

## THE TYPICAL INTERPRETATION OF ISLAM NUSANTARA ON PLURALITY OF GUS MUWAFIQ PERSPECTIVE

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### Abstract

Situationally and conditionally plural reality in Indonesia is not a new thing, but has long grown and developed and cultured in the archipelago. Something like this should have been exceeded by all of us. However, today, extremist movements are still entrenched which if left unchecked, will have fatal consequences for the nation's sovereignty. This research will discuss the concept of Gus Muwafiq's interpretation with the idea of his understanding in caring for the archipelago, through the approach of historicity and culturality of the archipelago typical of Indonesia. This research is a research with primary sources of Youtube videos and supported by related books and articles. The data in this study was collected by qualitative methods and using a phenomenological approach where the object of the phenomenon was Gus Muwafiq as an interpreter, in the context of answering the challenges of plurality in Indonesia. The results of this study show that Indonesia holds a big concept that comes from Islam itself, namely the concept of raiyyah (people) which is intended to be mutually responsible in building and caring for the nation. This idea is in line with the idea of inclusive theology and views that plurality is a reality that must be accepted absolutely.

### Abstrak

Realitas plural Secara situasional dan kondisional di Indonesia bukanlah hal yang baru, melainkan telah lama tumbuh berkembang dan membudaya di Nusantara. Hal seperti ini seharusnya sudah terlampaui oleh kita semua. Namun dewasa ini, gerakan-gerakan ekstrimisme masih tetap mengakar yang jika di biarkan akan berakibat fatal terhadap kedaulatan bangsa. Penelitian ini akan membahas konsep interpretasi Gus Muwafiq dengan gagasan pemahamannya dalam merawat bumi Nusantara ini, melalui pendekatan historisitas dan kulturalitas Nusantara khas ke-Indonesiaan. Penelitian ini merupakan

penelitian dengan sumber primer video Youtube dan didukung oleh buku dan artikel terkait. Data pada penelitian ini dikumpulkan dengan metode kualitatif dan menggunakan pendekatan fenomenologis dimana yang menjadi objek fenomenanya adalah Gus Muwafiq sebagai interpretator, dalam konteks menjawab tantangan pluralitas yang ada di Indonesia. Hasil dari penelitian ini menunjukkan bahwa Indonesia memegang konsep besar yang berasal dari Islam Itu sendiri yaitu konsep raiyyah (rakyat) yang dimaksudkan untuk saling bertanggung jawab dalam membangun dan merawat bangsa. Gagasan tersebut sejalan dengan pemikiran teologi inklusif dan berpandangan bahwa pluralitas merupakan suatu realitas yang harus diterima secara mutlak.

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### Introduction

The reality of pluralism in Indonesia is something that must be accepted absolutely because it is a necessity from God Almighty. As Puntjo Sutowo said Integrating many tribes that have their own culture is what makes a nation intact in a country, the root of the problem is the cultural plurality of Indonesian society on the one hand is our determination to unite.<sup>1</sup> The problem that always seems lately is the attempt to homogenize differences. Whereas differences are a positive reality of life, they are always viewed negatively. The archipelago with its plural conditions requires us to hold the principle of tolerance by prioritizing social values in building harmony in the archipelago.<sup>2</sup>

In responding to the reality of plurality in Indonesia, for Gus Muwafiq it is not a problem and an obstacle to building brotherhood, even for Muslims it is obligatory to be polite and compassionate to those who do not share the same faith.<sup>3</sup> As in His word Qs. al-Israa'; 17: 70:

*"Indeed, We have honored the children of Adam and We transported them on land and sea. We also gave them sustenance from the good and We favored them over many of the creatures We created with perfect excellence"*

This verse gives energy and spirit to love and honor human beings. Therefore, loving human beings is an order from Allah. Conversely, hatred of others is not taught in Islam at all. Gus Muwafiq sees the success of the Prophet's preaching because he was able to transcend the reality of differences that existed

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<sup>1</sup> Daoed Joesoef and Pontjo Sutowo, *Nilai Ke-Indonesiaan: Tiada Bangsa Besar Tanpa Budaya Kokob* (Kompas Media Nusantara: Palmera Selatan, 2017).

<sup>2</sup> Mizanul Akrom, *Pendidikan Islam Pluralis: Ulasan Pemikiran Gus Dur* (Malang: Literasi Nusantara, 2022), 25.

<sup>3</sup> Muhammad Ainur, *Gus Muwafiq Menggenggam Dalil, Merawat Tradisi, Menjaga Kebangsaan Indonesia* (Yogyakarta: Laksana, 2019), 24.

at that time. The most important lesson in this context is that being a religious leader, being a preacher, being a figure who wants to spread Islam, is not an easy thing and a very heavy task. Rasulullah Saw was able to transcend differences and all forms of differences that he found must be respected while being reminded that all of that is the power of Allah SWT.

This paper will discuss how the background of the concept of thought and how the methodology of Gus Muwafiq's interpretation approach and how the implications and contributions of Gus Muwafiq's interpretation in building and caring for the archipelago are unique to Indonesian. From the above question, it is important to show how the development of Islamic thought in Indonesia. Realizing the lack of such interest in scholars, therefore, to increase interest in the study of the Qur'an and Indonesian interpretation in the midst of the dominance of western and eastern civilizations, the author formulates this paper to present the richness of Indonesian interpretation studies when considering the situation and conditions in Indonesia today which are very plural. Gus Muwafiq is one of the intellectual figures who tried to formulate the idea of archipelago-based interpretation with an Indonesian historical approach that represents Indonesian local wisdom.

Studies on pluralism in Indonesia tend to discuss the social facts of pluralism. First, Indonesia as a country with religious diversity that often leads to inter-religious conflicts. Religious pluralism is often understood as a solution to create social harmony.<sup>4</sup> Second, studies that see Indonesia as a multicultural country are faced with great challenges in maintaining harmony between religious, ethnic and cultural groups. Hence the importance of tolerance as the key to maturing diversity and preventing conflicts that have the potential to undermine harmony.<sup>5</sup> Third, studies that examine the importance of having a deep understanding of pluralism and multiculturalism in the Indonesian context, in order to build an inclusive, tolerant and harmonious society in the future.<sup>6</sup> Studies that connect pluralism with the peculiarities or characteristics of Indonesianness have not been touched much, let alone elaborated with local wisdom. Gus Muawfiq appears in public with a very traditional style but the understanding he presents is very contextual. Therefore, we need to examine this phenomenon by looking at Gus Muwafiq's interpretation methodology in the style of local wisdom of the archipelago.

## Methods

This research is a qualitative study based on library research using a phenomenological approach. This paper seeks to analyze the phenomenon of

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<sup>4</sup> Ahmad Khaerurrozikin, "Problem Sosiologis Pluralisme Agama Di Indonesia," *Kalimah* 13, no. 1 (2015): 93.

<sup>5</sup> Hulu Vanbe Toven et al., "Pluralisme Agama Di Indonesia: Memperkuat Toleransi Dalam Masyarakat Majemuk," *Pietas : Jurnal Studi Agama Dan Lintas Budaya* 2, no. 1 (2024).

<sup>6</sup> Erik Jaenudin et al., "Pluralisme Dan Multikulturalisme: Bagaimana Tantangan Dan Peluang Pendidikan Di Indonesia?," *Journal of Social and Economics Research* 6, no. 1 (2024): 61–68.

Gus Muwafiq's da'wah with its unique Nusantara peculiarities. Primary data sources in this study were obtained from videos found on YouTube related to Gus Muwafiq's da'wah. While secondary data sources are obtained from literatures that have relevance to Gus Muwafiq's preaching methods. Data analysis in this study uses the Huberman and Milles method which includes data condensation, data presentation, and conclusion drawing.<sup>7</sup>

## Result

### *Gus Muwafiq's Thought Methodology*

Indonesia is a country that is famous for its diverse and unique cultural wealth, this makes Indonesia attract attention to foreign countries. The culture is a valuable heritage from the ancestors that is still maintained. Caring for and preserving these cultural values requires an adequate understanding of the uniqueness and diversity of Islamic culture, which is expected to lead a person to grow maturity in religion. Because seeing the plural reality that exists in Indonesia is an undoubted thing, therefore an inclusive understanding is needed. As conveyed by Sutowo in his book that culture, Indonesia and religion are things that go hand in hand, therefore our task is to integrate it not confrontation, in his view if this is separated or confronted it will be fatal for Indonesia's own sovereignty.<sup>8</sup>

Rasulullah Saw in building civilization in Medina Rasulullah did not deconstruct the culture of the people of Medina but reconciled. Because the reconciliation of the Prophet was very friendly, the people of Medina happily accepted Islam and even flocked to declare their testimony to Allah and His Messenger.<sup>9</sup> This event in Medina is one of the greatest monuments of human civilization building harmonious human social relations between religious believers. Where this constitution far exceeds the constitution that has ever existed in the world which was initiated in the first year the Prophet began to live in the city of Medina in 13 Hijri.<sup>10</sup>

One of the important factors influencing the success of Islamic preaching in Indonesia is the wise attitude of preachers towards the local culture that prevailed at the time Islam was introduced. The preachers at that time when they

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<sup>7</sup> A. Michael Huberman Matthew B. Miles, *Qualitative Data Analysis*, Third Edit (United State of America: Arizona State University, 2014).

<sup>8</sup> Joesoef and Sutowo, *Nilai Ke-Indonesiaan: Tiada Bangsa Besar Tanpa Budaya Kokoh*.

<sup>9</sup> Faqihuddin Abdul Qadir, *Relasi Mubadalah Muslim Dengan Umat Berbeda Agama* (Yogyakarta: IRCiSoD, 2022), 43.

<sup>10</sup> The constitution agreed upon by the inhabitants of Medina and the Messenger of Allah (peace be upon him) was the common rights and obligations of all inhabitants to respect and help each other in social life, and to support each other for mutual defense against external attacks. This constitution contains 51 points. For 24 points that regulate social relations between the Muslim population and the various tribes that exist in Medina and the rest between the non-Muslim population as citizens of Medina, as well as the various tribes and tribes that are together and United. See... Faqihuddin Abdul Qadir, 44.

saw a culture that seemed to be at odds with the culture in Indonesia, they did not immediately abolish the culture but rather made compromises so that culture and religion would always go together in the frame of harmonization. As was done by Sunan Kalijaga.<sup>11</sup> In broadcasting Islam, where da'wah was widely accepted in Java, both from the common people to the rulers. With a very subtle method of preaching that is easily accepted by the hearts of the people.<sup>12</sup>

The thing that is very well known in the ears of the people of the archipelago is “Wayang and Islamic Da'wah” this was done by the guardians in the archipelago where at that time wayang was a thing that smelled of shirk not to mention the story behind wayang was inspired by the ancient Javanese Ramayana and Mahabarata books in the language of the Sekerta.<sup>13</sup> The guardians in seeing this reality, did not consider it as an obstacle and did not even need to be confronted between culture and religion, so with the wisdom of the guardians at that time saw this as an opportunity where Islam could be spread through the puppet. When wayang was taken over by Islam, many stories changed and even many stories were new, so that there was no longer anything that was considered shirk. The form of wayang purwa kulit was perfected by the guardians who spread Islam in the archipelago during the Demak kingdom. Before the time of the Demak kingdom, the function of wayang was a performance intended for the king. Meanwhile, since the time of the Demak kingdom, shadow puppets have been used to preach Islam and become folk culture.<sup>14</sup>

Gus Muwafiq in constructing interpretations has its own uniqueness, namely using cultural values in the archipelago, where the archipelago's culture is less attractive in interpreting but he prefers to use the archipelago's local wisdom in his typical Indonesian interpretations such as the histories of Hindu-Buddhist kings and Walisongo stories. In his recitation program covered by his personal Youtube channel when talking about the history of Islam in the archipelago which thrives with all forms of culture. The following is an excerpt from Gus Muwafiq's da'wah:

*“When Islam in the Arabian Peninsula experienced a collapse while in the archipelago it flourished, then Arab Muslim scholars conducted research and questioned what happened in the archipelago? when the treasures of Islam all started in Arabia then from the term, even the culture was arabized but when Islam arrived in Indonesia it was not found in the archipelago but they still maintained their local wisdom. At that time the Nusantara culture did not*

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<sup>11</sup> Purwadi, *Sufisme Sunan Kalijaga; Ajaran Dan Laku Spritual Sang Guru Sejati* (Yogyakarta: Araska, 2023), 3.

<sup>12</sup> In delivering his da'wah he tried to maintain the values of harmony between culture and religion to be maintained and run simultaneously. Where he integrated acculturation between religious texts and cultural discourse gave birth to local wisdom that was able to create a harmonious atmosphere in the lives of Javanese people. Such as the transition from old customs to renewal of customs with Islamic nuances continues to run safely, serenely and peacefully without causing turmoil in society. See... Purwadi, 3.

<sup>13</sup> Purwadi, *Sufisme Sunan Kalijaga; Ajaran Dan Laku Spritual Sang Guru Sejati*, 186.

<sup>14</sup> Purwadi, 187.

*recognize the Mosque or Mushalah but they were more familiar with Langgar (a small house for prayer to teach the Koran) so it was from this langgar that Islam began to be taught and spread. Then they looked for a Syaikh or Ustaz as a religious leader in the archipelago did not find that there was a Kiai (a title or term in Javanese culture, for a religious figure who leads an Islamic boarding school). It did not stop there, that the symbol of Islam in clothing was the robe, once it entered the archipelago, the robe was cut, the lower one became a sarong, the upper one became a Taqwa shirt, if there was still some cloth left, it was used as a turban”<sup>15</sup>*

As mentioned in the previous discussion, Gus Muwafiq is a figure who is very deep in history, so it is very evident in his interpretation that adopts the historicity of Islam in the archipelago. Gus Muwafiq is also influenced by the thoughts of Walisongo whose da'wah model acculturates and integrates the culture of the archipelago in spreading Islam, meaning that Islam and culture can work in harmony. Culturist Kunto Wijoyo explains in his book *Society and Culture* that; that Culture and the concept of belief have a very close relationship epistemologically.<sup>16</sup> Indirectly, the belief referred to here is religion in general, therefore Islam is also included in this case, Islam is very harmonious with the cultures that exist in Indonesia.

*“The first spread of Islam was carried out by Raden Rahmat (Sunan Ampel), the basic principle is how this Islam can meet with Unity in Diversity where Indonesia before Islam was pluralistic. Fortunately.... Fortunately.... Fortunately, it was the guardians who brought Islam to Indonesia, and the consultant of the guardians is Allah SWT. Wong wali is connected to the gusti Allah, they were riyadah to Allah Syaikh Abd. Qadir Jailani for 30 years in the desert, Sunan Kalijaga for 3 years, Sunan Geseng for 3 years, Joko Tingkir for 5 years, then the wali was connected to the gusti Allah”<sup>17</sup>*

*“The thing that we should think about and take care of is the plural conditions in the archipelago which are different nations, tribes, cultures, races and religions are able to be carried by one country, namely NKRI (unitary state of the Republic of Indonesia) this is the work of the saints in spreading Islam. When Islam came to meet plural humans, what the guardians did was to encourage them to live together and be responsible for each other and each other”<sup>18</sup>*

The author has coherently described how Gus Muwafiq maintains a polite Islam and does not forget at all the cultural points contained in this typical Indonesian archipelago. where religion and culture are two things that play an important role in the founding of this country and also no less important Islam and culture also play an important role in the spread of Islam in the archipelago, especially in Indonesia. Religion is something that can defend human rights and

<sup>15</sup> Vidio Youtube Gus Muwafiq Terbaru, *Sejarah Walisongo: Sunan Ampel*, 2024.

<sup>16</sup> Kunto Wijoyo, *Budaya Dan Masyarakat* (Tiara Wacana Yogya, 2006), 16.

<sup>17</sup> Gus Muwafiq Channel, *Gus Muwafiq Terbaru-Sejarah Walisongo-Sunan Ampel*, 2024.

<sup>18</sup> NU Channel, *Kupas Tuntas Islam di Nusantara*, 2023.

obligations as said by Cak Nur<sup>19</sup> and Aksin Wijaya<sup>20</sup> in their respective books while culture is a civilization as a new way of living together among humans.<sup>21</sup>

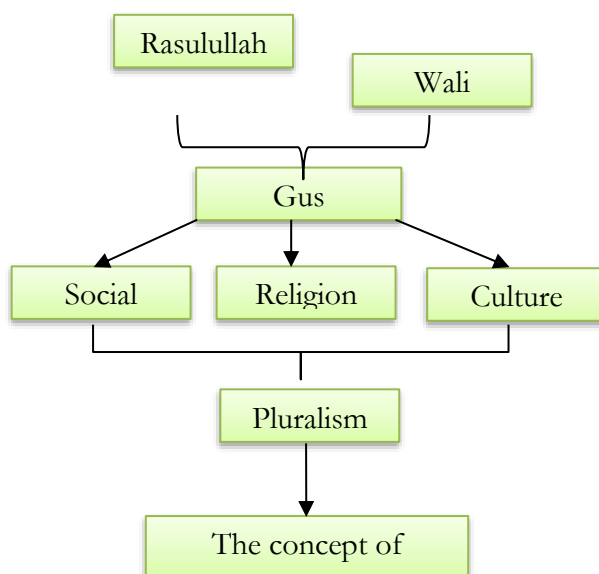


Figure 1: Gus Muwafiq's Thought

Rasulullah: Formulation of the Constitution of Medina, which formed the civilization of Medina in building harmonization of plural people. Wali Songo: The spread of Islam by acculturation between culture and religion, so that differences are no longer confronted. Gus Muwafiq: the idea of interpretation; differences between social, religious and cultural are a necessity that must be accepted absolutely. Pluralism: an understanding where differences can be united in one ideology in order to maintain relationships between people socially, culturally and religiously. The concept of Raiyyah (the people): is an idea of equality, when it coexists and is mutually responsible then there is no longer such

<sup>19</sup> Nurcholish Madjid, *Khazanah Intelektual Islam* (Jakarta: Yayasan Pustaka Obor Indonesia, 2019).

<sup>20</sup> Aksin Wijaya, *Dari Membela Tuban Ke Membela Manusia* (Yogyakarta: IRCiSoD, 2023).

<sup>21</sup> Why culture is very important because we who are diverse need and must have the same stage (Culture) so that the people of the nation can understand in peace and unite in nationality we must get used to using reason in responding to an existing inevitability because reason is one of the elements for the basis that forms the human mindset and vice versa society affects individuals. This process of mutual influence is called interaction, where the mindset is a combination of the synergy of four elements; empirical facts, mythology and religion, political and ethical ideas and the use of reason. Therefore, building a culture and Islam that has Indonesian values for the future of the nation means that we must research and obey the cultural and religious values of the Indonesian people in the nation and state. Therefore, it is necessary to try to uncover words or concepts in the understanding related to culture and Islam in order to be harmonious and consistent. See... Daoud Joesoef dan Pontjo Sutowo, *Nilai Ke-Indonesiaan: Tiada bangsa besar tanpa budaya kokoh*, 27.

a thing as kafir, because kafir is a person who opposes and antagonizes Muslims. If they live together they are called Zimmi, if they are responsible for each other they are called Raiyyah or people.

### ***Gus Muwafiq's Approach to Interpretation in Assessment***

#### **1. Historical**

The historical approach is an approach by looking at history, understanding the history of a thought, politics, social and economic in relation to the author and the content of the text being discussed is a necessity. However, Orientalists usually when using this approach combine it with several approaches such as manuscript criticism, criticism of the source of the written work, criticism of the style or variety of writing, editing criticism and narration criticism. Then this approach is also used by scholars to understand the meaning contained in the Koran through historical context so as to obtain a more comprehensive and relevant understanding to be applied in the present.

As mentioned in the previous discussion, Gus Muwafiq's understanding of history is unquestionable, we can prove this in his various lectures in conveying his interpretation ideas.<sup>22</sup> In an event held by the NU branch board, Gus Muwafiq conveyed the importance of studying the history of Islamic development, especially in Indonesia:

*"The point is, as a young generation, we must often read the history of the development of Islam in the world until the entry of Islam into Indonesia. The problem is, today, history has begun to be eroded by some groups so that we as Islamic Indonesian citizens do not know our own identity. So we as Nabdhlyyin citizens are important to read history"*<sup>23</sup>

Likewise, the historical criticism conveyed by Gus Muwafiq towards Islam came and spread through traders from Arabia. He prefers that Islam came and was spread by the hard work of the saints.<sup>24</sup> The key person in spreading Islam in the archipelago was Sunan Ampel (Raden Rahmat) who had several disciples; Datok Ri Bandang who spread Islam in Sulawesi and Eastern Indonesia, Sunan Bonang and Kahtib Daryat who spread Islam in Kalimantan and became the forerunner of the Islamic kingdom in Kalimantan, Aryo Dilah (Sunan Husein) who spread Islam on the Sumatra peninsula. Sunan Kalijaga (Raden Sahid) who spread Islam in Java to remote areas.<sup>25</sup>

From the historical explanation of the development of Islam in the archipelago, the building of criticism in his lecture was conveyed that it was impossible for a trader to do something very sacred, where traders ideologically have materialistic characteristics, not only that, he continued his criticism, who were given the right to discuss religious issues were special people of the royal officials while traders were not given the opportunity to declare religion. Gus

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<sup>22</sup> Ainur, *Gus Muwafiq Menggenggam Dalil, Merawat Tradisi, Menjaga Kebangsaan Indonesia*.

<sup>23</sup> Gus Muwafiq Channel, *Gus Muwafiq Terbaru 2024-Mobilitas Wali Generasi ke-3 Sunan Geseng*, 2024.

<sup>24</sup> NU Channel, Mantap!! Gus Muwafiq Menjawab Keraguan Tentang Walisongo!!!, 2023.

<sup>25</sup> Masjid Al Akbar TV, *Gus Muwafiq-Sejarah Masuknya Islam di Nusantara*, 2017.



Muwafiq came to the conclusion that the caretakers of the spread of Islam in the archipelago were the guardians in the archipelago.<sup>26</sup>

From the historical criticism above, Gus Muwafiq's interpretation building is formed which is influenced by the thoughts of the guardians in the archipelago with a deep understanding of the history of Islam in the archipelago. Where Islam and culture walk in harmony without any clash if there is a clash it can be compromised.

## 2. Culture

Culture or local wisdom is not necessarily rejected by Islam, because culture has very positive values, so Muslims are allowed to take culture and implement it. The plural condition in the archipelago is a condition that existed before Islam was spread. The arrival of Islam is expected to strengthen it.<sup>27</sup>

The definition of approach as a methodology is how the point of view in seeing and treating the viewed or studied. Thus we can define that the cultural approach is a concept or angle and a way of looking that uses culture as its glasses.

The interpretation built by Gus Muwafiq is very inspired by the methodology of thought of the guardians in the archipelago, where the guardians really uphold the cultural values that exist in the archipelago without clashing between the culture of the archipelago and Islam. From this we can conclude that between culture and religion there is compatibility and mutual harmony in building a civilization, both of which become the basis of guidance for humans in thinking, acting and communicating.<sup>28</sup>

The cultural approach taken by Gus Muwafiq is to see religion from a cultural point of view where Islam comes in no way eliminates the culture of the archipelago and even adds to the values of cultural treasures in Indonesia. In this acculturation process<sup>29</sup>, it is explained that between Islam and culture when there is an intensive interaction process, gradually the groups will understand each other, adjust and absorb the culture and can even produce a new culture from the reconciliation process between culture and religion. In a YouTube upload covered by Metro TV, he was asked to explain and respond to Sajen (offerings or offerings in the form of food).

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<sup>26</sup> Gus Muwafiq Channel, *Gus Muwafiq: Sejarah Masuknya Islam di Nusantara*, 2020.

<sup>27</sup> Mujamil Qomar, *Moderasi Islam Indonesia: Wajah Keberagaman Progresif, Inklusif Dan Pluralis* (Yogyakarta: IRCiSoD, 2021), 82.

<sup>28</sup> Suprpto, *Dialektika Islam Dan Budaya Nusantara; Dari Negoisasi, Adaptasi Hingga Komodifikasi*, (Jakarta: Kencana, 2020), 36.

<sup>29</sup> Acculturation is defined as the process of mixing two cultures that produces a new culture without eliminating the values of the old culture. This process occurs due to the meeting of people between different cultures over a long period of time. Islam, which came with its values to the archipelago and settled in Indonesia until today, will gradually adjust to the circumstances and realities in the archipelago. Therefore, Islam in Arabia as the place of origin will appear different from Islam in the archipelago with all the forms that influence it. See... Prof. Dr. Suprpto M.Ag, 54.

*“Sajen is actually an offering to the supernatural, (which is believed to be God) this custom was done before Islam came to the archipelago so we should not be surprised by this custom. People before Islam came to the archipelago were familiar with the name Survivle (survival) in survival they depend on the God they believe in and offerings are a form of gratitude to God. Wasn't this done by the Prophet Sulaiman who depended on supernatural beings to build his palace, fortunately Sulaiman was a prophet so he didn't need to carry out the sajen ritual. If this sajen culture is still alive today, we should not be surprised, but this problem in tradition is the duty of Kiai to limit and even break the chain of values that are not in line with Islamic law”<sup>30</sup>*

The statement above we can see how Gus Muwafiq still appreciates culture even though the culture comes from a different religion and is certainly not in line with Islam theologically. The Acculturation process carried out by Gus Muwafiq in compromising between culture and religion. Gus Muwafiq loudly states that this Sajen is Kiai's responsibility to straighten and break the chain and then reconstruct the culture with Islamic values. Gus Muwafiq's moderation, politeness, and calmness are also evident in caring for the culture of the archipelago and not even claiming them as shirkers or even infidels. Even further, Gus Muwafiq said that religion should not be arrogant and then say that it is not allowed because the civilization already existed before Islam came to the archipelago, so what religion must do is reconciliation so that culture is maintained and preserved.<sup>31</sup>

## Discussion

### *Analysis of Gus Muwafiq's Interpretation of Typical Nusantara Ideas in Da'wah Content*

Indonesia is a pluralistic nation that is shown by many religions, tribes, cultures and races. Pluralism in Indonesia is an empirical reality that has long been present and undeniable, therefore the Earth of the archipelago is called Mega Cultural Diversity.<sup>32</sup> In this atmosphere of plurality, it is expected that the attitude of accepting as it grows healthy together, the differences that exist are accepted within the framework of differences or agreeing in differences without reducing the beliefs of each religious believer in their own religion. Therefore, each religion is not allowed to claim to be the owner of absolute truth, because each religion has its own method of seeking and reaching God.<sup>33</sup>

Responding to the reality of plurality in Indonesia, for Gus Muwafiq is not a barrier to building brotherhood, even for Muslims it is obligatory to be polite and compassionate to those who do not share the same faith.<sup>34</sup> As in His word Qs. al-Israa'; 17: 70:

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30 Metro TV, *Pandangan Gus Muwafiq Soal S3S4JN & Pawang Hujan*, 2023.

31 Ainur, *Gus Muwafiq Menggenggam Dalil, Merawat Tradisi, Menjaga Kebangsaan Indonesia*.

32 Abd. Wadud Kasyful Humam, *Satu Tuhan Seribu Jalan* (Yogyakarta: Grup Relasi Inti Media, 2022), 23.

33 Humam, 26.

34 Ainur, *Gus Muwafiq Menggenggam Dalil, Merawat Tradisi, Menjaga Kebangsaan Indonesia*, 24.

*“Indeed, We have honored the children of Adam and We have taken them on land and sea. We also gave them sustenance from good things and We favored them over many of the creatures We created with perfect excellence”*

This verse gives energy and spirit to love and honor human beings. Therefore, loving human beings is the command of Allah SWT. Conversely, hatred of others is not taught in Islam at all. Gus Muwafiq sees the success of the Prophet's preaching because he was able to transcend the reality of differences that existed at that time. The most important lesson in this context is that being a religious leader, being a preacher, being a figure who wants to spread Islam, is not an easy thing and a very heavy task. Rasulullah Saw was able to transcend differences and all forms of differences he found must be respected while being reminded that all of that is the power of Allah SWT.<sup>35</sup>

Nowadays we hear a lot that Islam in Indonesia calls for an immediate return to Islamic law, namely the Al-Quran and Hadith. So that the designation of Indonesia is a country that deviates from Islam and many even claim that Indonesia is a Thoghut country. It is unfortunate if this continues to be theorized to our own country, there needs to be a counter narrative for those who think this country deviates from Islamic values. Gus Muwafiq in countering the narrative said “Don't you call this country Thaghut” an explanation of the narrative was presented by him during a lecture at the Bogor State Palace which was covered by Metro TV National TV;

Indonesia is a very Islamic country, there is no country that uses Islam as a concept in building a country except Indonesia. the concept of the people comes from the Prophet's hadith, namely Kullukum ra'in wa kulukum mas'ulun 'an raiyytaihi kings and servants are eliminated in exchange for Raiyyah and absorbed into Indonesian, namely the people. What is expected from this concept is that each people should be responsible to other people (building harmonious relationships). When they coexist and are responsible for each other, there is no such thing as infidels, because infidels are people who oppose and antagonize Muslims. If you live together, you are called Zimmi, if you are responsible for each other, you are called Raiyyah or people. So don't call this country “The Land of Thoghut” because this country really upholds the concept of Islam.<sup>36</sup>

Building and maintaining relationships between people is a must as Gus Muwafiq's idea above which seeks to eliminate Kafir claims between people.<sup>37</sup> In

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<sup>35</sup> The Prophet is a very good role model who often prioritizes gentleness because basically Islam is a gentle religion because it can be understood why the Prophet is not trapped in differences, but rather can transcend the differences themselves. Differences are not something that we have to put aside, let alone claim that those who do not agree with what we profess are wrong and even claimed to be infidels. See... Muhammad Ainur, 184.

<sup>36</sup> Independent News, *Gus Muwafiq Ceramah di Istana Presiden*, 2021.

<sup>37</sup> Extremism and Radicalism are now more entrenched. As a result, Islam is known as a frightening doctorin for other religious adherents. Hate sermons are then held. Slander, ignorance and judgment against other groups are simultaneously staged. As a result, social interactions are always filled with suspicion. As a result, the seeds of extremism thrive on their own who simply

line with this, Gusdur is a figure who highly upholds human values.<sup>38</sup> In his view, the solution to plurality must be built using human values that see all as equal, no minor and major, no subject and object because in the principle of humanity humans are assigned to live together without any inequality and deviation. Gus Muwafiq in the Cultural movement and soothing national lectures, at least has participated in providing escort for this country so as not to be preyed upon by various threats of understanding that endanger the sovereignty of this country, namely narrating the spirit of plurality.

Creating security and tranquility in a life is a characteristic of a believer. That is why in the context of life and the state, Islam strongly emphasizes the obligation to create this atmosphere for the realization of a peaceful life, mutual respect for each other and working together for a common life. In this case Gus Muwafiq said “Do not claim to be Muhammad's people if you are unable to create security and tranquility in a nation and state”.

The concept of Raiyyah or the people adopted by Gus Muwafiq is how people are responsible for each other in their daily lives so that the implementation of mutual respect will flourish in the plural reality as stated in Surah al-Isra' verse 70, namely the command to respect each other mutually. The above concept is in line with caknur with his inclusive theology that islam is a teaching that recognizes the existence of a religion or belief that carries a message of goodness. Likewise, in the previous Pemabahasan, Daoed Joesof in the book Values of Indonesia said that the culture of plurality in Indonesia is an important element in the birth of this country, if the spirit of plurality is lost, it is the same as wanting to destroy the sovereignty of NKRI. The two thinkers above are in line with Gus Muwafik's opinion that Plural is no longer a problem but a reality that must be accepted and absolutely grateful.

## Conclusion

Pluralism is a concept of diversity related to the acceptance of differences in religion, ethnicity, race and culture. Before the arrival of Islam to the archipelago, it already had a civilization where plurality was highly upheld, namely, being open to other believers. Likewise, they are mutually responsible for building the archipelago without disputing differences. Gus Muwafik explained that Islam came to the archipelago certainly did not want to eliminate civilizations that were already considered established in the archipelago, but Islam had to be flexible towards the plural conditions in the archipelago. That way for him, plurality is no

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do not believe in the inevitability of diversity and differences are part of the characteristics of life that must be lived without forcing let alone intimidating groups that do not agree. Differences in their various forms are no longer understood as a sign of God's magnitude. See... Muhammad Ainur, *Gus Muwafiq Menggenggam Dalil, Merawat Tradisi, Menjaga Kebangsaan Indonesia*, 79.

<sup>38</sup> Nur Kholik Ridwan, *Ajaran-Ajaran Gusdur: Syarah 9 Nilai Utama Gusdur* (Depok: Noktah, 2019), 39.

longer a problem but something that has been embedded into the identity of the archipelago.

Gus Muwafiq sees Indonesia as a nation that uses the principle of raiyyah. Where the principle is taken from the words of the Prophet himself. Which teaches about mutuality, mutual help and mutual responsibility in building the nation without distinguishing ethnicity, race, culture and religion. According to Gus Muwafiq, this principle needs to be referred back to us to be implemented in the current context.

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