KH Abdurrahman Wahid's Study: Revitalization of the Meaning of Just and Civilized Humanity

Abstract: Human case studies are interesting to analyze from a variety of different perspectives. Regarding humanitarian cases in Indonesia, in 2022 there have been phenomenal human rights violations. Gus Dur's version of humanism is religious humanism adhering to the principles of Islamic teachings, but its actualization does not only touch the religious field. This study used a qualitative method with a literature review approach. The goal is to learn about KH Abdurrahman Wahid's thoughts on applying humanism theory to humanitarian issues. The research results obtained indicate that the basic foundation of the Indonesian nation is Pancasila, which consists of five precepts with fundamental values. Of course, in understanding these values, there is a meaning contained therein. This research tries to connect the humanitarian cases that occurred in Indonesia with the theory of humanism. The theory of humans serves as a foundation for KH Abdurrahman Wahid's ideas. He is an intellectual figure and scholar whose knowledge comes from all over the country. Human cases are caused by the morality of each individual and socio-cultural, economic, political, and religious changes. In this case, Gus Dur actualizes human values that are just and adaptable to the concept of humanizing humans. In order to create world peace, a sense of involvement with the suffering of fellow human beings must be strengthened, not by punishing those who suffer.

Keywords: Humanity, KH Abdurrahman Wahid, Theory of Humanism

INTRODUCTION

Regarding humanitarian cases in Indonesia, in 2022 there have been phenomenal human rights violations. Various cases can be identified, such as murder, sexual harassment, bullying, and other crimes. However, the Central Statistics Agency has not released the percentages related to criminal cases in 2022. If you look at the data on criminal cases for 2018–2020, there are 247,218 incidents. This figure is certain to increase in the following year. Crimes that are controversial in 2022 include the murder of Brigadier Joshua, a well-known university student who committed suicide; the murder of a family because of inheritance (in Lampung); and the Kanjuhruan stadium tragedy, which killed hundreds of spectators. Criminal cases comprehensively raise concerns, trauma, and social gaps in recognizing human differences. This makes sociologists continue to conduct research because the
occurrence of conflict can, of course, affect human life. So sociologically, it assumes that every individual who commits a crime is caused by changes in sociocultural and economic conditions.

Research on the humanism of Gus Dur’s thoughts has been studied by Wahyudi Fatah (Fatah, 2020), Shofia Zaini (Kulbi et al., 2021), Syamsul Huda et al. (Syamsul Huda, 2021), Herwina Damayanti et al. (Herwina Damayanti, 2019), and Fajar Ari Nugroho (Nugroho, 2022). In general, almost the same results were obtained from these various articles, namely, the perception of KH Abdurrahman Wahid as a figure who prioritized humanism. In essence, Gus Dur’s humanist principles created Islam not only from its outer form but also from the value of Islam itself. According to him, Islam is a religion of Rahmatan lil Alamin, so by definition, Islam teaches people to love one another, all creatures, and the universe. So the foundation of humanism will create human rights in accordance with the culture that exists in Indonesia.

Human case studies are interesting to analyze from a variety of different perspectives. Therefore, the authors are interested in connecting humanitarian problems with the humanist theory of KH. Abdurrahman Wahid. Because during his reign, the lives of the Indonesian people were intertwined with inter-religious harmony, even though in terms of belief, there were six religions that were officially recognized by the state. There was no conflict that oppressed minorities after KH Abdurrahman Wahid changed the name of Irian Jaya to Papua, but instead strengthened the brotherhood (Rizal & Tisnawati, 2021). A different update from previous research lies in how Indonesian people are able to revive the spirit of just and civilized human values.
discussion. Among them are the biography of KH Abdurrahman Wahid, the identification of Gusdur's humanistic thoughts, and indications of humanism in maintaining unity and peace. So this research uses a type of descriptive qualitative method. Sources of data were obtained from a review of the author's literature, such as journal articles, books, and documentary videos by KH. Abdurrahman Wahid. The goal is to learn about the thoughts of KH Abdurrahman Wahid when it comes to applying humanism theory to humanitarian issues.

METHOD
This study used a qualitative method with a literature review approach. The purpose of the researcher is to use a literature review in order to provide various perspectives from various authors regarding the theory of humanism. So to obtain data, researchers collected information sourced from journal articles, videos, and KH Abdurrahman Wahid's books, which are available online and offline. Then the researcher conducts an analysis of the data that has been collected in order to better understand the formulation of the problem. This research will have several supporting theories.

RESULT AND DISCUSSION
K.H. Abdurrahman Wahid, commonly known as Gus Dur, was born on September 7, 1940, in Jombang, East Java. He was born to his father, K.H. Wahid Hasyim, and Mrs. Nyai Hajjah Shalehah(KH Abdurrahman Wahid, 2018). The name Gus Dur in the Javanese tradition means the son or descendant of a Kyai, namely Gus, and Dur comes from a fragment of the name Abdurrahman. Gus Dur came from a family of religious figures, including his grandfather, who was named K.H. Bisri Shamsuri, and KH Hasyim Asy'ari, who were the founders of NU. While his father, during Soekarno's reign, became the Minister of Religion of the Republic of Indonesia. Since childhood, Gus Dur has been known as someone who is smart, funny, friendly, and open-minded(Fauzi, 2019).

Gus Dur's education started at an elementary school in Jakarta. Then Gus Dur was sent by his father to attend private Dutch lessons with Willem Bohl(KH Abdurrahman Wahid, 2018). In addition to his private activities, he continued his studies at the Junior Economics Middle School in Jakarta. A year later, he moved to Yogyakarta and studied at the Krapyak Islamic boarding school, which was cared for by KH. Ali Ma'sum until he graduated in 1957(Shohib, 2020). In 1963, Wahid received a scholarship from the Indonesian Ministry of Religion to continue his education at Al-Azhar University, Egypt. He became a student activist and joined a
movement organization there. Gus Dur served as a journalist and editor at the Indonesian Student Association Organization. The countries that have been explored for their education include Iraq, France, and Germany. Finally, in 1971, Gus Dur returned to Indonesia and continued in his father's footsteps by contributing to Nahdlatul Ulama(Aqil, 2020).

Despite coming from a respectable family, KH Gus Dur's life was simple. His intelligence and resourcefulness led him to be appointed General Secretary of the Tebuireng Islamic Boarding School (1984), Chairman of the PBNU Tahfidz Board (1984), member of the Indonesian People's Consultative Assembly (1989), and president of the Republic of Indonesia (1999–2001)(KH Abdurrahman Wahid, 2018). Even though his tenure as president was only 20 months, he has contributed a lot to the Indonesian nation. One of the sizable contributions to the Indonesian people in human rights In the international sphere, he is known as a scholar who has influenced his civilization(Arnis, 2020). So it is not surprising that many of his works have become references for foreign journalists. However, on December 30, 2009, KH Abdurrahman Wahid died, and Indonesia mourned the loss of a professor whose thoughts were extraordinary.

Humanist Thought of KH Abdurrahman Wahid Identification

The term "humanism" refers to an understanding or theory that places the human position at the center of reality. Abraham Maslow's humanism theory views self-actualization as a means of assisting people in becoming fully who they are everyone has a basic potential that can be developed into a force that can push them towards self-actualization(Qadry et al., 2021). Then it is also strengthened by the opinion of Arthur Combs, which states that every individual has the right to determine his own way of life(Bagoes Malik Alindra & Amin, 2021), as long as it produces benefits for himself and those around him. From these experts, researchers understand that the definition of humanism is the freedom of a person to do something while respecting human rights. The object of the problem in the theory of humanism lies in a person's behavior in responding to an individual influence. so that the focal point of human life functions as the subject and object of natural processing, or vice versa.

Religious humanism

Gus Dur's version of humanism is religious humanism adhering to the principles of Islamic teachings, but its actualization does not only touch the religious field(Ma’ruf, 2019). However, it penetrates various other fields related to
humanitarian problems, such as the economy, education, politics, social inequality, and so on. As his expressions are already popular, namely, “Glorifying man means glorifying his creator. Demeaning and humiliating humans means demeaning and humiliating their creators”. (KH Abdurrahman Wahid, 2018) maintaining the values of humanism is a necessity in order to create harmonious inter-religious relations. If the harmony is broken, it will be very difficult to restore it.

The author's perception of humanism developed by Gus Dur is universal. Because it can cover all aspects of life and keep up with the times. On various occasions, he conveyed his intention to always protect this nation from disputes between Indonesian citizens. Besides that, his message that continues to be remembered is “do good; people will not ask about your religion” (KH Abdurrahman Wahid, 2018). Looking back at the cases that occurred in Indonesia, human aspects can enter into theological issues. A person's tendency to act processively will result in an attitude of feeling the most virtuous. So this study of humanism was formed in order to be able to maintain Bhinneka Tunggal Ika (Nurdiyana, 2020). The heroes have a clear and strong idea of various attributes and elements for the establishment of a country, so the task of the next generation is to maintain and continue the struggle according to the times.

**The Phenomenon of Morality and Humanism**

Collectively discussing Gus Dur's morals, we have the point of view that partial modernization can influence a person to manifest in a group. In this case, officials are building mosques in droves to improve their social standing. However, do not see the conditions of rampant poverty. What's even worse is corruption when this nation is about to make progress, for example, through financial assistance for education, road construction, and other social assistance. To correct this imbalance, leaders must be able and courageous enough to evaluate the morality of the staff under them. The entire system of the government must be examined, and it must not be allowed to pretend not to know. From here, the author understands the reasons why officials often commit crimes. They do not use morality in making decisions together. Thus the importance of one's moral values, because morals grow through actions that are sensitive to the circumstances of the surrounding environment.

Gus Dur's views regarding national morality are divided into two categories: Islamic morality and crybaby morality (KH Abdurrahman Wahid, 2018). The tendency for someone to feel involved with
the suffering of fellow human beings and not judge those who suffer is called Islamic morality. Conversely, whiny morals are a person's tendency to have a negative impact on the nation, himself, and others (such as drug abuse). It is truly ironic that this nation is on the verge of extinction due to low morals and character education. Indonesia must immediately conduct an evaluation in a situation like this. If prevention is not carried out, then it is likely that the next generation of the nation will become an immoral generation (Fitri & Dewi, 2021). It should be noted that the current generation of Indonesians is experiencing moral degradation influenced by technological advances, especially social media. It is feared that it will have a negative impact on behavior, thinking patterns, and social interactions. So, it is necessary to understand that just and civilized human values are embedded in the integrity of morality. as can be integrated into one's way of thinking and attitude.

**Indication of the Concept of Humanizing Humans for National Peace**

The activities of community organizations and political understanding are the social challenges that the Indonesian nation faced after independence, so that there is no social gap between religion and government order, especially for minorities (KH Abdurrahman Wahid, 2018). So when KH Abdurrahman Wahid served as the 4th president, he issued Presidential Instruction No. 6 of 2000. Since then, the Chinese community has been free to practice their beliefs and culture again (Wijaya & Gandha, 2021). The published Presidential Instruction brings joy, which is called Chinese New Year, which is celebrated every year in Indonesia. Confucianism has received official recognition as one of the six official religions in Indonesia. This policy is a part of Gus Dur's humanity, not merely a liberal secular solution (Aprilia & Murtiningsih, 2017). Starting with each meeting, the ideas conveyed were about the importance of maintaining unity with humanity. Making Gus Dur his president, he became known throughout the world as a symbol of pluralism. According to the humanism of Gus Dur, every citizen, regardless of ethnicity, religion, or politics, has the same rights and position before the law. There needs to be an indication of a just and civilized humanity here, which is the essence of Islamic teachings, which are "Rahmatan lil alamin." The author finds the fact of Gus Dur's humanism as an intellectual who really appreciates the main differences in issues of ethnicity, race, and religion in order to defend the Unitary State of the Republic of Indonesia, then also maintain the values of Pancasila and Bhinneka Tunggal Ika.
The writer understands that the concept of humanizing humans lies in Gus Dur's ideas regarding the indigenization of indigenous Islam. Where is Islam, which not only shows its appearance but also serves as a benchmark for human degrees? However, there is more to good behavior regardless of religion, ethnicity, race, social status, and other things. Because in a book he wrote entitled “God Doesn't Need to be Defended” it comprehensively describes the picture that Islamic culture in Arabic does not match the reality of Indonesia’s diversity (KH Abdurrahman Wahid, 2018). Gus Dur's humanitarian theory actually has a very broad spectrum, not only Indonesia's problems. On the other hand, we must create equality and peace in the world.

In connection with the current humanitarian cases that occurred in Indonesia, there is criticism of the government. There needs to be an idea that makes the problem of criminal acts not contain purely political, economic, and egocentric elements. Functionally, restoring the dignity of victims of criminal acts is not easy. So this nation must return to fight for human values (Suyatno, 2021). Human values based on Gus Dur's theory of humanism include making Pancasila the basis of the state, upholding the moral integrity of each individual, indigenizing humanity, fighting for democracy in politics, uniting the interests of religion and nation, and upholding nationalism for world peace. Inter-religious harmony will be established in this manner from the social, political, economic, and cultural spheres. It also reduces the crime rate.

CONCLUSION

The basic foundation of the Indonesian nation is Pancasila, which consists of five precepts with fundamental values. Of course, in understanding these values, there is meaning contained therein. This research tries to connect humanitarian cases that occurred in Indonesia with the theory of humanism. The theory of humanism that serves as a foundation for KH Abdurrahman Wahid's ideas. Belaiu is an intellectual figure and scholar whose knowledge comes from various countries. Human cases are caused by the morality of each individual and socio-cultural, economic, political, and religious changes. In this case, Gus Dur actualizes human values that are just and adaptable to the concept of humanizing humans. In order to create world peace, a sense of involvement with the suffering of fellow human beings must be strengthened, not by punishing those who suffer.

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