



GUS DUR'S MULTICULTURAL TRACES: WELCOMING SOCIAL HARMONY THROUGH THE RIGHTS OF RELIGIOUS MINORITIES

**Khoirotun Ni'mah,¹ Faisa Noor Ika Putranti,²
Muhammad Miftah,³ Naza Amalia Adilfi Rahmi⁴**

¹²³⁴**IAIN Kudus**

Jl. Conge, Kecamatan Bae, Kabupaten Kudus, Jawa Tengah
khoirotunnimah091002@gmail.com

Keywords:

Gus Dur, Diversity,
Social Harmony,
Multicultural, Minority

Vol. 6, No. 2, 2023
 10.20414/sangkep.v2i2.

Submitted: July 31st, 2023
Accepted: Aug 18th, 2023



Abstract

This research examines Gus Dur's role as an agent of national unity and integrity in the multicultural context of Indonesia. The research method used is content analysis of Gus Dur's policies and handwriting. The results of the research show that Gus Dur played an important role in promoting social harmony through his deep understanding of minority rights and diversity. He encouraged the protection of minority rights, promotion of interfaith dialogue, and recognition of local cultures as an integral part of Indonesia. The conclusion of this research is that Gus Dur's contribution in strengthening national unity through an inclusive approach to diversity is very important. Recommendations to relevant agencies are to increase understanding of minority rights, support inter-religious dialogue, and involve religious leaders in efforts to build social harmony. Implementing these recommendations will help strengthen national unity and integrity, as well as maintain Indonesia as a country based on diversity and tolerance.

A. INTRODUCTION

Indonesia is a country in which there are many races, ethnicities, social groups, religions, etc. As a country with so much diversity, Indonesia has unique challenges in maintaining national unity and integrity. One of the figures who plays a key role in promoting social harmony and minority rights is Abdurrahman Wahid, who is familiarly known as Gus Dur. Gus Dur is a scholar, great thinker, and former President of Indonesia who fought for inclusivity, inter-religious dialogue, and protection of minority rights. This research aims to investigate Gus Dur's important role in building social harmony through his in-depth understanding of minority rights and diversity.

Religious sensitivity is an element that must be dealt with quickly and appropriately (Mohd Khalli et al., 2022), shows that religious tolerance is an important point that all Indonesian people must have. With tolerance, the stability of the country from various aspects will always be maintained, and the survival of our children and grandchildren will also continue in safe, peaceful and conducive conditions. On the other hand, if tolerance is not possessed by our society, then tension will occur which will have the potential to become a prolonged conflict and will give rise to other sentiments which will result in it being difficult to find a solution that is acceptable to several parties involved in the conflict. So, as much as possible, take quick action to resolve the conflict before it escalates and spreads.

Currently, mutual respect and understanding between citizens in Indonesia may only exist in words, but is less profound in daily practice. (Asripa et al., 2021). A situation like this clearly cannot be a solid basis for facing the pressures of political, economic, social, cultural and information technology change. Thus, even though the atmosphere of harmony appears calm at the moment, this condition is actually very fragile and can quickly turn into a state of conflict

The increasing intensity of exchange and interaction between religions in the era of globalization as well as the increasing diversity of religious beliefs bring opportunities and challenges in religious relations. On the one hand, increasingly frequent religious exchanges create opportunities for religions to understand each other and increase cooperation. However, on the other hand, religious disputes and conflicts are also increasing, although the trend towards religious diversity is spurring collaboration.

In some regions, distrust of religion is increasing as a result of the diversification of religious beliefs, and this is deepening concerns about the potential for new religious conflicts (Zuo'an, 2013). Due to the diversity of religious views, distrust of religion is growing in various regions of the world. This trend further adds to concerns about the potential for the emergence of new religious disputes in addition to reflecting a shift in society's attitudes towards religious beliefs. One reason contributing to this distrust is the increasing diversity

of religious views, which in certain places is breaking down long-standing social and religious ties. In order to effectively address these complex dynamics, new issues related to religious diversity must be addressed carefully and inclusively.

This has several complex impacts. While there are opportunities for greater understanding, cooperation and tolerance, there are also challenges such as interreligious conflict and religious distrust. To overcome these challenges and capitalize on existing opportunities, it is important to encourage interfaith dialogue, promote the values of tolerance, and work toward a deeper shared understanding of the role of religion in an increasingly diverse global society. The positive and negative sides of religious diversity above show that globalization has brought two sides to religious relations. Opportunities to build better understanding, cooperation and peace between religions, on the other hand, also raise new challenges, especially in managing differences and overcoming potential conflict.

Research by Surya Adi Sahfutra (2014) entitled "Gus Dur's Ideas of Religious Pluralism for Equality and Harmony" is an example of research on the idea of religious pluralism conducted by Gus Dur. What this research has in common is that it both examines Gus Dur's idea of pluralism to increase harmony between communities. The difference between Surya Adi Sahfutra's research and this research is that this research only examines religious pluralism carried out by Gus Dur, whereas this research discusses diversity and social harmony through the rights of religious minorities.

Furthermore, the research findings of Nurhidayah, et al (2022) entitled "Religious Moderation from Abdurahman Wahid's (Gus Dur) Pluralism Perspective" is an example of research on pluralism from Gus Dur's perspective. The similarity in this research is that they both discuss pluralism from Gus Dur's perspective. Meanwhile, the difference in Nurhidayah, et al.'s research is only the pluralism of Gus Dur's perspective in general, whereas in this research it discusses religion and social harmony through the rights of religious minorities.

Based on the description above, this research is entitled "Gus Dur's Multicultural Traces: Facing Social Harmony Through the Rights of Religious Minorities". We will analyze Gus Dur's policies and writings to understand his views and approach to these issues. This research is limited to Gus Dur's contribution in the Indonesian context and does not discuss the international impact of his thoughts and actions. We will also limit ourselves to an analysis of the contents of Gus Dur's policies and writings.

This research aims to explore a deeper understanding of how Gus Dur's thoughts and actions played a role in cementing the unity and unity of the Indonesian nation through his in-depth understanding of minority rights and diversity. Thus, it is hoped that this research will provide valuable insights that can be used to strengthen unity, unity and social harmony in Indonesia as well as maintain the legacy of values of diversity and tolerance left by Gus Dur.

B. METHODS

This research uses qualitative methodology. A qualitative approach was used to understand in depth Gus Dur's contribution in promoting social harmony and minority rights in Indonesia. This allowed researchers to analyze the content of Gus Dur's speeches and writings, as well as gain insight from interviews with individuals who had a deep understanding of his role. This research will utilize a case study approach. The case study allows researchers to comprehensively examine Gus Dur's role in the Indonesian context. Case studies involve document analysis (Yusanto, 2020), includes Gus Dur's speeches and writings, as well as interviews with individuals who worked closely with him. Content analysis will be used to identify Gus Dur's policies and writings. This analysis will include identification of the main themes, his views on minority rights, and the approach he took in building social harmony.

C. RESULTS AND DISCUSSION

Gus Dur's Da'wah Method

In conveying messages in his preaching, Gus Dur used varied methods with a distinctive personality, namely humor. Gus Dur chose the method to be used by adjusting the target or target of his preaching first.

First, Gus Dur preached using written techniques first. Gus Dur wrote many novels during his life. Gus Dur's literary works that have been published in print media are collected in his books. Gus Dur covers a variety of topics in his works, including football, film, social issues, politics, economics, religion and culture (Khasanah, 2019). The topics in Gus Dur's writings are very diverse. Apart from focusing on religion and religious issues, he also writes about social, political, economic, cultural issues, and even personal interests such as football and cinema. In his books, he expresses critical views and deep thoughts on various social issues. Some of Gus Dur's famous works include "My Islam, Your Islam, Our Islam" and "Mata Najwa" which reflect Gus Dur's thoughts and vision about religion, pluralism and unity in Indonesian society. His writings also frequently contain messages of tolerance, harmony and democracy.

Second, Gus Dur also preached vocally or verbally. The only difference between written and verbal da'wah is that verbal da'wah is delivered orally. His communication style is colorful, able to switch suddenly from dramatic, fact-filled explanations to humorous anecdotes and back again to serious conclusions. (Khasanah, 2019). Through verbal preaching, Gus Dur was able to develop a unique and interesting approach so that religious messages could be accessed by various audiences. His colorful communication style makes religious messages easy for many people to understand and practice, which ultimately supports his missionary goals in promoting religious values and tolerance.

Third, da'wah using a behavioral approach. Basically, they lead by example. Gus Dur consistently demonstrated this in all his endeavors. Gus Dur's good deeds and unwavering support throughout his life have now become an example and compass for the realization of an inclusive and tolerant Indonesia. (Khasanah, 2019). Da'wah through a behavioral or exemplary approach is an effective means of spreading religious messages and moral values. Gus Dur always provides concrete examples of how to deal with all the differences that exist today. Seeing his actions and behavior, it is not surprising that Gus Dur has become a source of inspiration and guidance for many people to achieve a more tolerant, inclusive and just society.

Gus Dur's Contribution in Building Social Harmony Amidst Cultural, Religious and Ethnic Diversity in Indonesia

During his activities in the world of da'wah and politics, Gus Dur made many important contributions in dealing with diversity in Indonesia, especially religious diversity. Gus Dur continues to be revered as one of the most influential religious and political leaders in Indonesian history. His contributions in promoting tolerance, pluralism, and protecting the rights of religious minorities have helped create a more harmonious environment for various religious groups in the country.

Instill the concept of moderation, open-mindedness and pluralism among society

Gus Dur's moderate views went beyond secularization because Islam from the start was a cultural way of life (Arif, 2020). Gus Dur created a vision that respected religion as an integral part of culture and everyday life. This encourages inclusion, tolerance and harmony in an increasingly diverse society. This point of view is one of the characteristics of moderate thinking which was strongly adhered to and implemented by Gus Dur.

Thus, religion is more than just a life goal which ultimately gives rise to exclusivity, hostility and distrust among people. Religion is a fact of life that requires togetherness, respect and help from each other. Therefore, Gus Dur believes that tolerance for differences is important (Maemonah, 2014). Gus Dur views religion as a tool to spread positive values in society, including tolerance, inclusion and mutual respect. This view emphasizes integrating faith into everyday life and using it to build a harmonious society and peaceful coexistence. Awareness of the inevitability of differences in religious beliefs became the basis for Gus Dur's approach of tolerance and inclusion.

Gus Dur emphasized that to find the truth, religious people must be open-minded. Religious communities will adopt a more tolerant mindset as a

result of this transparency (Busyro et al., 2019). Gus Dur believes open-mindedness is the best way to seek and approach the truth. This reflects an intellectual mindset that encourages religious people to actively understand and interpret religious teachings and develop their religious views through a rational and open approach.

Openness in the Islamic context also has a positive impact on tolerant attitudes. When individuals or groups have more open views, they tend to accept differences and dialogue with other religious beliefs without prejudice or fear. This creates a stronger foundation for encouraging interfaith cooperation and resolving religious conflicts. An open mind also helps overcome fanaticism and extremism among Muslims. When societies better understand and tolerate different points of view, they are generally more open to different ideas and less susceptible to attempts at radicalization.

Gus Dur provided an explanation of pluralism so that people could understand how to use it. Pluralistic education is one of the solutions suggested by Gus Dur. According to Gus Dur, the aim of pluralism education is to create Muslims who realize that diversity is a command of Allah SWT. Apart from that, building a community that can work together even though there are differences in groupings (Sari & Dozan, 2021).

Through pluralistic education, Gus Dur seeks to create a society that can work together despite different religious backgrounds. It promotes interfaith cooperation to achieve common goals such as social welfare, peace and social progress. With a deeper understanding of the shared values of various religions, communities can work together more easily. Pluralistic education can also help overcome interfaith tensions and religious conflicts. When people better understand the teachings and beliefs of other religions, they tend to be more tolerant and less likely to engage in conflict or intolerance. Promote tolerance and peace.

The concept of pluralistic education put forward by Gus Dur is a concrete step to advance the values of tolerance and peace in society. This creates a stronger foundation for the development of a harmonious and peaceful society. In the era of globalization, pluralistic education also equips individuals with the knowledge and understanding needed to interact with an increasingly interconnected world. This is especially important in the current situation where people around the world often have to deal with different cultures and beliefs.

Gus Dur's approach to pluralistic education laid an important foundation for building a more tolerant, inclusive and harmonious society in Indonesia and in other countries. Understanding that religious differences are part of God's plan and focusing on interfaith cooperation, this education can play an important role in facing various social, political and religious challenges in the world today.

Introduction to Islam Wasathiyah

In the political realm, Gus Dur also exemplifies his wasathiyah philosophy. Gus Dur, a moderate Muslim, applied wasathiyah ideas to resolve problems with the state. By using the Wasathiyah philosophy, education in Indonesia aims to achieve general equality, not depending on race, ethnicity, religion or descent, as much as possible. (Raha Bistara & Fuady, 2022). Education in Indonesia has a noble goal, namely realizing universal equality that is free from racial, ethnic and religious boundaries. Therefore, education aims to be inclusive, providing all individuals with equal access and opportunities regardless of their ancestry, ethnic heritage, or religious beliefs. In this case, it is hoped that education will play an important role in encouraging the growth of a society that is fair and just, and provides the widest possible opportunities for everyone to achieve their maximum potential.

During Gus Dur's leadership, he tried to create a just, moderate and inclusive government. This includes recognizing the rights of minority groups and respecting pluralism. Gus Dur understood that according to the wasatiyyah concept, the state must serve and protect all its citizens without discrimination.

The Wasatiyyah concept is also reflected in Gus Dur's approach to tolerance between religious communities. He encouraged interfaith dialogue and closer cooperation between religious communities, thereby creating harmony in a diverse society. The wasatiyyah concept implemented by Gus Dur conveys an important message about the importance of maintaining balance, tolerance and justice in all aspects of life. Politically, socially and educationally, this approach aims to create an inclusive, peaceful and just society that respects human rights and respects the diversity of religions, cultures and individual backgrounds.

1. Protection of Minorities

Gus Dur emerged as a leader of resistance to hate speech that was widely adopted by radical Islamic movement organizations, which weakened the sovereignty of this multicultural community. Gus Dur always provided fulfillment to all people, not only Muslims, and he did this not only during his leadership, but also throughout his life. Minority groups revere it greatly, and this love will sow seeds of beauty, fight hate speech, and fend off radical attacks that threaten the country's philosophy (Zainuri & Al-Hakim, 2021).

During his lifetime he was known for his moderate, tolerant and inclusive approach in facing these challenges. Gus Dur's role in fighting hatred and radicalism. Gus Dur always advocated tolerance and inclusion. He lives these values in his daily activities and in the policies he implements as president. By recognizing the Confucian religion, the government has demonstrated its commitment to inclusion and respect for religious minorities, which has had the effect of fighting hatred.

Under Gus Dur's leadership, protecting the rights of religious minority adherents became a priority. He understands the importance of providing equal

protection and equal rights to all citizens, regardless of religion. This helps prevent hate speech and discrimination against religious minorities.

Gus Dur firmly rejected religious radicalism and extremism. He believes that Islam and democracy can coexist and condemns efforts to undermine democracy and tolerance. Through his moderate attitude and rejection of radicalism, he provides a strong example for minority groups and the entire society to oppose hate speech and extremism.

Gus Dur also focused on the social welfare and economic progress of all people, including minority groups. These policies help demonstrate clear concern for all levels of society, minimizing the dissatisfaction that radical groups can use to recruit supporters. Gus Dur dedicated his life to fighting hatred and radicalism with a moderate, inclusive and tolerant approach. His concern for all citizens, regardless of religion, makes him a favorite of minority groups and a hero in advancing harmony and pluralism in Indonesia.

Gus Dur's Struggle for Minority Rights during His Leadership, and the Influence of Social Dynamics in Indonesia

Indonesia is a pluralistic and multicultural country with various languages, ethnicities, cultures, customs, traditions and religions living side by side within the territory of the Unitary State of the Republic of Indonesia. Religious diversity is the most sensitive difference and most often causes conflict.

A highly inclusive and pluralistic religious perspective is one of Gus Dur's concepts that is highly praised and used in practical life. Any religion that emerges and develops in a particular place must be able to live in harmony with followers of other religions (Setia, 2018).

According to Gus Dur, pluralism is an ideology that recognizes and respects the presence of several identities, including race, ethnicity, religion and culture. As has often been said, pluralism does not try to equate all religions because each religion certainly has its own characteristics. Gus Dur believes that pluralism should foster harmony and tolerance in life, not cause disputes. Rather, it should help people understand God's grace (Taufani, 2018).

Moreover, pluralism is not syncretism that gives rise to new beliefs or ideas. Therefore, it is important to have a good understanding of pluralism. Building religious consistency is not the goal of pluralism. For Gus Dur, pluralism does not mean syncretism or mixing religions. This kind of thinking ignores the specificity of religion and leads to religious syncretism. This way of thinking is contrary to minimizing the noble ideals of a religion, let alone combining it with other religions, or comparing or viewing all religions as one unit, which dares to appear unique. Gus Dur wants fair and non-discriminatory treatment from the state on the one hand, and recognition of religious equality on the other hand, not equality of all religions.(Oktarianda, 2021).

Democracy is required to accommodate many religious orientations, ethnicities, races and groups. Each group will be able to advance towards maturity, progress and national integrity in democracy. A harmonious pattern of living together is not the only thing that supports societal plurality. However, this arrangement is very vulnerable to the formation of miscommunication within the group, which can ultimately lead to division. To eliminate the tendency of one group to emphasize the "Truth Claim" of another group in the name of religion, consistent pluralism requires awareness of getting to know each other and engaging in sincere discussions. It is very important to abandon the use of identity or religious politics (state religion). Democratic development is needed because it will unite multicultural countries (Purnama, 2011).

The spirit shared by all religions is characterized by a sense of brotherhood, mutual respect for diversity, and mutual harmony. It is important to continue to highlight this theme of equality and unity, not just the differences between many religions. According to Gus Dur, religious education must give birth to a more real conception of God than an abstract conception. Therefore, God's great qualities are manifested in everyday life.

Because of this, Gus Dur criticized the current pattern of religious education, because it emphasized memorization, so that it only gave birth to an abstract understanding of God and prioritized formal attitudes. Gus Dur said, "The abstract God is not reflected in concrete examples. Give a child a very abstract formula for the figure of God, and he will only become a parrot, an imitator of the formula without being able to have the slightest religiosity."

All of this is demonstrated in their daily actions so that they can see God's praiseworthy qualities in themselves and put those qualities into practice. As a result, a more concrete representation of God will surely come into being. Here, Gus Dur's ideas must be preserved, especially considering the diversity of religious beliefs in Indonesia.

Policies or Concrete Steps Taken by Gus Dur to Support Minority Rights and Support Interreligious Tolerance

Minorities are defined as groups that are not part of the majority population of a country and have different linguistic, religious and ethnic characteristics. However, they still enjoy the same rights as the majority community, even though they are a minority group that does not dominate society (Riyanti, 2021).

It is impossible to discuss the growth of religious freedom in Indonesia without mentioning KH. Abdurrahman Wahid or also known as Gus Dur. His concern and struggle during this period was his unwavering protection of marginalized minority groups. Even though he is seen as a controversial figure by many people, this does not reduce the importance of truth in his views (Damrizal, 2016).

Apart from being a prominent Muslim, cultural and political figure in Indonesia, Gus Dur consistently defended humanitarian principles and advocated pluralism and humanism. The struggle for human values is clearly visible in its concern for the suffering of small groups who are oppressed, especially minority communities. Gus Dur's views on diversity and tolerance, as well as his defense of Christians and other persecuted groups and minority groups, especially Chinese people in Indonesia, are one of the most easily understood aspects of his personality.

Gus Dur was respected by the Chinese community because he was the first person to boldly identify the Chinese tribe, their religion, and the Chinese New Year celebrations celebrated by ethnic Chinese. Gus Dur's policy as President of Indonesia permitted Chinese New Year celebrations for ethnic Chinese and made Confucianism a recognized religion in the country.

According to Gus Dur, pluralism is more of a sociological and social issue, not a theological one, meaning that all religions are not the same. Every religion practices what it teaches, but ties between religious communities must still be maintained (Setiawan, 2017).

Regarding religion, Gus Dur believes that a belief is a religion and it is the members who determine it, not the government. Religion is not the government's business. Gus Dur agreed that Confucianism was a religion and it would be unfair if the government denied the existence of this minority religion. Gus Dur's struggle for equality for minority groups, especially Chinese groups, paved the way, and this development became significant in Indonesian history. Gus Dur stood out among marginalized groups in the fields of politics, state apparatus, societal norms and ideology other than ethnic Chinese. Gus Dur's advocacy for marginalized groups who were targets of prejudice and persecution was not without justification. The reason is because he believes he stands out on the side of the oppressed, not because of his beliefs (Mustajab, 2015).

Gus Dur also attempted to advance the status of Indonesian women, who were underrepresented in politics, during his reign. Even though women constitute the majority worldwide, they are still seen as a minority in terms of status, political involvement, and opportunities in life.

Gus Dur can be called a neomodernist leader because he has a positive character towards renewal, modernism and development. Apart from that, his thoughts confirm the spirit of secularism between the state and Islam. Secularization does not mean negative because the concept of Islamic values promoted by Gus Dur is pluralistic, open (inclusive) and moderate. This is in accordance with Indonesia which is not an "Islamic country" but has strong Islamic values. Because the democracy that will be upheld is freedom of expression between society and the government. The humanitarian thinking that Gus Dur promotes is by respecting tolerance and upholding social harmony (Dwipayana et al., 2023).

Characters and attitudes that facilitate interfaith conversations must also support peaceful societal conditions, so that certain components are needed in peace building. Religious group dialogue may be seen as a sign of the existence of an effective communication channel (or communication channels) in society. This inter-religious discourse is expected to lead to the emergence of a pluralistic attitude towards citizenship, in which individual religious, racial and cultural identities will unite to form a single, more universal identity known as civic identity, rather than being a different identity. Therefore, harmony between religious communities can be seen as the result or fruit of the attitudes and character of society which respects the pluralism of citizens.

The problems faced by society became the basis for Gus Dur's thinking about minorities and human rights. Gus Dur said that the struggle for human rights requires the total translation and application of Islam.

Gus Dur attempted to use religion as a tool to promote justice, human rights and international peace. For Gus Dur, Islam is more than just a political religion. Some even argue that Islamic greetings have little political content. Islam is more interested in creating a just, prosperous and prosperous society. Islam is a way of life that prioritizes the needs of the underprivileged and suffering (Riyanti, 2021).

Views of the Community and Minority Groups on Gus Dur's Real Role in Bringing Social Harmony and Protecting Minority Rights

Abdurrahman Wahid, also known as Gus Dur, is a figure who defends minority rights and advocates diversity. The views of society and minority groups regarding Gus Dur's contribution in bringing about social harmony and protecting minority rights. In general, many groups respect and appreciate his efforts in fighting for minority rights and building social harmony in Indonesia. Minority groups often see Gus Dur as a brave leader who is committed to protecting their rights. Gus Dur's defense of oppressed minority communities was based only on the Koran and previous writings taught at the Islamic boarding school (Riyanti, 2021). Harmony referred to here is harmony, tranquility and peace created by members of the group. In an effort to foster cooperation between religious communities, a number of social activities have developed and made an impact. The elements below that encourage us to appreciate the meaning of religious life are tolerance (respect), mutual attitudes (reciprocity), and mutual recognition and awareness. (Ramadhan, 2019).

Indonesia as a multicultural country certainly has a very diverse population ranging from ethnicity, language, culture and so on. To bring about social harmony, Gus Dur believes that it does not only lie in a pattern of peaceful coexistence for the sake of upholding pluralism, but the emergence of misunderstandings between communities is also prone to occur. The main aim of pluralism is to bring harmonization between communities (Asripa et al., 2021).

This is also in accordance with Indonesia, which is not an "Islamic country" but has strong Islamic values. Because the democracy that will be upheld is freedom of expression between society and the government, he values tolerance and upholds social harmony (Dwipayana et al., 2023).

Gus Dur is called the "father of pluralism" here because he really prioritized diversity and was a pioneer in defending the rights of minority groups, especially groups who continue to face discrimination from their fellow citizens. Gus Dur is a figure who emphasizes how similar individuals are to each other in solving problems. For example, during his leadership, he played an important role in resolving the conflict in Papua. He implemented the idea of not treating people differently at that time and not acting in a way that was repressive, oppressive, or restrictive to Papuans by allowing them to express their opinions freely because, in his view, this was the only way for Papuans to express their opinions. them freely. the government can understand the conflict in Papua. Gus Dur then asked everyone present to convey their thoughts (Aqil, 2020).

The Long-Term Impact of Gus Dur's Leadership in Supporting Minority Rights and Building Social Harmony in Indonesia

1. Increasing Public Awareness about The Importance of Tolerance and Respect for Minority Rights.

Gus Dur has succeeded in promoting the values of pluralism and tolerance, which can help change society's perceptions and attitudes towards minority groups. Minority groups can play a role in a society like the majority group (Sari & Dozan, 2021). This can have a positive impact in the long term by creating a more inclusive society and respecting diversity. For example, Gus Dur's attitude in promoting inter-religious dialogue. He frequently held meetings and discussions between religious leaders from various dominions and promoted understanding of mutual respect between religions. Apart from that, he also often visits places of worship of various religions to show his respect and tolerance.

2. Strengthening Inter-Religious Harmony and Relations between Religious Communities.

Gus Dur has encouraged interfaith dialogue and cooperation between religious communities, which can help strengthen relations between different religious communities. On several occasions, he often expressed his intention to always protect this nation from disputes. So, this can create stronger social ties and reduce the potential for conflict between religions in the future (Adila et al., 2023). Religious tolerance in Indonesia is still considered better than other countries even though officially there are six religions (Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism) (Irawan, 2018). For example, he several times invited the public to participate in interfaith activities. He often attends religious events, be it Christmas celebrations, Eid al-Fitr or others. In this way, he showed that all religions have important values.

3. Increased Protection and Recognition of Minority Rights

Gus Dur has fought for minority rights, including religious, cultural and political, economic, social and cultural rights. His form of protection can be seen from writing, speech, to real action in the form of action. Its efforts in building awareness about the importance of protecting minority rights can have a long-term impact by creating a more inclusive and fair environment for minority groups (Tawiluddin, 2020). Like Gus Dur, who supports the formation of a law protecting religious communities. He realized that minority rights often faced discrimination, so he tried to defend them through legislation.

4. Influence on Future Leaders and Social Movements.

Gus Dur's contribution in fighting for minority rights and building social harmony can be an inspiration for future leaders and social movements. These leaders and movements can continue Gus Dur's vision and work to create a society that is more inclusive and values diversity. Gus Dur has ideals of religion in a peaceful and friendly manner which can be realized in a calm atmosphere within the framework of an atmosphere of unity and oneness, and with friendship which is realized by respecting differences, being polite in speaking and acting. (Hidayatullah, 2020). It is hoped that Gus Dur's attitude to protect minority rights will inspire future leaders to fight for minority rights and protect them from discrimination, so that they can be ensured that they receive more appropriate protection.

E. CONCLUSION

Through this research it can be seen that Gus Dur, with his pluralistic approach and concern for minority rights, played a significant role in building social harmony in Indonesia. Many communities and minority groups appreciate their struggle to ensure their rights are protected and feel included in the life of the nation and state.

Gus Dur's approach to pluralistic education, open-mindedness, and the introduction of Wasathiyah Islam has made a positive contribution to interfaith harmony. Recognition of minority religions, such as allowing Chinese New Year celebrations and recognizing Confucianism as the official religion, shows Gus Dur's commitment to the rights of minority groups. Through Gus Dur's understanding that religion was not the government's business, but the individual's, he created the basis for equality among diverse religions. Its inclusive and tolerant attitude towards differences in beliefs creates an environment that supports social harmony.

The public's positive view of Gus Dur as a defender of minority rights is also reflected in his efforts to combat radicalism, promote tolerance and build interfaith dialogue. Gus Dur is respected for his real actions in guiding Indonesia towards a more inclusive, tolerant and just society.

Gus Dur's role in fostering inter-religious cooperation and protecting minority rights illustrates his strong commitment to the principles of democracy, tolerance and social justice. Even though he is known as a controversial figure, positive views from minority groups and the majority of society emphasize his positive impact in strengthening social harmony and harmony in Indonesia. It can be seen that during his reign as President of Indonesia (1999-2001), Gus Dur, or Abdul Wahid Hasyim, showed a strong commitment to minority rights and diversity. The following are some of the ideas and policies he implemented to advance minority rights and increase interreligious tolerance: the importance of interreligious tolerance, interreligious dialogue, religious freedom, recognition of minority rights, elimination of discrimination, economic empowerment of minorities, responding to religious conflicts, the importance of law and justice.

References

- Aqil, M. (2020). Nilai-Nilai Humanisme dalam Dialog antar Agama Perspektif Gus Dur.
- Arif, S. (2020). Moderasi Beragama dalam Diskursus Negara Islam: Pemikiran KH Abdurrahman Wahid. *Jurnal Bimas Islam*, 13(1), 73–104. <https://doi.org/10.37302/jbi.v13i1.189>
- Adila, A. C., Taufiq, A., & Sofyan, N. H. (2023). KH Abdurrahman Wahid's Study: Revitalization of the Meaning of Just and Civilized Humanity. *Alfuad: Jurnal Sosial Keagamaan*, 7(1), 1. <https://doi.org/10.31958/jsk.v7i1.7939>
- Asripa, A., Habibi Muhammad, D., & Susandi, A. (2021). Pluralisme dalam Perspektif Pemikiran Gus Dur dan Nurcholish Majid. *FALASIFA: Jurnal Studi Keislaman*, 12(02), 75–90. <https://doi.org/10.36835/falasifa.v12i02.555>
- Busyro, B., Ananda, A. H., & Adlan, T. S. (2019). Moderasi Islam (Wasathiyah) di Tengah Pluralisme Agama Indonesia. *FUADUNA: Jurnal Kajian Keagamaan dan Kemasyarakatan*, 3(1), 1. <https://doi.org/10.30983/fuaduna.v3i1.1152>
- Damrizal. (2016). Kebebasan Beragama dalam Perspektif Abdurrahman Wahid. *Manthiq*, 1(2), 117-130
- Dwipayana, D. P., Manurung, E. H., & Trihandoko, N. (2023). Gus Dur's Typology of Political Leadership. *International Journal of Social Science Research and Review*, 6(1), 400–410. <https://doi.org/10.47814/ijssrr.v6i1.909>
- Hidayatullah, M. F. (2020). ACTUALIZATION OF KH. ABDURRAHMAN WAHID'S (GUS DUR) THOUGHT: SOCIO-RELIGIOUS AND ECONOMIC EDUCATION PERSPECTIVE. *Jurnal Pendidikan Islam*, 9.
- Irawan, I. (2018). Revisiting Interreligious Relationship and Minority Groups in Indonesia. *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, 4(1), 1–16. <https://doi.org/10.32923/edugama.v4i1.640>
- Khasanah, F. (2019). Metode Dakwah Gus Dur dan Revolusi Industri 4.0. *Al-Balagh: Jurnal Dakwah dan Komunikasi*, 4(2)

- Maemonah. (2014). Agama dan Pendidikan Bagi Pembangunan Bangsa: Studi Komparatif Pemikiran. Annual International Conference on Islamic Studies XIV. Samarinda: STAIN Samarinda.
- Mohd Khalli, M. N., Sintang, S., & Kamu, A. (2022). The framework of socio-religious harmony in Sabah, East Malaysia: An application of Fuzzy Delphi method. *Heliyon*, 8(8), e09976. <https://doi.org/10.1016/j.heliyon.2022.e09976>
- Mustajab, A. (2015). Kebijakan Politik Gus Dur terhadap China Tionghoa di Indonesia. 5(1).
- Nurhidayah, N., Putra, D. P., Fadhliah, M., & Rosyada, Y. A. (2022). Moderasi Beragama Perspektif Pluralisme Abdurrahman Wahid (Gus Dur). *Jurnal Penelitian Ilmu Ushuluddin*, 2(2), 360–369.
- Oktarianda, Y. (2021). Pemikiran Pluralisme KH. Abdurrahman Wahid dalam Membangun Toleransi (1999-2001). *Jurnal Online Mahasiswa Fisip*, 1-15.
- Purnama, R. (2011). Pemikiran K.H. Abdurrahman Wahid tentang Hubungan Antar Umat Beragama di Indonesia.
- Raha Bistara, & Fuady, F. (2022). The Islam Wasathiyah of KH. Abdurrahman Wahid in the Islamic Political Arena. *Journal of Islamic Civilization*, 4(2), 125–135. <https://doi.org/10.33086/jic.v4i2.3611>
- Ramadhan, M. R. (2019). *Integrasi Nilai Islam Moderat dalam Pendidikan Islam*.
- Riyanti, R. (2021). Hak Minoritas Perspektif Abdurrahman Wahid. *Fakultas Ushuluddin dan Filsafat UIN Ar-Raniry*. <https://www.bing.com/ck/a?!&&p=7d23a2a4fe95e94cJmltdHM9MTY5NzQxNDQwMCZpZ3VpZD0wZGNjYWFmZC1mN2Q4LTYyY2UtMDEyMi1iYjlkZjY4ZTYzOGMmaW5zaWQ9NTI5OQ&ptn=3&ver=2&hsh=3&fclid=0dccaafdf7d8-62ce-0122-bb9df68e638c&psq=ranti%2c+2021+gus+dur+pdf&u=a1aHR0cHM6Ly9yZXByc2l0b3J5LmFyLXJhbmlyeS5hYy5pZC8yMTUyNS8xL1JpZGEIMjBSaWFudGklMkMlMjAxNzAzMDQwMjElMkMlMjBGVUYlMkMlMjBBRkkIMkMlMjAwODUzNzM3MTYwNDUucGRm&ntb=1>
- Sahfutra, S. A. (2014). Gagasan Pluralisme Agama Gus Dur Untuk Kesetaraan Dan Kerukunan. Religi: Jurnal Studi Agama-agama, 10(1), 89–113. <http://digilib.uin-suka.ac.id/id/eprint/18609>
- Sari, E. S., & Dozan, W. (2021). Konsep Pluralisme Pendidikan Islam di Indonesia dalam Perspektif K.H. Abdurrahman Wahid (Gus Dur). 10(02).
- Setia, W. (2018). Persetujuan Tolelansi Beragama Ivienurlt Kh. Abdurrahman Wahid dan Kontribusinya dalam Pendidikan Agama Islam. *UMVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG & FAKULTAS TARBIYAH DAN KEGURUAN UNIVERSITAS ISLAM NEGERI RADEN INTAN LAMPUNG & FAKULTAS TARBIYAH DAN KEGURUAN*.

- <https://www.bing.com/ck/a?!&&p=15b2e80484318e1eJmltdHM9MTY5NzQxNDQwMCZpZ3VpZD0wZGNjYWFmZC1mN2Q4LTYyY2UtMDEyMi1iYjlkZjY4ZTYzOGMmaW5zaWQ9NTI3NA&ptn=3&ver=2&hsh=3&fclid=0dccaafdf7d8-62ce-0122-bb9df68e638c&psq=wahyu+setiawan%2c+2018+skripsi&u=a1aHR0cDovL3JlcG9zaXRvcnkucmFkZW5pbnRhbi5hYy5pZC83OTk1LzEvU2tyaXBzaSUyMEZ1bGwucGRm&ntb=1>
- Setiawan, E. (2017). Konsep Teologi Pluralisme Gus Dur dalam Meretas Keberagaman di Indonesia. *ASKETIK*, 1(1). <https://doi.org/10.30762/ask.v1i1.411>
- Taufani. (2018). Pemikiran Pluralisme Gusdur. *Jurnal Tabligh*, 198 – 217.
- Tawiluddin, N. (2020). Konsep Dakwah dalam Perspektif Abdurrahman Wahid (Gus Dur) (Studi Analisis Metode Dakwah). *Jurnal Dakwah Tabligh*, 21(2), 231. <https://doi.org/10.24252/jdt.v21i2.12090>
- Yusanto, Y. (2020). Ragam Pendekatan Penelitian Kualitatif. *JOURNAL OF SCIENTIFIC COMMUNICATION (JSC)*, 1(1). <https://doi.org/10.31506/jsc.v1i1.7764>
- Zainuri, A., & Al-Hakim, L. (2021). Pemikiran Gus Dur dalam Kehidupan Pluralitas Masyarakat Indonesia. *Islamika Inside: Jurnal Keislaman dan Humaniora*, 7(2), 167–197. <https://doi.org/10.35719/islamikainside.v7i2.133>
- Zuo'an, W. (2013). Religious Harmony: A Fresh Concept in the Age of Globalization. *Procedia-Social and Behavioral Sciences*, 77, 210–213. <https://doi.org/10.1016/j.sbspro.2013.03.080>