

## CONTESTING ISLAMIC SPIRIT AND ISLAMIC FORMALIZATION: GUS DUR PERSPECTIVES

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### Abstract:

*In today's context, Islamic values seem to be allied from Moslem's life, but the symbol of formal Islam looks always presented in many representations, as well as the people of politic and economic' world are always using Islamic symbols to direct public opinion. The reason is probably due to religious symbol becomes one of the most effective determinants in this regard. These actual facts are contradicted with the idea of Islam formulated by Gus Dur. He has proposed the idea of Islamic Spirit. That's why? I would like to propose two questions: what is the contextual meaning of Gus Dur's thoughts about Islamic Spirit, and what if the idea is juxtaposed to the emergence of extreme Islamic thought. For this sake, I use critical-analysis method. The result has shown that the context of Gus Dur's thought was the emergence of the idea of formalizing Islamic Sharia into the constitutions of the state, Indonesia, after the fall of Socharto's new order. Then, Gus Dur tried to countering these new ideologies of Islamic formalization. Islam, based on Gus Dur perspective, is encouraging people to be performing any good deed. To be a good Muslim, someone has no need to do good deed in the name of Islam, but he could be enough having a humanism visions. Therefore, there is no need to formalizing Islam.*

**Keyword:** *Islam, spirit, formalization, Gus Dur*

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### A. Introduction

Islam is the road to achieve salvation. Road have many route and shape, so that it's not amazing that Islam have many face and shape. Since at new period there is political contiguity, so that appear Islamic dualism. It's means, Moslem that want to appear Islamic legal formalism. They want to Islam become legal authority that regulate nation. In other side, they want to Islam become universal value without formalization. They want to Islam become soul and spirit that bring the best society. Islamic flag put in the heart and direct human activity. At digital era Islamic formalization more extreme and extend to kinds of daily life. Islamic label and *syari'atization* that are labeling organization, product, business, regulations, and state are so large.

Islamic commodification and Islamic formalization adhere at economic product, such as Islamic business, Syari'ah banking, Syari'ah food, *umroh*, *religi* film, and etc. Those are example that Islam become commodification at market place. Islamic commodification appear at other side, such as guidance serving religion via what-sap, *Instagram* (IG), short message, you tube channel and etc. User has to pay for that serving. Messages religion guidance have kind of product, such as prayer, medical treatment, *khusu'* prayer, advice about user problem. Islamic commodification is likes as fresher than before. But, it makes Islam become superficiality cause of follow the market place. Islamic shine is loss from meaning. For example at economic aspect for selling veil, Arab style shirt, products syar'i that become pop culture. Pop culture is shifting Islamic value in the cover merely.<sup>1</sup>

Indonesia is state of “*Bhineka Tunggal Ika*”. When the only “*Syari'ah islam*” that accepted it will erase diversity of Islam. Democracy is one of solution to solve it. At *Al-Taṭarrufi al-Tashaddudi* and *Al-Taṭarrufi Al-Tasahhuli* era, democracy becomes street corner. Democracy is west product, so that have to reject. They order solution to come back *khilafah* system. They believe that state problem will solve with Syari'ah and khilāfah. This understanding that democracy is fluctuating. As mental construction democracy is up and down<sup>2</sup>. From that issue, Islam is symbolization without bring the essence.

According to Stuart Hall, representation is meaning construction that produced by language using manifestation of symbols verbally and visually. Hall divided three approaches as representation systems; these are reflective, intentional, construction<sup>3</sup>. Reflective approach explains the meaning of object, human, idea, moment, at real live. Language functioned as mirror that reflection true meaning. Mass media at revolution industry era make easier kinds of religion doctrine enter and become place of ideological battle.

That's why, this article is dedicated to explore and examine Gus Dur's thought on Islam among *Al-Taṭarrufi al-Tashaddudi* (fundamentalist extremism communities' thought) and *Al-Taṭarrufi Al-Tasahhuli* (liberal extremism thought). Gus Dur brings Islam as the spirit and control that exists on the soul. He declare Islam is *rahmatan lil'ālamīn* and universal. According to him, Islam can't put in “small box” at formalism frame. Gus Dur is Indonesian Moslem thinker that proud of Islamic humanism and moderation. He is Moslem thinker in Indonesia.

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<sup>1</sup> H M Taufik and Amalia Taufik, “Hijrah and Pop Culture: Hijab and Other Muslim Fashions Among Student In Lombok, West Nusa Tenggara,” *Teosofia: Indonesian Journal of Islamic Mysticism*, Vol. 8, No. 2 (2019).

<sup>2</sup> Samuel Huntington, *The Third Wave: Democratization in the Late Twentieth Century* (Norman: University of Oklahoma Press, 1991.), 17.

<sup>3</sup> Stuart Hall, et.al, eds., *Culture, Media, Language* (London: Hutchinson, 1980), 234.

There are some researches have relevant to this article, such as “*Spirit Keislaman dan Keindonesiaan dalam Karya Abdurrahman Wahid dan Masdar Farid Mas’udi*” written by Nurrahman. He explain Islamic spirit based on Indonesian background in Gus Dur book of “*Islamku, Islam Anda dan Islam Kita, Agama Masyarakat Negara dan karya*” Masdar Farid Mas’udi book’s “Syarah Konstitusi UUD 1945 dalam Perspektif Islam”. This research concludes that two of them are progressive figure of Nahdlatul Ulama. Instead, they categorized as liberal figure. Their thinker put importunity about Islamic spirit and Indonesian nation<sup>4</sup>.

Then, “*Gus Dur: Universalisme Islam dan Toleransi*” written by Ngainun Naim. This is explains about Gus Dur thinker of Islam universal and tolerance. Gus Dur thinking of Islam universal gives contribution to build tolerance at multicultural citizenship<sup>5</sup>. There is also “*Formalisasi Syariat Islam di Indonesia: Pendekatan Pluralisme Politik dalam Kebijakan Publik*” written by M. Zainal Anwar. He explain who person participate to make running well the process of Islamic Syari’ah. He use political pluralism approach at public policy<sup>6</sup>. Article under title “Pemikiran Gus Dur Tentang Pribumisasi Islam” written by Ainul Fitriyah. This article explain *pribumisasi Islam* that take local wisdom without ignore Islamic value. Arabism is not suitable with Islam in Indonesia, cause of its different with Indonesian culture. When it is forced will loss from Islamic essence<sup>7</sup>.

Based on mentioned academic issues and prior researches, it is clear that the study in comparing Gus Dur’s thinking of Islam with Islam Syari’ah haven’t studied yet, even in a comprehensive analysis. Therefore, I would like to bring the focus of this research into discovering the context of Gus Dur’s thought on Islam Spirit and juxtaposing Gus Dur’s idea of Islam Spirit with the idea of Islamic formalization.

## B. Method

Analysis is process of resolving data into its constituent component to reveal its characteristic elements and structure<sup>8</sup>. Analyze is process to divide of components to become small part. This research use critical analysis approach. Gus Dur though is

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<sup>4</sup> Novita Siswayanti, “REVIEW BUKU: SYARAH KONSTITUSI UUD 1945 DALAM PERSPEKTIF ISLAM,” *HUNafa: Jurnal Studia Islamika* 10, no. 2 (December 15, 2013): 381, <https://doi.org/10.24239/jsi.v10i2.37.381-398>.

<sup>5</sup> Ngainun Naim, “Abdurrahman Wahid: Universalisme Islam Dan Toleransi,” *KALAM* 10, no. 2 (February 13, 2017): 423, <https://doi.org/10.24042/klm.v10i2.8>.

<sup>6</sup> M. Zainal Anwar, “Formalisasi Syari’at Islam Di Indonesia: Pendekatan Pluralisme Politik Dalam Kebijakan Publik,” *Millah* 10, no. 2 (February 23, 2011): 191–212, <https://doi.org/10.20885/millah.vol10.iss2.art1>.

<sup>7</sup> Ainul Fitriyah, “Pemikiran Abdurrahman Wahid Tentang Pribumisasi Islam,” *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 3, no. 1 (October 7, 2015): 39, <https://doi.org/10.15642/teosofi.2013.3.1.39-59>.

<sup>8</sup> Ian Dey, *Qualitative Data Analysis* (New York: RNY, 1995), 30.

large, about politics, culture, economy, NU (Nahdlatul Ulama'), *Pesantren*, social, religion end etc. At religion scope of Gus Dur thought explain about many aspects. Author take Gus Dur thought about Islam Spirit then contextually with revolution industry condition. According to Bogdan and Biglen qualitative analyze is work with data, classify, organize, synthesize, become unity data that able to manage synthesize and find the pattern of data. After that, the important data that studied are decided to explain to the other<sup>9</sup>.

At religion thought Gus Dur explain some of theme, such as tolerance, ethic, Islamic essence, religion and humanis. Author study about Islamic essence that is contra from Islam formalism. It is suitable with condition at revolution industry 4.0 that internet more large at every aspect at daily live. Islam got advantage and disadvantage from this condition. Islam is formalization and trading. This condition is almost same at Gus Dur era. Critic is method that appears at analyzing process. When author analyzing Gus Dur though, critic appear also.

### C. Result

The study has resulted that Islam Spirit -as formulated by Gus Dur- has an identically inner characteristic. It's mean that Islam is located at the deepest heart of Muslims which motivate to directing their action and deed. Islam becomes spirit and soul to achieving salvation. Islam then is not an artificial substance. Gus Dur's ide of Islam Spirit has emphasized on the interpretation of the character of Islam *rahmatan li al-ālamīn*. Gus Dur's formulation of Islamic spirit is very contextual to become an Islamic critical of thinking to the current condition of revolution industry era, where Islam becomes commodity within social media.

### D. Discussion

#### 1. Discourse about Islamic Formalization and Religion Commodification

Islamic formalization is formalize of Islamic syari'ah. Object of formalization of "islam" is syari'ah. This based on Salim al-Awa definition that formalization of Islam is transferring syari'at law to the legal law<sup>10</sup>. The pioneer of term formalization syar'iah is Abdullah Ibnu al-Muqaffa. He persuade Abu Ja'far al-Manshur (*ḥalifa*) to formalize Islamic syari'ah at the scribe under tittle *Risālat al-Sahābah*. Then, Abu Ja'far al-Manshur did like that, but this action did not called by formalization (*Taqnīn*). He asked to judge for used book *al-Muwāṭha'* as prime reference to make final decision. Imam Malik rejected that request. Jamal al-Banna at article under tittle

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<sup>9</sup> Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2009), 248.

<sup>10</sup> "No Title," n.d., <https://www.nu.or.id/post/read/33004/formalisasi-syariat-mungkinkah>.

*Hal Yumkin Tathbiq al-Syari'ah*, explain that formalization of syari'ah appeared at Umar bin Abdul Aziz era<sup>11</sup>.

At modern era, some scholar study about Islamic formalization. Fazlur Rahman is one of scholar that study deeply about it. He use term syari'ah to show that condition. He said that Syari'ah is religion value that express functionally and real term. This is to direct human life that was decided by Allah which is human have to running life with decision of Allah. Syari'ah is covering behavior, spiritual, mental, psychological. So those, Syari'ah consist of faith and action<sup>12</sup>.

That definition is suitable with religion as interaction between faith and possessively of follower. There are various definitions about Syari'ah among Moslem scholar. Generally, Moslem agrees that main source of Syari'ah is Al-Quran. The problem is al-Qur'an scope, what it is cover the entire problem of law in this era with wide alteration. Fazlur Rahman explains that explicit low in Al-Quran is little. So that is not enough to regulate Moslem deed<sup>13</sup>. Muhammad Sa'id al-Asymawi said that term Syari'ah appear only once in Qur'an (QS al-Jasiyah [45]: 18). At same root with with word of Syari'ah there are times (QS al-Ma'idah [5]: 48; QS Fushilat [42]: 13 dan 41). All of these terms refer to way, not to law.<sup>14</sup>

Characteristic Al-Qur'an that is not explains longer about law specifically, Moslem scholars take Hadits become source of Syari'ah. In other hand Hadist believe in source of Syari'ah. Hadist is covering social interaction and politic Moslem society more widely. According to Rahman Sunnah legitimate as second source of Syari'ah when Prophet Muhammad Pass away. It's cause of Prophet Muhammad impossible to do wrong<sup>15</sup>.

Development of socio-cultural is rapidly that far from Prophet era, so appear kinds of interpretation about Syari'ah sources. Khaled Abou El-Fadl is one of scholar that concern about it. He divided characteristic authoritarianism of Syari'ah sources at some of type. *Firstly*, type that lock the texts and rope God pleasure to determine the meaning of Qur'an and Sunnah. Then determine that determination become absolute and definite. *Secondly*, authoritarianism is the action that out of authority or take off the power of mandatory. *Thirdly*, authoritarianism is the actions that use symbols of community that interpreted the law in order to support their argumentation. *Forth*,

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<sup>11</sup> "No Title." <https://www.nu.or.id/post/read/33004/formalisasi-syariat-mungkinkah>

<sup>12</sup> Fazlur Rahman, *Islam* (Chicago: University of Chicago Press, 1979), 100-101.

<sup>13</sup> Rahman, *Islam*, 68.

<sup>14</sup> Muhammad al-Asymawi Sa'id, *Shari'a: The Codification of Islamic Law* (Oxford: Oxford University Press, 1998), 50.

<sup>15</sup> Rahman, *Islam*, 68.

authoritarianism is ignoring the ontology reality of God and takes over representative of God. So that, God representative is erased and substituted by herself<sup>16</sup>.

In the third type above, Islamic law (Syari'ah) become tool of justification. In this era that justification extended and become commodity. Islamic Law becomes the tool to legitimate individual and group business. This is like type of authoritarianism at number fourth. This condition becomes law commodification and religion that packing up by pop culture. Islamic formalization understands as value transformation of religion utility. There is transformation of religion values. Initially, religion is the source of value of human behavior, but it's become exchange rate. The exchange rate based on kinds of function of human interest upon religion.

After author talk about Islamic formalization, now let's talk about Islamic commodification. Two of those aspects are relating. Because, Islamic commodification is one effects of Islamic formalization. Greg Fealyn at his article *Consuming Islam: Commodified Religion and Aspirational Pietism in Contemporary Indonesia* at Greg Fealy & Sally White (eds), *Expressing Islam: Religious Life and Politics in Indonesia*, explain that term of commodity come from Latin language. It is mean commercial thing and trading objects. So, Islamic commodification is commercialization Islam that use symbols to become commodity that able to trading to get profit<sup>17</sup>.

At terminology, commodification explain capitalist manner to keep their purpose to collect modal. Besides that, to realization value or transformation value-in use become exchange rate<sup>18</sup>. This condition is more widely with connection between religion organization and market network. Based on Habermas opinion, raising life commodification (culture and religion) will change human rational to become irrational. Development of religion commodification is strategy to use religion instruments like symbols, teaching, solidarity, religion schmaltz. Religion issues become hot commodity when packing in media and advertisement<sup>19</sup>. When religion becomes product of commodity will cut down the value. So that, religion trapped to formalism-symbolism. Religion will down to camouflage and imagine. Religion commodification at public sphere will broke truth value.

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<sup>16</sup> Khaled Abou El-Fadl, *Atas Nama Tuhan, Dari Fikih Otoriter Ke Fikih Otoritatif*, trans. R Cecep Lukman Yasin (Jakarta: Serambi, 2004), 138.

<sup>17</sup> Agus Maladi Irianto, "KOMODIFIKASI BUDAYA DI ERA EKONOMI GLOBAL TERHADAP KEARIFAN LOKAL: Studi Kasus Eksistensi Industri Pariwisata Dan Kesenian Tradisional Di Jawa Tengah," *Jurnal THEOLOGIA* 27, no. 1 (October 8, 2016): 212, <https://doi.org/10.21580/teo.2016.27.1.935>. 66-67.

<sup>18</sup> David Croteau and William Hoynes, *Media/Society; Industries, Images, and Audiences* (London: Pine Forge Press, 2000), 79-85.

<sup>19</sup> A Zaenurrosyid and Lucy Zulies Ulfiana, "Komodifikasi Agama Dalam Islamic Torism Dan Aktifitas Ekonomi," *Jurnal Islamic Review* V, no. 1 (2016), <https://doi.org/https://doi.org/10.35878/islamicreview.v5i1.106>.

Media able to create myths that preserve by society. Media is not only medium of communication but also agent of certain ideology. Message production at media is dominance and interest. Public sphere and meaning production are construction kinds of interest conciliation. Golding said, *'the production of meaning as the exercise of power'*<sup>20</sup>. Media having an interest to product discourse and engraft ideology to society. Media get wide opportunity from society. So that, kinds of ideology is easier to enter and control.

Spiritual tourism becomes object of commercialization at global era. The meaning of visiting tomb is shifting. Ulum has researched the Tomb Sunan Drajat Lamongan which has proven the shifting. Religious tourism make easier by technological development. Society around there takes opportunity to increase their economic. Sunan Drajat Lamongan religious tourism has become the foundation of the Lamongan community to encourage the economy of the community. The commodification of the religious tourism of Sunan Drajat Lamongan has stimulated the economy and increased the economy for the Lamongan people even though there are still some people who do not care about the slogan as religious tourism<sup>21</sup>.

At other economic aspect, films under theme religion are the product of religion commodification at cultural popular shape. In this case, Islam is commodification when belief and symbols are changes to commodity that sale to get profit. At Films religion commodity legitimate popular cultural at Moslem habit trendy. Religion is contrasted to fulfill industry interest (market) that based on principle supply and demand. Islamic film is one of manner to get visibility and legitimation at public sphere. In this case, Islam showed by new manner that fresh and hybrid. This is to pull urban area that has capitalist culture. So that, religion is not sacral, cause of change to commodity that produce by market<sup>22</sup>.

Media is elite instrument that spread dominancy ideology. Media is subject that construct reality trough of symbols and meaning. This completed by narrow view. Mass media establish reality definition trough of symbol and suitable language. Media as a symbolic process that represents reality by symbols that within. Reality that

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<sup>20</sup> D. Agustinus, *Buku Tahunan Perfilman, Pertelevisian, Fotografi* (Jakarta: Kementerian Kebudayaan dan Pariwisata RI, 2002), 56.

<sup>21</sup> Miftachul Ulum, "Modernization and Commercialization of Religious Tourism on Reduction of Piwulang Values of Sunan Drajat Lamongan"," *Teosofia: Indonesian Journal of Islamic Mysticism* 8, no. 1 (2019). 94.

<sup>22</sup> Hakim Syah, "Dakwah Dalam Film Islam Di Indonesia: Antara Idealisme Dakwah Dan Komodifikasi Agama," *Jurnal Dakwah* XIV, no. 2 (2013), <https://doi.org/https://doi.org/10.14421/jd.2013.14206.263>.

imagine served value. Reality is product that was constructed and planned. Media that show the symbols of representation become reality<sup>23</sup>.

Based on explanation above understand that representation is describe and tell to return representation of idea by the imagination and show concept at ide. In other hand representation is symbolize as substitution. Representation is imitating reality in certain society become reference. That reference return to symbolize by the media after produce, reduce and edit. So that new reality establishment like ideal model. Representation is sign that correlate with reality, it's different with true reality that was represented<sup>24</sup>. According to David Croteau (2000) representation is not the real world, but media representation about (*social world*)<sup>25</sup>. So that, it's always appear differentia between *real world* and (*social world*). In other word, there were missing meaning between real value and representation value.

## 2. Gus Dur and Islamic Spirit

In revolution industry era, Islam is indication loss of spirit. Islam as guidance become decoration that utopia. Spirit is antonym of cover. In this context Islamic formalization that becomes pop culture bring to religion superficial. Gus Dur was explanted this condition at ± 20 year ago.

“Formalism tendency of Islamic teaching and Islamization by symbolic manifestation in social live bring to substance dryness and disadvantage. It's proper to suggest that Islam concern to aspect justice, democracy, and equality. Islamic teaching divided in to part, basically value and operationally. Basic values that become foundation at social live are justice, democracy, and equality<sup>26</sup>.”

Islamic law positioned as positive law or formalization (*Islamic formalisasi*), it have big consequence to Indonesian citizenship. This effected to citizenship that they have not choice without implementation Islamic law that formulated to positive law<sup>27</sup>.

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<sup>23</sup> Iswandi Syahputra, “AGAMA DI ERA MEDIA: Kode Religius Dalam Industri Televisi Indonesia,” *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (April 1, 2016): 125, <https://doi.org/10.14421/esensia.v17i1.1283>. 125.

<sup>24</sup> Syah, “Dakwah Dalam Film Islam Di Indonesia: Antara Idealisme Dakwah Dan Komodifikasi Agama.” 270.

<sup>25</sup> Croteau and Hoynes, *Media/Society; Industries, Images, and Audiences*, 89.

<sup>26</sup> Abdurrahman Wahid, *Pergulatan Agama, Negara Dan Kebudayaan* (Depok: Desantara, 2001), 130-132.

<sup>27</sup> Said Agil Husin Al-Munawar, “Kata Pengantar: Islam Dalam Konteks KeIndonesiaan: Beberapa Soal Yang Segera Dirumuskan,” in *Masykuri Abdillah, et.Al, Formalisasi Syariat Islam Di Indonesia: Sebuah Pergulatan Yang Tak Pernah Tuntas* (Jakarta: Renaisan, 2005), xiv.



Whereas, that law is the result of human interpretation, that may problem debatable *khilāfiyah*. The meaning of *khilāfiyah* is difference, dispute, and contradict<sup>28</sup>

The main point of Islamic spirit is justice. Justice principle create prosperity and welfare. Justice is dimension that become requirement good relation among human<sup>29</sup>. Justice according to menurut Frans Magnis Suseno is recognizing existence the other as human that have status and respect their right<sup>30</sup>. Love is create relationship between human deeply and valuable. But, when they broke the justice, can't call love. Honesty without justice is not honest. Goodness without justice is not good. Justice will be right trough of polite manner. Polite is important aspect built justice. Gus Dur said that between justice and polite are art of "*kemanusiaan yang adil dan beradab*". Pancasila is ideology that proves multiculturalism of Indonesia.

Gus Dur emphasize justice at every moment, when they speech as president RI he also said about it. He said that, all of elements of government have to justice. Social minority have to get justices attention. Minority have to occupy as human being, so that justice is necessity to build welfare. According to Gus Dur, political justice is important to build other justice (social-religion). Gus Dur wrote article under title "*Pentingnya Sebuah Arti*" emphasize importunity of justice as main principle to arrange social life.

"Why is emphasize equilibrium to arrange human life? Because, within equilibrium justice will be keep at individual and collective side. Word of "*I'dilu*" emphasized by al-Qur'an, so it has follows it. Thought and policy have to base on it. Word of *al-Qisthu* (keadilan) mentioned on Al-Qur'an at several times (QS.An-Nisa (4):135)."<sup>31</sup>

Based on explanation above, Al-Qur'an is the basic foundation of Gus Dur thinking. Ethic that grounded in religion call by religious school<sup>32</sup>. Surah An-Nisa: 135 quoted by Gus Dur command to become justice. He is truthful to application justice principle, until he get critic and slanderous from many sides. According to Gus Dur justice is the key to achieve social humanism. Which is becomes the core of Gus Dur struggle.

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<sup>28</sup> Bernard L. Tanya, et.al, *Teori Hukum: Strategi Tertib Manusia Lintas Ruang Dan Generasi* (Yogyakarta: Genta Publishing, 2010), 4.

<sup>29</sup> Faizatun" Khasanah, "Awareness of Islamic Feminism: Learning From Gus Dur and Husein Muhammad," *At-Tahrir: Journal of Islamic Thought* 19, no. 2 (n.d.), <https://doi.org/https://doi.org/10.21154/altahrir.v19i2.1743>. 175.

<sup>30</sup> Franz Magnis Suseno, *Kebangsaan, Demokrasi, Pluralisme: Bunga Rampai Etika Politik Aktual* (Jakarta: Kompas, 2015), 185.

<sup>31</sup> Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi* (Jakarta: The Wahid Institute, 2006), 255.

<sup>32</sup> Faizatun" Khasanah, "Revitalisasi Spirit Pemikiran Etika Gus Dur," *Analisis: Jurnal Studi Keislaman* 19, no. 1 (June 30, 2019): 27–54, <https://doi.org/10.24042/ajsk.v19i1.3062>. 40.

Gus Dur said that democracy in Indonesia is developing. There is no certain concept of democracy that suitable to application, cause of democracy is political system. Politic is the tool and art to achieve possibility things. Importunity is ideal goal<sup>33</sup>. The essence of democracy is present opinion, desirable and social control. Controversy is part of democracy. Critic is from society to control the government<sup>34</sup>. Social welfare (*al-maṣlahah al-āmmah*) is the goal of democracy process. Democracy system forbid to discrimination certain group, minority group and differ group. Besides that, impose to certain desire and opinion without freedom speak up is obstacle to achieve democracy.

Islam that emphasized by Gus Dur is *rahmatan li al-‘ālamīn* and religion for human not opposite. Religion is for human not human for religion. In Surah QS.Al-Baqorah (2):208, Gus Dur interpret word of “*as-silmi*” at wide context. Word *as-silmi* is not only interprets to Islamic system but also protector<sup>35</sup>. According to Gus Dur tolerance asked by Qur’an, its mean Islam is protector to human not only to Moslem but also to Non Moslem. This based on QS.Al-Anbiya (21):107 “*wamā arsa nāka illa rahmatan lil al-‘ālamīn*”. Islam does not mean erase other faith. Islam offer to make dialogue and honor each other. Islam understands of variation of faith and religions are God pleasure, so that impossible to be same<sup>36</sup>.

Gus Dur idea about tolerance is based on normative dimension of Islam<sup>37</sup>.  
“*wamā arsa nāka illa rahmatan lil al-‘ālamīn*”

Gus Dur interpret word of *rahmatan lil al-‘ālamīn* is not only for human but also for universe. Islam is protector for universe<sup>38</sup>. Comparison that mean by Gus Dur is not majority and priority, power and weak. It’s responsibility to make fraternally. This based on Hadist “*irḥamū man fī al-arḍi yarḥamukum man fī al-samāi*” (HR. Ahmad, Abu Dawud, Tirmidzi dan Hakim) <sup>39</sup>.

Islam is the tool to build humanity. Islam is system of value (*tauhid, Syari’ah and akhlak*). Islam has to understanding and performing in daily activity and nation. To undertanding Islam as source of ethic has to set forward social welfare (*al-maṣlahah al-‘āmmah*). Implementation of religion value that yang *rahmatan li al-‘ālamīn* need to

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<sup>33</sup> Abdurrahman Wahid, *Tabayun Gus Dur* (Yogyakarta: LkiS, 1998), 112.

<sup>34</sup> Wahid, *Tabayun Gus Dur*, 115.

<sup>35</sup> Abdurrahman Wahid, *Islamku Islam Anda Islam Kita*, 78.

<sup>36</sup> Mibtadin, “Humanisme Dalam Pemikiran Abdurrahman Wahid, Thesis” (UIN Sunan Kalijaga, 2010). vii.

<sup>37</sup> Muhammad Husein Haikal, *Sejarah Hidup Muhammad* (Jakarta: Intermedia, 1992), 199-205.

<sup>38</sup> Wahid, *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi.*, 76.

<sup>39</sup> H R Ahmad, Abu Dawud, and Tirmidzi Hakim, “No Title,” n.d., shahih by Syaikh Al Albani in *Shahihul Jaami’* 3522.

transform Islamic value to social aspect. Religion ritual direct to individual and solve social problem<sup>40</sup>.

One of manner to solve dilemmatic situation is formulate religion law in nation, it mean spirit of religion. Islamic law is not formalization become positive law. Only parts of Islam is accepted all aspect that to be positive law. Huge Islam formulate become social ethic to Moslem<sup>41</sup>.

Islamic positive law do not pressed and waste Moslem time. This based on social symptoms to formulate Islamic state, like as NII and HTI. Gus Dur give two opinion about Islamic state. *Firstly*, Islamic state has to exist like as Saudi Arabia, Iran, Pakistan, dan Mauritania. *Secondly*, NU, Muhammadiyah and other disagree about Islamic state. This is cause of high heterogeneity in Indonesia. Islam becomes responsibility to society not to nation. This based on fact that Islam has not standard formulation of state<sup>42</sup>. Islam explains clearly about responsibility to Moslem for implementation Islam<sup>43</sup>. From explanation above conclude that Islam have not Islamic system nation.

Indonesia is multicultural religion. When the only one Islamic system that occur, minority society (Non-Muslim) under pressure. So that, Gus Dur emphasize that Indonesia is not suitable with *kholifah* system, because of complex citizen. Islamic nation is not obligation for Muslim, but implementation of Islam is obligation.<sup>44</sup>

Gus Dur suggest to rise up ethic in daily live. He said “Moslem fighting for social ideology trough of Islamic ethic no to be Islamic ideology”<sup>45</sup>. Islam is the way of society not the nation law. Rising up of Islamic ethic in the context of nation and state are logical consequence to Moslem. Indonesia is nation state of democracy that separated from religion.

“Fighting for nation morality is more hard than to formalization Islamic law. This is consequence that to separate between nation and religion<sup>46</sup>.”

In disruption era society served kind of instant aspect, so that difficult, long and hard proses to be leave. This condition is happen when Islam formalized and

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<sup>40</sup> Muhammad Mahfud, “Membumikan Konsep Etika Islam Abdurrahman Wahid Dalam Mengatasi Problematika Kelompok Minoritas Di Indonesia,” *Tafaqquh: Jurnal Penelitian Dan Kajian Keislaman* 6, no. 1 SE-Article (August 14, 2018), <http://jurnal.iaibafa.ac.id/index.php/tafaqquh/article/view/129.34>.

<sup>41</sup> Wahid, *Pergulatan Agama, Negara Dan Kebudayaan*, 104.

<sup>42</sup> Wahid, *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi*, 102.

<sup>43</sup> Wahid. *Islamku, Islam Anda, Islam Kita*, 91.

<sup>44</sup> Nur Khalik Ridwan, *Gus Dur Dan Negara Pancasila* (Yogyakarta: Tanah Air, 2010), 73-74.

<sup>45</sup> Wahid, *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi*. 115.

<sup>46</sup> Wahid. *Islamku*, 73.

become utopia. Civilizing Islamic value in society is hard work. Gus Dur said that symbolized, Arabism, Islamization are leave spirit Islam.

Gus Dur said that Moslem at that time indicate symbolic manifestation of Islam. Individual identity has to visualization. This is the problem Moslem busy to pseudo problem. *Islamization* is the only *Arabization*, like as Arabic culture, Arabic predicate (*antum, ikhwān, akhwāt* and etc). When this problem have not solved the next step can be decided to achieve Islamic weltanschauung<sup>47</sup>.

The essence of Islam is obedience and pursuance to God totally without reserve. This is manifestation from bottom heart without coercion, agitation and intimidation. As creation of God obey to regulation from God is obligation. Believing Islam is to be Islam. It is not mean that Islam the only one absolute religion. According to Gus Dur all of religion graded of follower sincerity and seriousness. Said Aqiel Syiradj said that at formal declaration they are Yahudi, Nasrani, Hindu, Budha, Konghuchu and etc, but the essence they are to be Islam (ber-Islam). It's possibility.

Allah did not command to be Moslem formalism, to recite syahada' and reject the heart. Islamic symbol like Moslem cloth, peci, dome and etc are not Islamic standard. According to Gus Dur Islam is affection, tolerance, justice and truthiness religion. Islam is egalitarian belief that fulminate zalim. Differences of religion, ethnic, race, gender social status, are not reason to discriminate.

According to Gus Dur, Islam is faith that "God view that all human are equal, moreover Non-Muslim. This argument appreciable of Greg Barton same with Christian and Jewish Europe principle at lighten era. Gus Dur belief in that Islam is religion that demand tolerance and have big heart to other religion<sup>48</sup>. From that statement above, all of religion are to shape human perfectly *al-insān al-kāmil* that has best attitude.

Religion is individual consciousness. So that is not need to be formalized. When the religion is to be formalization will bring to exclusivism, injustice and intolerance for other belief.

He explain that," history was give lesson for us about religion institution. Founding father of religion is not taught to love her institution, he teaches rightness. At Islamic teaching is love to Allah and Prophet Muhammad.<sup>49</sup>

Based on that argument, conclude that kinds of institution that use name Islam are approximation. Religion institution is limiting Islam and Moslem, whereas, Islam is *rahmatan li al-‘ālamīn*. Islam is entering to kinds of aspect in daily live. Islamic

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<sup>47</sup> Wahid, *Pergulatan Agama, Negara Dan Kebudayaan*. 130-132.

<sup>48</sup> Zainal Abidin, "Pemikiran Abdurrahman Wahid Tentang Islam Dan Pluralitas," *Humaniora* 3, no. 2 (May 1, 2012): 373, <https://doi.org/10.21512/humaniora.v3i2.3332>. 373-386.

<sup>49</sup> Zainal Abidin, "Pemikiran Abdurrahman Wahid Tentang Islam Dan Pluralitas," 380.

institution will ignore other community. Gus Dur said that Moslem without implement ritual of shalat, zakat, and fast persistent to be Moslem. He do not reject declaration of person that only confession or faith to Allah and Prophet Muhammad.

According to Gus Dur human faith is being process. So that, make conclusion about human faith is not true, moreover make justification of unbeliever person.

He said that “Is not religion suggest to being process, not final result? At that process human get rightness that they are searching. According to me Islam is the best, in other religion there are rightness also<sup>50</sup>.”

Gus Dur though about Islam as religion process able to find at Mahmoud Mohamed Taha, Sudan. He is Moslem scholar.

According to Mahmoed, Islam is intellectual process of follower at certain position (*al-islām, al-īman, al-ihsan, ‘ilm al-yaqīn, ‘ilm haq al-yaqīn*). In the beginning, it is external pursuance that correlation with expression and action. At the final, it is subservience internal and external all at once. Intelligence subservience and received Allah individually and generally are final process also. Islam that Gus Dur mean is the final process. In this state Gus Dur position, so that he interprets believe that spread affection, tolerance, and honor difference.

## **E. Conclusion**

Islam is essential; it means spirit and soul to bring people into good live. Gus Dur emphasized that Islam is *rahmatan li al-‘ālamīn*, so it should not be formalized and commodificated. Syari’ah Islam, aacording to him have also a correct meaning as related to ‘*ubūdiyyah*’ aspect, not ‘*amaliyyah*’ ones. The using of the label and symbol of Islam Shari’ah for personal and group interests have aroused an actual impact on the destruction of the universal value of Islam. In the context of revolution industry, the adoption of Islam Syari’ah as an embedded label is hard to be avoided, when it must be following the market (supply and demand), while it then will lose the essence of Islam.

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<sup>50</sup> Zainal Abidin, “Pemikiran Abdurrahman Wahid Tentang Islam Dan Pluralitas,” 373-386.

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