

CHAPTER 1 INTRODUCTION

In this chapter, the researcher will presents research context, research focus, research objective, definition of key terms, significance of study, previous study, as well as review of related literature.

A. Background of Study

Conceptual tolerance of Islamic literature called *altasâmuh* (خاي (خسب). (Ulama used the term *tasâmuh* to describe the meaning of the relevant premise (Daryl), but they did not understand what the goal was, so other Rafazu (Jurjani, t.t.) It must be understood. 'حَسْبُ ذِي حَسْبٍ' means to respect the beliefs of others (*ihtirâm`aqâi da lâk harîn*) The term *tasâmuh*, which is its origin, comes from *مسح*, which means simplified. (<https://www.almaany.com/>). The definition of tolerance (*tasâmuh*) is the ability to respect differences in order to achieve equality (alDin, 2009). A tolerant person is generally one who can respect the differences in order to live in harmony in a pluralistic society. The term *tasâmuh* was literally not in the Koran. But Sharia Islam translated its meaning. Meaning of appeal to devotion (*altaqwâ*), dialogue (*altasyâwuru*), visiting each other (*altâzaru*), advising each other (*altawâshu*), loving each other (*altarâhim*), knowing each other (*alta`âruf*) There is a term that indicates that of *Tasam`*s character, which reinforces the right to difference between people. It is very helpful to actually write a word and explain its meaning.

Many were found in the Koranian interpretation, which included the word *altasâhal*, a synonym for *altasâmuh* (Sya'bân, 1993). However, the prophet hadith has a term that has the same etymology as *tasâmuh*. Tolerance in Islam, which is properly understood, is patience for the customs and opinions that one disapproves. This understanding may be surprising to many who interpret tolerance simply as a synonym for the word accept or consent. Islamic tolerance includes disagreements, but also a firm moral obligation to treat those who oppose it fairly. Therefore, tolerance in Islam can be understood as a patient's indulgence in something that is disliked or not approved (Siddiqi, 2018). Religious tolerance to non-Islam is very broad, but can generally be divided into two categories. (2) Tolerance of public affairs between Muslims and non-Muslims (*altasâ muh fîals yu`ūnial`âmah baina muslim wa gharu muslim*). The next section is a statement of some principles of tolerance in worship and public affairs. “

“Tolerance in the realm of worship (*altasâmuh fîalsyu`ūnial`* *ibâdahalmahdhah*). The purpose of human creation is to worship Allah's SWT (QS. Adz Dzariyat [51]: 56). Allah established Shariah as a guide for the worship of all religions (QS. AlMaidah [5]: 48). For each religion, Allah decided on the Shariah they would perform. So instead of quarreling with it, invite them to your Lord. Indeed, you are directly instructed (QS. AlHajj [22]: 67). However, of the various Shariah revealed, only Islam has been

declared a complete religion (QS. AlMaidah [5]: 3) and is desired by Allah (QS. Ali Imran [3] :. 19). So anyone looking for a religion¹

The Prophet highly valued the beliefs and religions of others. This very tolerant attitude is a reflection of the message of Islam to its people. Therefore, tolerance is part of Islamic teachings that must be developed.

Tolerance in Islam is based on the basic principles outlined in the Qur'an²

1. There is no compulsion in religion.
2. Freedom of choice and determination of belief.
3. Don't forbid to cooperate with people who don't agree with our belief.
4. Acknowledge diversity.

So with the above theory we will discuss how the views of islam, the Al Qur'an, the Ulama' and Indonesian figures about tolerance in the movie Silence.

The word pluralism comes from the word plural (plural). Etymologically pluralism means a theory that said that reality consists of many substances. See: Achmad Maulana, et al, Scientific Dictionary Popular, (Yogyakarta: Absolut, 2008), p. 405. In the terminology, there are 2 meanings of the term Pluralism, first, is the recognition of the diversity of groups, whether they are racial, religious, ethnicity, sect, and culture while still

¹Burhanuddin, *The Fundamental Principles of Tolerance (Al-Tasâmuh) Under Islamic Perspective*, ICOLESS -International Conference on Law Technology and Society, Sharia Faculty State Islamic University Maulana Malik Ibrahim Malang (Jl. Gajayana 50, Malang, Indonesia, 2008), 3.

²Ali Anwar Yusuf, *Wawasan Islam*, (Bandung: CV Pustaka Setia, 2002), 87.

upholding the very characteristic aspects of differences 3secularism,which is claimed to be a reformer of modern Islamic thought. Deconstruction This understanding of tolerance is of course very contradictory to the teachings of IslamIslam that Islam is the only true religion, and prophetic traditionwho call other religions to Islam.Islam is a very good religion, butstill uphold Tolerance and in the history of Islamic civilization , people Judaism, Christianity, Magi And other religions have lived peacefully under the auspices of the Islamic State.³

November 13, 2015, a series of mass shooting attacks, and hostage-taking took place in Paris, France and Saint-Denis. The incident left at least 129 people dead, 89 in among them were injured at the Bataclan theater and 9 other places. In that incident, near the corpseThe attacker was found with a Syrian passport. In another report, ISIS Pihakclaimed responsibility for the brutal shootings and explosions in France. ISIS mentions Franceguilty of warplane attacks on areas controlled by them. Even though,Until now the investigation of ISIS's statement is still ongoing. View site ([http://news.detik.com/internasional/3071317/menteri-yunani-paspor-syrian-yang-di Found-di-terror-paris-milik-pengungsi](http://news.detik.com/internasional/3071317/menteri-yunani-paspor-syrian-yang-di-Found-di-terror-paris-milik-pengungsi)). See also the site (<http://www.hidayatullah.com/article/ghazwul-fikr/read/2015/11/26/83941/paris-jihad-dan-jebakan-barat.html>).⁴

And other religions have lived peacefully under the auspices of the Islamic State.the hadith narrated by Bukhari states that once Prophet

³ M Sultan Zakaria, *Toleransi Beragama Dalam Islam* (Kajian Histori) Page 3

⁴ Ibid Page 1

Muhammad SAW once stood to **gaji** the corpse of a Jew who passed him were asked why he was standing. He replied “is he? Not a human?”. From the hadith it can be understood that the apostle was tolerant by standing in **gaji** of Someone’s corpse, he is a Jew.⁵

Gus Dur or K.H. Abdurrahman Wahid is one of the scholars Muslim who is very prominent and famous name. Gus Dur not only grows only as a kyai’s son, but Gus Dur grew up as a character charismatic for the well-respected Nahdhiyyin. It’s been more than 15 years Gus Dur served as the General Chairperson of the Nahdhatul Ulama (NU) Executive Board, namely:an organization of traditionalists “legacy” his grandfather, Hadratussyaikh K.H. HashimAsh“ari. Gus Dur’s ideas are always based on arguments that are alwaysbased on modern social theory and Islamic political principles. That mattershowes Gus Dur’s expertise in communicating with various political layerspublic and the depth of their understanding of the various layers of society that he faced.⁶

B. Formulation of Problem

Research problems are something that will be studied in the research.This research is about the study on Islamic Tolerance Value on Movie “Silence”. So, the research problems are formulated as follows:

⁵ Ibnu Hajar al-Asqalani, Fath al-Bari Juz 13, (Bairut: Darul Ma“rifah, 1379H), Hal. 20

⁶Suwandiyamsyah, *PEMIKIRAN ABDURRAHMAN WAHID TENTANG TOLERANSI BERAGAMA*,(Dosen STIT Ar-Raudhah Kecamatan Hamparan Perak Kabupaten Deli Serdang Provinsi Sumatera Utara) Page 151.

1. What are the Islamic Tolerance Values found on Movie Of “Silence” based on KH Abdul Rahman Wahid (Gus Dur) perception ?

C. Research Objective

“The main goal of any type of research is to discover unknown and undisclosed realities and facts.⁷ The researcher divides the objective of study in this research based on the research above is:

1. To analyze the Islamic Tolerance values found on Movie of “Silence” based on KH Abdul Rahman Wahid (Gus Dur) perception

D. Significant of Study

In this research, the researcher divides the significance of study into three big lines, three are:

1. Theoretical Significance

From this research, the researcher hopes that the readers can increase their knowledge of literature field, especially in catch the main idea in a literature, its can be in movie or other literatures. As we know that literature can be more beautiful to read or watched when the readers can understanding what the message delivered in it.

2. Practical Significance

⁷Shanti Bhushan Mishra, Sashi Alok , *Hand book of Research Methodology* (India : Educreation Publishing , 2011), page 2.

a. For English Teacher and Student

The teacher and student are able to perform the Islamic Tolerance values on teaching and learning process. Besides, it is also hoped that the result of this research can be used as a reference for learning about how to catch the message of a literature. Besides, it also can increase students "knowledge about Islamic Tolerance and literature.

b. The Researcher

The result of this research can be a reference to the researcher for the next research deals with both Islamic Tolerance and literature It can make a deeper understanding about analyzing the real meaning or message from a literature especially when it has a meaning relate with believe.

3. Peace Significance

So the researcher hopes that the reader can understand the true meaning of tolerance. Because what we know most disputes the reasons is how we can understand each other. It is tolerance that can solve it all so that peace can be created from one person to another. So hopefully with this research, even though it is only inspired by a movie, it can be the beginning of a peace in small or large scale region.

E. Defination of Key Term

1. Islamic Tolerance is a modern concept to explain mutual respect and cooperation between different ethnic groups, languages, cultures, politics and religions.
2. Movie “Silence” is a 2016 historical period drama movie Directed by Martin Scorsese, by Jay Cocks and Scorsese Shūsaku Endō’s 1966 novel of the same name.
3. Abdurrahman Wahid puts tolerance in action and thinking, tolerance does not depend on the high level of education, but a matter of heart and behavior. People who are tolerant don’t have to have wealth, even the spirit of tolerance is often owned by people who are not smart, not rich, who are usually called “the best people (Abas, 1997: 16).⁸

F. Previous Study

The previous research in question is research that has been discussed and is related to the theme and title that the author adopts. The findings of writing or research work include:

The first finding, is a study conducted by Utami Yuliyanti Azizah in 2017 with her thesis entitled “*The Values of Tolerance Between Religious People and Their Planting Techniques in the Movie 99 Cahaya di Langit Europe*”. The results of this study found several values of tolerance which include: recognizing the rights of everyone, believing in the beliefs of others, Agreeing In Disagreement, and understanding each other. The author also

⁸ Suwandiyamsyah, *PEMIKIRAN ABDURRAHMAN WAHID TENTANG TOLERANSI BERAGAMA*, (Dosen STIT Ar-Raudhah Kecamatan Hamparan Perak Kabupaten Deli Serdang Provinsi Sumatera Utara) Page 154

describes the technique of inculcating the value of tolerance between religious communities in the movie by introducing diversity, instilling the attitude that differences are not a reason for hatred, setting an example through real behavior and maintaining an attitude of mutual understanding. In this research, he focuses on inculcating tolerance values and his introduction to the object of the movie *99 Cahaya di Langit Eropa*.

The similarity of the research that will be studied with previous research is its relation to the tolerance value because the researchers also take tolerance studies for research studies and both study the object of the movie. While the difference is found in the content and object of research being studied. This is because the researcher takes the main value of tolerance in an Islamic perspective with the object of research in the movie “*Silence*”.

The second finding, is a study conducted by Sajid Iqbal Firdaus in 2021 in his thesis entitled “*Thoughts on Tolerance KH. Abdurrahman Wahid (Gus Dur) and Its Relevance in Diversity in Indonesia*”. In the results of this study, the relevance and application of Gus Dur’s thoughts on tolerance in Indonesia are as follows: First, Abdurrahman Wahid’s thoughts on tolerance are the result of a dialogical process between religious scholarship (Ulumuddin), Pancasila philosophy, and social reality. Second, the thoughts of KH. Abdurrahman Wahid gave a very big influence on the life of religious tolerance in Indonesia, we can see how some of his thoughts both in the fields of religion, politics and the state have given birth to different views for most of the Indonesian people who make them a protective foundation against various injustices.

G. Review of Realated Literature

1. Islamic Tolerance

a. Tolerance Based on the Qur'an

According to Ali Anwar Yusuf, tolerance comes from English which means giving freedom and being patient in dealing with other people. In Arabic “tolerance” is termed “tasamuh” which means to let something, allow, allow, and facilitate each other. Basically, tolerance is an open-minded attitude towards the principles held or adopted by others, without sacrificing one’s own principles.⁹ In everyday conversation, in addition to the word tolerance, the word “tolerant” is also used. This word is Dutch which means to allow, to let; in the sense of allowing or allowing which in principle does not need to happen. So Tolerances include concessions. Concessions are gifts based solely on generosity And kindness, instead of rights. There are differences in the principles, and it is clear that tolerance arises and applies because we respect the differences and principles of others without sacrificing ourselves. “

Yusuf al-Qardhawi Tolerance claims to be dynamic rather than passive in practice. In this regard, alQardhawi classifies resistance into three levels. First, tolerance gives others only the freedom to accept the religion they believe in, but not the opportunity to fulfill their required religious obligations. Second, give him the right to accept the religion he believes in, and then do not force him to

⁹ Ali Anwar Yusuf, *Wawasan Islam*(Bandung: CV.PustakaSetia,2002), 84.

be forbidden in his religion. Third, do not restrict their movements, but do what is allowed according to their religion, what is forbidden by our religion.¹⁰

The problem of tolerance, pluralism, and coexistence with people of other religions must be fostered through a good understanding of religion. It will be a problem if we understand religion partially. For example, creed becomes a barrier for people to socialize. Because aspects of human life are not only religious aspects but also social, political, and cultural aspects. Currently, we have seen the blurring of these boundaries. Religion is not really a barrier for people to put anything with other people. The problem then, religion becomes identity. You are not A, yes ..B. And don't admit that we could be A, B, or C.¹¹

Heterogeneity or multiplicity (diversity) is a necessity in this life. What you see in this world is Snatura. Allah created this world in the heterogeneous Sunnah within the framework of human unity. You can see how Allah created different ethnic groups. As part of the unification of the country, Allah created various ethnic groups, tribes and groups. Within the framework of language unification, Allah created various dialects. In Shariah's unity, Allah created a school of different ideas as a result of each Ijtihad. Within the framework of human unity (ummahatan wahidah), Allah created

¹⁰ H. Bahari, *Toleransi Beragama Mahasiswa*(Jakarta: Maloho Abadi Press,2010), 50.

¹¹ M. Imdadun Rahmat, *Islam Pribumi : Mendialogkan Agama*, (Jakarta: Erlangga, 2003), 190.

various religions. Religious diversity is snatura, so its existence cannot be easily denied.¹²

Allah's command in QS. A-Hujurat verse which means:

“Mankind, surely we have created you from men and women, into nations and tribes that may know each other. Who truly respects you most in the eyes of Allah is He is the most devout of you. Allah is truly omniscient and omniscient. “(Q.S Al-Hujurat :13)¹³

The verse of the Qur'an above shows that the teachings of Islam are not only a mercy and compassion for Muslims, but also a mercy and compassion for non-Muslims, even all creatures and the contents of this nature. Therefore, manifesting love in the life behavior of every Muslim is not limited by the walls of religion and belief, even the manifestation of love should also extend to all animal, vegetable, and natural worlds.

In simple terms the term tolerance can be interpreted as an attitude of mutual respect between individuals and groups who are different in terms of ethnicity, religion, race and custom. According to KH. Salahuddin Wahid, Tolerance is a concept used to represent mutual respect and cooperation between community groups of different ethnicities, languages, cultures, politics and religions. Therefore, tolerance is a noble concept that is a completely organic part of the teachings of religions, including Islam.¹⁴

¹² Zainuddin Ali, *Pendidikan Agama Islam*, (Jakarta: Bumi Aksara, 2014). 59.

¹³ Departemen Agama RI, *Al-'Aliyy Al-Qur'an dan Terjemahnya*, (Bandung : CV. Diponegoro, 2006), 412.

¹⁴ Fathurrohman, Aswaja NU dan Toleransi Umat Beragama, *Jurnal Review Politik*, Vol.02 No. 01 (Juni 2012). Hlm. 38

There isn't any doubt that Islam strongly advocates tolerance, mutual assistance, harmonious and dynamic dwelling amongst humans irrespective of their religion, language and race.¹⁵

In this case Allah says which means:

“To those who do not fight you for religion and (also) drive you out of your country, “Allah is not forbidden to do good and justice.” Allah really loves those who act right. Allah really forbids you to make friends with those who fight you for religion, to expel you from your land, and to expel you. It only helps. And anyone who sees them as friends is the culprit.” (Q.S al-Mumtahanah [60]: 8-9).¹⁶

In understanding the above verse, Imam Ibn Kathir explained that “Allah is not forbidden to do good, to fight you for religion, and to be fair to those who do not drive you out of your country. , Who doesn't fight you over religious matters; such as doing good in matters of women and the weak.¹⁷

This is the argument that doing good to non-Muslims is an obligation, as long as the non-Muslims do not fight and expel Muslims from their country, and do not help other people to expel Muslims from their country. In addition, when Islam orders its people to muamalah with non-Muslims, then the order cannot be separated from warnings against acts of injustice. As for the warning for people who

¹⁵ Ali Mustafa Yaqub, *Toleransi Antar umat Beragama*, (Jakarta: Pustaka Firdaus, 2008), 11

¹⁶ Departemen Agama RI, *Al-‘Aliyy Al-Qur’an dan Terjemahnya*, (cv. Diponegoro: Bandung, 2006), 439

¹⁷ Ibn Katsir, *Tafsir al-Qur’an al-Adzim*, iv/412

act unjustly towards non-Muslims who enter into agreements with Muslims, it is a threat of not going to heaven.

In this case the Prophet SAW said: “ Anyone who kills a person (non-Islamic) bound by a treaty with Islam does not smell the scent of heaven. Indeed, you can smell the scent of heaven from the distance of a 40-year journey (in the world).” (H.R Ahmad al-Bukhari, al-Tirmidhi, al-Nasa’I, Ibn Majah).

Muslims are allowed to cooperate and mingle with other religious people in matters related to worldly problems, based on the arguments¹⁸:

“ Mankind, indeed, we have created you from men and women, into nations and tribes that may know each other. What is truly the most respected among you in Allah’s permission is the most pious among you. Allah is truly omniscient and omniscient.” (Q.S. al-Hujurat [49] :13)

It means:

“And if both force you to associate with me something that you do not know about, then do not follow them, and have good relations with both of them in the world, and follow the path of those who return to Me, then only to Me will you return. To you what you have done.” (Q.S Luqman [31]: 15)

b. Tolerance Based on Hadist

¹⁸ Ibid 54-55

In the hadith of the Prophet Muhammad, it turns out that there are The full range of traditions that verbally mention tolerance as a hallmark of Islam's core beliefs. This is certainly a powerful impetus for exploring the teachings of the Koran's tolerance, as what is conveyed in the hadith is a manifestation of what is conveyed in the Al Qoran.¹⁹

Rasulullah SAW said:

Have told us abdillah, have told me Father has told me Yazid said; has described to us Muhammad bin Ishaq from Dawud bin Al-Husayn from Ikrimah from Ibn 'Abbas, he said; asked the Messenger of Allah. "Which religion is most loved by Allah? "Then he said: "Al-Hanifiyyah As-Samhah (the straight and tolerant)" (Suryani, 2012: 133-134).

Ibn Hajar al-Asqalany when explaining this hadith, he said: "This hadith was narrated by Al-Bukhari in the book of Faith, the Chapter of Religion is Easy" in its *mu'allaq* authenticity without mentioning the sanad because it is not included in the category the conditions of the hadith are valid according to Imam al-Bukhari, but he mentions the sanad in full in *al-Adab al-Mufrad* that which was narrated from the friend of Abdul-lah ibn 'Abbas with the *hasan* chain. Meanwhile, Sheikh Nasiruddin al-Albani said that this hadith is a hadith whose position is *hasan lighairih*.²⁰ (Al-Alba-ny, 1415 H: 122).

¹⁹ Agung Setiyawan, *PENDIDIKAN TOLERANSI DALAM HADITS NABI SAW* (UIN Sunan Kalijaga Yogyakarta) Page 221-222

²⁰ Al-Alba-ny, 1415 H: 122.

2. Movie

a. Definition of Movie

Film is a live image commonly referred to as film. Movies are often collectively referred to as movies. The movie itself comes from the word kinematics or movement. The film is actually a layer of liquid cellulose, commonly known in the film industry as celluloid.²¹

The literal understanding of movie (cinema) is cinematographie which comes from cinema + tho = phytos (light) + graphie (writing = image = image), so the meaning is painting motion with light. So that we can paint motion with light, we must use a special tool commonly called a camera.²²

The term movie originally referred to a medium such as plastic. It is coated with a photosensitive substance. This photosensitive medium is often referred to as celluloid. In film photography, this is the primary medium used to store the reflected light captured by the lens. Next-generation photography has changed the use of electronic digital media as image storage. The field of cinematography regarding storage media has experienced rapid development. Successively known celluloid storage media (FIM), analog tape and the last digital media (tape, disc, memory chip). Starting from this understanding, the movie was originally a cinematographic work that used celluloid media as its storage.

²¹ Id.wikipedia.org/wiki/Movie (Diakses pada tanggal 29 Maret 2022 pukul 18.19)

²² ibid

Along with the development of storage media in the field of cinematography, the notion of movie has shifted. A story movie can be produced without using celluloid. In fact, at this time there are fewer and fewer movies that use celluloid media at the shooting stage. In the post-production stage, edited images from analog or digital media can be stored on flexible media. The final result of a cinematographic work can be stored on celluloid, analog or digital media.

Movie is one of the works of art of seeing and hearing which is used as a means of communication between the storyteller and the audience. Movies can be a good or bad learning tool according to the message conveyed and captured by the movie's audience. Movies can influence audiences, because of the ability and power of movies to reach many social segments. Thus, the movie becomes one of the media that has the potential to influence the minds of the audience through a story.

Movie is a work of art and culture that is part of the audiovisual mass communication media which is made based on the principle of cinematography and is recorded on celluloid tape, video tape, video disc or with materials resulting from other technological inventions in all forms, types and sizes. Through chemical, electronic and other processes.

Movies can affect the audience, both in terms of perception, expression, feelings to behavior. By watching a movie, a

person is being played with his feelings by the moviemaker, whether it is anxiety, joy, sadness, emotion, or even feelings of anger or disappointment. All these feelings can arise when someone is watching a movie.

b. Movie Classification

Classification of movies or genres (types/varieties)²³ in movies originates from the classification of dramas that were born in the XVIII century. The drama classification appears based on the types of human stereotypes and human responses to life and life. There were various types of plays that were known at that time, including jokes, jokes, ballad operas, sentimental comedies, high-level comedies, bourgeois tragedies and neoclassical tragedies. Furthermore, the various types of drama are classified into 4 types, namely: Tragedy (grief), Comedy (joy drama), melodrama, slapstick (farce).²⁴

However, along with the development of the times and the world of cinema, the genre in the movie has changed slightly. However, it still does not eliminate the authenticity from the beginning of its formation. So far classified into 5 types,²⁵ that is :

1. Comedy, a movie that describes the humor, silliness, silliness of the players (actor/actress). So that the storyline in the movie is

²³ John M. Echols & Hassan Shadily, Kamus Inggris-Indonesia, (Jakarta: PT Gramedia, 2000), 265.

²⁴ Prof. Dr.Herman J. Waluyo, Drama: Teori dan pengajarannya, (Yogyakarta: PT. Hanindita, 2003), cet-2, 38.

²⁵ Ekky Imanjaya, Why Not: Remaja Doyan Nonton, (Bandung:: PT Mizan Bunaya Kreativa, 2004), cet-1, 104.

not stiff, bland, empty, there is a spice of antics that can make the audience not bored.

2. Drama, a movie that depicts reality (reality) around the world around human life. In drama movies, the storyline can sometimes make the audience smile, sad and shed tears.
3. Horror, mystical, supernatural, and supernatural movies. The storyline usually makes the audience's heart beat fast, tense, and scream hysterically.
4. Musical, a movie full of musical nuances. The storyline is the same as a drama, except that in some parts of the scene the actors (actor/actress) sing, dance, and even some dialogues use music (such as singing).
5. Action, a movie filled with action, fights, gunfights, chases, and thrilling dangerous scenes. The storyline is simple, it's just that it can become extraordinary after being seasoned with actions that make the audience not move from their seats

3. Thoughts of Tolerance KH. Abdurrahman Wahid (Gus Dur)

Gus Dur's biggest contribution to the nation was his unyielding struggle in carrying out Pluralism. Before he died, Gus Dur said, "I want my grave to have the words: This is where a Pluralist is buried" (*Kompas*, 3/1/2010).

Gus Dur was a pluralist. His famous breakthrough: making Confucianism the official state religion. Gus Dur also revoked

Government Regulation Number 14 of 1967 which prohibited the activities of Chinese citizens and established Chinese New Year as a national holiday (optional).

Gus Dur's commitment to fight for pluralism passed a test that was not easy. In 1995-1997 there were ethnoreligious riots in East Java and West Java, the Nahdlatul Ulama (NU) base areas. Hundreds of churches and several Chinese-owned shops were burned and destroyed. The aim was to discredit Gus Dur that the Islamic vision of tolerance that he promoted had failed. In response to the violence (1997-1998), Gus Dur created a network of young NU activists to prevent further terror by organizing security patrols at churches and Chinese shops.

While experts like John Rawls see pluralism as a fact, Abdurrahman understands it as a necessity. For Gus Dur, diversity is a blessing that God has outlined. Rejecting pluralism is the same as denying God's gift. Difference is Human Nature. Gus Dur tends to view differences in perspective, borrowing Wolfgang Huber's term, ethics of the internet. The Ethic of Dignity sees difference as a gift. The ethics of interest sees it as a choice.

In the field of religion, normative pluralism requires Gus Dur to reject indifferent pluralism, the notion of relativism that considers all religions the same and does not respect the uniqueness of religion. Hans Kung called it "cheap" pluralism without differentiation and identity, Gus Dur valued non-indifferent pluralism, which recognized and

respected religious diversity. This mindset opposes reducing the noble values of religion, let alone merging one religion with another.

Because difference is a blessing, Gus Dur is optimistic that diversity will benefit the nation, not divide the nation. In an interview with the author's dissertation at Boston College, Gus Dur stressed the need for three universal values-freedom, justice, and deliberation-to present pluralism as an agent for the benefit of the nation.

Freedom is a prerequisite for the presence of pluralism. Gus Dur yearned for the creation of an "independent community" in Indonesia's heterogeneous ethno-religious society. In an independent community, the right to life of a pluralistic entity is not only protected from the intervention of external forces, but also to express its identity in the public space.

In the religious field, Wahid believed that Pancasila guaranteed freedom of religion not only to embrace religion, but also included the role of "social ethics" of religion in the public sphere (Gus Dur's Prism of Thought, 213-4). Therein lies the significance of the first precepts of Pancasila. Merely the freedom to embrace a religion, the second, third and so on precepts are enough to guarantee. The uniqueness of the first precepts: encouraging religions to carry out the role of societal ethics in the public space.

Gus Dur's tireless struggle to defend minority rights shows his sensitivity to a sense of justice. Taking sides with the weak and poor is a

moral obligation to uphold justice in an unjust world. In order to achieve justice, Gus Dur opposed the majority-minority dichotomy.

Hierarchical and oppositional majority-minority discourse not only threatens justice, but leads to the disintegration of the nation. That is why for Gus Dur, even though Islam is the religion of the majority, Islam as a societal ethic should not become the dominant value system in Indonesia, let alone become an alternative ideology to Pancasila. The function of Islam is also that of other religions, limited to a complementary value system for the Indonesian socio-cultural and political community.

According to Gus Dur's view, deliberation requires an awareness of interdependence and an attitude of participation. That means living together is no longer purely social and practical, but must be theological. This means that acceptance of each other must be wholeheartedly. Differences are accepted as something intrinsically good. Tolerance is no longer just accepting diversity, but how to make diversity bring benefits.²⁶

Tolerance is something that is strongly emphasized in Gus Dur's thoughts and ideas. Talking about tolerance cannot be separated from pluralism. Because tolerance is a form of attitude of pluralism itself. Gus Dur is a true pluralist hero because he dares to fight the mainstream, which voices no less loudly for those who forbid pluralism. Although he himself has been criticized a lot for his efforts, he remains courageous

²⁶ Rumadi, *Damai Bersama Gus Dur* (Jakarta : Penerbit Buku Kompas,2010),69 -72

and continues to speak out for the truth. There is no doubt that he has a pluralist character because he has insight into the correct understanding of religions and also a sincere love for the Indonesian people.

Gus Dur is not only a hero of pluralism but also an icon of the struggle for pluralism in Indonesia which was built in a plural democratic order, meaning an awareness and openness to accept and acknowledge existing differences while cultivating them in an attitude of mutual respect. Gus Dur has provided a trail of inclusive political struggles in the country so that pluralism is not only limited to discourse, political chatter, or mere plans, but in real actions and actions.

A pluralist is he who respects and values his fellow human beings in the peculiarities of their identity, and that also means in their differences.

Meanwhile, the pluralist attitude refers to awareness and openness to acknowledge that the way of life and the way of religion are different from each other. The pluralist attitude does not deny the existence of a majority and a minority. On the contrary, a true pluralist accepts this fact as something natural. “That’s why it’s so troublesome,” said Gus Dur. In essence, the concept of pluralism emerged after the concept of tolerance.

So if each individual applies the concept of tolerance to other individuals, pluralism is born. In the concept of pluralism, the diverse Indonesian nation from ethnicity, religion, race, and class can become a unified and unified nation. Meanwhile, when talking about theology only

touches on the divine aspect, there will be a lot of actions in the name of God, but the practice and its effects actually tarnish human values.

Therefore, Gus Dur formulated the concept of faith not only in the divine domain, but also in the human domain. Humans as individuals and groups have the same position in the eyes of state law and religion. During his lifetime, Gus Dur was always consistent with three things, namely democracy, human rights, and pluralism. Indonesia has chosen democracy as the political system used in government, so the implication is that there is no discrimination. This is closely related to the concept of human rights and pluralism as the fact that Indonesia is diverse.²⁷

The concept of pluralism that was promoted by Gus Dur was not only at the level of thought, but became a socio-political action. While serving as the 4th President of the Republic of Indonesia, Gus Dur restored the political rights of ethnic Chinese. Gus Dur treated minority groups as citizens with equal rights under the law. Gus Dur emphasized that minority groups have the same right to show their identity. Gus Dur's idea of pluralism started with an awareness of the importance of difference and diversity. Differences must be understood as a fitrah that must be celebrated and assembled into a force to build harmony.

Pluralism in Gus Dur's view is not assuming that all religions are the same, pluralism is not a religious problem, but a sociological and social problem. Each religion carries out its creed, but relations between religions must remain well established. Theologically, in every belief, it

²⁷ MukhlasSyarkun, *Ensiklopedia Abdurrahman Wahid, Gus Dur Seorang Mujaddid*, (Jakarta : PPPKI, 2013), 12.

is not justified to assume that religion is the same, but religion is the basis for every religious community to establish good relations with anyone. Pluralism which became initiated through Gus Dur is an critical element withinside the attempt to aspire this country to stay in concord and protection in its diversity, this will become an critical basis in existence and humanity, due to the fact a country as various as Indonesia if it is incorrect to manipulate diverse spiritual differences, sects , ethnicity, and others will create tension, hostility, and social violence that results in country wide disintegration.

Gus Dur's mission in his concept of pluralism is to try to eliminate hatred between one religion and another, because hatred can lead to enmity. The emergence of hostility is contrary to the sacred mission of religion which calls for peace. Pluralism requires openness, tolerance and mutual respect for humans as a whole. According to Gus Dur, religion is an inspirational force that forms moral strength. Religion must shape the ethics of society. According to Gus Dur, the essence of Islam is peace and non-violence, Islam wants freedom. Religion teaches ethical concepts to its adherents.

But ethics does not have to be used as a formal rule in an order of life. Religion should not be associated with state affairs, religion is positioned as something individual (personal) and contains moral teachings.

Basically, developing a sense of mutual understanding in a heterogeneous society like Indonesia is not an easy task. In inter-religious

relations requires a sincere and sustainable mutual understanding. Gus Dur stated that Muslims as the majority of religious people bear a great responsibility to foster a sense of belonging to all members of the nation's community.²⁸

Gus Dur's nine main values are the values that inspired Gus Dur's struggle and were dominant in every step of his way. Here are nine main values of Gus Dur's actions:

a. Monotheism (spirituality)

Monotheism originates from faith in Allah as the All-Existent, the only true Essence of Love who is called by various names. Monotheism is obtained more than just being spoken and memorized, but also witnessed and revealed. Unity instills the deepest awareness that He is the source of all sources and gifts of life in the universe. The view of monotheism became the axis of the ideal values that Gus Dur fought for beyond religious institutions and bureaucracy. Monotheism that is divine is manifested in behavior and political, economic and cultural struggles in upholding human values.

b. Humanity

Humanity comes from the view of monotheism and that humans are God's most noble creatures who are entrusted with managing and prospering the earth. Humanity is a reflection of divinity. The

²⁸ AbdurrahmanWahid, Gus Dur Menjawab Zaman,(Jakarta: PT Kompas Media Nusantara, 2000),15.

nobility that exists in human beings requires an attitude of mutual respect and respect. Glorifying humans means glorifying their Creator, as well as humiliating and humiliating humans means demeaning and insulting their Creator. With this, Gus Dur defended humanity unconditionally.

c. Justice

Justice originates from the view that human dignity can only be fulfilled with balance, decency and appropriateness in people's lives. Justice does not itself exist in the reality of humanity so it must be fought for. Protecting and advocating for groups of people who are treated unfairly is a moral responsibility of humanity. Gus Dur was willing to uphold and fight for the creation of justice in society.

d. Equality

Equality stems from the view that every human being has the same dignity before God. Equality requires fair treatment, equal relations without discrimination or subordination, and marginalization in society. Gus Dur was clearly defending the oppressed and weakened.

e. Liberation

Liberation stems from the view that every human being has a responsibility to uphold equality and justice, to break free from various shackles. The spirit of liberation is only owned by an independent spirit, free from fear, and authentic. With this spirit of

liberation, Gus Dur always encourages and facilitates the growth of free souls who are able to liberate themselves and other human beings.

f. Fraternity

Fraternity stems from the principles of respect for humanity, justice, equality, and the spirit of promoting goodness. Brotherhood is the basis for advancing civilization. Gus Dur gave students and examples regarding the importance of upholding brotherhood in society.

g. Simplicity

Simplicity comes from a substantial way of thinking, attitudes and behavior in life that are reasonable and proper. Simplicity is a concept of life that is applied so that it becomes identity. Simplicity is a culture of resistance to excessive, materialistic and corrupt attitudes. Gus Dur's simplicity in all aspects of life is a lesson and an example.

h. Chivalry

Chivalry comes from the value of courage for values that are believed in achieving the integrity of the goals to be achieved. The process of struggle is carried out by reflecting personal integrity: a sense of responsibility for the process that must be undertaken and the consequences faced, high commitment and istiqomah. Gus Dur's

chivalrous attitude emphasizes patience and sincerity in going through the process, no matter how hard it is, and in responding to the results he achieves.

i. The Wisdom of Tradition

Traditional wisdom comes from socio-cultural values that are based on traditions and the best practices of local people's lives. The wisdom of Indonesian traditions includes the basic form of Pancasila, the 1945 Constitution, the principle of Unity in Diversity, and all the civilized cultural values of the archipelago. Gus Dur moved the wisdom of tradition and made it a source of ideas and socio-cultural-political foundation in promoting justice, equality and humanity without losing his open and progressive attitude towards the development of civilization.²⁹

4. Silence Movie

Movie Martin Scorsese's director Jay Cocks and *Silence* by Scorsese is a 2016 historical drama based on Shusaku Endo's 1966 novel of the same name. This movie is set in Nagasaki, Japan, and will be screened near Taipei, Taiwan. The movie will be starring Andrew Garfield, Adam Driver, Liam Neeson, Tadanobu Asano, and Ciarán Hinds. The plot revolves around two 17th-century Jesuit priests traveling from Portugal to Edo period Japan to find lost mentors and spread Catholic Christianity. The story takes place when Christians are hiding

²⁹ Nur Khalik Ridwan, *Ajaran-ajaran Gus Dur* (Yogyakarta: Noktah, 2019) 7-10

from the oppression, following the Japanese Catholic oppression of the Shimabara Rebellion (1637–1638) against the Tokugawa Shogunate. The pre-production phase of Silence's filming lasted over 20 years for remakes and reviews. After filming *The Wolf of Wall Street* in January 2013, Scorsese refused to pursue a film other than silence.

On April 19, 2013, Scorsese announced that it would begin production of *Silence* in 2014. Irwin Winkler was later announced as a producer, and Randall Emmett and George Furla raised money through their Emmet / Fara film company. After that, the movie will be shot in Taiwan. This movie is a long-term project developed by Scorsese for over 25 years. The premiered in Rome on November 29, 2016 and in the United States on December 23, 2016. The American Film Institute has selected *Still* as one of the best films of the year. The film was also nominated for the 89th Academy Awards for Oscar's Best Shooting Award. *Silence* is the third of three Scorsese films about religious figures facing the challenge of faith, following the *Last Temptation of Christ* and *Kundun*. This movie is considered one of the greatest movies of his career.

Thought of K.H. The liberal and liberal Abdurrahman Wahidinclusiveness is significantly influenced by his research which long on the various repertoires of traditional Islamic thought which then results in reinterpretation and contextualization, including Islamic legal thought. Fiqh's contribution against the ideas of inclusivism and

pluralism is because fiqh is the development of a group of religious laws that do not never stop growing. 40

The opinion above is reinforced by the thoughts of K.H. Abdurrahman Wahid As a traditional Sunni intellectual in general, Gus Dur built his thinking through the paradigm of contextualization of the treasures of sunni thought classic.⁴¹

Therefore, it is only natural that it becomes a concern the main concern is at least three things. First, revitalization

Traditional Islamic treasures of Ahl-As-Sunnah Wal Jama'ah. Second, take part in the discourse of modernity; and thirdly, try conduct a search for answers to concrete problems that faced by Indonesian Muslims. Gus Dur's style of thinking liberal and inclusive is strongly influenced by his long research on the treasures of traditional Islamic thought which then result in reinterpretation and contextualization.⁴² Gus Dur always tries to show his thoughts even though sometimes by some people this attitude is considered controversial. However, even though it is considered controversial, Gus Dur always only received defense and support, especially from the Kyai.⁴³

Gus Dur, if traced from a cultural perspective, crosses three models cultural layer. First, the world culture of pesantren which is very hierarchical, full of formal and appreciate ethics with local culture. Second, open middle eastern culture and harsh and third, liberal, rational layers of western culture and secular. All those cultural layers seem to be

internalize in Gus Dur's personality formed a synergy. Almost no one is dominantly influential in shaping Gus Dur's personality. He is always in dialogue with all these cultural characteristics. And this is probably why Gus Dur is always visible, dynamic and not immediately easy to understand, aka controversy.⁴⁴

Novel "Chinmoku" (沈黙) telling the journey of Sebastian Rodrigues, namely a Portuguese priest who was assigned to find the truth of the story circulating in Portugal which says that his teacher, namely priest Christavao Ferreira had apostatized while being assigned to Japan, because the torture he endured in Nagasaki, when he arrived in Japan, Rodrigues even experienced the same thing with his teacher, Ferreira. Rodrigues meets The governor of Chikugo, Inoue, who had turned his teacher into an apostate. After experiencing psychological torture and great mental agitation, Rodrigues also apostatized. He thinks that what he is doing is for help Japanese Christians who were being tortured, and he also thought that Christ will do the same because of his love great for humans.

5. Biography of Shusaku Endo (Chinmoku Novel Author)

Shusaku Endo is a 20th century Japanese author who writes from the unique perspective of being both Japanese and Catholic. He was born in Tokyo, March 27, 1923 and died on September 26, 1996. He is categorized as one of the "Third Generation", the third major group of

writers who emerged after World War II. One of his famous novels is Silence (Chinmoku).³⁰

The following are Shusaku Endo's works:

1. The White Man (1955)
2. The Yellow Man (1955)
3. Sea and Poison (1958)
4. The Attractive Fool (1959)
5. Volcano (1960)
6. The Girl I Left Behind (1963)
7. Foreign Studies (1965)
8. Silence(1966), Endo's most famous work and considered his masterpiece.
9. The Land of Gold (1970)
10. At the Dead Sea (1973)
11. The Life of Jesus (1973)
12. When I Whistle (1974)
13. Samurai (1980)
14. Scandal (1986)
15. Deep River (1993)

6. Biography of KH. Abdurrahman Wahid (Gus Dur)

Dr (H.C) K.H Abdurahman Wahid (born with the name Abdurrahman Ad-Dakhil) is the fourth President of the Republic of Indonesia and is a Muslim figure

³⁰ http://en.wikipedia.org/wiki/Shusaku_Endo

in Indonesia. He was born in Jombang, 7 September 1940 and died in Jakarta, 30 December 2009.³¹

Gus Dur is known for his Pluralism thinking. One of his services is establishing Chinese New Year as a National Holiday Commemoration through Presidential Decree (Keppres) Number 6 of 2000 concerning the Repeal of Presidential Instruction Number 14 of 1967 Concerning Religion, Beliefs, and Chinese Customs.³²

The following are works written by KH. Abdurrahman Wahid³³ :

1. Anthology of Islamic Boarding Schools
2. Muslims in the Middle of the Struggle
3. Kyai Eccentric Defends the Government
4. God does not need to be defended 5. The prism of Gus Dur's thought
6. Unraveling the Relationship between Religion and State
7. My Islam, Your Islam, Our Islam
8. Cosmopolitan Islam, Indonesian Values and Cultural Transformation
9. Khazanah Kiai Bisri Syansuri
10. Moving the Islamic Boarding School Tradition.

³¹ <http://id.m.wikipedia.org/wiki>

³² <http://beritasatu.com/news/884521/mengenang-jasa-gus-dur-dalam-kebebasan-perayaan-imlek/>

³³ <https://alif.id/read/abdulloh-haid/tujuh-buku-gus-dur.....>