, Central Sulawesi involves two different religious communities.³ Inter-tribal conflicts occur in Indonesia, such as disputes between Dayak and Madura tribes in Sampit, then conflicts between groups, for example, occur in Democratic party supporters and PDIP sympathizers.⁴ About this problem, it is necessary to instill values to create peaceful social conditions, and one example is the value of pluralism. According to Azizah et. al, the

idea of pluralism has not been implemented optimally in religious life because of the rampant violence in the name of religion.⁵

From the complex problems above, one Muslim intellectual named Abdurrahman Wahid, or by his nickname, Gus Dur, is a figure who upholds the value of pluralism. According to Abdurrahman Wahid in Yusuf, "rahmatan lil alamin" is the nature of inclusive Islamic theology. In this regard, Islam is taught by not giving direction to something exclusivists, such as mutual condescension or hatred between religions. According to Abdurrahman Wahid, religious differences are not an obstacle to interaction or action. In Yusuf, Islam commands cooperation between religious communities in community development. From this, Abdurrahman Wahid's theological thought emerged, known as pluralism, Islamic indigenization, and neo-modernism thinking. These three ideas refer to the nature of openness, especially between religions while maintaining their respective identities,⁶ and directly have implications for national resilience because national resilience is related to efforts to face any threats, either directly or indirectly,

¹Zaenuddin Hudi Prasojo & Mustaqim Pabbajah, "Akomodasi Kultural Dalam Resolusi Konflik Bernuansa Agama di Indonesia," *Aqlam: Journal of Islam and Plurality* 5, no. 1 (2020): 2

²Masyrullahushomad, "Mengokohkan Persatuan Bangsa Pasca Konflik Bernuansa Agama di Ambon dan Poso," *Istoria: Jurnal Pendidikan dan Ilmu Sejarah* 15, no. 1 (2019): 93.

³Fitri Lintang Sari & Fatma Najicha, "Nilai-Nilai Sila Persatuan Indonesia dalam Keberagaman Kebudayaan Indonesia," *Jurnal Global Citizen: Jurnal Ilmiah Kajian Pendidikan Kewarganegaraan* 11, no. 1 (2022): 83.

⁴Megawati Manullang, "Misi Dalam Masyarakat Majemuk," *Jurnal Teologi Cultivation* 3, no. 2 (2019).

⁵Dede Azizah, "Teologi Pembebasan Dalam Pendidikan Islam Perspektif Asghar Ali Engineer," *Oasis: Jurnal Ilmiah Kajian Islam* 4, no. 1 (2019): 33.

⁶Achmad Yusuf, *Pesantren Multikultural Model Pendidikan Karakter Humanis Religius Di Pesantren Ngalah Pasuruan* (Depok: PT Rajagrafindo Persada, 2020).

that endanger the life of the nation and state.

This paper focuses on “contextualizing the study of Abdurrahman Wahid’s liberation theology and its implications for national resilience” to analyze more comprehensively how the characteristics of Abdurrahman Wahid’s theological thought, how to contextualize Abdurrahman Wahid’s liberation theological thought, and how the implications of Abdurrahman Wahid’s liberation theology on national resilience. Researchers use a type of *literary* analysis research with analytical descriptive collection techniques.

Biography of Abdurrahman Wahid

He is known for his unique style and exceptional character with his life period and thoughts that caused controversy. A nickname often chanted as Gus Dur, an honorary name as a son of Kiai with the same meaning as “mas”. Abdurrahman Wahid was his birth name on August 4, 1940 in Jombang, Denanyar. His father, K.H. Abdul Wahid Hasyim, was the first minister of religious affairs and was active in the Committee of Nine with its formulation known as the Jakarta Charter. He is also said to be of blue-blood descent because he was the grandson of two prominent scholars. Abdurrahman Wahid’s mother was Nyai Sholehah. He first learned the Qur’an from his brother. The Junior High School of Economics (SMEP) located in Gowongan is one of the places where he studied while being a student at Krapyak Yogyakarta and Al-Azhar *University Cairo, Egypt*.⁷

He returned to Java in 1971, which was the end of his journey. From 1972-1974 he was trusted as an educator in higher education and served as Dekan of the Faculty of Ushuluddin, Hasyim Asy’ari University, Jombang. From 1974-1980 he was entrusted

⁷Eko Setiawan, “Pemikiran Abdurrahman Wahid tentang Prinsip Pendidikan Islam Multikultural Berwawasan Keindonesiaan,” *Edukasia Islamika* 2, no. 1 (2017): 36-37.

with being a secretary at the Tebuireng Islamic Boarding School with his involvement as a NU administrator since 1979. It is said that he always moves places because of the many activities he undertakes. In the spiritual aspect, Abdurrahman Wahid habitually made pilgrimages to sacred tombs, kept in touch with the Kiai, and paid attention to minorities. He is known for his passion for the tradition of “misticisme asketik”.⁸ Due to the many activities carried out, he suffered from many diseases until he died in the Hospital Cipto Mangunkusumo, Wednesday, 30 December, 2009.⁹

Characteristics of Abdurrahman Wahid’s Thought

Abdurrahman Wahid’s thought can be influenced much by the thinking that develops among NU. In addition to applying traditional Islamic thought, he implemented methodologies, theories, and legal rules to respond to any changes behind NU thought’s influence. The combination of traditional and modern Islamic thought methodologies he went through with the path of creative *ijtihad*, made Abdurrahman Wahid’s considerably more to something inclusive, rational, established, and responsive. From this, Abdurrahman Wahid is known as the father of pluralism.¹⁰ The education of Wahid Hasyim influenced Abdurrahman Wahid’s thinking by giving him a habit of accommodating himself to his environment. As a child, his thinking was formed because he was accustomed to his activities, namely reading books by Karl Marx, Will Durant, and Roosevelt which influenced Abdurrahman Wahid’s formation of pluralism thinking. Thus, Abdurrahman Wahid based pluralism on every step of life

⁸Eko Setiawan, “Pemikiran Abdurrahman Wahid...,” 37-38.

⁹*Ibid.*, 38.

¹⁰Abdul Latif, “Nilai-nilai Pendidikan Karakter di Pesantren dalam Pemikiran K.H Abdurrahman Wahid,” *Al-Fikrah* 2, no. 2, (2021): 102.

he went through.¹¹

Abdurrahman Wahid, in preventing integration in Indonesia, used his pluralism thinking. For example, a survey of a Tionghoa breeder, Arswendo Atmowiloto. In the survey, the Prophet Muhammad was placed in 11th place under Suharto, who was in first place, and Arswendo in 7th place. The existence of this makes the "alim ulama" furious because they harass Islam. There is a case of the survey. He has a view from the humanitarian side because of the pledge that the problem is resolved through law with a record, not the jungle's direction. The purpose of the pledge is to break up the rage of time. It can be said that the existence of this phenomenon, pluralism thinking, not only refers to a desire but to be side by side in life also a step to overcome differences.¹²

In addition to Abdurrahman Wahid's pluralist thought, Abdurrahman Wahid is also known as a traditional Sunni intellectual figure by cultivating the concept of thinking with a classical Sunni contextual view. The existence of his thoughts made him focus more on three things which include: *first*, the revitalization of traditional Islamic treasures, "Ahl Sunnah wa al-Jama'ah". *Second*, it relates to participation in the discourse of modernity. *Third*, there is an effort to find answers to concrete problems for Indonesian Muslims. It is also said that he has an inclusive and liberal style of thinking.¹³

Borrowing Ravico's opinion, it is explained that Abdurrahman Wahid was faced with a neo-modernist thinking style. So, in addition to having a plural, Sunni view of thought, Abdurrahman Wahid also has the characteristics of neo-modernist thought.

Neo-modernism is a view that seeks to obtain a meeting between traditionalist Islam and modernist Islam. In Abdurrahman Wahid, traditionalists are the background of neo-modernism. He was very critical in his thinking but categorized it to accommodate the official social system in Indonesia.¹⁴ Matters of pluralism, pribumization of Islam, and neo-modernism are explained comprehensively in the following subchapter.

Liberation Theology at a Glance

Liberation theology is an effort to contextualize religious values and teachings in concrete problems faced in political and economic circumstances or situations considered miserable for the people. It can also be said that liberation theology is a collective reflection of a community on social problems.¹⁵ Several figures expressed their ideas about liberation theology, including figures from Latin America, Gustavo Gutierrez, then Asghar Ali Engineer, Abdurrahman Wahid, and others. This paper focuses on the theological study of Abdurrahman Wahid's perspective, but before the researcher elaborates more comprehensively on Abdurrahman Wahid's liberation theology, the researcher first discusses the liberation theology perspective of Gustavo Gutierrez and Asghar Ali Engineer.

The first relates to the liberation theology perspective of Gustavo Gutierrez. According to Gutierrez in Priprimati, liberation theology is explained as a theological thought that does not only refer to the solidification of teaching that is then carried out in the form of action but has become the basis of the teaching on

¹¹Adi Wildan Alamsyah, et.al., "President Abdurrahman Wahid's Policy Against Chinese Indonesians in 1999-200," *Jurnal Historica* 6, no. 1 (2022):65

¹²Ibid., 70

¹³Firdaus Syah, "Tradisi Keintelektualan Pemikiran dan Biografi Abdurrahman Wahid (Gus Dur)," *Edu Riligia* 5, no. 2 (2021): 130.

¹⁴Ravico, "Dinamika Relasi Islam dan Negara: Tinjauan Terhadap Kelompok Modernis dan Neo Modernis," *Ampera: A Research Journal on Politics and Islamic Civilization* 3, no. 2 (2022): 98-99.

¹⁵Hasnun Jauhari Ritonga, "Teologi Transformatif Sebagai Esensi Ketauhidan dan Aplikasinya Dalam Kehidupan," *An-Nadwah* 25, no. 2 (2020): 108-109.

an experience.¹⁶ Gustavo Gutierrez's view of liberation theology is a critical and practical reflection. According to him, theology requires philosophical thought; it is an effort to strengthen human behavior in its application. These philosophical problems are based on human relations with technology and nature.¹⁷

A commitment or prayer becomes the main activity, while theology occupies the second position of action that needs to be understood methodically. Humans who can follow the teachings of the Creator can think and channel feelings of grace toward their fellow humans. To be able to create a relationship or relationship between spirituality and methodology.¹⁸ In Primawati, it is explained that related to liberation spirituality, according to Gustavo Gutierrez, being a spiritual community refers to the ability to follow divine teachings in solidarity to motivate people experiencing poverty. Solidarity requires determination, hope, and commitment to God Almighty. Solidarity with the oppressed and poor encourages the creation of participation that can form religious groups and can show simplicity in their lives.¹⁹

Ngabalin, explained that in terms of liberation theology, there are several meanings in the context of poor people, including they are discriminated against, dominated, or exploited. From that, Gutierrez took the initiative to work with people experiencing poverty as a form of his concern. In his cooperative relationship, he found three essential things: *first*, poverty is destructive and not accidental. *Second*, poverty is not an accident. According to him, poverty does not occur because of a transformation

but because of structural sin. *Third*, people experiencing poverty are a social class and can identify themselves through their caring and fighting attitudes.²⁰

Next is a glimpse into the liberation theology of Asghar Ali Engineer. According to him, Azizah explained that liberation theology refers more to the realm of reason or freedom in thinking, acting, and choosing. The choice between destiny and human freedom. Islam is a religion that encourages social revolution with the aim of brotherhood, equality, and social justice. So that Azizah explained that she reminded us that in liberation theology, there are several values ranging from socio-economic justice, race, freedom, and respect for one's dignity.²¹

With a religion that refers to equality, social justice, and brotherhood, the existence of Asghar Ali Engineer's liberation theology is motivated by socio-economic and psychosocial problems that occur oppressively and require transformation. So that can create fairer conditions and a genuine and optimistic struggle. Psychologically, someone who bullies tends to be frustrated, gives up quickly, and has beliefs that are said to be weak. Therefore, there is a need for a theological idea to motivate him to try to change his fate without frustration and also become a spiritual force.²²

Equality between each human being is the purpose of tauhid. So, monotheism is about impressing God and uniting humanity on an equal level. In liberation theology, Asghar Ali Engineer also defines God as "*rabbun*". He agreed with Imam Raghīb Isfahani, who explained the term *rubbubiyah* as a function of God's essence by guiding His creation through different stages of

¹⁶Natalia Heni Primawati, "Spiritualitas Komunitas Tritunggal Mahakudus Yogyakarta dalam Perspektif Teologi Pembebasan Gustavo Gutierrez," *Waskita: Jurnal Pendidikan Nilai dan Pembangunan Karakter* 2, no. 2, (2017): 11.

¹⁷Gustavo Gutierrez, *A Theology of Liberation, History, Politics and Salvation* (New York: Orbis Books Honour, 1973), 4-7.

¹⁸Ibid., 176.

¹⁹Natalia Heni Primawati, "Spiritualitas Komunitas Tritunggal..." 13.

²⁰Marthinus Ngabalin, "Teologi Pembebasan Menurut Gustavo Gutierrez dan Implikasinya Bagi Persoalan Kemiskinan," *Kenosis: Jurnal Kajian Teologi* 3, no. 2 (2017): 139-140.

²¹Dedeh Azizah, "Teologi Pembebasan dalam..." 37.

²²Ibid., 37-38.

revolution towards perfection. The existence of the *rubbubiyah* function indicates that God's wisdom remains valid. So according to Asghar Ali Engineer, the scholars who are *khalifatullah fi al-ard* also play a role in efforts to solve the problem of tension that occurs in every existing event.²³

Abdurrahman Wahid's Theology of Liberation

Abdurrahman Wahid, in theological thought, channeled his arguments related to liberation theology. The liberation theology of Abdurrahman Wahid's views has a concrete nature to his struggle for democracy. The democracy criticized by Abdurrahman Wahid relates to the differences between Western democracy and Abdurrahman Wahid's democracy. Western democracy refers more to a value that is humanism, consisting of individual freedom, secularism, and equality. While from Abdurrahman Wahid's point of view refers more to adopting the principles of liberty and equality while maintaining the spiritual value of religion. Substantively, Abdurrahman Wahid explained that Islamic teachings are required to be able to be implemented or carried out even without the formalities of an Islamic state.²⁴

Abdurrahman Wahid's liberation theology can classify the problems that arise in the Indonesian state, including poverty, corruption, ignorance, and in the form of arbitrariness committed by the government. According to Abdurrahman Wahid, religion is to be able to interact with power. The existence of Abdurrahman Wahid's perspective of liberation theology is sought to provide

refreshment for Islamic thought that does not only focus on liberation in the area of social reality but also refers to exclusive thinking. The principle of Abdurrahman Wahid's liberation began with the thought of the importance of freedom of thought.²⁵

The concept of Islam has a central view regarding tauhid "there is no god but Allah", according to Abdurrahman Wahid, God has the authority of truth, not the ruler. The basis of liberation theology from Abdurrahman Wahid's perspective leads to the principle of *Maqasid al-syari'ah*, which refers to several aspects, including guarantees for the physical safety of citizens. *Second*, maintain religious salvation. *Third*, take care of safety and offspring. *Fourth*, safeguarding the safety of property prices and private property. *Fifth*, the safeguarding of the safety of reason.²⁶

Borrowing Zulkarnain's opinion, Abdurrahman Wahid and Father Mangunwijaya, in the 1980s, had an intense discussion discussing liberation theology to fight for the rights of people oppressed by the state. Abdurrahman Wahid's thoughts and movements reflect criticism of the state, primarily when Abdurrahman Wahid defends the interests of minorities, both related to religion and human rights. A point developed by Abdurrahman Wahid expresses the view of liberation theology in Indonesia and the application of criticism as contained in critical social science. Abdurrahman Wahid's trial, by looking at the state of society that is said to be neglected by the state, the criticism leveled at the relationship between the state and culture and various capitalization events. Abdurrahman Wahid gave criticism to *mainstream* Islamic theory, which, in practice, does not provide touch to every

²³Mochammad Rizal Fanani, "Revolusi Tanpa Penindasan (Telaah atas Teologi Pembebasan dan Teologi Perdamaian Asghar Ali Engineer)," *Jurnal Ilmiah Spiritualis* 8, no. 2 (2022), 133.

²⁴Rian Rohimat & Abdul Hakim, "Teologi Pembebasan dan Demokrasi Menurut Gus Dur," *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 4, no. 1 (2019): 120.

²⁵Rian Rohimat & Abdul Hakim, "Teologi Pembebasan dan..." 121-122.

²⁶Ibid., 123-124.

solution to a problem in society.²⁷

Regarding the study of Abdurrahman Wahid's perspective of liberation theology, the researcher referred to his thoughts on pluralism, pribumization of Islam, and his ideas in the style of neo-modernism. The first thought relates to the theology of pluralism. Please note first related to pluralism, where plural comes from the word "plus", meaning more. More here refers to a reality composed of cruelty. In terminology, pluralism implies the condition of society consisting of various religions, ethnicities, cultures, tribes, or languages. Meanwhile, when referring to the meaning of theology, it only touches the realm of monotheism and can cause an action in the name of God, but practices and impacts that affect human values. From that, the concept of faith formulated by Abdurrahman Wahid not only refers to monotheism but also refers to human values.²⁸ Considering the teachings of Islam in association with emphasis on peace.²⁹

The idea of pluralism in Abdurrahman Wahid's thought starts from an awareness of the importance of difference and diversity. The existence of a difference can be given an understanding of the concept of "fitrah" which is required to be assembled to be a force in creating harmony. Pluralism in Abdurrahman Wahid's thought is not an assumption that every religion is equal. In this case, pluralism is not related to religion but to sociological and social problems. Theologically, the argument against religion is the same, but religion is used as a basis for every religious person to be able to have good relations with people every belief contradicts it.³⁰

Thus, the purpose of Abdurrahman Wahid's thought regarding pluralism is to eliminate hatred of interfaith that can cause hostility between religious people. In other words, Abdurrahman Wahid's idea of pluralism is helpful for the creation of harmonization in Indonesian society which is plural. The existence of Abdurrahman Wahid's awareness related to his attachment to religious believers is the nature of *truth claims* through dissimilar experiences and religious faith to achieve goals. Efforts to achieve goals refer to spiritual and theological aspects that can be achieved if accompanied by the courage of religious believers, namely through a question, lawsuit, or correction of themselves after the process of understanding the spiritual experience of others. Thus, if this aspect is carried out, it can create an open inclusive spiritual understanding, not ignoring other religious beliefs. Next, social humanitarian dialogue is the second aspect by referring to the discussion of religious believers, which is more directed to spiritual problems and their relationship with humanitarian issues that occur, then there is an effort to solve problems together.³¹ Examples of interreligious people's role in forming social compensation committees are carried out through the establishment of shelters for homeless people or social institutions to assist people experiencing poverty in villages or cities.³²

Abdillah, in his research, explained that in religious pluralism, the contextualization of Islam in Indonesia gave birth to conservative Islam and pluralist liberal Islam. Based on the MUI fatwa in 2005 was the beginning of the birth of two Islamic groups that had a firm nature and experimented with coercion paradigms

²⁷Zulkarnain, "Telaah Kritis Teologi Islam", *Jurnal Theosofi dan Peradaban Islam* 4, no. 1 (2022), 79.

²⁸Eko Setiawan, "Konsep Teologi Pluralisme Gus Dur dalam Meretas Keberagaman di Indonesia," *Asketik* 1, no. 1 (2017): 61.

²⁹Muhammad Kudhori, et.al., "Reinterpreting Religious Pluralism in QS. al-Baqarah: 62 (A Method of al-Qaradâwî's Interpretation)", *Jurnal Ushuluddin* 29, no. 2 (2021): 116.

³⁰Eko Setiawan, "Konsep Teologi Pluralisme Gus Dur...", 62.

³¹Ibid., 62-63.

³²Zaprulkhan, "Dialog dan Kerjasama Antar Umat Beragama dalam Perspektif Nurcholish Madjid," *Mawa'izh: Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 9, no. 2 (2018): 172-173.

on public policy and the government, which focused mainly on symbolic problems to improve theology and handle heresy in Islamic groups.³³ Thus, the concept of pluralism brought by Abdurrahman Wahid emphasizes the view of openness in the context of finding the truth. He viewed religious pluralism in terms of cosmopolitanism and Islamic universalism.³⁴

The subsequent discussion is related to the pribumization of Islam, which refers to normative teachings derived from God, which are accommodated to cultures originating from humans while maintaining their identity. Karman explained related to indigenous theology that indigenous theology is a challenge to theological independence that developed in Indonesia. The term indigenous theology is defined on the subject matter that theologians, namely Indonesian people, are not foreign people. Thus, indigenous theology is both a challenge and an opportunity to provide answers to these challenges.³⁵

The essence of pribumization of Islam is related to the need, not something to eliminate or avoid polarization between religion and culture.³⁶ Zainuri & Al-Hakim in their research explained that the pribumization of Islam makes religion with culture not defeat each other but embodies polar religious thought by not taking back to the authenticity of faith. Abdurrahman Wahid made the pribumization of Islam a solution for understanding Islam and its relationship with social and cultural problems.³⁷ Thus, efforts to reconcile Islam

with cultural forces are carried out not to lose local culture. From that, there is a view that this theology is a necessity, not an effort to avoid polarization between religion and local culture.³⁸

As explained earlier, Abdurrahman Wahid used the pribumization of Islam as a method. The method in question was a way to reject related to Arabization. In this case, the name of pribumization of Islam by Abdurrahman Wahid refers to something Indonesian scholars fought for from the time of “Wali Songo” to the present. The existence of pribumization of Islam can provide views; first, it is an element of Islamic history from Arab countries and other countries, including Indonesia. The two accounts formed a large river that continued to flow and then entered again by the reserve river so that the river grew bigger. The joining of new times means entering fresh water that changes the color of existing water. Even in the next stage, the flow of this river is exposed to filthy ‘industrial waste’. The point of the parable is that the process of struggling with historical reality does not change Islam but only changes the manifestations of Islamic religious life.³⁹

The second understanding related to his idea pribumization of Islam is neither “jawanisasi” nor a syncretism due to a consideration of the need for the locality in the formulation of religious law. The third understanding pribumization of Islam is not to distance itself from the norm just because of culture. Still, it aims that the standard can accommodate every cultural need using the opportunities that exist with the diversity of *understanding of Nash*, which still gives

³³Arafat Noor Abdillah, “Pluralisme Agama dalam Konteks Keislaman di Indonesia,” *Religi* XV, no. 1 (2019): 56.

³⁴*Ibid.*, 63.

³⁵Yonky Karman, “Teologi Pribumi di Indonesia: Tantangan dan Prospek,” *Jurnal Amanat Agung* 18, no. 1 (2022): 26. <https://doi.org/10.47754/jaa.v18i1.523>.

³⁶Farah Faida, et.al., “Fenomena Hijrah Perspektif Pemikiran KH. Abdurrahman Wahid,” *An-Nida* 45, no. 2 (2022): 138–139.

³⁷Ahmad Zainuri & Luqman Al-Hakim, “Abdurrahman Wahid: Universalisme Islam dan Toleransi,” *Islamika Inside* 7, no. 2 (2021): 185.

³⁸Abdurrahman Wahid, *Islamku Islam Anda Islam Kita Agama Masyarakat Negara Demokrasi*, Pengantar M. Syafi'i Anwar (Jakarta: Democracy Project Yayasan Abad Demokrasi, 2011). xxxiv.

³⁹Fathoni Ahmad, “Islam Nusantara Menurut Gus Dur: Kajian Pribumisasi Islam,” *Mozaic: Islam Nusantara* 4, no. 1 (2018): 23–25.

a role to qaidah fiqh and ushul fiqh. The third understanding relates to developing the *Nash* to be carried out regularly through an opinion's broad scope and maturity. So that every problem associated with the knowledge of *Nash* is related to the issues that occur in Indonesia.⁴⁰

The third thought has to do with neo-modernism. Barton in Latif explains that the main characteristic of neo-modernism is, *first*, a movement that thinks progressively with a positive attitude towards modernity, development, and transformation. Thus, it does not mean that it is not critical of development. *Second*, neo-modernism does not see the West as threatening Islam and its people. *Third*, neo-modernism affirms the spirit of "secularism" in the life of the nation and state. *Fourth*, prioritizing an open, inclusive, and accessible understanding of Islam through accepting affirmations of community pluralism and emphasizing the significance of harmony and tolerance. *Fifth*, there is an opinion in ijtihad rationalism that is contextual, Muhammad Abduh's ideas have decreased.⁴¹

Ali and Efendi in Syamsul Kurniawan mentioned that neo-modernism is the central character between traditionalist Islam and modernist Islam.⁴² Traditionalist Islam is a group of Muslims who tend to follow or take the path of thought and opinion formulated by medieval scholars by maintaining the tradition of madhhab (taqlid) and avoiding independent rational thinking,⁴³ while modernist Islam is a group of Muslims who invite towards puritanization that is to return to the Qur'an and sunnah and provide to explore Islam by

not contradicting the Qur'an as well as the sunnah.⁴⁴

According to him, the characteristics of neo-modernism are efforts with its thoughts to explore the power of religious norms. These ideas can provide a critical appreciation of the heritage of classical Islamic knowledge, Islamic thought responsive to actual problems, and ideas that have a basis in each prophetic social science. Therefore, Islamic neo-modernism is not a party and cannot be considered a radical and extreme physical movement. Neo-modernism in question is a movement that refers to cultural-intellectual to carry out a renewal and internal reconstruction of understanding the meaning of Muslims towards Islamic values that are more substantial and comprehensive, it is expected to provide solutions to every problem that occurs.⁴⁵

Barton et. al. in Latif included Abdurrahman Wahid in the category of neo-modernism because the correlation between traditional and modern Islamic thought is carried out through creative ijtihad to create more inclusive, responsive, established, and rational thinking.⁴⁶ A LIPI researcher stated that Abdurrahman Wahid's thought resulted from three concerns: first, the revitalization of "Ahl al-Sunnah wa al-Jama'ah" traditional Islamic heritage, a humanitarian spirit through a caring and robust attitude towards harmony, an attitude of openness in Islamic teachings.⁴⁷ This is because, before the revitalization, radical Islamic movements mushroomed in Indonesia, becoming a threat to the plurality of the Indonesian nation.⁴⁸ Even according to

⁴⁰Ibid., 25.

⁴¹Abdul Latif, "Nilai-nilai Pendidikan Karakter di Pesantren...", 102.

⁴²Syamsul Kurniawan, *Isu-isu Kontemporer Tentang Islam dan Pendidikan Islam* (Kalimantan Barat: Ayunindya, 2021), 154.

⁴³Yayan Suryana, *Tradisionalisme dan Modernisme Islam di Indonesia: Kajian Atas Pemikiran Keagamaan Haji Ahmad Sanusi 1889-1950* (Yogyakarta: Gapura Publishing.com, 2012), 2-3.

⁴⁴Saiul Anah, "Masyarakat Islam Indonesia Pada Abad Modern dan Kontemporer," *Jurnal Keislaman* 4, no. 2 (2021): 203.

⁴⁵Syamsul Kurniawan, *Isu-Isu Kontemporer Tentang...*, 154.

⁴⁶Abdul Latif, "Nilai-nilai Pendidikan Karakter di Pesantren...", 102.

⁴⁷Ibid., 103.

⁴⁸Muhamad Arif, "Revitalisasi Pendidikan Aswaja An Nahdliyah (Ke-Nu-An) dalam Menangkal Faham Radikalisme di SMK Al-Azhar Menganti Gresik," *J-PAI: Jurnal Pendidikan Agama Islam* 5, no. 1 (2018): 20.

Saputra et. al., radicalism has penetrated the understanding of young Indonesians.⁴⁹

Therefore, there needs to be a revitalization to create an attitude of openness. It was second related to the discourse of modernity, which is said to have a dominance of secular thought to the “Ahl al-Sunnah wa al-Jama’ah” to respond to a modern development with an inclusive and critical attitude to seek common ground between the two. Modernity needs to be addressed confrontationally but accommodating to find common ground helpful in solving the problems without abandoning traditional Islam. Third, Abdurrahman Wahid is always said to try to find answers to solve the challenges faced by Muslims amid reforms that are said to be rapid due to the process of globalization and modernization.⁵⁰

Abdurrahman Wahid’s thoughts are said to be influenced by one of them from the pesantren family environment. Thus, it is certain that obtaining knowledge is contrary to the Eastern and Western thought patterns. From that, Abdurrahman Wahid’s social knowledge distribution step created the appearance of Islam, *Rahmatan lil ‘Ālamîn*. According to Abdurrahman Wahid, the universal value of Islam is the content of various Islamic teachings that prioritize caring for human values and inclusiveness. For example, related to character values, which are characterized by nationalist attitudes, responsibility, sincerity, and tolerance in providing an understanding of pluralism and multiculturalism, as well as a philosophy of defense to the weak.⁵¹

Implications of Abdurrahman Wahid’s Liberation Theology on National

⁴⁹Riki Saputra, et. al, “Moderasi Islam Ahmad Syafii Maarif (Kontribusinya terhadap Pluralitas Agama di Indonesia),” *Fikrah* 9, no. 1 (2021): 64.

⁵⁰Abdul Latif, “Nilai-nilai Pendidikan Karakter di Pesantren...,” 102-103.

⁵¹*Ibid.*, 103.

Resilience

The existence of Abdurrahman Wahid’s liberation theology can create implications for national resilience. The first is about pluralism, where pluralism is an effort made by Abdurrahman Wahid to answer various contemporary humanitarian problems and is composed of three components, namely monotheism (tauhid), law (fiqh), and ethics (morals). Abdurrahman Wahid used these components as a basis for someone to have an attitude of mutual care for each other. From that, the existence of pluralism initiated by Abdurrahman Wahid can make humans think and act to give birth to tolerance.⁵²

It was also said that Abdurrahman Wahid was always consistent in fighting for pluralism through actions and writings. This is done to maintain the nation’s unity and provide human rights for the people of Indonesia. The consistency mentioned can be proven by the existence of controversial actions, one of which was when there was a phenomenon of “anti Kristen” on 10 October 1996 in Situbondo, which left five people dead. The riot occurred because there were people who were tried for insulting the Prophet Muhammad SAW. The existence of this incident made Abdurrahman Wahid’s heart moved to go directly to Situbondo and apologize to the Christian community for the phenomenon that occurred.⁵³

Anwar and Hidayat explained the existence of pluralism theology initiated by Abdurrahman Wahid, providing teaching related to differences. In this case, it can be said to be diversity in Sunnatullah. In other words, everything is God’s will, and no one can resist it. With that, there is a difference, according to him, it must be accepted and managed

⁵²Nadif Hanan Narendra, et. al., “Perkembangan Pemikiran Pluralisme Gus Dur (1971-2001),” *Jurnal Pendidikan Sejarah*, 11, no. 2 (2022): 105.

⁵³*Ibid.*, 105.

to become potential that can be grown. The existence of pluralism has a positive impact, namely giving birth to respect, mutual respect, and an attitude of mutual learning to be able to run life side by side so that it can strengthen national resilience.⁵⁴

From the explanation above, the author explains that the existence of pluralism can create an attitude of tolerance for every difference. This follows Islam's teachings, which uphold peace, not division. As done by Abdurrahman Wahid, there needs to be resilience in creating pluralism in actions and writings. Thus, every human being has strived to be consistent in carrying out life to realize this pluralism to develop national resilience, such as always respecting each other, respect, and being able to live side by side amid differences.

The implication of Abdurrahman Wahid's theological thought related to the pribumization of Islam. It should be noted first regarding the factors that made Abdurrahman Wahid formulate his thoughts on the pribumization of Islam, preferably associated with the transformation of understanding of theological doctrine, which is the result of the idea of pluralism and referring to the importance of the consciousness of accepting pluralism. Second, it is a fact that Indonesia is a country with various ethnicities, religions, and customs, so it is required to find the right strategy to create a peaceful and meaningful life. The third is related to ideological and political factors, namely the objections raised by the components of the *ummah* in implementing Pancasila as a state ideology. These three reasons prompted Abdurrahman Wahid to initiate pribumization of Islam.⁵⁵

⁵⁴Ali Anwar and Sarmo Hidayat, *Catatan Media Sosial 2017; Liberalisasi Bermedsos-Dzikir Kebangsaan* (Jakarta: Pustaka Ilmu, 2021), 54.

⁵⁵M. Siswanto, "Islam Kosmopolitan Gus Dur dalam Konteks Sosio-Keagamaan di Indonesia", *Journal of Islamic Thought and Philosophy*, 1, no. 1 (2022): 7-8.

The existence pribumization of Islam led to a renewal of the conception of political ideology, which provided a way in the new order era by accepting it as a state ideology, namely Pancasila. It is also said that the pribumization of Islam can create a dynamic Islam, a universal Islam, and an Islam that can adapt anywhere and for anyone without any effort to eliminate the teachings of Islam itself. In addition, the implication is being able to uphold human values because it is a solution to creating a just and prosperous life.⁵⁶

The subsequent discussion deals with the implications of Abdurrahman Wahid's neo-modernism style of thought. Kalingga explained that supporters of neo-modernism have a tendency to lay the foundation of Islam based on a rational context or scope.⁵⁷ From that, a common thread can be drawn, namely neo-modernism, with implications for one related to making humans think critically. This is because especially supporters of neo-modernism have a belief that although Islam has a universal nature, the state of the nation certainly influences Islam.⁵⁸ Fitri explained that Islam is a universal religion, always paying attention to aspects of equality so that it can create community empowerment institutions that foster the spirit of social solidarity to form community resilience as national resilience.⁵⁹ From this, the author can explain that neo-modernism can realize national resilience with the spirit of social solidarity based on aspects of equality and the absence of differentiators that can cause divisions in a circle.

⁵⁶ Ibid., 8.

⁵⁷Qori Rizqiah H. Kalingga, "Liberalisme Hukum Islam di Indonesia (Dampak Terhadap Perkembangan Hukum Islam di Indonesia)", *Justica* 2, no. 2 (2020): 5.

⁵⁸Ibid., 5.

⁵⁹Mariatul Fitri, "Pengembangan Ekonomi Islam Melalui Badan Usaha Milik Desa (BUMDES) di Kota Duri", *Al-Qolam*, 4, no. 2 (2020): 120-121.

Conclusion

Abdurrahman Wahid's perspective of liberation theology is divided into three topics: pluralism, pribumization of Islam, and neo-modernism. These three ideas have implications for national resilience, such as pluralism which can create national strength because of the formation of an attitude of tolerance, mutual respect, respect, and a consistent philosophy in achieving goals. pribumization of Islam can develop national resilience by constructing a dynamic, adaptive, and universal. Islamic society or openness. Neo-modernism, through an attitude of solidarity based on aspects of equality, can create national resilience.

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