

PLURALISM AND ISLAMIC EDUCATION

(On Views of Islamic Figures)

SKRIPSI

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ISLAMIC EDUCATION PROGRAM

TARBIYAH AND TEACHER TRAINING FACULTY

MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY MALANG

May, 2016

PLURALISM AND ISLAMIC EDUCATION

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SKRIPSI

Presented to Tarbiyah and Teacher Training Faculty Maulana Malik Ibrahim State
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In Partial Fulfillment of the Requirements for *the Degree of Sarjana Pendidikan
Islam (S.PdI)*

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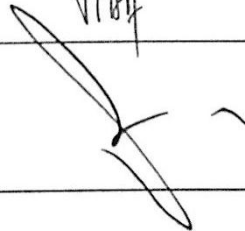
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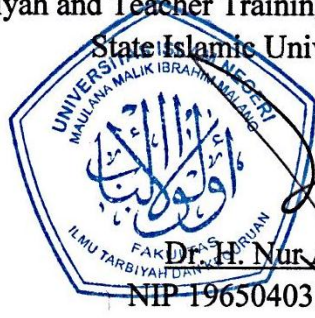


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MOTTO

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

11. Verily! Allah will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah).¹

اجهد ولا تكسل ولا تك غافلا # فندامة العقبى لمن يتكاسل

Try, don't be lazy, and don't be careless, because regretting is just for lazy people.²

“I am not anyone, but I am trying to be someone”

¹ The Noble Qur'an English Translation of the Meaning and Comentary, Madinah: King Fahd for the Printing of Holy Qur'an, p. 334

² Azhar Arsyad and Saifullah, *Al-Adab wa-l-Mahfudzat*, p. 7

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Assalamu'alaikum Wr. Wb.

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is considered **acceptable** to be defended after being intensively read and regularly
consulted in the area of research content, language, and writing composition.

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CERTIFICATE OF SKRIPSI AUTHORSHIP

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Malang, May 16th, 2016



PREFACE

Praise be to Allah, The cherisher and sustainer of the worlds, God who has been giving His blessing and mercy to all His creature in the entire world. Peace and salutation just belongs to our Prophet Muhammad SAW who has given us the best example and taught the Islamic principle.

There is no other word, which can expressed the happiness of finishing this final duty (SKRIPSI) except the great gratitude to our God, although there are many obstacle and difficulties which has to face it. This duty is cannot be accomplished without any help and guidance for several people. And I really thank to all the people who has guided me, taught me, and help me to finish this final duty. Therefore, I would like to express a great gratitude to:

- 1.Mr. Prof. Dr. H. Mudjia Rahardjo as the Rector of Maulana Malik Ibrahim Malang State Islamic University
- 2.Mr. Dr. H. Nur Ali, M.Pd as Dean of Tarbiyah and Teacher Training Faculty
- 3.Mr. Dr. Marno, M.Ag as Head of Department of Islamic Education
- 4.Mrs. Isti'anah Abu Bakar, M.Ag as my advisor who has taught me and guide me with all her attention, wisdom, and patient which very give me the great useful for finishing this final duty.
- 5.My beloved parents and family, who always give a great support and pray to finish this final duty.
- 6.My beloved husband and my future baby who always been by my side, helps me, advise me, and care for me in the process of finishing my final duty.

7. All the people who can be mentioned one by one here who support me to finish this research as good as possible.

Indeed, this final duty is still far from perfect, so, critics and suggestion always be expected from the readers, in order to improve the writing and research capability of the author. We hope this research final duty will be useful for the Islamic education especially, and for our future generally.

Malang, May 10th, 2016

Author

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ABSTRACT

Khurun'in, Faizatun. 2016. *Pluralism and Islamic Education (on View of Islamic Figures)*. Skripsi, Islamic Education Program, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University, Malang. Advisor: Isti'anah Abu Bakar, M.Ag.

Indonesia is the plural societies that consist of many different tribes, languages, culture, and religion etc. the high plurality is also come with social conflict which emerge in societies. Those incidents were proved on the lowness of tolerance that own by society. Pluralism was brought to Indonesia as media to decrease this conflict. But not all of Islamic figures agreed with the concept of Pluralism because of some different with Islamic principle.

This research aims to find out (1) the view of Islamic figures on Pluralism and Islamic Education and (2) the differences among Islamic figures view on Pluralism and Islamic Education. By knowing the thought of those Islamic figures we can formulate the suitable education model which can be implemented in Islamic Education process, in order to minimize the religion conflict.

To reach the previous goals, this study used qualitative approach with library research. Library research was done by examining and analyzing the primary source. The method to analyze the primary source book use critical method to gain the core of the views of Islamic figures on Pluralism and Islamic Education. The validity data was checked through triangulation source which obtained from several different book which related to the topic.

The study was resulted several points, namely: (1) On Pluralism, Al-Attas criticize the Pluralism concept because of transcendentalism which contained in it. While Gus Dur and Cak nur tend to be supporting this concept, because it can produce an inclusive Moslem. On Islamic Education, Al-Attas was concern on Islamization of science, while Gus Dur and Cak Nur are more concern in Modernization of *pesantren* system. (2) Al-Attas considers that pluralism will give bad impact for Islamic Education, because it will make their akidah not strongly believe the truth of Islam. While KH Abdurrahman Wahid and Nurcholish Madjid support to the implementation of Pluralism in Islamic Education. In order to create a Muslim who has an open-minded, inclusive and more tolerance.

Keyword: *Pluralism, Islamic Education.*

ABSTRAK

Khurun'in, Faizatun. 2016. *Pluralism and Islamic Education (on View of Islamic Figures)*. Skripsi, Program Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Maulana Malik Ibrahim, Malang. Pembimbing: Isti'anah Abu Bakar, M.Ag

Indonesia adalah masyarakat plural yang terdiri dari berbagai suku, bahasa, budaya, agama dsb. tingginya angka pluralitas juga dibarengi dengan adanya konflik social yang terjadi di masyarakat. Beberapa peristiwa yang terjadi merupakan bukti akan rendahnya tingkat toleransi yang dimiliki masyarakat. Pluralisme telah dibawa ke Indonesia sebagai alat untuk menurunkan angka konflik tersebut. Namun, tidak semua tokoh Islam setuju dengan konsep Pluralisme karena adanya beberapa perbedaan dengan prinsip-prinsip Islam.

Penelitian ini bertujuan untuk menemukan (1) pandangan beberapa tokoh Islam tentang Pluralisme dan Pendidikan Islam dan (2) perbedaan konsep Pluralisme terhadap Pendidikan Islam berdasarkan pandangan tokoh-tokoh Islam tersebut. Dengan mengetahui bagaimana pandangan tokoh-tokoh Islam tersebut, kita dapat memformulasikan model pendidikan yang tepat dan dapat diimplementasikan di proses Pendidikan Islam dalam rangka meminimalisir konflik keagamaan.

Untuk mewujudkan tujuan yang telah disebutkan, penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian pustaka. Penelitian pustaka dilakukan dengan mengkaji dan menganalisa data sumber primer. Metode yang digunakan untuk menganalisa sumber data adalah metode metode kritikal analisis untuk mencapai inti dari pandangan tokoh-tokoh Islam tersebut mengenai Pluralisme dan Pendidikan Islam. Validitas data dicek melalui metode triangulasi yang mana diperoleh dari beberapa buku yang berbeda yang berhubungan dengan topik.

Penelitian ini menghasilkan beberapa poin yaitu: (1) Dalam Pluralisme, Al-Attas mengkritik konsep Pluralisme dikarenakan transendentalisme yang terkandung di dalamnya. Sedangkan Gus Dur dan Cak Nur cenderung mendukung konsep Pluralisme, karena dapat menghasilkan seorang muslim yang inklusif. Dalam Pendidikan Islam, Al-Attas sangat memperhatikan masalah Islamisasi pengetahuan, sedangkan Gus Dur dan Cak Nur lebih perhatian terhadap modernisasi system pendidikan pesantren. (2) Al-Attas menganggap bahwa Pluralisme akan memberi dampak yang buruk bagi Pendidikan Islam, karena akan membuat akidah siswa tidak percaya penuh terhadap kebenaran Islam. Sedangkan Gus Dur dan Cak Nur mendukung implementasi Pluralisme dan Pendidikan Islam, dalam rangka menciptakan muslim yang berpikiran terbuka, inklusif dan lebih toleran.

Kata Kunci: *Pluralisme, Pendidikan Islam*

مستخلص البحث

حورعين، فائزة. ٢٠١٦. التعددية و التربية الإسلامية (في نظر علماء الإسلام). قسم التعليم الإسلامي، كلية علوم التربية و التعليم، جامعة مولا نا مالك إبراهيم الإسلامية الحكومية مالانق. المشرفة: إستعانة أبوبكر الماجستير

إندونيسيا هو البلد التعددي الذي يتكون من القبائل واللغات والثقافات والأديان ومأشبه ذلك. ارتفاع قدر التعددي اشترك مع كثرة الصراعات الاجتماعية التي تحدث في المجتمع. بعض الأحداث التي وقعت دلّ على قلة التسامح عند المجتمع. قد عرضت التعددية إلى إندونيسيا كأداة للحد من كثرة الصراعات. ومع ذلك، لا تتفق جميع العلماء الإسلامية مع مفهوم التعددية بوجود عدة خلافات مع مبادئ الإسلام.

وتهدف هذه الدراسة إلى العثور على (١) رأي بعض علماء الإسلام على التعددية والتربية الإسلامية (٢) الفرق في مفهوم التعددية و التربية الإسلامية بناء على وجهات نظر علماء الإسلام. من خلال معرفة كيفية وجهات نظر علماء الإسلام، يمكننا صياغة النموذج التعليمي المناسب ويمكن تنفيذها في عملية التربية الإسلامية من أجل تقليل الصراع الديني.

لتحقيق الأغراض المذكورة، استخدمت هذه الدراسة المنهج الدراسة النوعية من البحوث المكتبية. الدراسة المكتبية تنفذ بمراجعة و تحليل المصادر الرئيسية للبيانات. الطريقة المستخدمة لتحليل مصدر البيانات هو طريقة حاسمة من أساليب التحليل للوصول إلى جوهر وجهات نظر علماء الإسلام على التعددية والتربية الإسلامية. يتم التحقق من صحة البيانات بطريقة التثليث التي يتم الحصول عليها عدد من الكتب المختلفة ذات الصلة بالموضوع.

حصل هذا البحث على عدة نقاط، وهي: (١) في التعددية، انتقد العطاس مفهوم التعددية بسبب المفهوم الغيبية فيه. ولكن، نورخالص وعبدالرحمن ، تميل إلى دعم مفهوم التعددية، لأنه يمكن أن تولد شاملة مسلم. في مجال التربية الإسلامية، العطاس يهتم كثيرا حول إسلامية المعرفة، وأما نورخالص وعبدالرحمن يعطي الاهتمام لتحديث نظام التعليم المعاهد الإسلامية. (٢) يعتبر العطاس أن التعددية سيعطي أثرا سيئا للتربية الإسلامية، لأنه سيجعل الطلاب لا يعتقدون إيماننا كاملا بحقيقة الإسلام. وأما نورخالص وعبدالرحمن يدعم تنفيذ التعددية والتربية الإسلامية، من أجل خلق مسلم منفتح وشامل ومتسامح.

الكلمة الرئيسية: التعددية، التربية الإسلامية.

CHAPTER I

INTRODUCTION

A. Background of the Research

Indonesia is the plural societies that consist of many different tribes, languages, culture, and religion etc. the high level of pluralistic in Indonesia is also comes with conflicts and disputes among tribes, groups, religion etc. such as Sampit tragedy between Madura tribes and Dayak tribes, Tolikara turmoil between Islam and Christian. Those incidents were proved on the lowness of tolerance that own by society.

Based on intolerance case, result of monitoring researched by setara at 2012, listed 264 incidents and 371 acts. That numbers increase than 2011 by 244 incidents and 299 acts. From 371 acts among this year, setara organization was note down 145 case (39%) did by nation with active acts (117) and (28) by neglecting. Than over 61% from collisions of religions freedom did by non nation's actor.³ It's proved that the conflict in plurality is still high. The conflict in Tolikara which happen in Papua is the example of intolerance case which formed in human right violence on religion freedom, right of life, right of safety, and right of ownership. There are many loss and victims from material, building

³ Bonar Tigor Naipospos, *Intoleransi Indonesia Meningkat* (http://www.bbc.com/indonesia/berita_indonesia/2012/12/121217_intoleransi_indonesia accessed in May 6th, 2016 4:44 pm)

and infrastructure from this conflict. The relation between Islam and Christian is also getting worse.

To face these problems of social conflict, many expert and social scholar have effort to find the solution of this problem because this problem is not emerging just once. It will happen in the next time, if there is no awareness and tolerance among the groups. The highly fanaticism of groups is one that caused conflict. Many solutions effort done by social figure such as dialogue among religion, SARA, making laws of groups, making forums and community across culture and religion and so on.

As we know Islamic history has experience and taught how to relate with other religion or other tribes, Islam has write good history about other religion relationship between Islam, Jewish and Christian. They live in harmony in diversity, although they have different belief, Islam has high tolerance among other belief. It will be homework of Islamic education how to grow and improve the tolerance of Islamic society until they can follow and live as their previous Moslem life in the past. It is very important because there are many conflicts that involve Moslem society in some areas, such as Poso, Tolikara, Ambon etc.

Education basically is the noble thing because it has holy mission. The successful of someone and development of nation based on the quality of education. As one branch of education, Islamic education has big role to teach the morality and norms based on Islamic values. Islam has *quran* and *sunnah* as the guidance to life in the world and hereafter. Islamic education has big

responsibility to educate, teach, and supervise the Moslem society until they can implement all Islamic teaching in their life based on *quran* and *sunnah*.

Some Islamic thinkers think that majority of Moslem is too stiff with their religion. They think that only Islam is the right path to reach happiness in hereafter. They don't recognize the truth of other religion. These things that make there are many Moslem communities have conflict with other religion such as Poso, Tolikara, Ambon etc. The existence of many terrorists from fundamentalist group will make the image of Islam is getting worse. Although they comes from different group with other moslem majority.

Every religion has a doctrine and high ideals. For fanatical adherents, religion is a holy object, sacred, austere ad supernatural. Religion has always offered a guarantee of safety, happiness and justice. In fact, religion also caused to conflict, division, hostility, quarreling, and all kinds of other conflicts.

This phenomenon, according to Ahmad Najib Burhani - an Indonesian activist Network for Social Engineering (INSE), caused by three factors:⁴

a. Apotheosis Religion

The religion often idolize their religion. God and all his attributes and repeatedly missing from memory. Principles of religion and its sacred teachings also nearly vanished and stay with mottoes that do not have meaning. Religion has been changed into the headquarters network of

⁴ Ahmad Najib Burhani, *Islam Dinamis*, (Jakarta: Penerbit Buku Kmpas, 2001), p.3-4

"mafia", so it is not surprising that later appeared "the manipulation of religion" and "religious corruption".

b. Morals classification

Religious people are often stuck in making relationship with same and defer the friendship with colleagues from other religions. This led to an attitude that is less objective in looking at what is on the outside of yourself. Here it is moral classification arise in society, which is ultimately likely lead to division.

c. Monopoly of truth

Many religions or moreover most of religion has teaches absolute truth for their adherents. Religion provides doctrines of truth to its adherents. But often giving this doctrine beyond the limits of reasonableness, if not accompanied by encouragement of research and the search for logical arguments over doctrines delivered and encouragement appreciate the doctrine of others. Furthermore, the provision of doctrine which consider themselves as the most correct one while others wrong, will increase the divisions among communities in the society.

Islam has seen that Plurality is given from Allah. Allah has created his entire creature with various differentiations to make them introduce each other. So, it is not surprised if there are many peoples seen that plurality will makes life

more colourful and more beautiful. The verse of Al-qur'an that talk about plurality is Al-Hujurat 13:

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ

أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَىٰ اللَّهَ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has at-Taqwa (i.e. he is one of the Muttaqun (the pious). Verily, Allah is Al---Knowing, All-Aware.(Al-Hujurat:13).⁵

Begin from the problems that faced by Indonesian citizens that mostly have Islamic religion, there are social expert offers one solution to solve this problem through pluralism. Although this concept still being pros and cons among Islamic scholar. Speaking about plurality, our mind will directly lead to a situation in terms of diversity of all kinds of life. Plurality is a fact that cannot be avoided by everyone, even Nurcholish Madjid refers to it as the will of God. In further plurality push to pluralism, which according to him is a value system that looked positively-optimistic about pluralism itself, to accept it as a plurality itself, by accepting it as a fact and do the best job as good as possible based on

⁵ *The Noble Qur'an English Translation of the Meaning and Commentary*, Madinah: King Fahd for the Printing of Holy Qur'an, p. 713

the fact.⁶ Basically, pluralism wants to make Plural as new doctrine that seeks to eliminate friction and differences in each ism into one equal doctrine, uniting pluralistic society by eliminating or at least limiting the possibility of differences. Uniting the similarities in each teachings and eliminate the differences by vanishing part of doctrine that are contrary with other doctrine.

Based on the conflicts those emerge in plural society in Indonesia, the liberalist and many other social experts introduce the new ism, which hopefully will effect on social and religion conflict in Indonesia. But the question has emerged among other thinkers is it suitable for Indonesian people that has strong relation with their religion? Is it correct to implement pluralism concept in Indonesia which will be eliminate the differences that enrich the culture of Indonesia. From the question that emerged on author itself, she wants to seek the answer by doing this research on pluralism concept toward Islamic education.

In this context, Islamic education as media awareness of people faced with the problem of how to develop high tolerance and understanding toward other religion, so that in Islamic societies will grow abroad understanding and harmonization of religions in multicultural public life. Embedding of multicultural awareness and plurality of the society, will produce a pattern of religious paradigm that *hanief* and tolerant. This should all be done on how to bring the level of Islamic education into a tolerant and inclusive paradigm.

⁶ Nurcholis Madjid, *Islam doktrin dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina) 1992 p.xviii

Therefore, the area of Islamic education in this study focus on the ideology and purpose side. Which is the ideology and concept that contains in Islamic education will be very important in orientation of education process.

There are many Islamic figures that have different view in looking Pluralism and Islamic Education. This differences is cause by their background and their thought about Pluralism and it influence toward Islamic education especially and Moslem society in majority. There was opinion about Pluralism that the next half century, the meaning of tolerance has moved. Pluralism has similarity with relativism. It can be proved in Oxford Dictionary of Philosophy published in 1995, no opinion is right or all the opinions are same. This definition is close with relativism. Based on this reason, there are many Islamic scholars disagree with pluralism concept. From the different perspective, researcher wants to know about the view of some Islamic scholar such as, Syed Naquib Al-Attas, KH Abdurrahman Wahid and Nurcholish Madjid on their perspective on Pluralism and Islamic Education.

Syed Naquib Al-Attas, KH. Abdurrahman Wahid, and Nurcholish Madjid were seems that they concerns in Pluralism aspect and Islamic Education aspect. Syed Naquib Al-Attas, he was concern in Islamic studies and it proved by ISTAC that founded by him. And he has big contribution in Islamic Education. KH Abdurrahman Wahid was embedded as the father of Pluralism and he has concern in Islamic education since he was young. And for Nurcholish Madjid he is one of the Islamic scholars in Indonesia that concerns in Islamic studies and

Islamic education. There are many books about Islamic thought and education was published and enriches the education world.

In this research, researcher wants to know deeply how Islamic figures see the Pluralism as new ism that come from western society, and what the influence of it toward Islamic Education. Therefore, researcher will held research about *Pluralism and Islamic Education (On View of Islamic Figures)*.

B.Focus of the Research

Based on research background, this research comprised the research problem as follows:

- 1.What is the view of Islamic figures on Pluralism and Islamic Education?
- 2.What are the differences among Islamic figures view on Pluralism and Islamic Education?

C.Objectives of the Research

- 1.To find out the view of Islamic figures on Pluralism and Islamic Education
- 2.To find out the differences among Islamic figures view on Pluralism and Islamic Education

D.Significances of the Research

To make clearer and avoid from misconception in writing process this study, so the author has to limit the discussion. In this study researcher wants to discuss about the views of several Islamic figures on Pluralism and Islamic Education and it influences. From this discussion, researcher wants to know how the view of those several figures and the influence of Pluralism toward Islamic

Education until it conclude the conclusion is Pluralism good or not for moslem society.

E. Previous Research

There are some previous theses also researched about pluralism. Some of the thesis study that used by author as literatures are:

The thesis written by Abdul Wahid (UNY graduate students) in 2002 entitled: *Pluralisme Agama, Pasca Modernisme dan Pendidikan Agama di Indonesia (telaah buku teks PAI di SMU)*. In this thesis are found the existence of logical consequence of religious material in tekstual will lead to the existence of religious fanaticism, discrimination, conflict in the name of religion. To eliminate the presence of enlightenment discourse and dialogue. Dialogue with explained would have the power to enforce and build cooperation religions in the face of the dominance of a exclusive group, extremists and fundamentalists that tends to intolerant with other people.⁷

Thesis entitled "*Pluralisme Agama dan Implementasinya dalam Pnedidikan Islam (Perspektif Al-Qur'an)*" written by Anis Rikhaniah in 2005. In this thesis are discussed about the phenomenon of religious pluralism, the Qur'an's attitude toward religious pluralism in the orientation of the discovery of kalimatus sawa '.

⁷Abdul Wahid, "Pluralisme Agama, Pasca Modernisme dan Pendidikan Agama di Indonesia. (telaah buku teks PAI di SMU)", (*Tesis Program Pasca Sarjana UNY, Yogyakarta, 2002*), p. 26

For its conjunction with the education, the research found that in life it's worth to instill awareness of religious pluralism in Islamic education. It is expected that from early childhood (the students) will really be able to understand the importance of life pillars and live side by side with others who have different religion and belief, without mutual suspicious and hostile.⁸

The dissertation which has been compiled by Dr. M. Saerozi, M.Ag, entitled "*Politik Pendidikan Agama dalam Era Pluralisme*" (*Telaah historis atas kebijakan Pendidikan Agama Konfesional di Indonesia*) is published into a book in 2004. In this book, described a pattern of ongoing religious education in Indonesia. Therefore, states have given legitimacy to religion education to improve religiosity and piety of student on each religion with conversional pattern. With this pattern will steer the country to five acts, namely; 1. Acknowledge the beliefs of each group, 2. Encourage to practice the values of faith and piety specifically, 3. Build each citizens on mutual respect based on faith encouragement, 4. Open the access door to the minorities group to participate within the realm of power and 5. Empower the oppressed beliefs.⁹

There is also thesis written by M. Syamsuddin, entitled "*Pengembangan Pluralisme Agama dalam Pendidikan Agama Islam (Studi Tafsir Al-Azhar)*" from UIN Sunan Kalijaga, Yogyakarta. The study produce that conceptually in tafsir

⁸Asni Rikhaniyah, "Pluralisme Agama dan Implementasinya dalam Pendidikan Islam (Perspektif al-Qur'an)", (Yogyakarta: *Skripsi Fak Tarbiyah, Jur. Kependidikan Islam, UIN Sunan Kalijaga, 2004*), p. 82

⁹M. Saerozi, *Politik Pendidikan Agama dalam Era Pluralisme (Telaah Historis atas Kebijakan Pendidikan Agama Konfesional di Indonesia)*, (Yogyakarta: Tiara Wacana, 2004), p. 151

Al-Azhar (verses about pluralism) has provided valuable contribution that tolerance attitude, perception (kalimatun sawa ') is the capital of the great Islamic tenets and life in welfare and peace in the middle of a plural society.¹⁰

Table of research originality

¹⁰M. Syamsuddin, "*Pengembangan Pluralisme Agama Dalam Pendidikan Agama Islam (Studi Tafsir Al-Azhar)*", Skripsi, Yogyakarta: Fakultas Tarbiyah UIN Sunan Kalijaga, 2007

Researcher, Title, Publisher and Research year	Equalization	Difference	Research Originality
Abdul Wahid (UNY graduate students) in 2002 entitled: <i>Pluralisme Agama, Pasca Modernisme dan Pendidikan Agama di Indonesia (telaah buku teks PAI di SMU).</i>	The strategy to solve the problem of plurality	The discussion based on the text book of Islamic education while this study based on the Islamic figures view	The development of religious pluralism and Islamic education based on text book in senior high school.
Anis Rikhaniah " <i>Pluralisme Agama dan Implementasinya dalam Pendidikan Islam (Perspektif Al-Qur'an)</i> " 2005	The correlation of Pluralism and Islamic Education	The discussion are based on the verses of Al-Quran while researcher will focus on Islamic figures view on Pluralism	The implementation of religious pluralism in Islamic education based on al-qur'an
Dr. M. Saerozi, M.Ag, entitled " <i>Politik Pendidikan Agama dalam Era Pluralisme</i> "	The Islamic education with his correlation with Pluralism	The discussion is formed in historical study on Islamic education policy while	The discussion about religious education in the Pluralism era which studied on historical approach.

<i>(Telaah historis atas kebijakan Pendidikan Agama Konfensional di Indonesia 2004</i>		researcher will focus on Islamic figures view on pluralism	
M. Syamsuddin, entitled <i>“Pengembangan Pluralisme Agama dalam Pendidikan Agama Islam (Studi Tafsir Al-Azhar)</i> from UIN Sunan Kalijaga, Yogyakarta.	The relation of Pluralism and Islamic Education	The development of Pluralism in Islamic Education based on <i>Tafsir Al-Azhar</i>	The development of religious pluralism in Islamic education based on <i>Tafsir Al-Azhar</i>

The differentiation between previous studies that has been told before and this research is lies on perspective and the method of research. All previous study has produced the strategy and method to develop Pluralism, and here researcher will discuss Pluralism and Islamic Education as the object of research in different perspective and method. Researcher will discuss about Pluralism and Islamic Education on the view of several Islamic figures, to know how their opinion and perspective on Pluralism and Islamic education till meet the wise conclusion and attitude toward Pluralism concept.

F. Definition of Key Terms

To get well understanding about the theme of discussion, it's better for author to describe the keywords that will found in the discussion, as well as use for it operational. For the definition and limitation of terms relating to title in the writing of this study as follows:

1.Pluralism

Pluralism is a concept that comes from the west which aims to create harmony among world societies. As we know that pluralism is covered several things such culture, social, religion, race, etc. but this study will especially discuss about religion pluralism that relate to Islamic education that implemented in education institution.

2.Islamic Education

According to Imam Al-Ghazali the definition of *tarbiyah* is

إنَّ التَّربِيَّةَ هِيَ تَرْبِيَةُ الصَّبِيَّانِ تَرْبِيَةً دِينِيَّةً وَخَلْقِيَّةً، قَوَامُهَا التَّقَشُّفُ وَالزَّهْدُ فِي

الْمَلذَّاتِ حَتَّى الْبَرِيئَةِ مِنْهَا، وَغَرَضُهَا الْأَسْمَى هُوَ التَّقَرُّبُ لِلَّهِ تَعَالَى وَالِاسْتِعْدَادُ لِلْحَيَاةِ

الْآخِرِيَّةِ.

This research use the term of Islamic education based on Al-Ghazali's perspective. The primary goal is to make human closer to Allah. Based on this definition of Islamic education, researcher wants to make it as measurement of

the goals of Islamic education. In this study, researcher wants to describe the thought of several Islamic figures to get well conclusion from them.

G. Composition of Research Finding

Discussion Systematics i.e. the arrangement of discussion included the contents of research, which inter-related one each other and unite as one unity. It consists of many chapters which systematically arranged as below:

Chapter I: Introduction is general overview about the entire content of discussion. Outlined in various sub chapters namely, background of research, focus of research, objectives of research, significance of research, Previous research, definition of keyterm and Research Procedure.

Chapter II: Literature studies about Pluralism according to several scholars and it pros and cons, and understanding about Islamic education which includes purposes and basics.

Chapter III: Discusses method that will use in this research, which include approach and research design, data and data source, data collection, data analysis, data checking validity, research procedure.

Chapter IV: Discusses the views of Syed Naquib Al-Attas, KH Abdurrahman Wahid and Nurcholish Madjid in Pluralism and Islamic Education which include their contribution in term of Islamic Education.

Chapter V: Discusses the views of Syed Naquib, KH Abdurrahman Wahid, and Nurcholish Madjid on Pluralism which includes their reason on their thought,

beside it will discuss also about the influence of Pluralism toward Islamic Education.

Chapter VI: discuss about the conclusion which asked in focus of problem in focus of problem.

CHAPTER II

THEORITICAL FRAMEWORK

A.Pluralism

According to Oxford Dictionary, Pluralism has several meanings there are: 1) the existence of many different groups of people in one society, for example people of different races or of different political or religious beliefs: cultural pluralism 2) the belief that it is possible and good for different groups of people to live together in peace in one society 3) (usually disapproving) the fact of having more than one job or position at the same time, especially in the church.¹¹

According to Hamid Fahmy Zarkasyi, he classifies the term of pluralism from various dictionary into two things: first, the recognition of the quality of the compound or tolerance. Second, the doctrine, that contains:

- a) recognition of the highest plurality principle,
- b) the statement that there is no way to declare a single truth or the only truth about an issue,

¹¹ Oxford advanced learners dictionary, 7th edition, oxford university press, p1160

c) the statement that no opinion is right, or all the opinions is same,

d) same theory with Relativism and suspicious attitude that there is no right opinion and the same is true or same point.

*(No view is true, or that all view are equally true). (see, The Golier Webster int. Dictionary of The English Language; Oxford Dictionary of Phylosophy; Oxford Advanced Learners ' Dictionary of Current English).*¹²

According to Diana L Eck the plurality of religious traditions and cultures has come to characterize every part of the world today. But what is pluralism? Here are four points to begin our thinking:

First, pluralism is not diversity alone, but the energetic engagement with diversity. Diversity can and has meant the creation of religious ghettos with little traffic between or among them. Today, religious diversity is a given, but pluralism is not a given; it is an achievement. Mere diversity without real encounter and relationship will yield increasing tensions in our societies.

Second, pluralism is not just tolerance, but the active seeking of understanding across lines of difference. Tolerance is a necessary public virtue, but it does not require Christians and Muslims, Hindus, Jews, and ardent secularists to know anything about one another. Tolerance is too thin a foundation for a world of religious difference and proximity. It does nothing to remove our ignorance of one another, and leaves in place the stereotype, the half-

¹² Hamid Fahmy Zarkasyi, *Misykat: Refleksi tentang Islam, Westernisasi dan Liberalisasi*, Jakarta: Insist, 2012, p 164

truth, the fears that underlie old patterns of division and violence. In the world in which we live today, our ignorance of one another will be increasingly costly.

Third, pluralism is not relativism, but the encounter of commitments. The new paradigm of pluralism does not require us to leave our identities and our commitments behind, for pluralism is the encounter of commitments. It means holding our deepest differences, even our religious differences, not in isolation, but in relationship to one another.

Fourth, pluralism is based on dialogue. The language of pluralism is that of dialogue and encounter, give and take, criticism and self-criticism. Dialogue means both speaking and listening, and that process reveals both common understandings and real differences. Dialogue does not mean everyone at the “table” will agree with one another. Pluralism involves the commitment to being at the table -- with one’s commitments.¹³

Pluralism is not just tolerance, but it more than that, we are demanded to admit that there is no truth in other religion. We are prohibited to consider that only our religion is the truth one and only our religion will give the salvation (truth claims and salvation claim). Most of Islamic scholar argued with the Qur’an in Al-Baqarah 62:

¹³ Diana L Eck, *What is Pluralism?* (http://www.pluralism.org/pluralism/what_is_pluralism accessed in 9 of February 2016 01.00 pm)

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰلِحِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ

62. Verily! Those who believes and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.(Al-Baqarah: 62)¹⁴

According to the definition of pluralism that defines by Indonesia Islamic

Scholar Committee (MUI), the definition is:

"Suatu paham yang mengajarkan bahwa semua agama adalah sama dan karenanya kebenaran setiap agama adalah relatif; oleh sebab itu, setiap pemeluk agama tidak boleh mengklaim bahwa hanya agamanya saja yang benar sedangkan agama yang lain salah. Pluralisme juga mengajarkan bahwa semua pemeluk agama akan masuk dan hidup dan berdampingan di surga".¹⁵

From previous definition that derived from MUI, pluralism contains the transcendent unity of religion. Transcendent unity of religion consider that religion devided into two level, esoteric level (inner) and exoteric level (outer). Each religion is different in exoteric level, but they relative same in esoteric level. This view was argued with Qur'an in Ali-Imran 64:

¹⁴ *The Noble Qur'an English Translation of the Meaning and Comentary*, Madinah: King Fahd for the Printing of Holy Qur'an, p. 26

¹⁵ Fatwa MUI tentang Pluralisme, Liberalisme dan Sekularisme Agama/ 28 Juli 2005

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا

نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا

أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

64. Say (O Muhammad): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: “Bear witness that we are Muslims.” (Ali Imran: 64).¹⁶

Based on the classification of various dictionary and literature, Hamid

Fahmy Zarkasyi describes the meaning of pluralism as below:

- a) Pluralism in the sense of the first is the tolerance, where each tribe, race, religion and belief hold on each principle and respect for the principles and beliefs of others.
- b) Pluralism in the sense of both have not adhered to any basic. Community, must accept the fact that there does not exist the truth flagellum means everything is true, or the community does not have the confidence that their religion and their belief is true or most true. Even in one sense pluralism actually teach that truth does not exist.¹⁷

¹⁶ *The Noble Qur'an English Translation of the Meaning and Comentary*, Madinah: King Fahd for the Printing of Holy Qur'an, p. 91

¹⁷ Hamid Fahmy Zarkasyi, *Misykat: Refleksi tentang Islam, Westernisasi dan Liberalisasi*, (Jakarta: Insist, 2012), p 164

Chandra Muzaffar has seen that pluralism is thus a positive appreciation of plurality and implies its promotion. Real pluralism also implies equal treatment of citizens before the law without any distinction being made on the basis of religion and race.¹⁸ In fact, the doctrine of Religious Pluralism was born from the doctrine of pluralism. Pluralism in the West have roots that can be traced far back, but the most dominant is the root of the Western postmodern relativism and nihilism.¹⁹

Pluralism is the engagement that creates a common society from all that diversity. For example, on the same street in Silver Spring, Maryland is a Vietnamese Catholic church, a Cambodian Buddhist temple, a Ukrainian Orthodox church, a Muslim Community Center, a Hispanic First Church of God, and a Hindu temple. This is certainly diversity, but without any engagement or relationship among the different groups it may not be an instance of pluralism.

Pluralism is only one of the possible responses to this new diversity. Some people may feel threatened by diversity, or even hostile to it. Others may look forward to the day when all differences fade into the landscape of a predominantly Christian culture. For those who welcome the new diversity, creating a workable pluralism will mean engaging people of different faiths and

¹⁸ Chandra Muzaffar, "Religion and Identity in a Globalised World", Seminar Report 3 (Kuala Lumpur: Institute of Diplomacy and Foreign Relations, IDF) (April 2008), 1

¹⁹ Hamid, *opcit*, p.164

cultures in the creation of a common society. Pluralism is not a “given,” but an achievement.²⁰

Renowned sociologist Peter Berger argues that secularization theory—the idea that modernity necessarily leads to a decline of religion—has been falsified. Rather than an age of secularity, ours is an age of pluralism. In other words, the problem of modernity is not that the gods have fled, but that there are too many of them around. Berger discussed his ideas on religion and modernity and sketched an outline of a possible theory of pluralism for the modern era.²¹

Based on the opinions and perspectives we can conclude that Islamic scholars have different views in pluralism concept. There are many analyst said that pluralism is deliberately contains ambiguity, it has two meanings in the same time.²² According to author itself, pluralism is the new ism that built to make all religion is same without claiming that our religion is the truth one. But this new ism can change their definition at the same time with high tolerance.

²⁰ Diana L Eck, *From Diversity to Pluralism*, (<http://www.pluralism.org/encounter/challenges-from-diversity-to-pluralism> accessed in 6th of February 2016 02.00 pm)

²¹ Goergetown University, *Toward a Theory of Religius Pluralism*, (<http://berkleycenter.georgetown.edu/events/toward-a-theory-of-religious-pluralism> accessed in 6th of February 2016 02.15 pm)

²² Wikipedia, *Pluralisme*, (<http://id.m.wikipedia.org/wiki/pluralisme> accessed in 6th of February 2016 02.30 pm)

B. Islamic Education

Before we going to discuss about Islamic education further, better for us to know deeply about the definition of education itself. A lot of Moslem scholars define education in *Tarbiyah* term. According to Ahmad Tafsir the word tarbiyah derived from three words namely, rabaa-yarbu which means add, increase and rabiya-yarba means being big and rabba-yarubbu which means to fix, to guide, and to keep.²³

According to Imam Al-Ghazali he define that *tarbiyah* is

إنَّ التَّربِيَّةَ هِيَ تَرْبِيَةُ الصَّبِيَّانِ تَرْبِيَةً دِينِيَّةً وَخَلْقِيَّةً، قَوَامُهَا التَّقَشُّفُ وَالزَّهْدُ فِي الْمَلَدَاتِ حَتَّى الْبَرِيَّةِ مِنْهَا، وَغَرَضُهَا الْأَسْمَى هُوَ التَّقَرُّبُ لِلَّهِ تَعَالَى وَالْإِسْتِعْدَادُ لِلْحَيَاةِ الْآخِرِيَّةِ.

According to Imron Rossidy education is one form of human endeavor in order to maintain the continuity of the existence of cultural life to prepare for the next generation in order to socialize and to adapt existing in the culture.²⁴

According to Ibnu Sina the definition of Tarbiyah is:

إنَّ التَّربِيَّةَ هِيَ وَسِيلَةُ إِعْدَادِ النَّاشِئِ لِلدِّينِ وَالدُّنْيَا فِي أَنْ وَاحِدٍ وَتَكْوِينِهِ عَقْلِيًّا، وَجَعَلَهُ قَادِرًا عَلَى اِكْتِسَابِ صِنَاعَةٍ تَنَاسِبِ مَيُولِهِ وَطَبِيعَتِهِ وَتَمَكُّنِهِ مِنْ كَسْبِ عَيْشِهِ.²⁵

²³ Ahmad Tafsir, *Ilmu Pendidikan dalam Perspektif Islam*, (Bandung: PT Rosda Karya, 1992) p. 5

²⁴ Imron Rosyidi dan Bustanul Amari, *Pendidikan yang Memanusiakan Manusia dengan Paradigma Pembebasan*, (Malang: Pustaka Minna, 2007), p. 79

²⁵ Abdul Hamid as- Shoid Az-Zintani, *Asasu at-Tarbiyah al-Islamiyah fi as-Sanah an-Nabawiyah*, (Libya: Dar Arabiyah lil Kitab, 1984) p. 24

Muhammad Athiyah Al-Abrasyi in his “*Ruh At-Tarbiyah Wa At-Ta'lim*” considered *Ta'lim* as part of *Tarbiyah*, because only concerns on cognitive domain. But Al-Attas considered that term of *Ta'lim* closer to teaching; even the cognitive aspects that covered don't give a portion of the whole and basic introduction.²⁶

Another term used in Islamic education is the term *Ta'dib* derived from *Addaba* i.e. discipline of body, soul and spirit. It means discipline that able to identify and recognize of the right place in conjunction with the physical potential skills, intellectual and spiritual.²⁷ The term of ta'dib was told in one of prophetic tradition:

أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي

“My God has educated me, so makes my education better” (HR.Ibnu Hibban)

Definitively Islamic education experts have different view in interpreting Islamic education, with term of “*Tarbiyah, Ta'lim and Ta'dib*”. the word *tarbiyah* actually means more general it refers to "all something that is growing, such as children, plants etc and does not reflect the essential factors of intellectual knowledge and virtue that basically being a core components of

²⁶ Ibid, p. 18

²⁷ Abdul Kholiq dkk, *Pemikiran Pendidikan Islam Kajian Tokoh Klasik dan Kontemporer*, (Yogyakarta: Pustaka Pelajar, 1999) p. 276

Islamic education, and its only on the level of giving treatment and affection.²⁸

The word Ta'lim has been many times mentioned in Al-qur'an such as:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

31. *And He taught Adam all the names (of everuthing), then He showed them to the angels and said, "Tell Me the names of these if you are truthful."* (al-Baqarah: 31)²⁹

According to Rasyid Ridho the word 'allama is transmission process of knowledge little by little. From this definition, ta'lim is more general than tarbiyah that more specific for children. It is because ta'lim can cover the phase from baby, children, teen, and adult while tarbiyah is only for children.³⁰

In a dynamic society, education holds the decisive role of the eksistention and development of the society, therefore education is the business of preserving and transforming values and culture in all its aspects and its type to the next generation. So it is with the role of Islamic education among Muslims is one form of manifestation of the ideals of Islam to preserve, assign and embed (internalization) and transforming the Islamic values to the private generation of

²⁸ Maksum, *Madrasah, Sejarah dan Perkembangannya*, (Jakarta: PT Logos Wacana Ilmu, 1999) p.16-17

²⁹ *The Noble Qur'an English Translation of the Meaning and Commentary*, Madinah: King Fahd for The Printing of Holy Qur'an p. 21

³⁰ Rasyid Ridho, *Tafsir Al-Manar*, (Mesir: Dar al-Manar, 1373 H) p. 42

successors so that cultural-religious values that aspired can be function and thrive in society from time to time.³¹

Then it can be understood in General, that education is the conscious efforts made by adult to students to transfer values in a systematic and purposeful with the purpose to establish mature minded personality in individuals pupils, and be superior as well as adaptable and sensitive to the environment.

After discussing the term of education in general meaning, we depth our definition in Islamic education to get more deeply understanding that related to this study.

Some Islamic scholar define that Islamic education is an effort to build and continuously educate participants until they can understand the teachings of Islam as a whole. And then comprehends the purpose of Islamic education which in the end they able to practice Islam view as their basic of life.³²

In the *GBPP PAI* in public schools, explained that the Islamic religious education is a conscious effort to prepare students in believe, understand, appreciate, practice the Islamic religion through guidance, instruction, and practice with attention for demands of respecting other religions in the

³¹M. Arifin, *Ilmu Pendidikan Islam: Suatu tinjauan teoritis dan praktis berdasarkan pendekatan interdisipliner*, (Jakarta: Bumi Aksara, cet ke-5, 2000), p.11-12

³²Abdul majid dan Dian Andani, *Pendidikan Agama Islam Berbasis Kompetensi: Konsep dan Implementasi Kurikulum 2004*, (Bandung: PT Remaja Rosdakarya, cet I, 2004), p. 130

relationship among religious harmony in the society to bring about national unity.³³

The purpose of education is not a fixed object, static and has not development, but overall it was a goal of the personality of a person, with regard to all aspects of life.³⁴ In this case the man always demanded to always developed in accordance with the development of the environment which is situated and any educational purposes are required to follow the rhythm of life itself.

The first International Conference on Islamic education in Makkah in 1977 has formulate educational objectives of Islam as follows: education aims in achieving growth of comprehensive person and balanced personality through the exercise of the soul, intellect, rational human beings; feelings and senses. Therefore, education has to covered human growth in all aspects: spiritual, imaginative, intellectual, scientific, linguistic, physical, both of individual and collective, which drives all of aspects into goodness and perfection.

The last Muslim educational goals lies on the embodiment of God submission in personal way, community, or in entire of Ummah.³⁵ One of Islamic education expert said that the purpose of Islamic education is giving meaning to life and enriching it with the light of the Islamic faith as outlined in

³³Muhaimin dkk, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung: PT. Remaja Rosda Karya. Cet-II 2002), p. 75-76

³⁴Zakiah Darajat, *Ilmu Pendidikan Islam*, (Jakarta: Bumi Aksara, 2004) p. 29

³⁵Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos Wacana Ilmu, 2002), p. 57

the Koran. Another purpose is strengthening and advancing human societies. Over the years however, the underlying attempt of Islamic education to strengthen and advance human societies has failed to achieve its goal.³⁶

Based on Al-qur'an the Islamic education has goal to strengthen his akidah by not associated Him with any partner, rival or other creatures. The akidah cultivation and moral education is the first priority goal because it being the basic to shape the personality of Pious person. This verse has emphasized Moslem parents to give a great attention in akidah aspect because all the attitude and behavior comes from akidah and moral. Like the verse in Luqman: 13

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

13. And (remember) when Luqman said to his son when he was advising him: "O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (wrong) indeed.(Luqman: 13)³⁷

According to Muhammad Athiyah Al-Abrasyi, Islamic educational goals are goals that have been set out and performed by Prophet Muhammad. During his life, namely the formation of high moral, because moral education is the soul of Islamic education, without neglecting physical education, mind, and practical sciences. These goals based on the words of the Prophet Muhammad:

³⁶Uzma Anzar, *Islamic Education: A brief history of madrassas with comments on curricula and current pedagogical practice*, 2003, p. 20

³⁷ *The Noble Qur'an English Translation of the Meaning and Commentary*, Madinah: King Fahd for The Printing of Holy Qur'an p. 563

إِنَّمَا بَعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

"I was sent to perfect good morals" (narrated by Malik binAnas of Anas bin Malik).

With looking back to notion of Islamic education, then Islamic educational goal is to shape a perfect person or *insan kamil* that piety to God Almighty. This means that the Islamic education is expected to produce a useful man for himself and the community as well as able to practise and develop Islamic teachings thus achieved the happiness in the world and hereafter.

CHAPTER III

RESEARCH METHOD

A. Approach and Research Design

The approaches that used by researcher in this research are:

Philosophical approach is approach that examines KH Abdurrahman Wahid, Syed Naquib Al-Attas and Nurcholish Madjid thought by critically and reflective which related to Islamic Education and pluralism, so even though they have different thought, with this approach will know the best form.

Researcher has designed a library research. Library research is a research that used books or other literature sources as main object. It means, data was found and sought through the study of literature from books which is relevant to the discussion. Beside of getting data from book or other related literature, researcher is also get the data from direct personal discussion with, in order to get original information from respondent.

The study research includes the category of qualitative research which has research procedures and writing techniques descriptively. It means, the study aims to gain a full and clear data.³⁸

³⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosda Karya, 2002), cet. xix, p. 6.

B.Data and Data Sources

Data types based on the type of research above, the data that requires in this research is qualitative data that are textual and contextual.

The data that required in this study are:

- a.Data about the biography and education background of Syed Naquib Al-Attas KH Abdurrahman Wahid, and Nurcholish Madjid.
- b.Data about the concept of pluralism according to Syed Naquib Al-Attas KH Abdurrahman Wahid, and Nurcholish Madjid.
- c.Data about the influence of pluralism toward Islamic education according to Syed Naquib Al-Attas, KH Abdurrahman Wahid, and Nurcholish Madjid.

This research requires data sources that can be used as reference. The data sources can be divided into two. The primary data source and secondary data source. *First*, the primary data source comes from the four books; *Islamku, Islam Anda, Islam Kita* that written by KH Abdurrahman Wahid, *The Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*, written by Prof Wan Moh Nor Wan Daud about Syed Muhammad Naquin Al-Attas thought, *Islam Doktrin dan Peradaban* that written by Nurcholish Madjid *Second*, The secondary data sources comes from another book which written by all of them or written by another author which is related to the discussion such as, *Pintu-Pintu Menuju Tuhan, Prolegomena to The Metaphysic of Islam, Misykat Refleksi tentang Islam Westernisasi dan Liberalisasi* etc. The secondary data source also comes from

journal, articles, papers, and columns that written by all of four Islamic figures that have written in some public media.

C.Data Collection

Data collection is the important phase in research process, because the primary goal of research is to gain the data. Without knowing how the technique of collecting data, researcher will not obtain the standard data that has been determined.³⁹ To collect the data, both from primary and secondary data sources were obtained through library research. Library research was done by examining books and writing of Syed Naquib Al-Attas, KH Abdurrahman Wahid, and Nurcholish Madjid about Pluralism and Islamic Education. And other books that related and support to the deepening and sharpness analyst.

D.Data Analysis

The data analysis process in an important part in writing research, because at this stage can be done and use optimally so will resulting the answers that really answer the question that has been formulated. According to definitive, data analysis is the process of organizing and sorting data into a pattern category and a basic outline, so the theme can be found and can e formulated working hypotheses which formulated by data.⁴⁰

The data analysis technique at this stage is the development of method of critical analyst. The technical analysis that used in this research is content

³⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, (Bandung: PT. Alfabeta, 2012), p. 224

⁴⁰ Lexy J. Moleong, *Ibid.*,p. 103

analysis, namely data processing through separating and sorting the related ideas and thoughts of those figures and then described, discussed and criticized. Furthermore, categorized and grouped with similar data and critically analyzed in order to obtain a concrete and adequate formula. And thus techniques will serve a clear step in reaching conclusion as a response of previous problem formulation.⁴¹

In this study researcher used descriptive and comparative method, researcher will describe about the view of several Islamic figures and will compare about their views on Pluralism and Islamic Education object. In order to get well analysis about the concept of Pluralism and it influences toward Islamic Education based on their thought.

According to Winarno Surahmad, comparative method is an investigation that can be carried out by examining the relationship of more than one phenomenon by showing the elements of similarity and difference elements.⁴² In this context researcher will analyze the thinking of Syed Naquib Al-Attas KH Abdurrahman Wahid, and Nurcholish Madjid on Pluralism and it influence toward Islamic Education.

E.Data Validity

⁴¹ Lexy J. Moleong, *Ibid.*,p. 163

⁴² Winarno Surahmad, *Dasar dan Teknik Penelitian* (Bandung: Trasi, 1994) hlm.105

After data being collected and analyzed, so it will need rechecking to know the data validity of research result. To determine the data validity it will need the checking technique. There are some technique that used to be used in qualitative research namely, *perpanjangan pengamatan*, *peningkatan ketekunan pengamatan*, *triangulasi*, *pengecekan teman sejawat*, *pengecekan anggota*, *analisis kasus negative dan kecukupan referensial*.⁴³

The technique which will be used in this study is triangulasi technique. Triangulasi is one of checking validity method that used other than data itself to check the data as the compare tool for data which obtained.⁴⁴ In the process of data validity checking, researcher use *Triangulasi of Source* and *Triangulasi of Theory*.

1. *Triangulation of Source*

Triangulation of source is seeking the truth certain information through some method and sources. In this study researcher will check the data which obtained inside the book and compare it with the other book which has same discussion case.

2. *Triangulation of Theory*

The final result of study will formed as information formula or called thesis statement. This information will compare with other relevant theory to

⁴³ Nusa Putra, *Penelitian Kualitatif Pendidikan Agama Islam*, (Bandung: PT. Remaja Rosda Karya, 2012), p. 33-35

⁴⁴ Lexy J. Moelong, *Metodologi Penelitian Kualitatif*, *ibid*, p. 330

avoid individual bias of researcher on the information or conclusion that has been formulated.

F. Research Procedure

The study of Pluralism and Islamic Education on Islamic Figures View contains of three phases. Those phases are Preparation phase, Execution phase, and Reporting Phase.

1. Preparation Phase

On this phase, researcher needs to prepare to arrange the grand design of research. It implemented in the writing of research proposal in order to clear and general describe of research. Beside of that researcher need to arrange the data and data source that need by tis study. Until make this research is far from disorientation.

2. Execution Phase

The Execution process contains of two steps:

-Collecting the Data

Because of this research include as library research, researcher need to collect the data from several books, journals, articles that written by Syed Muhammad Naquib Al-Attas, KH Abdurrahman Wahid and Nurcholish Madjid.

-Analysing the Data

After getting the data, researcher has to analyze the writing of Syed Naquib Al-Attas, KH Abdurrahman Wahid and Nurcholish MADjid in

order to get the clear conclusion of their view on Pluralism concept and Islamic Education. Beside of that, researcher has to seek what their view on Pluralism influence on Islamic Education aspect.

3.Reporting Phase

The final phase of this research is the writing of research. The data and analysis of researcher will reported and conclude in academic writing based on the rules of academic writing in State Islamic University of Maulana Malik Ibrahim Malang.

CHAPTER IV

DATA EXPOSITION

A. Biography of Islamic Figures

1. Biography of Syed Muhammad Naquib Al-Attas

Syed Muhammad Naquib ibn Ali ibn Abdullah bin Muhsin Al-Attas was born on 5 September 1931 in Bogor, West Java. His family tree can be traced back thousands of years to the family through genealogy sayyids Ba'Alawi in Hadramaut with a pedigree that came to Imam Hussein, the grandson of the Prophet Muhammad. Among his ancestors there were being the guardian and scholars. Mother of Syed Muhammad Naquib, namely Syarifah Raquan Al-'Aydarus, came from Bogor, West Java, and the gentility of Sunda in Sukapura.⁴⁵

From the father side, grandfather of Syed Muhammad Naquib were named Syed Abdullah ibn Muhammad ibn Muhsin Al-Attas, he is a guardian that has influence not only felt in Indonesia, but also to the Arab countries. His grandmother, Ruqayah Hanum, is a Turkish woman blooded aristocrat married to Abdul Majid Furnaces, brother of Sultan Abu Bakar in Johor (d. 1985) who married the sister Ruqayah Hanum, Khadija, who later became the Queen of Johor. After Furnaces Abdul Majid died, Ruqayah married for the second time

⁴⁵Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed Muhammad Naquib Al-Attas*, (Bandung: Mizan, 2003) p. 45

with Syed Abdullah Al-Attas and blessed with a child, Syed Ali Al-Attas, namely Mr. Syed Muhammad Naquib.

Syed Muhammad Naquib Al-Attas was the second of three brothers. The eldest named Syed Hussein, a sociologist and manta vice-rector of the University of Malaya, while the youngest is named Syed Zaid, a chemical engineer and a former lecturer at the Institute of Technology in MARA.⁴⁶

His family background gives a huge influence in the early education Syed Muhammad Naquib. From his Bogor family, he obtained an education in Islamic sciences, while the family of Johor, he gained a very advantageous education in developing the basics of literary language, and Malay culture.

At the age of five, Syed Muhammad Naquib sent to Johor to study at Ngee Heng Primary School (1936-1941). During the Japanese occupation, he returned to Java to continue his education in Madrasah Al-'Urwatu Al-Wutsqa, Sukabumi (1941-1945), an educational institution that uses Arabic as the instructionallanguage. After World War II in 1946, Syed Muhammad Naquib back to Johor to complete further education, first in Bukit Zahrah School later in the English College (1946-1951).

Syed Muhammad Naquib spent much of his youth with reading and studying historical manuscripts, literature, and religion, as well as Western classical books in English are available in the library of his family. The educated family environment and reading material like this, is a contributing factor that

⁴⁶ *Ibid*, 46

allows Al-Attas develop good language style and the selection of appropriate vocabulary, which would greatly influence the style of writing and his Malayan speech.

After graduating from high school in 1951, Al-Attas enroll in Malay regiment as a cadet with the number 6675. Al-Attas has been choose by General Sir Gerald Templer, when it served as the British High Commissioner in Malaya, to participate in military education, first at Eton Hall, Chester, Wales, then at the Royal Military Academy, Sandhurst, England. Over in England, he tried to understand the aspects that affect the spirit and lifestyle of British society. When in Sandurst, he established friendship with some other education participants, one of which is Sharif ibn Zaid Shakir, a nephew of King Hussein of Jordan, who later became Chief of Military and will become Prime Minister of Jordan.

This gave him insight into the spirit and style of British society. During this time he was drawn to the metaphysics of the Sufis, especially works of Jami, which he found in the library of the Academy. He travelled widely, drawn especially to Spain and North Africa where Islamic heritage had a profound influence on him. Al-Attas felt the need to study, and voluntarily resigned from the King's Commission to serve in the Royal Malay Regiment, to pursue studies at the University of Malaya in Singapore (1957–1959).⁴⁷

⁴⁷ Wikipedia The free Encyclopedia, *Syed Muhammad Naquib Al-Attas*, (<http://en.wikipedia.org/wiki/SyedMuhammadNaquibAl-Attas> accessed in 10th February 2016 8.04 pm)

After graduated from Sandurst, Al-Attas was assigned as a clerk in the office of the royal army regiment Malaya, Federation of Malaya, who was busy dealing with the communist attack that nest in the forest. However, he was not here long. His interest is in to cultivate the science encourages him to quit voluntarily of their employment and then took him to the University of Malaya, when it was in Singapore, in 1957-1959. Al-Attas has written two books when he takes the S1 program at the University of Malaya. Both books *Rangkaian Ruba'iyat* and *Some Aspects of Shufism as Understood and Practised among the Malays*.

Hence the publication of the second book in 1959, the Canadian government, through the Canada Council Fellowship, gave him a scholarship for three years, starting from 1960, to study at the Institute of Islamic Studies, McGill University, Montreal, Canada, founded by Wilfred Cantwell Smith. This is where he became acquainted with some famous scholars such as Sir Hamilton Gibb (English), Fazlur Rahman (Pakistan), Toshihiko Izutsu (Japan), Seyyed Hossein Nasr (Iranian). Al-Attas received an MA degree from McGill University in 1962 after his thesis entitled *Raniri and the Wujudiyyah of 17th Century Acheh*, graduated with a satisfactory value.

After a year, he continued his studies at SOAS (SOAS), University of London, to continue his doctoral education with the instigation of some of the well-known scholar and orientalist. Here, he studied under the guidance of Professor Arberry and Dr. Martin Lings. In 1965, he obtained a Ph.D. after two

volumes of his doctoral dissertation entitled *The Mysticism of Hamzah Fanshuri* graduated with very satisfactory.

We also have to know that during a student, especially McGill and London, al-Attas was very active in correcting the negative outlook directed at Islam. In addition, he was also involved in the missionary activity in spreading the pure teachings of Islam. Al-Attas returned to Malaysia in 1965. Included among the few people who earned his first Malaysian Doctor of Philosophy and who got it from the University of London. He was inducted being Chair at the Faculty of Literature Department of Malay Studies, University of Malaya, later served as Dean of the Faculty of Language at the same campus.

In 1970, with his capacity as one of the senior founders of National University of Malaysia (Universitas Kebangsaan Malaysia), Al-Attas also tried to replace the use of English as the instructional language with Malay language. He also conceptualized the basic philosophy of UKM and pioneered the establishment of the faculty of science and Islamic studies. In the same year, with his capacity as Dean of the Faculty of Malay Language and Literature, Al-Attas has submitted concepts and new methods of study of language, literature, and the Malay culture that can be used to assess the role and influence of Islam and its relationship to the language and culture of local and international a better way.

Syed Naquib Al-Attas is an expert who mastered various disciplines, such as theology, philosophy and metaphysics, history, and literature. He was also a prolific writer and authoritative, who has given some fresh contribution to the

discipline of Islam and Malay civilization. He also expertise in the field of calligraphy and calligraphy exhibition has been held at Tropen Museum, Amsterdam in 1954.

He is also the person who has been designing and building ISTAC campus in 1991. Many local and foreign scholars and visitors are amazed by the seriousness and ideals forth ISTAC that has Al-Attas set in building design. Gulzar Haider, famous architecture professor from Carleton University, Ontario, Canada said that the ability of Al-Attas imagination in composing lines and shapes as well as the ability of Al-Attas in choosing words and make sentences in every speech he said. Likewise, Seyyed Hossein Nasr, George Washington University who amazed with architecture building ISTAC and said that he had found an educational institution that is very beautiful and certainly one of successful building construction performance these years from the viewpoint of Islamic architecture.⁴⁸

Al-Attas often gain international awarded, both from the orientalist and Islamic and Malay civilizations scholars. For example, Al-Attas ever entrusted to lead a panel discussion on Islam in Southeast Asia at the Congress International des Orientalist 29th 1973 in Paris. Appointed as a member of the Imperial Iranian Academy of Philosophy, for its contribution in compare philosophy. He became a principal consultant for the implementation of the International Islamic Festival

⁴⁸ Wan Mohd Nor Wan Daud, *Ibid*, p. 52

(World of Islam Festival) in London. And many more experiences that are not mentioned one by one in this article

In Malaysia, the position and the role of Al-Attas as a reliable expert is unquestionable. He was elected Chairman of the Institute of Malay Language and Literature at the National University of Malaysia. Al-Attas is the founder and Rector of ISTAC (International Institute of Islamic Thought and Civilization), Malaysia, since 1987. He had deliver more than 400 scientific papers in the countries of Europe, America, Japan, the Middle East and other Islamic countries.

With regard to the number of negative reaction directed at his ideas, Al-Attas has said that although different from other Muslim scholars, never once crossed his mind to leave Malaysia forever. He always remembered and felt warned by the story of Prophet Yunus a.s. in which the prophet told that the decision to abandon his people, who are always to be indifferent and arrogant against the teachings had brought was not acceptable to Allah, who then put the fish to swallow up and drove him back to his people.⁴⁹

a. Books and Monograph

Al-Attas is the prominent and productive Islamic scholar; there are many books and papers that have been written by him. His books have translated into several languages, it is proved that there are many people who has look for and need his book. The books that have been published are:

⁴⁹Q.S Al-Qalam (68) 48-50 dan Al-Anbiya' (21) 87-88

- 1)(1959) *Rangkaian Ruba'iyat* (Kuala Lumpur: Dewan Bahasa dan Pustaka).
- 2)(1963) *Some Aspects of Sufism as Understood and Practised among the Malays* (Singapore: Malaysian Sociological Research Institute).
- 3)(1969) *Raniri and the Wujudiyah of the 17th Century Aceh* (Kuala Lumpur: Monographs of the Malaysian Branch of the Royal Asiatic Society).
- 4)(1970) *The Mysticism of Hamzah Fansuri* (Kuala Lumpur: University of Malaya Press).
- 5)(1970) *The Correct Date of the Terengganu Inscription* (Kuala Lumpur: Museum Department).
- 6)(1972) *Islam dalam Sejarah dan Kebudayaan Melayu* (Kuala Lumpur: Universiti Kebangsaan Malaysia).
- 7)(1975) *Comments on the Re-Examination of Al-Raniri's Hujjatu'l Siddiq: A Refutation* (Kuala Lumpur: Museum Department).
- 8)(1978) *Islam and Secularism* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM); reprint, Kuala Lumpur: International Institute of Islamic Thought and Civilisation (ISTAC), 1993).
- 9)(1980) *The Concept of Education in Islam* (Kuala Lumpur: Muslim Youth Movement of Malaysia (ABIM); reprint, Kuala Lumpur: International Institute of Islamic Thought and Civilisation (ISTAC)).
- 10)(1986) *A Commentary on the Hujjat al-Siddiq of Nur al-Din al-Raniri: Being an Exposition the Salient Points of Distinction between the*

Positions of the Theologians, the Philosophers, the Sufis and the Pseudo-Sufis on the Ontological Relationship between God and the World and Related Questions (Kuala Lumpur: Malaysian Ministry of Culture).

11)(1988) *The Oldest Known Malay Manuscript: A 16th Century Malay Translation of the 'Aqa'id of al-Nasafi* (Kuala Lumpur: University of Malaya).

12)(1989) *Islam and the Philosophy of Science* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC)) (tr. into German by Christoph Marcinkowski as *Islam und die Grundlagen von Wissenschaft*, Kuala Lumpur: ISTAC, 2001)

13)(1990) *The Nature of Man and the Psychology of the Human Soul* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC)).

14)(1990) *On Quiddity and Essence* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC)).

15)(1990) *The Intuition of Existence* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC)).

16)(1992) *Islam: The Concept of Religion and the Foundation of Ethics and Morality* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC)).

17)(1993) *The Meaning and Experience of Happiness in Islam* (tr. into Malay by Muhammad Zainiy 'Uthman as *Ma'na Kebahagiaan dan*

Pengalamannya dalam Islam, Kuala Lumpur: ISTAC; and into German by Christoph Marcinkowski as *Die Bedeutung und das Erleben von Glückseligkeit im Islam*, Kuala Lumpur: ISTAC, 1998)

18)(1994) *The Degrees of Existence*.

19)(1995) *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC)).

20)(2001) *Risalah untuk Kaum Muslimin* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC)).

21)(2007) *Tinjauan Ringkas Peri Ilmu dan Pandangan Alam* (Penang, Malaysia: Universiti Sains Malaysia).

22)(2011) *Historical Fact and Fiction* (Kuala Lumpur, Malaysia: UTM Press).

23)(2015) *On Justice and the Nature of Man* (Kuala Lumpur, Malaysia: IBFIM)

From several books and articles that have been written, we can analyze that he expert in several traditional Islamic sciences and he competent in theology, philosophy, metaphysic, history and literature.

b. Contribution in Islamic Education

Islamic education is the most important and primary aspect that has been spend his time in. there are many contribution that was given by him such as:

- 1) Defining the term of Islamic education by *ta'dib*
- 2) Giving the idea and realizing the Islamic University
- 3) Producing the books that concern on Islamic Education
- 4) Idea of Islamization of science

Beside of previous contributions, there are many works of him that can be told here one by one. But according to Professor Wan Mohd Nor Wan Daud, a former right-hand man of al-Attas in administering ISTAC (International Institute of Islamic Thought and Civilization) said that al-Attas contributed three of the scientific discovery of the most important in the Muslim world that are potentially affected to the lives of Muslims in depth and comprehend. his major contributions are: *First*, that the most important problem faced by Muslims today is the problem of science; *Second*, modern science is not neutral because it is influenced by the religious, cultural, and philosophical, which reflects the awareness and general experience of western society; and third, Muslims, therefore, need to Islamize knowledge this time with Islamize linguistic symbols of the nature and truth.⁵⁰

2. Biography of KH Abdurrahman Wahid

⁵⁰ Wan Mohd Nor Wan Daud, *Ibid*, p. 259

Abdurrahman Wahid or called familiarly with Gus Dur was born in Denanyar, Jombang, East Java, on 4th of August, 1940. He was the eldest son of KH. A. Wahid Hasyim with Nyai H. Sholehah. His grandfather is KH. Hasyim Ashari, the guardian of Islamic boarding school Tebu Ireng and the founder of Nahdlatul Ulama' organization. Whereas grandfather from his mother is KH. Syamsuri Bisri also the guardian of one *pesantren* in Denayar Jombang which along with KH Hasyim Asy'ari and KH Wahab Hasbullah founded NU.⁵¹ According to his older relatives, his young age is a child who thrives and cannot be suppressed. In other words, childhood mischief, this delinquency resulted with punishment that he was tied to a flagpole in the front yard as punishment for a too far joke or impolite manner.⁵²

Actually, his childhood is not just in Jombang. When the 4th years age, precisely in 1944, he invited his father to move to Jakarta for the father got a new job dealing with the subject of religion in the Japanese colonial period, and manage the union of Islamic organizations, MIAI and then *Masyumi*.

In Jakarta, Gus Dur learned many things, not only from his father, but also the nationalists, movements, even including the communists, as is the case how she often opened the door in the middle of the night on a self-proclaimed farmer named Hussein, who later today known as Tan Malaka. From here we

⁵¹Budi Hadrianto, *50 Tokoh Islam Liberal Indonesia*, (Jakarta: Hujjah Press, 2007) p. 17

⁵²Muhammad Rifa'i, *Gus Dur; KH. Abdurrahman Wahid Biografi Singkat 1940-2009*, (Yogyakarta: Garasi House of Book, 2010) p. 27

know how since childhood Gus Dur is already familiar with a variety of knowledge and diverse environment. In early childhood he was introduced with *pesantren* world in Jombang.⁵³

The public education carried out by Gus Dur in Jakarta. He started his primary school in elementary school KRIS in Central Jakarta. but, in the fourth grade he moves to Matraman Perwari elementary school. Then Gusdur continue SMEP in Yogyakarta. The education of Gus Dur in the primary and secondary school first in secular schools it contrary with his father and grandfather who never entered a secular school. But in junior high school, he was also trying to set up a timeline of how he can go to boarding school at Al-Munawwir Krapyak, Yogyakarta three times. Here he learned to speak Arabic with KH. Ali Ma'sum.⁵⁴ In Yogyakarta city, he interest in reading and knowledge appeared and increased. While he frequently visits bookstores and libraries, he also like a puppet shows and visits the cinema to watch a movie. He also studied classics Western thinkers and activists the world changes, such as Karl Marx and Lenin.

After graduating from junior high school in Jogjakarta in 1957, Gus Dur moved to Magelang, precisely to Tegalrejo boarding school under the upbringing of KiaiKhudori. Here he learned fully about Islamic science in Tegalrejo boarding school. The learning process at the school for 2 years, till1959. At the

⁵³ Muhammad Rifa'i, *ibid*, p. 28

⁵⁴ Greg Barton, *Biografi Gus Dur*, (Jogjakarta: LKIS, 2003), p. 40 and 47

same time he also studied at Pesantren Denanyar Jombang under the guidance of his grandfather, Kiai Bisri Syamsuri.⁵⁵ And afterwards, he continue to study at Tambakbras boarding school, under the tutelage of Kiai Wahab Hasbullah. In this time he made an intense relationship with him. He was given the opportunity to become a teacher and even became headmaster.

As grandfather and his father, Gus Dur also inherited the high curiosity for knowledge and feels less in learning. Great curiosity is drives Wahid continued his studies abroad, namely Cairo, Baghdad, and then Europe. In early studies, he feels very enthusiast. But he was very disappointed that the golden age of Al-Azhar was over, besides Al-Azhar also does not offer a lot of new things for himself. He felt a lot of things repeated in his studies in Egypt till he was often absent from school. Fortunately these conditions immediately relieved when he received a scholarship from the University of Baghdad that began to change into a European-style university.

At this time he has a strict study schedule than in Cairo. He also learn French in this city. He often visited the tombs of saints and learns Sufism. In addition, he also studied the history, the tradition and the Jewish community. He meets with Ramin, an open liberal thinker from Iraq's small Jewish community. They often exchange ideas and from him, he learned to respect Judaism and

⁵⁵ Greg Barton, *Ibid*, p.49

understand the views of the Jewish religion and concerned about the fate of the Jews living in the diaspora as a minority that is often abused.⁵⁶

In the middle of 1970, Gus Dur completing a four-year study at the University of Baghdad and moved to Europe. At first he lived in the Netherlands and hopes to continue his graduate studies in comparative religion aspect. However he was disappointed because of Leiden and the rest of Europe institution does not recognize the institution in Baghdad and Cairo. He was obliged to repeat her undergraduate studies. Finally, to reduce the sense of disappointment he traveled nearly a year in Europe and returned to Indonesia in 1971. He also wants to continue his study t McGill University, Canada. But he aborted his planning because of the development in *pesantren* education institution.

In the middle of 1970 till 1980, he makes relation with Nurcholish Madjid and Djohan Effendi. Therefore, he moves to Jakarta and he joins academic forums with them intently. From here, he began to receive an invitation as speaker in several religion discussion forum and *pesantren* world locally or internationally. He begins to found Ciganjur pesantren in early 1980, and he was trusted as representative of Khatib Syuriah PBNU. In 1984, he was elected as Head Chief of PBNU in 27th Mukhtamar in Situbondo. He was leave his duty in

⁵⁶ Greg Barton, *Ibid*, p. 104

PBNU when he became the 4th president of Indonesia. During being president, his thought often being controversial and different with mostly people.⁵⁷

a. Books of Abdurrahman Wahid

Abdurrahman Wahis is one of the productive thinkers in Indonesia. His thought in Islamic thought, Islamic education, culture etc, has been written in books. There are several books that have been written by him namely:⁵⁸

- 1) *Islamku, Islam Anda, Islam Kita: Agama, Masyarakat, Negara, Demokrasi*, (Wahid Istitute, 2006)
- 2) *Prisma Pemikiran Gus Dur*, (LKiS, Yogyakarta, 1999)
- 3) *Tabayun Gus Dur, Pribumisasi Islam, Hak Minoritas, Reformasi Kultural*, (1998)
- 4) *Membangun Demokrasi*, (PT Remaja Rosda Karya, Bandung, 1999)
- 5) *Gus Dur Menjawab Perubahan Zaman*, (Kompas, Jakarta , 1999)
- 6) *Islam, Negara, dan Demokrasi*, (Erlangga, Jakarta, 1999)
- 7) *Mengurai Hubungan Agama dan Negara*, (Grasindo, Jakarta 1999)
- 8) *Pergulatan Negara, Agama, dan Kebudayaan*, (Desantara, Jakarta, 2001)
- 9) *Bunga Rampai Pesantren*, (CV Dharma, unknown year, place)
- 10) *Tuhan Tidak Perlu Dibela*, (LKiS, Yogyakarta, 2001)

⁵⁷ Badiatul Roziqin dkk, *101 Jejak Tokoh Islam Indonesia*, (Yogyakarta, Penerbit e-Nusantara, 2009) p. 37

⁵⁸ Muhammad Rifa'i, *op.cit*, p. 51

- 11) *Menggerakkan Tradisi, Esai-Esai Pesantren*, (LKiS, Yogyakarta, 2001)
- 12) *Gila Gus Dur*, (LKiS, Yogyakarta, 2000)
- 13) *Kiai Nyentrik Membela Pemerintah*, (LKiS, Yogyakarta, 2000)
- 14) *Kumpulan Kolom dan Artikel Abdurahman Wahid Selama Era Lengser*,
(LKiS, Yogyakarta, 2002)
- 15) *Islam Tanpa Kekerasan*, (LKiS, Yogyakarta, 1998)
- 16) *Gus Dur Bertutur*, (2005)
- 17) *Islam Kosmopolitan: Nilai-Nilai Indonesia dan Transformasi
Kebudayaan*, (2007)

From several books that have been published, most of his book is talked about Islam, culture, Islamic education in Pesantren, demcration and nation etc. its proved that he concern in traditional and national issues that faced in Indonesia.

b. Contribution on Islamic Education

Actually, he has involved in Islamic education field especially in Pesantren since he was young. He is one of teacher in Tambakberas Islamic boarding school until him ever being headmaster there. He has given a lot of attention toward Islamic education especially in Pesantren. Beside f his family background that comes from *Pesantren*, *Pesantren* can be one instrument to develop society around *pesantren*. So, by educating his student, he also educates the society.

One of the famous contributions that he has given is the concept indigenization of Islam. His concept has been implemented in several pesantren that taught the concept of Islam which suitable for Indonesia culture. Modernization of *pesantren* system is also his contribution in Islamic education in order to create Moslem generation who can compete in modern era who will expert not only Islamic science but also general science.

Basically, his contribution is not only in Islamic education aspect. He also gives the big attention into national issues, such as nationalism, democracy, human right, minority people and moreover, because of his big role in defending and attention towards minority people he has titled by the father of Pluralism in Indonesia.

3. Biography of Nurcholish Madjid

Nurcholish Madjid, or known as Cak Nur is an Islamic thinker, scholar and humanist Indonesia. He was born in Jombang, March 17, 1939. Her family is a family of prominent kiai in Mojoanyar, Jombang, East Java. His father is KH Abdul Madjid, as one of the chief of *Masyumi* party. When NU separate from Mayumi, and create another party, he still consistent to stay in *Masyumi*.

A little Cak Nur begins his education in *Sekolah Rakyat*. And for noon he goes to Madrasah Ibtidaiyah around his village. After completing his primary education and primary school, he continued his education to Pondok Pesantren Darul Ulum, Rejoso, Jombang. After that he continued his education to at

Kuliyatul Mu'allimin Al-Islamiyya (KMI) in Pondok Modern Darussalam Gontor in Ponorogo.

After graduating from Gontor, he continued his studies at the State Islamic Institute, now its change to be State Islamic University Syarif Hidayatullah Jakarta, at the Faculty of Adab, Department of Arabic Literature and graduated in 1986. After studying at the Adab Faculty S1 with a thesis entitled *Al-Qur'an Arabiyun Lughatan wa Alamiyyun Ma'nan*(Al-Qur'an language is Arabic, on the meaning is Universal). During a student, Nurcholish Madjid has joined many activities in various organizations. He served as Chairman of the Islamic Students Association (HMI) Branch Ciputat in the '60s, and then became the chairman of HMI during the period 1966-1969 and 1969-1971. Besides, he also became the first president of the Muslim Students First Southeast Asia (PEMIAT) in 1967-1969, as General Deputy Secretary of the International Islamic Federation of Student Organization (IIFSO) in 1969-1971.⁵⁹

While serving as the chairman of the Islamic Students Association, he has compiled a book about Islamic cadre material titled *Nilai-Nilai Dasar Perjuangan* (NDP), which is then converted to *Nilai Identitas Kader* (NIK). This book is required reading and being the basis and the motivation for members of the Muslim Students Association (HMI).

⁵⁹Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia*, (Jakarta: PT Raja Grafindo Persada, 2005), p. 323

Besides of writing books, he also translated the book *Sunnah dan Peranannya dalam Penetapan Hukum Islam: Sebuah Pembelaan Kaum Suni*, the work of Mustafa al-Sibai. Another thing that Nurcholish Madjid does is to encourage young intellectuals Islam and initiate of writing quality books and standards. For that, for example, edits and rates the book *Sejarah Filsafat Islam*, by Majid Fakhri that has been translated by lecturers of the Islamic Theology Faculty, UIN Syarif Hidayatullah, Jakarta, Mr. Mulyadi Kartanegara.

In 1969 Nurcholish Madjid gets the opportunity to visit the United States for five weeks. Some observers, including Ahmad Wahib stated that this visit is an important experience. In fact, many critics claim that his visit to America is the beginning of his change that was anti-American / Western turned into pro-American / Western. Even in private, he was initially admitted that the experience had left a deep mark and unpredictable impression.⁶⁰

After his visit in Chicago, then he has been offered to continue his Master's Studies at the University of Chicago (1978) and also took a doctorate there. In 1984, he passed his doctoral studies with a dissertation entitled *Ibn Taimiya on Kalam and falsafa: A Problem of Reason and Revelation in Islam*. And after that he Teach at IAIN Syarif Hidayatullah, 1972-1976; lecturer at postgraduate IAIN Syarif Hidayatullah, 1985-present; researcher at LIPI, 1978-present; visiting professor at McGill University, Montreal, Canada, from 1991 to

⁶⁰ Budi Handrianto, *op.cit* p. 64

1992. Fellow of the Eisenhower Fellowship, along with his wife, 1990. He wrote many papers that published in various magazines, newspapers and editbooks, some of them is English. His books have been published is *Khazanah Intelektual Islam* (Jakarta, the Crescent Star / Torch, 1984) and *Islam, Kemodernan dan Keindonesiaan*, edits by Agus Edy Santoso (Bandung, Mizan, 1988).

Since 1986, together with comrades in the capital, founded and directed Yayasan Wakaf Paramadina, wich focus on lead to the intellectual movement of Islam in Indonesia. This book is one of the results of that activity. And since 1991, served as Expert Vice Chairman of *Ikatan Cendekiawan Muslim se Indonesia* (ICMI).

Cak Nur is regarded as one of the reformist Islamic thought and movement in Indonesia. Cak Nur known with the concept of pluralism that accommodates diversity / all *bhinneka's* confidence in Indonesia. According to Cak Nur, confidence is the primordial right of every human being and confidence believes in the existence of God is a fundamental belief. Cak Nur supports the concept of religious freedom, but free in Cak Nur concept is intended as freedom in running a particular religion accompanied with full responsibility for what is selected. Cak Nur believed that individual human plenary, when facing God in the life to come will be responsible for what he did, and freedom of choice is a logical concept.

a. Books of Nurcholish Madjid

As long as his academic life, he has written a hundred of academic literary.

There are several books are:

- 1) *The issue of modernization among Muslim in Indonesia, a participant point of view in Gloria Davies, ed. What is Modern Indonesia Culture* (Athens, Ohio, Ohio Univeristy, 1978)
- 2) *Islam in Indonesia, Challenge and Opportunities in Cryiac K. Pullabilly, Ed. Islam in Modern World* (Bloomington, Indiana, Crossroad, 1982)
- 3) *Khazanah Intelektual Islam* (Jakarta, Bulan Bintang, 1982)
- 4) *Islam, Kemodernan, dan Keindonesiaan* (Bandung, Mizan, 1987-1988)
- 5) *Islam, Doktrin, dan Peradaban* (Jakarta, Paramadina, 1992)
- 6) *Islam, Kerakyatan, dan Keindonesiaan* (Bandung, Mizan, 1993)
- 7) *Pintu-Pintu Menuju Tuhan* (Jakarta, Paramadina, 1994)
- 8) *Islam, Agama Kemanusiaan* (Jakarta, Paramadina, 1995)
- 9) *Islam, Agama Peradaban* (Jakarta, Paramadina, 1995)
- 10) *In search of Islamic Roots for Modern Pluralism: The Indonesian Experiences. In Mark Woodward ed., toward a new paradigm, Recent Developments in Indonesian Islamic Thought* (Teme, Arizona, Arizona State University, 1996)
- 11) *Dialog Keterbukaan*, (Jakarta, Paramadina, 1997)
- 12) *Cendekiawan dan Religijs Masyarakat*, (Jakarta, Paamadina, 1999)

From several books that has been written, we can conclude that most of his book was concern on Islamic studies, pluralism issues, Indonesia, nationalism, culture etc. it is proved that Nurcholish Madjid is one of the Islamic thinkers who has concerns and give contribution in the development of harmony in society.

b. Contribution in Islamic Education

Islamic education is one of the aspects that he has given a lot of attention because he was growth in Islamic boarding school environment. Especially his educational background has proved that pesantren has given a lot of influence in his life since from Darul Ulum until Gontor; he has obtained a lot of knowledge and experience there. One of the famous contributions is the modernization concept in pesantren curriculum. According to him, pesantren was demanded to produce the Moslem generation who mastered in both Islamic and general science, until they can compete in this globalization era.

His contribution especially in the Islamic student organization is reflected in arranging one of the kaderization processes in Islamic Student Movement. Beside of that, as one of the leader of Islamic student Movement (HMI) he also has compiled a book about Islamic cadre material titled *Nilai-Nilai Dasar Perjuangan* (NDP), which is then converted to *Nilai Identitas Kader* (NIK). This book is required reading and being the basis and the motivation for members of the Muslim Students Association (HMI). His also active to invite the Moslem generation especially and society generally to read the book in his daily life

because reading is the window of the world. He also introduced the thought of philosophical thinkers such as al-Kindi, al-Ash'ari, al-Farabi, Ibn Sina, al-Ghazali, Ibn Rushd, Ibn Taymiyya, Ibn Khaldun, al-Afghani and Muhammad Abduh, Karl Marx, etc.

B. Research Findings

1. The View of Islamic Figures on Pluralism and Islamic Education

a. Syed Muhammad Naquib Al-Attas

1) Pluralism Thought

Syed Muhammad Naquib al-Attas was recognized as an accomplished scholar and Muslim thinker who has made great contributions in contemporary Islamic thought and education. His ideas and views often become a reference not only by students but also by a group of largely experts and scholars on this day. His personage is not just caused by the scarcity title Ph.D. which he gets in 1960 from SOAS (SOAS), University of London, but his personage is actually caused by the steadiness of his thinking and extensive experience in the academic and intellectual world.

Syed Muhammad Naquib Al-Attas is a prominent contemporary Muslim philosopher and thinker from Malaysia. He is one of the few contemporary scholars who is thoroughly rooted in the traditional Islamic sciences and who is equally competent in theology, philosophy, metaphysics, history, and literature.⁶¹

⁶¹ Wikipedia the free encyclopedia, *Syed Muhammad Naquib Al-Attas*, (<http://en.wikipedia.org/wiki/SyedMuhammadNaquibAl-Attas> accessed in April 18th, 2016 6:57 pm)

He state that the nature of God understood in Islam is not the same as the conception of God understood in the various religious traditions of the world. The apparent similarities cannot be interpreted as evidence of identify of the One Universal God because “There is only one genuine religion, and its name is given as Islam.”⁶²

Al-Attas also warned that if the “transcendent” was intended as a religious experience (religious experience) which is only achieved by a few humans only, then the religious experience it is not the religion itself. Such religious experiences, according to them, can not occur in the people and all mankind, but only achieved by a certain elite in every religion. So, what is meant is the intersection of the religious experience (transcendent unity of religious experiences). This religious experience very inappropriate if it is considered as the faith of the Muslims. Furthermore al-Attas warned: “If ‘transcendent’ is meant to refer to a psychological conditions at the level of experience and consciousness which ‘excels’ or ‘surpasses’ that of the masses among mankind, then the ‘unity’ that is experienced and made conscious of at the level of transcendence is not of religions, but of religious experience and consciousness, which is arrived at by the relatively few individuals only among mankind.”

Therefore, Islam does not admit of any error in the understanding of the Revelation, and in this sense Islam is not merely a form – it is the essence itself of religion (din). We do not admit in the case of Islam of a horizontal dividing line separating separating the exoteric from esoteric

⁶² Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysic of Islam*, (Kuala Lumpur: ISTAC, 1995) p. 10

understanding of the Truth in religion. We maintain rather a vertical line of continuity which we identify as “the Straight Path of Islam-Iman-Ihsan” without there being any inconsistency in the three stages of the spiritual ascent.⁶³

Al-Attas views on Western civilization as constantly changing and 'becoming' without ever achieving 'being'. He analyses that many institutions and nations are influenced by this spirit of the West and they continually revise and change their basic developmental goals and educational objectives to follow the trends from the West. He points to Islamic metaphysics which shows that Reality is composed of both permanence and change; the underlying permanent aspects of the external world are perpetually undergoing change.⁶⁴

Actually, he was no stranger to Fazlur Rahman, Seyyed Hussein Nasr, Martin Lings, etc. because he also has experience to study in the West. Therefore, it's not be surprised if he is also familiar with these figures. Although he knows the West figures, it does not make Al-Attas hesitate on his critics to their thoughts especially, if these thoughts can harm the Muslim faith. Al-Attas consistently rejected allegations Orientalist writers who say that the Islamic faith to experience a development which is conditioned by ages. In the some cases it is clear that orientalis interest to equate the development of Christian theology or thinking and habits of the West with Islam, perhaps to reduce the doubts long against their theology itself dan to universalize their experience. According to

⁶³ Syed Muhammad Naquib Al-Attas, *Prolegomena to The Metaphysic of Islam*, op.cit, p. 11

⁶⁴ Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, (Kuala Lumpur: Art Printing Works, 1978), p. 82

Al-Attas thought, Westerners tend to think of their experience and awareness is a representation of all the experience and consciousness of mankind that most advanced and expect all other human beings also noticed the same thing.⁶⁵

Postmodernism and the theory of transcendent unity of religion, which is based on the plurality of truths which are believed that all religion have the same truth validity level, is another form of sophistry *indiyyah*. Postmodernism is more prone to anti-religious attitude or relativism and nihilism is more prone that has no religion, whereas the transcendentalists, assuming an accurate term for those who believe in the theory of the unity of all religions, it leads to relativism in understanding external aspects contained in all religions. A transcendentalist usually propagates the view that on the transcendent level all religions are equal. Differences in doctrine and ritual practices occur only at the lowest level of our experience, and therefore, is not so important compared equations that appear on a higher level, namely the level of transcendence.⁶⁶

2)Islamic Educational Thought

Syed Muhammad Naquib Al-Attas was excited in Islamic education, literature, and language world since he was child. And this excitement will make him voluntarily resigned from the King's Commission to serve in the Royal Malay Regiment to pursue studies at the University of Malaya in Singapore. There are many contributions that he has given to Islamic education. One of his

⁶⁵ Wan Mohd Wan Nor Daud , *op.cit.*, p. 122

⁶⁶ Wan Mohd Nor Wan Daud, *Ibid*, p. 131

contribution is he was speaker and an active participant at the First World Conference on Islamic Education held at Mecca in 1977, where he chaired the committee on Aims and Definition of Islamic Education.

Al-Attas showed that one indication of the intellectual bankruptcy among the Muslim modernists, who often underestimate the works of intellectual and spiritual in previous age times. The other thing is the lack of knowledge about how to define things in reasonable ways, whereas science like this is the prime characteristic and one of the greatest achievements of the Islamic intellectual tradition.⁶⁷

Based on the previous book, we can look at the thought Al-Attas into seven aspects:

a. The views of Metaphysics

Metaphysic is part of philosophy which concern in discussing the reality of absolute thing. In Islam, metaphysic is the important thing to determine the basic conception of universe, psychology, ethic, even logic.

Metafisika Islam sebagaimana yang dipahami dan diyakini Al-Attas merupakan sintesis dari ide-ide dan teori-teori yang secara tradisional dianut oleh para teolog (mutakallimun), filosof (hukama') dan sufi (Shufiyyah).⁶⁸

Al-Attas mengikuti aliran wahdatul wujud yang berpendapat bahwa Allah SWT adalah satu-satunya Realitas Mutlakberbeda dari Pseudo-sufi, Al-Attas mengafirmasikan bahwa keragaman wujud yang particular juga merupakan sesuatu yang nyata, bukan sekedar imajinasi, meskipun masa hidupnya tidak

⁶⁷ Wan Mohd Nor Wan Daud, *ibid.*, 78

⁶⁸ *Ibid.*, p. 79

lebih dari dua atom perjalanan waktu karena keberadaan mereka yang senantiasa hancur (fana). Realitas wujud yang particular senantiasa ada disebabkan oleh dinamika Tuhan yang selalu berkesinambungan (God's continuous dynamic) dan aktivitas Tuhan yang senantiasa menciptakan kembali (constant activity of re-creating).⁶⁹

b. Science Concepts and How to achieve it

Basically, education is the principle thing in human life. The development of social, economic and politic aspect is depending on the development of education aspect. The more it nation have educational people the more possibility towards developmet can reached. For the high importance of education, Al-attas has said in his book.

Bagi Al-Attas, ilmu dalam dunia pendidikan adalah suatu yang sangat prinsipil. Pendidikan tidak hanya berfungsi sebagai sarana pencapaian tujuan-tujuan social-ekonomi, tetapi secara khusus juga berperan dalam mencapai tujuan-tujuan spiritual manusia. Hal ii tidak berarti bahwa aspek-aspek social-ekonomi dan politik tidak penting, tetapi kedudukannya lebih rendah dan lebih difungsikan sebagai pendukung aspek-aspek spiritual.

The definition of science as expressed by al-Attas on, give us a clear picture that the quest for knowledge is not simply by collecting information and facts. The important thing is understanding and awareness achieved by soul or conscience. So that knowledge acquired will be beneficial to him to be the lamp that will lights life. By understanding the nature of science as it will answer the problem of some people with a high degree even in Islamic studies but does not bring it to the guidance and the straight path. The public society perceives this

⁶⁹ *Ibid*, p. 84

people as a scientist, but in reality they are nothing more than just collector of information.

Dengan mengikuti dan menggabungkan posisi para filosof dan teolog muslim serta para sufi, seperti Ibn Sina, Al-Ghazali, Al-Nasafi, AL-Taftazani, dan Al-Raniri, Al-Attas membuktikan bahwasanya ilmu pengetahuan datang dari pelbagai saluran, yaitu melalui pancaindra (al-hawas al-khamsah), akal sehat (al-aql al-salim), berita yang benar (al-khabar al-shadiq), dan intuisi (ilham).⁷⁰

c. Meaning and Purpose Islamic Education

Generally, there are two theoretical views on the goals of education. First, social oriented which means they consider education as the primary ways to create good citizen. Second, individual oriented which focus on the need, catch ability, and student interest. According to him, the goal of searching knowledge is to cultivate the goodness and justice in human soul as individu and human being not only as citizen of states or member of society.⁷¹

Beside of that, he also give definition for Islamic education by *ta'dib*. According to him, *ta'dib* is the most appropriate definition for Islamic education.

Pendidikan menurut Al-Attas adalah penyemaian dan penanaman adab dalam diri seseorang disebut dengan ta'dib.⁷² Menurut Al-Attas, jika benar-benar dipahami dan dijelaskan dengan baik, konsep ta'dib adalah konsep yang paling tepat untuk pendidikan Islam, bukannya tarbiyah ataupun ta'lim sebagaimana yang dipakai pada masa itu. Dia mengatakan, "struktur konsep ta'dib sudah mencakup unsur-unsur ilmu ('ilm), instruksi (ta'lim), dan pembinaan yang baik (tarbiyah).

⁷⁰ *Ibid*, p.158

⁷¹ Syed Muhammad Naquib Al-Attas, p.141

⁷² Wan Mohd Nor Wan Daud, *op.cit*, 174

He emphasize that Islamic education was implemented to create a good individual, because the good society is consist of good individual. Islamic education always concern on the successful and happiness of individual in the world and hereafter and make this as the high ideal and the important education goal. But this individual orientation was moved slowly that focus on fulfillment of necessity and interest of society sine Islamic society under the western institution.

Ketika menyatakan bahwa tujuan ilmu pengetahuan adalah melahirkan manusia yang baik, kami tidak bermaksud untuk melahirkan masyarakat yang baik. Karena masyarakat terdiri dari individu, melahirkan seseorang melahirkan masyarakat yang baik. Pendidikan adalah (pembuat) struktur masyarakat.⁷³

d. Idea and Reality of Islamic University

Al-Attas insist to Islamic Secretary in 1973 about the necessary of building Islamic University which different from traditional university or modern western university. He wants to create an Islamic university that can be reflection of *insan kamil*. He has explained the idea of Islamic University on First World Conference of Islamic Education in 1977 and Islamabad in 1980. He ask respectfully for support and help from Muslim government to realize this project although it will need a long time.

Al-Attas has realize his idea to build Islamic University by building ISTAC, and he consider it as the nucleus real Islamic University and he struggle to make ISTAC as the reflection of *insan kamil*. He has planned, arranged, and

⁷³ *Ibid.*, p. 189

designed the building and curriculum of ISTAC. As the prime designer, interior or exterior he has expressed the Islamic presence which has calmness atmosphere that will produce brilliant and precious thought. He has designed ISTAC to face *kiblat* and the ceremony of first building was done at 27 of Rajab together with Isra' Mi'raj.

One of his ideas is academic freedom and knowledge development, ISTAC there are many lectures that have different theology thought (*maturidi, asy'ari, syi'ah*) different madzhab of fiqh (Maliki, Hanafi, Syafi'i) all of those lectures has taught in ISTAC in kindness and harmonious. Although he has different perspective in some aspect, he invites Fazlur Rahman that fame with his modernity approach and he has invite Sayyed Hossein Nashr although he has different view on transcendent unity of religion.

e. Curriculum and Methods of Education

The education process is need spiritual preparation which according to him, he emphasizes on sincerity, honesty and patience. The students have to know and implement this principle since he child in daily activity. Sincerity means that all of his deed is because of Allah. Honesty in all statement and said. There is suitability between his word and his behavior. The student also has to be patient in the searching of knowledge in practicing the command of Allah and avoid the prohibition of Allah. But he also emphasize that science is not netral thing, it influenced with human values and culture. Therefore, we have to be more selective and wise to choose the good science.

Kita harus mengetahui dan menyadari bahwa sebenarnya ilmu pengetahuan tidak bersifat netral; bahwa setiap kebudayaan memiliki pemahaman yang berbeda-beda mengenainya, mesikupun diantaranya terdapat beberapa persamaan. Antara Islam dan kebudayaan Barat terbentang pemahaman yang berbeda mengenai ilmu, dan perbedaan itu begitu mendalam sehingga tidak bisa dipertemukan.⁷⁴

He also divides the science into Fardhu ‘ain and Fardhu kifayah. Fardhu ‘ain is related to spiritual thing (ruh, nafs, qalb, and ‘aql) or it exactly related to main science. And fardhu kifayah is related to physical or technical science. The discipline of science in fardhu ‘ain are:

- Alqur’an with *tafsir* and *ta’wil*
- Sunnah
- Syari’at, Fiqh and laws
- Theology
- Islamic Metaphysic
- Language science (linguistic) (Arab)

While some discipline of science in *fardhu kifayah* are but he doesn’t limited *fardhu kifayah* only in this several science, because the knowledge is unlimited.

- Humanity Science
- Natural Science
- Applied Science
- Technology Science
- Religion Comparison

⁷⁴ *Ibid*, p. 114-115

-Western Culture

-Linguistic Science

-Islamic History

f. Islamization of science, theory and practice

The root problem is the confusion of intellectual Muslims in their understanding of keywords such as worldview, religion, Allah swt, science, education, happiness, justice, wisdom, development and so on. So therefore, according to him, the disunity among muslim society can be resolved if there is unity among the understanding Muslim scholars in fundamental ideas and concepts related to Islamic religion and civilization of mankind.⁷⁵ Islamic scholars have different responses towards his idea "Islamization of science. There are agreed people and some of them have questions about his theory and application.

b.KH Abdurrahman Wahid

1) Pluralism Thought

One of the Abdurrahman Wahid books "*Islamku, Islam Anda, Islam Kita*" this book contains Gus Dur's thought in Pluralism aspect. The words Pluralism and defense are two key words in this corpus of Gus Dur. This writing departs from the perspective of the victim, especially religious minorities, gender, creed, ethnicity, race, social position. According to him 'God is not need

⁷⁵ *Ibid*, p. 84

to be defended, "said Gus Dur, but His people or creature generally just need to be defended. One of the consequences of defense is criticism, and sometimes forced to denounce, if it had crossed the threshold of tolerance.

Meanwhile, Gus Dur said in his speech that his pluralism taken from Nahdlatul Ulama Congress (NU) on 1935. This congress decided to enforce Sharia Law but Indonesia did not need to be an Islamic state. This decision comes from his grandfather thought KH Hasyim Ashari and father KH Wahid Hasyim who seen Indonesia as plural nation. Until now mostly Islamic figures rejected the Islamic state for Indonesia shape. Gus Dur is refused regulatory regions based on Islamic sharia, which began spreading in Indonesia.

He has concern on of human rights, democracy, pluralism, and so on. If we talk about Gus Dur thought, we don't need to discuss it about new or not, but we have to look at the consistency of Gus Dur in principle that he believe for a long time. If we analyze the thought of Gus Dur on Pluralism, we can categorize it into several aspects:

a. Indigenization of Islam

The most important and popular idea of Gus Dur is a matter of indigenization of Islam. This is the way of Gus Dur especially and NU generally to resist Arabization. But this is also not a new thought came from Gus Dur, because since previous time, the kyai of pesantren already has a tendency to bring the kind of Islam that has Indonesian characteristic, without a lot of mixed

Arabism elements. So, Indigenization of Islam was just a label. Gus Dur has meritorious to theorize it, he has given name toward kind of struggle that practiced by previous ulama of Indonesia since Walisongo until now. The idea of Gus Dur, which is still consistent too is an aspect of its rejection of Islamic state for Indonesia. He may be affected by the ideas of Ali Abdul Raziq (Egyptian scholar) who said there is no concept of Islamic state.

Based on his traditional schools background of Islamic ideology *ahlussunnah wal Jama'ah* and liberal thinking he has view that Islam should appear as unifying the nation and protector of diversity and able to answer the challenges of modernity. So that Islam has to be more inclusive, tolerant, egalitarian and democratic. Islamic values are universal and essential has to be precedence over the legal-symbolic, Islam will color the nation without a label of Islam but Islamic spirit united in the face of nationalism.

As one of the Gus Dur idea, Indigenization of Islam related with locality or called as Islam Nusantara. This concept will be characterized of Islam in Indonesia. Islam indigenization will attach to Indonesia and being the characteristic of Islam in Indonesia. Islamic indigenization is the effort to accommodate the need of culture through interpretation development method on the *nash* based on the reality needed.

Islamic indigenization contains two things. *First*, contextualization of Islam which has two understandings, namely tradition accommodation by *Fiqh* and development application of *nash*. *Second*, Islamic indigenization as Islamic acculturation. This point will produce Islam in the local culture. Example, Demak mosque roof that uses Meru which come from a Hindu-Buddhist tradition.⁷⁶

In terms of the nation life, Islamic indigenization is an idea that needs to be observed. Furthermore, Gus Dur said that indigenization is not an effort to avoid the emergence of resistance from the the local culture forces, but it is effort to prevent culture from lost. The core of Islamic indigenization is the need to avoid polarization between religion and culture, because such this polarization can not be avoided.

The idea of Gus Dur is seemed wanted to show Islam as a religion that is appreciative to the local contexts while maintaining the reality of cultural pluralism. KH. Abdurrahman Wahid firmly rejected one Islam in a cultural expression or identity, for example all symbols have to use the expression of Arab culture. Uniformity that occurs not only will kill creativity of culture the people but also makes Islam alienated from the national culture. The

⁷⁶ Syaiful Arif, *Humanisme Gus Dur Pergumulan Islam dan Kemanusiaan*, (Yogyakarta: ar-Ruzz Media , 2013), p. 105-107.

consequences of the Arabization process will deprived us from our own cultural roots.⁷⁷

b.Universalism of Islam

Universalism of Islam reveals itself in various manifestations teachings that contains humanism values. The thought of Gus Dur is the meeting of humanitarian and Islamic religion. Islamic religion is not the only one that used him as his principle. Islamic principle is the first basic for his whole thought. Besides guided by the principles of Islam, his interest to European culture also effect on his thinking. The culture that upholds the values of humanism, rationalism, and democracy is the core of Islamic universalism. Humanism is a struggle to increase human dignity above anything else. On rationalism, Gus Dur prefer to use reason to enhance human civilization. And democracy is the ideal political system that capable to guarantee fulfillment of basic human rights.⁷⁸

The meaning of Islamic universalism is five basic guarantees granted to citizens individually or in groups. The five basic guarantees is formed with the right of life protection (*hifdzu an-nafs*); right of religiousity (*hifdzu ad-din*); right to think (*Hifdzu al-aqli*); right of family safety and descent (*hifdzu an-nasl*); and the right of property (*Hifdzu al-maal*).⁷⁹

⁷⁷Umaruddin Masdar, *Membaca Pikiran Gus Dus dan Amin Rais Tentang Demokrasi*, (Yogyakarta: Pustaka Pelajar, 1999), p. 140

⁷⁸Syaiful Arif, *Ibid.*, p. 64.

⁷⁹Abdurrahman Wahid, *Islam Kosmopolitan Nilai-nilai Indonesia & Transformasi Kebudayaan*, (Jakarta The Wahid Institute, , 2007), p. 4.

Furthermore, the most fundamental championed by Gus Dur consistently is relationship between the individual and society. He said, because of the high place of humanity in the life, human being as an individual must obtaining a balanced manner. Individual have basic rights that can not be violated. These rights are called human rights that concern to the legal protection, justice treatment, the provision of basic needs, intelligence improvement and freedom of belief and faith.⁸⁰

c. Democracy and Human Right

One of his thought that quite clear also is the vision of the nationality. His vision was almost he said repeatedly that there is no Islamic doctrine that requires Moslem to create an Islamic state. Itu he said. He also used to say, “Although I am Muslim and majority of Indonesian people are Muslim, I never think in my mind to dominate Indonesia in the name of Islam.” Gus Dur is also often said that he was fighting for Islamic in cultural character, not Islam who always want to look at political institutions. That principle was accomplished by forming a political party that has national visionary.

Gus Dur was titled as the father of pluralism, because of his side on minority groups, both in the Muslim and because of its proximity to the non-Muslims people such as Christians, Catholic and Chinese ethnic. Not only

⁸⁰ Ahmad Amir Aziz. *Neo-modernisme Islam di Indonesia Gagasan Sentral Nurcholish Madjid dan Abdurrahman Wahid*, (Jakarta: PT. Rineka Cipta, 1999) p. 33

Indonesia, who admit it but he also admitted by foreigner. Although Abdurrahman who exemplify on Pluralism but there are also people who disagree with his deed because he often brings its pros and cons of controversial thinking.

His view and attitudes that continue to respect diversity of ethnic, cultural, and religions in Indonesia still remains as characteristic of KH Abdurrahman Wahid, he still reminded us the importance of diversity in perspectives, attitudes, and behavior in religious and state in this country.

The figure of Gus Dur is little bit controversial, but he still get praised for fighting on pluralism that cored by spirit of understand all the differences for goodness and progress together, but sometimes, because of pluralism, he was oppose by some groups, even he has labeled as figures liberalism -secularism and is considered Jewish stooge, even worse some say that Gus Dur was crazy person. But this comment was ignored by him because of his firmness on his thought. One of his action to help those in need are:

Wahid dalam esai-esainya ini melakukan pembelaan mulai dari Inul Daratista yang dikeroyok oleh para seniman terkemuka di Jakarta dengan alasan agama, Ulil Abshar Abdalla aktivis Islam Liberal yang divonis hukuman mati juga dengan alasan agama Islam oleh para ulama terkemuka, sampai ancaman untuk menutup pesantren Al-Mukmin di Ngruki, Solo oleh polisi, meskipun ia tetap mengkritik pandangan Abu Bakar Ba'asyir dan pengikutnya.⁸¹

⁸¹ Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita*, (Jakarta: The Wahid Institute, 2006) p. vii

In many ways, sometimes Gus Dur choose to be different with another Muslims, such as when there is a proposal for a death penalty for muslim apostates, Gus Dur against it because he thinks it will only pollute the name of Islam and reminds on lafadz “*la ikraha fi ad-din*” which means there is no compulsion in religion. His thought such as pluralism, multiculturalism and secularism are still debated among Muslims scholar. Although MUI has given fatwa about the prohibition of secularism, pluralism and liberalism because it will threat the belief of Muslim society. These thoughts which come from western are contrary with Islamic principle. During his administration government has removed discriminatory practices in Indonesia, so he deserves to get the title father of pluralism and democratization in Indonesia.

1)Islamic Educational Thought

According to Abuddin Nata in his book *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia*, Gus Dur has given a lot of attention related to Islamic education, especially in *pesantren*. Gus Dur was ever thinking about chaos in the education system of *pesantren*. According to him, this mess is because of two things. *First*, as the reflection of general chaos that happen in Indonesian society which are in transition era. *Second*, because the awareness that the capacity of *pesantren* almost inadequate to meet the challenges of

modernity due to their stagnant structural elements and unable to respond to change.⁸²

Furthermore, he explained that in modernizing and dynamics of *pesantren* need for the following steps. *First*, it needs improvement of *pesantren* situation based on the good regeneration and strong leadership. *Second*, need some requirement that underlie the occurrence of dynamic processes. Requirements shall include the reformation of teaching materials of religious sciences in a massive scale. In this context he said that the books of our ancient and modern teaching books as written by Mahmud Yunus and Hasbi Ash-Siddiqi has run out of impetus to develop ownership (sense of belonging) to the religious teachings. In other words, the classical books and modern books that exist, according to Gus Dur, were no longer relevant to be studied. This statement that underlying his idea to reorient and reconstruction on all *pesantren* education system by taking the new values without leaving the principal teachings of the religion that we have inherited over the years.⁸³

Gus Dur also wants *pesantren* not only serve as a religious educational institution as seem at this time, but also as an institution that is able to give meaningful contribution and to build a framework of values and morals on the

⁸² Abdurrahman Wahid, *Menggerakkan Tradisi: Esai-Esai Pesantren*, (Yogyakarta: LkiS, 2001) cet I p. 38

⁸³ Abuddin Nata, *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia*, (Jakarta: PT Raja Grafindo Persada, 2005) p. 351

individual and society. Gus Dur was believed that *pesantren* have the strong enough potential to realize the civil society.⁸⁴

According to Gus Dur, educational purposes of *pesantren* not only lies in the effort of *tafaquh fi al-din*, namely to produce human being that has deep religious knowledge, but he wants the integration of knowledge of religion and exacta, so that graduates that produced by *pesantren* is a personality that complete personality, who identified as personality that combine elements of strong faith and knowledge in a balanced manner.

Based on this information, known that beside of being a political figure, statesman, humanist, *Kyai*, Gus Dur is also an academic who give considerable attention to the development of Islamic education, the pressure point on the educational issues in *pesantren*, a traditional educational institution, as place for knowing Islam for the first time.

b.Nurcholish Madjid

1)Pluralism Thought

The challenges of religious pluralism is not separated from Nurcholish Madjid attention, he was one of Muslim scholar that always grounded in freedom of thought without promordialism barriers. His mindset and character is shaped by the provision of education which demands an attitude liberals and democrats,

⁸⁴ Martin Van Bruinessen, "*Konjungtur Sosial Politik di Jagat NU Pasca Khittah 26; Pergulatan NU Dekake 90-an*", dalam Ellyasa K.H. Darwis (ed), Gus Dur, NU, dan Masyarakat Sipil, (Yogyakarta: LkiS, 1994) cet I p. 77-78

who was freethinker but also willing to accept criticism and opinions of others, which obtained at Gontor and the University of Chicago and experiences from student organizations leadership. Therefore, Nurcholish Madjid born as a scholar who is not imprisoned by certain thought or certain system of values, there is special paradox attitude, which is critical without hostility.

According to Nurcholish Madjid, pluralism means (genuine engagement of diversities within the bonds of civility. Basically, pluralism means not only the attitude to acknowledge and accept the fact that society is pluralist, but-more basic-must be accompanied by positive values, and is the mercy of God to man, as will enrich the cultural growth through dynamic interaction and cross-cultural exchanges are diverse.

So pluralism cannot be understood simply by saying that our society is pluralist, diverse, made up of many different tribes and religions, which instead describes the impression of fragmentation. Pluralism also cannot be understood merely as a "negative goodness" only traced from its use to get rid of fanaticism (to keep fanaticism at bay). Pluralism should be understood as genuine engagement of diversities within the bonds of civility. In fact pluralism is also a must for the salvation of mankind, among others through the mechanism of supervision and pondering it generates.⁸⁵

a. Universalism of Religion

⁸⁵ Nurcholish madjid, *Islam Agama Kemanusiaan, membangun Tradisi dan Visi Baru Islam Indonesia*, (Jakarta: Paramadina, 1995) p. 78

Eventually, Nurcholish striving to expand “human freedom, human dignity and human rights.” His love for the values of humanity unified with his clear views on the central problem that faced by human are reflected in his renewal of Islamic thought. In this framework, he finally up on the idea of religious pluralism in Indonesia. This dynamics thinking is an improvisation that really stood out from several renewal of Islamic thought which he strives.

Theologically, Nurcholish Madjid aware that plurality is a reality which has been the Lord's will, as stated in the verse of Qur'an (QS. Al Hujurat, verse 13).

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allah is that (believer) who has at-Taqwa (i.e. he is one of the Muttaqun (the pious). Verily, Allah is All-Knowing, All-Aware.(Al-Hujurat: 13)⁸⁶

In the end, Nurcholish thought about this religious pluralism showing the idea of universal values, there is always at the core of religious teachings, that

⁸⁶ *The Noble Qur'an English Translation of the Meaning and Comentary*, Madinah: King Fahd for the Printing of Holy Qur'an, p. 713

unite all mankind. These values should be linked with the real conditions in the empirical experience of human life.

With these two approaches, Nurcholish was intends to provide interpretation of Islamic doctrine that match with the progress of time, and therefore, the doctrine will be still relevant in any change in space and time. This trait is the main characteristic of the neo-modernism people that aim to build an Islamic civilization.

Based on the problem backgrounds that emerge in diversity of religions in Indonesia, Nurcholish Madjid tried to express the idea of pluralism. Inside the term of pluralism, heterogeneity and diversity of religions in Indonesia, Nurcholish Madjid tried to assert that every religion must be open to any other religious truths; or at least acknowledge the truth in other religions. This statement was expressed in his essay “Truth Claims”.

*“Kita bisa merefleksikan: Apa yang bisa terjadi, jika agama menjadi tertutup dan penuh kefanatikan, lalu mengklaim kebenaran sendiri dan ‘mengirim ke neraka’ agama yang lain. Inilah yang menimbulkan problem, yang disebut dalam studi agama-agama sebagai ‘masalah klaim kebenaran’ (the problem of truth claim)”.*⁸⁷

Other statement that he told about the core of all religion is same was told in speech of Waisak National Day in JCC, 15 Mei 2003, here are the statement:

⁸⁷ Nurcholis Madjid, “Klaim Kebenaran” dalam *Cendekiawan dan Religiusitas Masyarakat*, , (Jakarta: Paramadina dan Tabloid Tekad, 2001, p.59-60

“Semua agama dalam inti yang paling mendalam adalah sama. Dalam bulan yang suci ini karena bersamaan ada perayaan Waisak, Maulid Nabi Muhammad saw, kenaikan Isa Al-Masih, kita semua harus menuju perdamaian.” (Fiqih Lintas Agama (p.88) pidato dalam acara peringatan Waisak Nasional di JCC, 15 Mei 2003).

From all previous statement, we are seeing how Nurcholish Madjid bases their thoughts on pluralism. For Nurcholish Madjid, “truth claims” are prohibited. Everyone can gain salvation as long as he believes in God, the existence of hereafter, and do good deed, whether he is a descendant of Ibrahim or not. From this view, the pluralism of religion was acknowledging the existence of other religion without considering own religion as the truth one.

b. Transcendent of All Religion

The following two factors would be a reason for us to know how important the convergence of religion in Indonesia:

- a. Religious pluralism has not fully understood the religious people. There is a general indication of the attitude of religious exclusiveness, where believer feels that, his religion is the right one while other religions are wrong and mislead. So they must be fought and need to be converted to his religion.
- b. In religious pluralism, many adherents of a particular religion tended to monopolize the religious truth claims (claims of truth) and safety claims of religion (claims of salvation). Based on sociologically, truth Claims

and salvation claims will only trigger a variety of social and political conflicts, as well as caused of “interreligious holy war”.

Nurcholish Madjid seeing the pluralism is indeed a god rules (the laws) will not change, so it is also impossible to resist or denied.⁸⁸ As good moslem, we have to acknowledge the other religion beside Islam, not only their existence but also the truth of each religion. Because, if we just their existence not their truth, our tolerance just being a fake thing. And it can cause to conflict of religion.

Based on these two factors the search for convergence of religions is one of the urgent agenda to be realized. According to Al-Qur’an, the basis of the search of convergence, the Koran explicitly and clearly told in terms of the *Kalimah sawa* (meeting point, convergence).⁸⁹

قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعٰلَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنِنَا وَبَيْنَكُمْ اِلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا

نُشْرِكُ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ۚ فَاِنْ تَوَلَّوْا فَقُوْلُوْا

اَشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿٦٤﴾

64. Say (O Muhammad): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that

⁸⁸ Nurcholish Madjid, *Islam, Doktrin dan Peradaban*, (Jakarta: Paramadina, 1995) p. lxxvii

⁸⁹ Sukidi, *Teologi Inklusif Cak Nur*, (Jakarta: Penerbit Buku KOMPAS, 2001), p.3-5.

none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims." (Ali Imran: 64).⁹⁰

According to Nurcholish Madjid, as a religious that turned down as *rahmatan lil alamin*, the essence of Islam is inclusive and stretched his interpretation to be a more pluralist. For example, the perennial philosophy that contains view that actually, all religion is the expression to the same God. They analogy it like a wheel which the center of wheel is God and the radius surround it as all religion. Beside of that, perennial philosophy also divides religion into two level, esoteric level (inner) and exoteric level (outer). Each religion is different in exoteric level, but they relative same in esoteric level.

"sebagai sebuah pandangan keagamaan, pada dasarnya Islam bersifat inklusif dan merentangkan tafsirannya ke arah yang semakin pluralis. Sebagai contoh, filsafat perenial yang belakangan banyak dibicarakan dalam dialog antar agama di Indonesia merentangkan pandangan pluralis dengan mengatakan bahwa setiap agama sebenarnya merupakan ekspresi keimanan terhadap tuhan yang sama. Ibarat roda, pusat roda itu adalah tuhan, dan jari-jari itu adalah jalan dari berbagai agama. Filsafat perenial juga membagi agama pada level esoterik (batin) dan ekstorik (lahir). Satu agama berbeda dengan agama lain dalam level eksoterik, tetapi relatif sama dalam level esoteriknya. Oleh karena itu ada istilah "satu tuhan banyak jalan".⁹¹

c.Pancasila as Common Platform

All the Nurcholish thought in religious pluralism was intended to show that the meeting point of religions is need to be created. For him, Pancasila is the

⁹⁰ *The Noble Qur'an English Translation of the Meaning and Comentary*, Madinah: King Fahd for the Printing of Holy Qur'an, p. 79

⁹¹ Nurcholish Madjid, *Tiga Agama Satu Tuhan*, (Bandung: Mizan, 1999) p. xix

meeting point of religions in Indonesia. Islam can accept Pancasila as the philosophy state which is adopted from the nation's culture.

Begin with the idea of plurality, Nurcholish Madjid also basing his pluralism thoughts on the Islamic concept of religious freedom. This concept was enshrined in the Quran:⁹²

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ
فَقَدْ آسَمَّسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

256. *There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.*(Al-Baqarah:256)⁹³

2)Islamic Educational Thought

Quoting from the description Abuddin Nata about Madjid Nucholish thoughts and ideas in the field of Islamic education are⁹⁴:

-Modernization of pesantren

Nurcholish Madjid has grown in *pesantren* environment; it is no wonder if schools have a stake and a major role in shaping his personality. Therefore, he paid great attention to efforts to advance boarding educational institutions through the idea of reform. This idea is drawn from his book chambers

⁹² Nurcholis Madjid, "Kebebasan Beragama" dalam *Pintu-pintu Menuju Tuhan*, (Jakarta: Paramadina, 1994), p.218-219

⁹³ *The Noble Qur'an English Translation of the Meaning and Commentary*, (Madinah: King Fahd For The Printing of Holy Qur'an) p. 58

⁹⁴ Abuddin Nata, , *Tokoh-Tokoh Pembaruan Pendidikan Islam di Indonesia*, (Jakarta: PT Raja Grafindo Persada. 2005) p. 69

Pesantren: A Journey Images. In this book Nurcolish Madjid found eligible schools, even better and more useful, maintaining the main function is as a place of religious education. However it may take a retrospect such that religious teachings are given to each person is a comprehensive answer on the issue of the meaning of life and weltanschauung Islam, besides of course accompanied by enough knowledge about the duties of a Muslim practically everyday.

Furthermore, Nurcholish Madjid recommends that boarding-school demand responsive to the demands of living with their students in relation to the times. Here the schools are required to provide them with tangible skills acquired through education or teaching general knowledge adequately. Based on various analyzes above, Nurcholish Madjid finally concluded that the purpose of education is to form a human boarding school that has a high awareness that Islam is a holistic weltanschauung. In addition pesantren product is expected to have a high ability to make a response to the challenges and demands of life in space and time available (Indonesia and the world of the present century).

-Increasing the movement intellectual Muslims.

The thought of Nurcholish Madjid in education field is also evident from its efforts to raise confidence in the Muslims. Moreover, he was a pioneer in the field of science, both religious and secular, as well as appearing as a superpower. For this Nurcholish Madjid introduce philosophical thought figure of world level, such as al-Kindi, al-Ash'ari, al-Farabi, Ibn Sina, al-Ghazali, Ibn Rushd, Ibn

Taymiyya, Ibn Khaldun, al-Afghani and Muhammad Abduh. The thoughts and ideas of them are in theology, philosophy, science and medicine field.

-Increasing the practice of religion.

According Nurcholish Madjid, that the most important thing to note now is the issue of how to be observant of religion does not stop and be confined to implementation symbolic formal aspects, such as worship, ritual and sacrament. But this obedient attitude should be followed up with deeds on the basis of in-depth and thorough awareness of the meaning and spirit of that religion. Symbolism is important, and no individual or society can live without certain symbols, because symbols on basically is a simplified form so that the problem can be understood easily. But if it was an absolute symbol, and the meaning behind the symbols was forgotten, then it means swapping destination with tools, replacing intrinsic to the instrumental.

-Library of the mosque.

According Nurcholish Madjid, is now increasingly felt their demands for mosques is equipped with a library, with deposits of books who would be able to enrich the treasury of the Muslims. In this connection, it connects with the sentence in the Qur'an was first revealed, the contents of which contains commands for reading. The ability to read is highly recommended by the Prophet Muhammad, according to Nurcholish Madjid, is one important factor in the progress of a nation. The high level of national development, it is usually compared with the high read rates that nation. Moreover, our nation is still not

having high reading level. Further Nurcholish Madjid said, reading ethos within the Islamic community so great potentials need to be encouraged to become a reality. Mosques throughout the country can become centers of a strong tradition of reading campaign, supported by the ethos of Islam that the first commandment is read. According read adlah most productive human activity, because by reading people can browse freely everywhere, to the Sar-area (science) is not yet known. Reading is an activity to understand what is written. And what is written it, ytiu books or books and other documents, are deposits of knowledge and accumulated experience of mankind throughout history. Through the book and that book knowledge inherited and developed across generations.

-Religious education in the household.

According Nurcholish Madjid, that true religious education is education for a total growth of a protege. Religious education is not true if restricted to conventional understanding-understanding in society. Menurut Nurcholish Madjid that religious education ultimately leads to the improvement of various aspects. In connection with that, the role of parents to educate children through the true religious education is very important. And here the emphasis is on education by parents, not teaching. Most of the educational efforts can indeed be delegated to agencies or others, such as schools and religious teachers, for example. But actually may be delegated to an institution or anyone else, especially only religious teaching, which is a training and learning to read religious readings, including the reading of Al-Qur'an and do the rituals.

Religious education in the household, according to Nurcholish Madjid, can not just be teaching the children about aspects of ritual and religious formal. Religious education in the household can not be fully carried out by tutor who comes to the home. Religious education in the household involves parents as well as the overall role of household members in an effort to create a good and right religious atmosphere in the family. And the role of parents do not have to be teaching (which incidentally can be delegated to others) the parental role is the role of behavior, tulada or exemplary, and the patterns of relationship to the child who inspired and encouraged by religious values as thorough as outlined on.

There is a saying that can describe this religious education, “the language of the act is more eloquent than the spoken language” (*Lisan al-‘amal afshah min al-maqal*) Nurcholish Madjid said that religious education pilot demands action more than verbal instruction because the most important thing is their appreciation of religious life in the atmosphere of the household.

-Moral education.

In line with the importance of religion in a family environment which emphasized the religious teaching experience is closely related to ethics, and morals. For this, Nurcholish Madjid has exceptional attention, so that Muslims committed to the establishment of ethics, morals and character. On various occasions he warned against malice or envy that can take all the goodness, and is the root of misery. He reminded that the man was able to contain his anger,

drives the lust, true obedient, word and deed, pay attention to the words of others, respect for parents, in work should be oriented on achievement rather than on the prestige, in order to think and act strategically, nature and morals, character and progress of the nation, the relationship righteous deeds and health mental, away from the luxury, want to tell the truth even though bitter, willing to sacrifice, willing to donate devotion.

2. The Differences among Islamic Figures View on Pluralism and Islamic Education

To describe and examine the thought of Al-Attas in Islamic Education, researcher will refer to book Philosophy and Practice of Islamic Education Syed M. Naquib Al-Attas that authored by Prof. Dr. Wan Mohd Wan Nor Daud. It may be said that this book is a formulation than the thoughts of Al-Attas for over three decades that he is actually growing concerns on aspects of education and Islamic community. His thought contribution had a particular significance in describing the real Islamic thought. Beside it is also a powerful weapon enough to fight all forms of abuses against Islam. The basic epistemological principles that had he coached should be a strong foundation to oppose liberalization and oppose the current deconstruction of Islam today.

Based on his analysis, pluralism is the ism that comes from west which contained the concept of transcendent unity of religion. The dangerous thing in

pluralism concept is in the concept of transcendent unity of religion. While about the tolerance is the good thing. The Islamic education has purpose to base the akidah of children to believe to Allah swt without associating Him with any partner, enemy or anything. Based on the qura'n Luqman verse 13 Islamic educators has to cultivate and doctrines them to not associating Him. As told in quran:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ



13. And (remember) when Luqman said to his son when he was advising him: “O my son! Join not in worship others with Allah. Verily joining others in worship with Allah is a great Zulm (wrong) indeed. (Luqman 13)”⁹⁵

The previous verses is talking about the importance of akidah education that must be done by parents as have exampled by Luqman to his child. Akidah or ushul is the most important basic of the faith of Moslem, because all of behavior and attitude of Moslem is comes from akidah. The building of strong faith to believe to Allah and Rasulullah is being the primary goal of Islamic education. As good Moslem, they have to believe that Allah is the only God that must be worship and Islam is the only way to reach the happiness in the world and hereafter.

⁹⁵ *The Noble Qur'an English Translation of the Meaning and Commentary*, Madinah: King Fahd for The Printing of Holy Qur'an, p. 563

But when this belief meets with other religion, Moslem is required to choose the suitable treatment with other religious people. They have to position himself as moderate people who are not too fanatic with his religion. Islam has a doctrine how to socialize with other religion. Rasulallah has implemented this concept since he stayed in Madinah. The *samahah* or *tasamuh* is the key of harmony life among the Jews, Christianity and Islam. Basically Al-qur'an has taught some principle that manage how the relation between the people from different religion. Those principles are:

a. *Admit the existention of other religion.* as told in An-Nahl 93

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

91. *And has Allah willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom H-Ne wills. But you shall certainly be called to account for what you used to do. (An-Nahl: 93)*

b. *Giving the right of live together and respect other religion.* as told in Al-an'am 108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

108. *And insult not those whom they (disbelievers) woship besides Allah, lest they insult Allah wrongfully without knowledge. Ths We have made fai-*

seeming to each people its own doing; then their Lord is their return and He shall then inform them of all that they used to do. (Al-an'am: 108)

c. Avoid the harshness and keep the worship place of other religion. as told in

Al-Hajj 40

...وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هُدًى مَّتَّ صَوَامِعُ وَبِيعُ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

40. For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty. (Al-Hajj: 40)

d. Does not force his will toward other religion (al-Baqarah 229)

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower. (Al-Baqarah: 256)⁹⁶

If only all Moslem people has follow the previous Islamic principle, the harmony among religious plurality is not impossible to be accomplished.

Without implementing other concept, the harmony of plural society can be

⁹⁶ The Noble Qur'an English Translation of the Meaning and Commentary, (Madinah: King Fahd For The Printing of Holy Qur'an) p. 58

reached. The implementation of pluralism in Islamic education can give impact to the faith of Moslem because Pluralism contained the relativism. Based on one of Islamic scholar:

Definisi pluralisme dalam Oxford Dictionary of Philosophy mengandung elemen relativisme. Dan ketika dikaitkan dengan agama pluralisme menjadi prinsip agar setiap agama tidak mengklaim kebenaran agamanya atau merasa agamanya yang paling benar. Implikasinya, karena tidak ada agama yang lebih benar dari yang lain maka semua agama adalah sama benarnya.⁹⁷

The relativity which contained in Pluralism is the dangerous thing for the Iman of Moslem regardless from the high tolerance which come with it. They will have faith wich is not strongly believe to the truth of Islam because we cannot claim the truth of our religion. The other religion is also have the truth. Beside of relativism, pluralism is also contained the transcendentalism. Which consider that all religion has the meeting point in the esoteric level. This concept near with the concept that all religion is same because all of religion has met at the esoteric level and different in exoteric level.

While according to KH Abdurrahman Wahid and Nurcholish Madjid education which based on pluralism is founded to create the model of education which can answer the demand and challenge of society in post-modern era. The conflict which arise from religion aspect is proved that Islamic education especially in general school not success yet to cultivates the values of Islam as rahmatan lil alamin to the student soul. This education model will only produce

⁹⁷ Hamid Fahmy Zarkasyi, *Misykat...* op.cit, p. 280

the exclusive Moslem generation, partial, blame each other, judging infidelity each other and not showing the tolerance and mutual respect. When Islamic education has been implemented the concept of Pluralism, it will produce the model of Islamic education which will make the Moslem who has open minded mind, an inclusive person and has the sense of high tolerance toward other people. Nowadays, Islam need the people who has an inclusive Moslem which tolerant in the difference in religion, tribes, parties etc. it will proved that Islam is the religion that has predicate *rahmatan lil alamin* which his Moslem love the peace, difference and harmony in society.

CHAPTER V

DISCUSSION

A. The view of Islamic figures on Pluralism and Islamic Education

Syed Naquib Al-Attas, KH Abdurrahman Wahid, and Nurcholish Madjid has a big role that give a high influence on Islamic thought and Islamic Education field. There are a lot of contributions that they have given to the development of Islamic civilization. Al-Attas with his ISTAC, Abdurrahman with his leadership and pesantren, and Nurcholish with his Paramadina, all of them has their own color to enrich Islam and will be more colorful and dynamic. The roles and contributions have proved with awards, and honors that come from locally and internationally. There is no doubt about their capacity of thinking on Islamic world and Education field.

To seek the pros and cons of Pluralism that recently being the topic of Islamic society, we can see at how three previous Islamic figures view at the Pluralism concept. Besides, they have concern on the discussion on Pluralism as long as they academic life. Basically, the sentence *kullu ro'sin ro'yun*, is very suitable with their thought toward Pluralism, moreover, Pluralism has come from Western Civilization or from *al-fikroh al- ajnabiy*. Each Islamic figure has their own determination toward something, is it good for Islamic society or is it dangerous for Islamic society.

Basically, Syed Muhammad Naquib Al-Attas is disagreeing with the Pluralism concept. One of the Pluralism thought is talking about the transcendent unity of religion. Al-Attas is the Islamic figures that can be consider as the most figure that criticize of transcendentalism. Although, he know well with the figures of transcendentalism such as Fritchof Schuon, Sayyed Hussen Nasr, Martin Lings, he still resist on his thought that Pluralism concept is dangerous for the *aqeedah* of Islamic society.

Meanwhile, according to Abdurrahman Wahid pluralism is an attempt to address the plurality of the community with differences in culture, religion, ethnicity, language, color and ideology-ideology of human beings to one another. The important thing to be underlined here, if the concept of pluralism adapted in Indonesia, it requires one thing: each religion must have the commitment to firmly believe and hold each religious dogmatists. When pluralist interacts with a variety of religious schools, he demands to be open up, learns and respects his dialogue partners. But the most important fact he had a commitment to the religion. Only with this attitude of religious communities can avoid the threat of relativism and syncretism ideology which clearly diminish the religion itself.

Basically, Abdurrahman Wahid is agreeing with the concept of Pluralism. But he rejects the relativism that can be found inside the Pluralism concept. Because sometimes Pluralism means to be high tolerance among interreligious personal and in the same time contains the relativism and syncretism that will danger the *akidah* of religious person.

For Gus Dur, the successful implementation of pluralism concept in society not only lies in a peaceful life pattern, because it still has possibility on the emergence of a misunderstanding between the groups and can lead to disintegration. Moreover, respect for pluralism means the awareness to know each other and to dialogue sincerity until they can give and take one another (give and take) because one substantial democracy is the freedom to give and receive.

While Nurcholish Madjid, he has view that Pluralism is good concept that must be applied in Indonesia. In order to decrease the social conflict that still high in Indonesia. Sometimes, he states the statements that being controversial among Islamic Scholar. If we analyze from his writing on his several books, it seems like he agree with the Pluralism concept although it contains similarity with transcendental theory. Based on his statement on

Ketuhanan Yang Maha Esa adalah inti semua agama yang benar. Setiap pengelompokan (umat) manusia telah pernah mendapatkan ajaran tentang Ketuhanan Yang Maha Esa melalui pra rasul Tuhan. Karena itu terdapat titik pertemuan (kalimah sawa') antara semua agama manusia, dan orang-orang Muslim diperintahkan dan mengembangkan titik pertemuan itu sebagai landasan hidup bersama.⁹⁸

The previous statement can be prove that Nurcholish Madjid agree and support the transcendental theory. Moreover he develops the concept of common platform for all religion in Indonesia that used Pancasila as common platform. He believes that all religion basically recognize the concept Ones of God. It same

⁹⁸ Nurcholish Madjid, *Islam, Doktrin dan Peradaban*, (Jakarta: Yayasan Wakaf Paramadina, 2000) p. 1

with the first point of Pancasila, therefore Pancasila is used as the common platform or point of meeting for all different religion in Indonesia. It has been many times explained in his writing, one of the in his statement.

Oleh karena itu senantiasa terbuka luas bagi agama-agama, di Indonesia khususnya dan di dunia umumnya, untuk bertemu dalam pangkal tolak ajaran kesamaan (kalimah sawa') yaitu Ketuhanan Yang Maha Es, seperti dikehendai leh Al-Qur'an melalui Nabi saw dan kaum Muslim (Q.,3:64). Lebih-lebih lagi di Indonesia dukungan kepada optimism itu lebih besar dan kuat, karena pertama bagian terbesar penduduk beragama Islam, dan kedua, seluruh bangsa sepakat untuk bersatu dalam titik pertemuan besar, yaitu nilai-nilai dasar yang kita sebut Pancasila.⁹⁹

The thought of Nurcholish Madjid also comes with the problem of truth and salvation claims. As an Islamic inclusive activist, he rejects and disagrees with the truth claims that mostly taught in Islamic Education process. It will make the moslem personality that has overconfident with his religion and not be an inclusive one. According to him we are prohibited to consider that our religion is the truth one while the other will go to hell. We almost know that this strategy is the best way and the effective way to strengthen the *akidah* of Muslim children. The child who cannot differentiate a bad and good thing is given doctrine that Islam is the truth religion and no doubt about it.

*“Kita bisa merefleksikan: Apa yang bisa terjadi, jika agama menjadi tertutup dan penuh kefanatikan, lalu mengklaim kebenaran sendiri dan ‘mengirim ke neraka’ agama yang lain. Inilah yang menimbulkan problem, yang disebut dalam studi agama-agama sebagai ‘masalah klaim kebenaran’ (the problem of truth claim)”.*¹⁰⁰

⁹⁹ *Ibid*, p. xcvi

¹⁰⁰ Nurcholis Madjid, *Cendekiawan dan Religiusitas Masyarakat*, *ibid*, p. 59-60

All the previous Islamic figures begin from Syed Naquib Al-Attas, KH. Abdurrahman Wahid, and Nurcholish Madjid has their own thought about Pluralism concept. We can analyze that Syed Naquib Al-Attas tend to be disagree with Pluralism concept. Because it contains the transcendental thought which will be dangerous for Muslim *Akidah*. While our Pluralism Father, KH. Abdurrahman Wahid is agreeing with the pluralism concept but it must be from transcendentalism, relativism and perennials philosophy. And for Nurcholish Madjid, he is being the supporter and developer of Pluralism concept with his transcendental and relativism concept. He believes that only Pluralism is the effective way to get harmony in plural society of Indonesia.

In term of Islamic Education, they have different view on the goals of Islamic Education. Syed Muhammad Naquib Al-Attas is believes that Education aims to create a final personal it means he has individualistic orientation. Which means that good society is contains from good individual.

Ketika menyatakan bahwa tujuan ilmu pengetahuan adalah melahirkan manusia yang baik, kami tidak bermaksud untuk melahirkan masyarakat yang baik. Karena masyarakat terdiri dari individu, melahirkan seseorang melahirkan masyarakat yang baik. Pendidikan adalah (pembuat) struktur masyarakat.¹⁰¹

While KH Abdurahman Wahid he tent to be society orientation which means the aims of Islamic Education is to create a good society, his thought is implemented in *Pesantren* system which has a high care toward society, so it not

¹⁰¹ Wan Mohd Nor Wan Daus, *op.cit*, p. 189

weird when he defense minority group in Indonesia. And Nurcholish Madjid he tend to be society oriented based on the several thought on Islamic Education aspect which concern on forming of good society.

Based on the data and writing of those Islamic figures, researcher has make the table to analyze the thought of Syed Muhammad Naquib Al-Attas, KH Abdurrahman Wahid and Nurcholish Madjid on the Pluralism concept and Islamic Education.

Table of Pluralism and Islamic Educational thought

FIGURE	PLURALISM	ISLAMIC EDUCATION
<p style="text-align: center;">Syed Muhammad Naquib Al- Attas</p>	<ul style="list-style-type: none"> -Criticize the transcendent unity of religion theory -Criticize the concept that comes from western thought -Criticize the concept of Pluralism which contains relativism and perennial philosophy. -Islam is the only genuine religion revealed by Allah. 	<ul style="list-style-type: none"> -<i>Ta'dib</i> is the most suitable thing to define Islamic Education. -Knowledge is not neutral thing -The decline of Islam is caused by knowledge which effect to economic, social and politic. -The promoter of knowledge Islamization. -The goal of Islamic Education is individual oriented.
<p style="text-align: center;">Abdurrahman Wahid</p>	<ul style="list-style-type: none"> -He promoted the concept indigenization of Islam which called Islam Nusantara. -Islam is Universal religion -He has humanism view which concern on Democracy and Basic Human Right. 	<ul style="list-style-type: none"> -Modernization of Islamic Boarding School system. - The goal of Islamic Education is society oriented.

	<ul style="list-style-type: none"> -Defense toward minority group. -Still defense although they has mistaken. 	
Nurcholish Madjid	<ul style="list-style-type: none"> -Islam is universal religion therefore Islam should be more inclusive. -Recognize the truth on other religion beside Islam. -Prohibited truth claim and salvation claim -Pancasila as common platform of Indonesian religion -Pluralism is not only acknowledgement of plurality. 	<ul style="list-style-type: none"> -He was thought on Modernization of <i>pesantren</i> system. -House plays the important role in Islamic education -The goal of Islamic Education is society oriented.

Based on the table that has summary the thought of them, we can conclude that all of three of them has different view toward Pluralism concept. There are several factors that cause to different view toward something, namely:

a. Education Background,

Education background is the primary factors that influence on the thought of some Islamic figure. Education institution is place for seeking wisdom and knowledge, involved with the different opinion of thought, getting academic experiences and we do the academic exercise there. So, it's not surprised when institution can change the mindset of people.

If we analyze the education background of those Islamic figures, we know that KH Abdurrahman Wahid has different background from Syed Muhammad Naquib Al-Attas and Nurcholish Madjid. KH Abdurrahman Wahid continued his study to Al-Azhar University but he has interested in Western culture since he child. While Al-Attas and Nurcholish has similar education background, Al-Attas continued his S-2 to McGill Montreal, Canada and then to London University. And Nurcholish Madjid has contined his S-3 in Chicago University. Basically both of those universities has same characteristic, but both of Al-Attas and Nurcholish has different opinion.

To know the factors we have to know how the academic tracks inside the university. Syed Muhamad Naquib Al-Attas, as told in the book of Prof Wan Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam Syed M. Naquib Al-Attas*, that he was consistently rejected allegations Orientalist writers who say that the Islamic faith to experience a development which is conditioned by ages or something that unsuitable with the real condition of Islam. While Nurcholish Madjid, there are many Islamic scholar says that his studies into western country

has changed his mind. And it was being the beginning of his thought on Pluralism concept that comes from western civilization.

b.Thought Characteristic

Each Islamic scholar has different thought characteristic, it influenced with the condition and the principle that he hold with. We can conclude his thought by seeing on the characteristic of his thought. Syed Muhammad Naquib Al-Attas can be categorized on traditional thinkers that highly influence by Al-Ghazali thought. There are many thought of Al-Attas that reflect the traditional thought of Al-Ghazalie. So, it's not surprised when Al-Attas consistently rejected the new thought that comes from western civilization.

If Syed Muhammad Naquib categorized as traditionalist, while KH Abdurrahman Wahid and Nurcholish Madjid can be categorized as Neo-Modernist Islamic Figure. As Neo-Modernist figures they emphasize on Islamic thought that open, inclusive, liberal especially on receiving the factual pluralism which happens in Indonesia.¹⁰² The support to applied Pluralism concept in Indonesia to diminish the social conflict in Indonesia was comes from an inclusive thought that owned by KH Abdurrahman Wahid and Nucholish Madjid. He has opened his thought toward the new thing that comes from western civilization.

c.Pluralism Concept itself.

¹⁰² Badiatul Roziqin, dkk. *Ibid*, p. 38

Based on the definition from several Islamic figures they have different definition toward Pluralism itself. Some of Islamic figures give the definition that pluralism is free from relativity and philosophy. But other has define that pluralism is contains relativity and transcendentalism. According to Anis Malik Thoha Pluralism has three terms. *First*, the ecclesiastical sense: (i) a term for people who hold more than one office in the ecclesiastical structure, (ii) hold two or more positions simultaneously is both/ ecclesiastical and non-ecclesiastical.

Second, philosophical sense; means the system of thought which recognizes the base premise is more than one. While the *third*, understanding the socio-political: is a system that recognizes the coexistence of group's diversity of race, tribes, religion or parties by upholding difference aspects among the groups.¹⁰³

Pluralism is like a double-edged blade that can injure the user if not handled carefully. In one times it means tolerance but at the other time it can means relativity. According to Hamid Fahmy Zarkasyi, the definition of Pluralism is deliberately made contains ambiguity, the first goal is to vanish fundamentalism but his meaning made branched.¹⁰⁴ While according to MUI the definition of Pluralism concept is:

“Suatu paham yang mengajarkan bahwa semua agama adalah sama dan karenanyakebenaran setiap agama adalah relative, oleh sebab itu, setiap

¹⁰³ Anis Malik Thoha, *Tren Pluralisme Agama Tinjauan Kritis*, (Jakarta: perspektif, 2005), p. 11

¹⁰⁴ Hamid Fahmy Zarkasyi, *Ibid*, p.173

pemeluk agama tidak boleh mengklaim bahwa hanya agamanya saja yang benar sedangkan agama yang lain salah. Pluralisme juga mengajarkan bahwa semua pemeluk agama akan masuk dan hidup berdampingan di surga.”

From this ambiguity meaning, it was not surprised when there are many Islamic scholars have different view toward Pluralism concept. Although MUI has given *fatwa* for prohibition of Pluralism concept, there are many Islamic academicians still resist on Pluralism concept. The *fatwa* is:

- a. Pluralisme, sekulerisme dan liberalism agama sebagaimana dimaksud pada bagian pertama (definisi di atas) adalah paham yang bertentangan dengan ajaran agama Islam.*
- b. Umat Islam haram mengikuti paham Pluralisme, Sekulerisme dan Liberalisme Agama.*
- c. Dalam masalah Aqidah dan ibadah, umat Islam wajib bersifat eksklusif dalam artian haram mencampuradukkan aqidah dan ibadah umat Islam dengan aqidah dan ibadah pemeluk agama lain.*

B. The Differences among Islamic Figures View on Pluralism and Islamic Education

After discussing about the view of Syed Naquib Al-Attas, KH Abdurrahman Wahid and Nurcholish Madjid thought, we will discuss about the influence of Pluralism concept toward Islamic Education based on their view. They have different view toward definition of Islam. According to Nurcholish Madjid Islam is means submission to Allah. His statement in his book:

Telah dikemukakan penjelasan Ibn Taimiyah bahwa makna kata-kata al-islam mengandung makna kata-kata al-istislam dan al-inqiyad, yang kesemuanya itu mengacu kepada sikap penuh pasrah dan berserah diri serta tunduk dan patuh kepada Dzāt Yang Maha Esa, yang tiada serikat bagi-Nya. Secara kewajiban formal keagamaan, sikap-sikap itu

diwujudkan dalam tindakan tidak beribadat kepada siapa atau apa pun selain daripada Dzat Yang Maha Esa itu, yaitu Allah. Maka dapat diringkaskan bahwa ajaran al-islam dalam pengertian ini adalah inti dan saripati semua agama para Nabi dan Rasul.¹⁰⁵

From the view of Nurcholish Madjid on basic meaning of al-islam, he gets the better understanding on Al-qur'an, his understanding is although he comes from Jews, Christianity and Islam as long as he believes and submit to Allah, the judgment day and do good deeds, he will enter to the heaven. From Nurcholish Madjid perspective, the implementation of Pluralism concept in Islamic Education will produce the Moslem character that has open-minded think and be more inclusive. The inclusive Moslem is needed in plural society to create high tolerance and harmony among different religion. This interpretation comes from verse:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّبِيَّانَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٦٢﴾

62. Verily! Those who believes and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

According to Nurcholish Madjid, the Islamic Education should be more inclusive toward a new paradigm in order to make an inclusive Moslem who are

¹⁰⁵ Nurcholish Madjid, *Islam, Doktrin dan Peradaban*, Ibid, p. 182

not fanatics and closed to his religion because the Moslem who has fanaticism in their minds will only cause to the disintegration of religious people. When Islamic Education has implemented the Pluralism concept it can produce the Moslem who can uphold the Pluralism toward harmony among the society.

The view of KH Abdurrahman Wahid is not far different from Nurcholish Madjid. According to KH Abdurrahman Wahid, the influence of Pluralism will create the new Islamic generation that more tolerance and care towards other people although they have different background. Based on his analysis, Islamic Education that implemented in school is not successfully cultivating the doctrine of Universalism of Islam or Islam as *rahmatan lil alamin*. The Islamic education process tends to direct the doctrines of Islam which used theologies-normative approach.

As neo-modernist figure, KH Abdurrahman Wahid is actively promote the pluralism concept toward Indonesian citizen in order to make Muslim as the majority of Indonesian citizen be more inclusive and open toward other religion people. He also consistently fights for the relation of individual and society. He states that because of the high position of human in life, they should receive the balance treatment. Each individual have basic human right that cannot be violate.

Meanwhile, according to Syed Muhammad Naquib Al-Attas view on Pluralism concept. When pluralism concept is implemented in Islamic Education process it will make the akidah of student will not strong. They will not have strong belief toward Islam as the only truth religion revealed by Allah. He

believes that in other religion also contains the truthness. Moreover, the student may follow the relativism that contains in Pluralism concept because as child he just likes a blank paper. It depends on how the parent and educator will direct the religion orientation of children. It has been explained in hadith of Rasulullah:

كُلُّ مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يَهُودَانِهِ أَوْ نَصْرَانِيَةً أَوْ مَجْسَانِيَةً

“Every child was born in purity and his parent make him Jewish, or make him Christian, or make him Majusian.”

As good Muslim citizen, we have warned by Al-Attas about the dangerousity of Pluralism concept toward our akidah. We imagine, we are as adult Muslim that has more experience and knowledge about Islamic doctrine still being threatened by this concept. Moreover, Islamic children who have not enough experience on religious aspect and still have a little knowledge about Islamic doctrines. As Muslim, we have to be more selective on the new things that come to us. We have to be more inclusive but at the same time we also should be exclusive. If there is a new concept, we have to take the goodness and we have to throw away the bad thing. This attitude just like one of ushul fiqh principle:

المحافظة على القديم الصالح و الأخذ بالجدید الأصح

Defending the previous which good and taking the newest which better.

According to Islamic Scholar Council of Indonesia (MUI), in the *akidah* and *ibadah* aspect we have to be exclusive. It means, we have prohibited to mix

akidah and ibadah aspect with other religion or ism. Talking about pluralism concept, actually MUI has given fatwa about the prohibition of this concept that come with secularism and liberalism in Indonesia. But there are many Islamic scholars oppose this fatwa. They still resist on supporting Pluralism as the suitable concept to solve the social problem in Indonesia. As the legal institution of Islamic religion, MUI has been done a long determination to determine the laws of Pluralism. They surely have a strong reason for prohibiting Pluralism concept in Indonesia.

Begin from the contradiction of them, researcher analyze that this different view toward Pluralism because of the ambiguity meaning of Pluralism. At the time it means tolerance and at the other means relativity. So, as the wise Muslim, we have to be more selective and critical toward a new thing. To face the ambiguity meaning of Pluralism, Muslim citizen has to be more careful toward Pluralism. When it means just like tolerance, they have to receive it as good thing that will cause to harmony among the religion plurality. But, when pluralism contains relativity, transcendentalism, and sincreticism, we have to avoid and reject it and consider it as dangerous thing for our *akidah*.

Basically, Islam has the concept to face the plurality of the previous time. As we know that in Rasulullah era, they live together with Jewish and Christian people. Islam has concept of *samahah* or *tasamuh* or it called tolerance in social life. The concept of *tasamuh* was proved and practiced since Rasulullah era until Umar bin Khattab era to keep harmony in plural society. Tolerance is different

with Pluralism, if pluralism forbided us to have the truth claim of our religion. But tolerance is unforbide in truth claims but it requires the high understanding among the member of plural society. Based on the Islamic history, we have to believe that Islam has their own principal and doctrinal thing to arrange and design the Islamic society based on Islamic taught.

Unfortunately, there are many people still think that Islamic concept which refer to *tasamuh* or tolerance is not successfully solve the problem of plural society. In fact, the social conflict which caused by religion issues is remains high. The question is, is pluralism will successfully able to solve this problem? Whereas *tasamuh* which has been examined in Rasulullah era is not success to solve plurality problem. The best thing to do know is reexamines the problem, what is the wrong thing the concept or the people who execute the concept? Based on the analysis of researcher, she concludes that *tasamuh* is the suitable ways to solve plurality proble, but the people have to change their mindset and attitude based on the principle of *tasamuh* which not contradict with Islamic taught.

CHAPTER VI

CLOSING

A. Conclusion

1. The views of Islamic figures on pluralism and Islamic Education are completing each other although still there are many differences. On Pluralism, Al-Attas criticize the Pluralism concept because of transcendentalism which contained in it. While Gus Dur and Cak Nur tend to be supporting this concept, because it can produce an inclusive Moslem. On Islamic Education, Al-Attas was concern on Islamization of science, while Gus Dur and Cak Nur are more concern in Modernization of *pesantren* system.
2. The view of previous Islamic figures on Pluralism concept toward Islamic Education is different in the point of view. Syed Muhammad Naquib Al-Attas considers that pluralism will give bad impact for Islamic Education, because it will make their akidah not strongly believe the truth of Islam. While KH Abdurrahman Wahid and Nurcholish Madjid support to the implementation of Pluralism in Islamic Education. In order to create a Muslim who has an open-minded, inclusive and more tolerance. While researcher itself considers that Pluralism is have positive goal but have the wrong path. In the level of tolerance, pluralism does not bring negative impact for Muslim, but in second meaning, it will give bad impact for Muslim. Therefore, to avoid negative impact from pluralism, researcher disagrees with pluralism concept. Beside, Islam has

tasamuh concept to face the high of Plurality. The unsuccessful of tasamuh concept is not because of concept, but the people who use tasamuh concept.

B. Suggestion

1. As the academic Muslim, we demand to be more selective and cautious to the current view which can decrease our faith toward Islamic religion. But we still have to be open minded to the new thing that may bring the development into our society. Not all of new things are good and bad, as the intellectual Muslim we have to implement “al-muhafadhotu ‘ala al-qadim al-shalih wa al-akhdu bi al-jadid al-ashlah”. Keeping the good previous thing and taking the new better one.
2. We have to support the Islamic Education process in order to create the moderate generation who can positionate themselves in the middle of plural society. The new Islamic generation must be the promoter, and supporter to the harmony of Indonesian Plural society.

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