

## **Pluralis Ideological Hegemony of Humanist Gusdur as an Idol of the Digital Generation**

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### **Abstract**

Every young Indonesian is currently in a digital circle period. That is where in every life can not be separated from digital machines. Digital people use digital tools not only as a means of communication between people, but as practical, effective, and efficient learning tools. The flow of digitalization is increasingly swift in the world of education, so that it becomes a primary educational interest for an educator. All social media tools are significant enough tools to shape ideology for the current generation. The emergence of digital idols is increasingly influencing lifestyles, the thoughts of the nation's generation about the depiction of an idol today. The figure of a humanist pluralist Islamic generation in forming Islam the religion of rahmatan lil 'alamin. In the development of the times, adherents of Islam consist of plural and universal community groups. The big task for the digital generation is to always inflame the spirit of Bhinneka Tunggal Ika on the archipelago. A very well-known humanist pluralist figure at various levels of generations is the fourth president of Indonesia. KH. Abdurrahman Wakhid is a humanist pluralist figure of all time. Where his thoughts always live and develop by his adherents. In this paper we have some question to be answered, there are : 1. How is the phenomenon of the digital generation now? 2. How is the humanist pluralis ideology of Gusdur's thinking in islamic education?

Qualitative research was chosen as the type of research used in this study. The selection of qualitative research is due to the fact that there are several factors that are preferred in terms of the elaboration and explanation of a phenomenon to be studied. Qualitative research is a type of research whose findings are not obtained by statistical processes or calculations using formulas, but as a type of research that aims to explain phenomena contextually by using the researcher as a natural part of the research. In qualitative research, it explains more, describes and analyzes more using an inductive approach. Qualitative research prioritizes processes and meanings based on the point of view or assessment from the subject's point of view. The five basic guarantees which are the essence and objectives of sharia include: (1) Guarantees for the physical safety of citizens from bodily actions outside the provisions of the law, (2) The safety of their respective religious beliefs, without any compulsion to change religions, (3) Family and offspring safety, (4) Safety of property and personal property (5) Safety of the mind. His attitude towards human aspects of humanity is not hindered by differences in a person's religious, ethnic, national, cultural and linguistic background. If someone gets discriminatory treatment and is seen as inhumane, then Gus Dur will be at the forefront to defend the rights of people who are humanly oppressed.

**Keywords:** pluralis, humanis, Gusdur, Islamic education

## Introduction

Every young Indonesian is currently in a digital circle period. That is where in every life can not be separated from digital machines. Digital people use digital tools not only as a means of communication between people, but as practical, effective, and efficient learning tools. The flow of digitalization is increasingly swift in the world of education, so that it becomes a primary educational interest for an educator. All social media tools are significant enough tools to shape ideology for the current generation. The emergence of digital idols is increasingly influencing lifestyles, the thoughts of the nation's generation about the depiction of an idol today.

Religious figures that have sprung up in the world of social media were born from a variety of ideologies. Each of these figures colors the twists and turns of the nation's generation in their outlook on life. Very strong thinking, making a role-model that will influence every life decision that is chosen. Will this nation's generation move in the left lane or choose the right lane, or even choose the middle lane. All of these paths have advantages and disadvantages in each ideology that is developed. So, this middle lane should be a wise life choice for today's digital generation. The rise of role models in the digital world provides a lot of insight into nationality, education and religion. The author's anxiety about the selection of figures for the digital generation will be able to erode the humanist Pluralist ideology. A massive movement is needed to create a humanist pluralist idol for the digital generation. So that in the next few years a peaceful generation will emerge even though they live in a diversity of religions, social status, and election of leaders.

The figure of a humanist pluralist Islamic generation in forming Islam the religion of rahmatan lil 'alamin. In the development of the times, adherents of Islam consist of plural and universal community groups. The big task for the digital generation is to always inflame the spirit of Bhinneka Tunggal Ika on the archipelago. A very well-known humanist pluralist figure at various levels of generations is the fourth president of Indonesia. KH. Abdurrahman Wakhid is a humanist pluralist figure of all time. Where his thoughts always live and develop by his adherents. In this paper we have some question to be answered, there are : 1. How is the phenomenon of the digital generation now? 2. How is the humanist pluralis ideology of Gusdur's thinking in islamic education?

## Methods

Qualitative research was chosen as the type of research used in this study. The selection of qualitative research is due to the fact that there are several factors that are preferred in terms of the elaboration and explanation of a phenomenon to be studied. Qualitative research is a type of research whose findings are not obtained by statistical processes or calculations using formulas, but as a type of research that aims to explain phenomena contextually by using the researcher as a natural part of the research. In qualitative research, it explains more, describes and analyzes more using an inductive approach. Qualitative research prioritizes processes and meanings based on the point of view or assessment from the subject's point of view. Qualitative research was conducted using a phenomenological approach. Phenomenological research is a type of qualitative research that looks at and hears closer and more detailed explanations and individual understanding of their experiences. Phenomenological research has a goal, namely

to interpret and explain the experiences experienced by a person in this life, including experiences when interacting with other people and the surrounding environment. The researcher chose to use this method with the consideration that the phenomena under study are phenomena that require the use of deeper observations and observations and not using numerical or statistical models. In addition, with qualitative research it will be easier when dealing with real conditions or actual data. Qualitative research was chosen because of the proximity and ease of access to information related to research.

There are several main phenomenological characteristics carried out by phenomenological researchers according to Moleong (2007: 8), namely: (a) paying attention to existing facts, in this case awareness of something clearly (b) understanding the meaning of events or events that occur and related to people who are in certain situations. (c) start with silence then proceed with a clear description of the phenomena experienced directly. The qualitative research process is divided into three stages, namely the orientation or description stage, the reduction or focus stage, and the selection stage. In phenomenological research the data collection method used focuses on in-depth interviews and narratives as the main steps in making explanations and depictions of experiences that have been experienced in life.

## **Results and Discussion**

### **Hegemony of Humanist Pluralist Ideology**

The composition of diversity in Indonesia can be said to be a form of humanist diversity, which is constructed through mutual cooperation attitudes and does not distinguish the origins of the people. Humanist diversity has been inherited and instilled by the nation's ancestors and taught from generation to generation to form a Pluralist and Humanist society. Humanism is an attitude of non-violence towards others. The highest goal of non-violence is always victory if that concept can apply to non-violence. In fact, otherwise there is a concept of defeat, therefore there is no concept of victory. In the digital era, technology has made science develop rapidly while also having a negative effect on society, namely the erosion of existing plural and humanist values. The Indonesian nation is a diverse society with a diversity of cultures, ethnicities, races and ideologies which is unique to the State of Indonesia itself. With this diversity, it is hoped that it can form a wise attitude and maturity of thought from various groups of people regardless of differences in religious background, skin color, ethnicity, race and social status, and without suspicion and prejudice against other groups.

According to Azyumardi Azra, education is the formation of human consciousness and personality in addition to imparting knowledge and skills. So as to make this process, the nation can pass on its religious values, culture, thoughts, and skills to the next generation. In line with that, according to Natsir education is physical and spiritual leadership towards perfection and completeness of the meaning of humanity with its true meaning.

### **Gusdur, A Digital Generation Idol**

Gus Dur is a pluralism figure who is quite fertile in spawning his progressive ideas. Gus Dur is a figure who is very serious about fighting for human rights, but does not always use "heavy" language compositions often uses a melting, funny and humorous communication style. All national and international figures agree with this statement. Gus Dur's character in the

discussion of the world of pluralism and multiculturalism is of course inseparable from his role in the dialogue and praxis of relations between religious communities, relations between tribes and ethnicities in the life of society in general. In building interfaith life, Gus Dur's role was also very prominent. Of course, it is still fresh in my mind about how Gus Dur's efforts to make Confucianism the official religion in Indonesia. This is the essence of Islam as well as a representation of Islamic historical values, one of the actualizations of which was initiated by Gus Dur with an Islamic face that gives mercy to the whole world. Islam that upholds moderate character (*tawazun*), tolerance (*tasamuh*), and moderation (*tawasut*). The ideological position of this type of Islam is to provide a social climate for the birth of a habit of life that is polite and upholds the basis of noble morality. The struggle for an Islamic character that is *rahmatan lil alamin* for Gus Dur is a kind of genuine religious struggle rather than a humanitarian struggle that puts forward love, brotherhood, and the will to live together peacefully.

In Gus Dur's terminology, culture is not only seen as mere art, culture is not merely a matter of daily life. According to Gus Dur, culture is neither an abstract concept nor a rigid and frozen thing. Culture does not live to obey a series of dogmas, a set of rules, and power. Culture is an effort of meaning (signifying). Culture is thus an arena of 'fighting' and 'bargaining'. There should not be a single meaning in all aspects of life. There should not be a dominant meaning in life. Creativity and courage to interpret meaning make culture run dynamically and interactively. Culture is life force. As an endeavor of meaning, cultural work becomes political work.

In Gus Dur's view, one of the teachings that properly displays Islamic universalism is the five basic guarantees given by divine religion to members of society, both individually and as a group.

The five basic guarantees which are the essence and objectives of sharia include:

1. Guarantees for the physical safety of citizens from bodily actions outside the provisions of the law.
2. The safety of their respective religious beliefs, without any compulsion to change religions.
3. Family and offspring safety.
4. Safety of property and personal property
5. Safety of the mind.

His attitude towards human aspects of humanity is not hindered by differences in a person's religious, ethnic, national, cultural and linguistic background. If someone gets discriminatory treatment and is seen as inhumane, then Gus Dur will be at the forefront to defend the rights of people who are humanly oppressed. His courage in defending minorities does not beat the risks he will receive in the future. It was even as if Gus Dur didn't care about his own fate, as long as the people's rights were fulfilled then Gus Dur would be very happy. Indirectly, what Gus Dur has tried and fought for are exemplary forms that should be imitated and continued. His struggle to defend the weak by carrying the spirit of tolerance and humanity towards diversity and multiculturalism is an elementary and core part of education. This is also very relevant to the great vision and mission of Islamic education, namely service, perfecting morals and being a blessing to all nature. According to Nata, the task and function of Islamic education is to direct and form a balance between growth and development of human

personality in an optimal and comprehensive manner. The way that must be taken is to train the potential that humans have, both in terms of their soul, mind, feelings, physical and spiritual.

### Conclusion

Islamic education plays a very important role in inculcating tolerance and humanist education. Islamic education that feels pluralist and humanist will make the Indonesian people return to their nature as contained in Pancasila which respects and loves one another. In the concept of Islamic education initiated by Gus Dur, namely the concept of Islamic education which is a pluralist and humanist education concept based on religious beliefs, mutual love, makes students fully human and aims to guide, deliver and direct. The concept offered by him was based on the educational environment he had previously received which he then mixed and matched with the culture and environment in Indonesia. Which education does not look at the background of students and what religion they adhere to which is then poured out in tolerance that humanizes humans. Then he reinforced in religious dialogue that he often said that education should not take sides in ethnicity, race, ethnicity and religion.

That way, it will behave naturally because it involves the acceptance of faith and trust. However, this does not prevent adherents of other religions from getting together and working together in matters of muamalat, namely improving their destiny in achieving prosperity by using their respective teachings. Meanwhile, humanist pluralist education when viewed from the point of view of the goals of Islamic education has the same goal, which is to make people devoted to their God.

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