



GUS DUR'S IDEAS IN INFLUENCING POSTCOLONIAL ISLAMIC NUSANTARA THOUGHT

Fiqi Restu Subekti^{1*}, Mutiullah²

¹Master of Islamic Theology and Philosophy Study Program, Ushuluddin and Islamic Thought Faculty, Sunan Kalijaga State Islamic University

²Lecturer of Islamic Theology and Philosophy, Ushuluddin and Islamic Thought Faculty, Sunan Kalijaga State Islamic University

*Correspondent Email: fiqirestu912@gmail.com

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Abstract

The present article examines the influence of the thought of KH. Abdurrahman Wahid (Gus Dur) on the formation of postcolonial discourse in the context of Islam Nusantara. In the postcolonial context, the Islamic construction of the Archipelago is inextricably linked to colonial epistemological legacies and the hegemony of external cultures, particularly Arabic. Gus Dur's thought process can be understood as a deconstructive effort against the dichotomy between "pure" and "local" Islam that was created by colonial powers and puritan movements. It is evident that Gus Dur's rejection of the uniformity of Arab culture as the sole representation of Islam was underpinned by a sharp critique of arabisation. As an alternative, he proffered the concept of Islamic pribumisation, defined as the adjustment of Islamic expression to local cultural values without sacrificing the substance of the teachings. Furthermore, Gus Dur placed significant emphasis on the necessity of contextualising Islamic teachings, emphasising the importance of re-evaluating Islamic values in accordance with the prevailing social and cultural dynamics of Indonesian society. It is asserted that an approach of this nature will engender the concepts of pluralism and tolerance, which will in turn serve as the primary foundations upon which religious life is to be constructed. The present study employs a qualitative approach, utilising critical discourse analysis of Gus Dur's ideas and relevant supporting literature. The findings demonstrate that Gus Dur's thought plays a significant role in formulating the paradigm of Islam Nusantara. This paradigm is characterised by its responsiveness to local realities, its transcendence of religious formalism, and its rehabilitation of cultural dignity as an integral part of Islamic expression. Consequently, the thought of Gus Dur constitutes a significant contribution to the development of a plural, humanist and contextual Islamic civilisation.

Keywords : Gus Dur, Postcolonial, Islam Nusantara.

1. INTRODUCTION

The advent of colonialism had a profound impact on the political and economic landscape of Muslim countries, whilst concomitantly impacting the manner in which Islam was expressed. Indeed, the construction of a doctrine termed "pure Islam" was one such consequence of the new geopolitical order. During the colonial period, the concept of



Islamic purity was subject to influence from both religious fervour and external forces with a vested interest in shaping Islam to align with the objectives of the colonial powers (Anshori, 2021). As colonial powers advanced into Muslim territories, Islam became subject not only to military repression but also to epistemological projects that sought to define and circumscribe its scope. European colonisers frequently accused local Islamic practices of being superstitious or deviant because they were not consistent with the Islam of Arabia. In addition, colonisers favoured forms of Islam that were deemed easy to control. This has had consequences for the sense of identity within Muslim societies.

Furthermore, colonialism gave rise to a false dichotomy between “pure” Islam and “local” Islam. From an orientalist perspective, Islam that has been influenced by local culture (as evidenced in the Nusantara region) is regarded as inauthentic. Conversely, Islam that is close to the literalness of Arabic texts or practices is considered a more legitimate form of Islam (Susanto, 2008). This perspective has the indirect consequence of marginalising local expressions of Islam that have been firmly embedded within the fabric of society for many years. In the archipelago, for instance, the colonial government adopted a more tolerant stance towards Islamic reformist movements that advocated for the purification of teachings and repudiated local traditions (Hanafy, 2015). Conversely, adherents of traditional practices, including tahlilan, maulidan, and grave pilgrimage, were often marginalised and viewed as impediments to progress. Indeed, these traditions are the result of a process of creative acculturation between Islamic teachings and local cultural values.

The colonial government also bureaucratised Islam. Religion was organised within the administrative framework of the colonial state, with the establishment of religious courts, the appointment of religious officials, and the implementation of regulations on the conduct of worship (Mahfud, 2015). In this system, only those forms of Islam that suited colonial interests were given space. This development resulted in the formalisation of Islam, leading to its disconnection from its historical role as a socio-political force for the people. One of the consequences of colonialism was the internal fragmentation of the Muslim community. The colonial government's approach to governance was characterised by the deliberate application of the political strategy of divide and rule (*divide et impera*), a tactic based on the utilisation of differences in religious beliefs (Rahmadi & Siregar, 2023). The rift between modernists and traditionalists was exacerbated, resulting in Muslims being engrossed in internal debates that diverted attention from the collective struggle against colonialism.

In this context, Islam that is regarded as “pure” is no longer immune to intervention. The notion of purity itself becomes a consequence of power relations, whereby specific groups are granted greater authority to define the appropriate form of Islam. Consequently, the diversity of theologically legitimate expressions of Islam is suppressed. Furthermore, colonialism played a significant role in the development of a sense of cultural inferiority among Muslims (Sachari, 2007). The influence of Western thought, perceived by some Muslims to be modern and superior, has been known to cause doubt regarding the validity of local values. This has resulted in a pursuit to emulate a more “pure” model of Islam from external sources, notably Saudi Arabia, without due consideration for the local context.

The role of Orientalism, understood as a colonial knowledge project, in shaping perceptions of Islam has been a subject of considerable academic debate. Western orientalist sought to map, classify and standardise Islam within a framework that the West



could understand and control. The discourse that emerged centred on the notion of Islam as a monolithic, patriarchal and static religion, which required liberation through the adoption of Western values of modernity (Bayat, 2011). The discourse on Islam that emerged from colonialism frequently fails to acknowledge the historical reality that Islam has evolved and developed in a variety of cultural contexts. In many Muslim regions, Islamic teachings have never been static, but rather have interacted dynamically with local traditions. This demonstrates that the purity of Islam cannot be separated from its socio-historical context.

The influence of colonialism on Islam can still be observed in the contemporary context, manifesting in the adoption of a singular standard for the definition of religious truth. In many cases, homogenous and exclusive interpretations are given a high level of prominence, while different expressions of Islam are regarded as deviant. This is a colonial legacy that must continue to be criticised. The struggle against colonialism must be understood as encompassing not only political and economic dimensions, but also epistemological and spiritual aspects. Muslims must be enabled to redefine their Islamic identity independently and critically, without being trapped in colonial constructions that limit religious creativity.

The concept of pure Islam is not confined to any specific group or cultural context; rather, it is the outcome of a dynamic interplay between the universal tenets of Islam and the unique local experiences of diverse populations. Within this framework, Islam Nusantara is recognised as a legitimate and dignified form of Islam, originating from the nation's own historical and cultural context. It is anticipated that by comprehending the impact of colonialism in influencing perceptions of pure Islam, Muslims will be capable of liberating themselves from the constraints of colonial legacies and establishing a more transparent, equitable, and contextualised Islam. This study is of scientific importance and is also crucial for the future of an inclusive and civilised Islamic civilisation.

2. RESEARCH METHOD

The present research employs a qualitative approach, utilising a critical discourse analysis method, to examine the thoughts of KH Abdurrahman Wahid (Gus Dur) on the influence of the Nusantara Islam discourse in a postcolonial context. The present approach was selected on account of its capacity to disclose the relationship between discourse, power and culture in Islamic thought as it has evolved in Indonesia. This research is classified as descriptive-analytical library research. Utilising a critical discourse analysis approach, this research focuses on how Gus Dur's thought texts not only represent social reality, but also shape it through discursive practices. The data sources employed in this study consist of primary data, namely Gus Dur's original works such as *My Islam, Your Islam, Our Islam*; *Pribumisasi Islam*; *Tabayun Gus Dur*; and so on. In the context of academic research, scientific journal articles, academic books and other writings that discuss related topics are considered to be supporting or secondary sources. The objective of this research is to elucidate the manner in which Gus Dur's ideological tenets, particularly with regard to resisting cultural hegemony and the predominance of a singular religious narrative, contributed to the establishment of an inclusive, contextual and pluralistic Islamic framework.



3. RESULTS AND DISCUSSION

Postcolonial Thought In Islam Nusantara

This critical study examines the impact of colonialism on the understanding, practice and reflection of Islamic teachings among Muslims in the region, offering a valuable insight into the postcolonial thought in Islam Nusantara. The present study departs from the historical aspects of physical colonialism and also explores the epistemological and cultural legacies left by Western rule. In this context, Islam Nusantara emerges as a manifestation of resistance to the hegemony of colonial thought and culture. The concept of Islam Nusantara, as a religious and cultural entity, has evolved as a result of a prolonged interaction between Islamic teachings and local culture (Tungkagi, 2017). This process is characterised by acculturation, adaptation and integration, which are indicative of the archipelago's local wisdom. However, during the colonial period, this process of identity construction was disrupted by the intervention of colonial powers that sought to reshape the social, political and even religious structures of local communities.

Postcolonial thought proffers a critique of Western hegemony, positing that modernity is derived from European origins (Utami, 2019). Within the Islamic context, this engenders a bias that “pure” or “authentic” forms of Islam must conform to Middle Eastern standards or even Western interpretations of religion. Islam Nusantara, with all its local practices, is often considered an impure or syncretic form of Islam by puritanical perspectives (Baso, 2016). A significant element of the postcolonial approach in Islam Nusantara pertains to the decolonisation of Islamic knowledge. This endeavour entails the exploration, recovery and reinterpretation of the intellectual legacy of scholars from Nusantara who have been marginalised by the preeminence of colonial historical narratives and Middle Eastern influences. Exemplary scholars such as Sheikh Nawawi al-Bantani and KH Hasyim Asy'ari are figures who have demonstrated an ability to effectively bridge Islamic traditions with local contexts.

Islam Nusantara, within the postcolonial framework, rejects the dichotomy between Islam and culture. For the people of the archipelago, culture is not a barrier to the purity of Islam; rather, it is a medium through which Islamic values can be expressed and actualised. Concrete examples of local forms of Islam that are replete with spiritual and social meanings include practices such as tahlilan, selamatan, and grave pilgrimage (Ridwan, 2016). The process of formalising religion through colonial government policies is an example of the influence of the colonial period. Islam was subject to administration and close monitoring by the colonial apparatus, a factor that indirectly contributed to shaping the interpretation and religious structure of the community. In many cases, this resulted in the marginalisation of local religious practices that did not conform to colonial standards.

Postcolonial thinking in Islam Nusantara is also related to the resistance to Arabisation, which can be defined as the tendency to homogenise religious expressions based on Arab culture. This standpoint asserts that not all manifestations of Arabic culture should be regarded as the archetypal expression of Islam. In this regard, postcolonialism emphasises the importance of local cultural autonomy in interpreting Islam (Muqoyyidin, 2013). One Indonesian Muslim intellectual, namely KH. Abdurrahman Wahid (Gus Dur), has articulated the significance of a contextual and integrative approach to comprehending Islam in the archipelago. This approach emphasises the necessity of interpreting Islam not solely through textual sources, but also through the lens of the local social, cultural, and historical context (Salamah, 2022).



In the context of social praxis, postcolonial thought has been shown to support efforts to empower local communities through a cultural approach. Pesanten, as traditional Islamic educational institutions, play an important role in maintaining local values while fostering an open and contextualised understanding of Islam. In this paradigm, culture and religion are not positioned as two conflicting entities. Concurrently, within the political domain, Islam Nusantara advocates for the democratisation of religious thought and practice. This entails the repudiation of any form of monopoly of truth by a particular group or single interpretation. Postcolonial theory offers a framework for the acceptance of diverse interpretations and varied practices within religious contexts.

Islam Nusantara also espouses a peaceful approach to resolving differences. In a global context characterised by numerous identity conflicts, the Islam Nusantara approach demonstrates that religion can function as a unifying force, rather than a cause of division (Muna & Lestari, 2023). This approach aligns with postcolonial principles that underscore plurality and intercultural dialogue. Moreover, this postcolonial approach facilitates the formulation of a theology of liberation within the local context. Islam Nusantara aims to liberate the ummah from its reliance on hegemonic external narratives, and instead invites a return to the values of justice, equality and humanity that are at the core of Islamic teachings. By deconstructing the identity-formation process that was shaped by colonialism, postcolonial thought in Islam Nusantara aims to restore the dignity of local cultures that have been undervalued. This is part of the ongoing intellectual struggle to establish a more equitable and egalitarian knowledge system.

Islam Nusantara is not an exclusive ideological project; rather, it is an open space for the encounter between Islam and cultural diversity (Susanto & Karimullah, 2016). Within the postcolonial paradigm, this encounter is no longer regarded as a deviation, but rather as a valuable asset that merits appreciation and cultivation. Postcolonial thinking in Islam Nusantara is a critical discourse that invites us to recognise the diversity of Islamic forms as both natural and legitimate. The notion that one form of Islam is inherently superior to another based solely on its proximity to a specific centre of power or culture is a fallacy. In conclusion, postcolonial thought in Islam Nusantara establishes a novel domain for Islamic studies, characterised by enhanced contextuality, criticality and pragmatism. This is a significant step in formulating an Islamic paradigm that is not only locally relevant, but also able to make a meaningful contribution to the global discourse on Islam and civilisation.

Gusdur's Ideas In Influencing Postcolonial Thought On Islam Nusantara

Criticism of Arabisation

In his critique of Arabisation, Gus Dur underscored the potential implications of formalising Islamic law for intercultural dialogue, suggesting that such measures could potentially hinder the development of meaningful dialogue between different cultural and religious groups. He expressed concern that this movement was conflating the Arab cultural order with Islamic values, which could result in a clash with local values in the archipelago. Gus Dur conceptualised this phenomenon as a manifestation of hegemony, whereby Arab ideology could effectively, and without the use of coercion, gain traction among local populations and supplant indigenous values (Khoirurrijal, 2017). Gus Dur's critique of Arabisation is centred on the endeavours to preserve the distinctiveness and resilience of Indonesia's local culture within the Islamic framework. Gus Dur advanced the argument that the process of Arabisation, defined as the unification of Islamic culture with Arab



culture, has not always been in accordance with the dynamics of Indonesian society. This is due to the fact that the process of Arabisation does not always align with the needs of Indonesian society (Wahid, 2001). Indeed, according to this standpoint, the identification of individuals with Middle Eastern culture has the potential to exert a detrimental effect on the cultural integrity of local populations.

A particularly intriguing aspect of Gus Dur's critique of Islam in Indonesia pertains to socio-cultural issues (Zainuri & Hakim, 2021). Gus Dur's critique of Arabisation centred on the endeavours of formalist Muslims to preserve Islamic-Arab cultural symbolism. He designated this a "*quasi-wetanshaung*" or pseudo-ideology (Wahid, 2001). As posited by Gus Dur, this worldview is frequently found to be incongruent with the local context, thus leading to the relegation of such ideologies to the category of insubstantiality. He emphasised the significance of situating Islamic values within a more expansive context that is pertinent to local communities, as opposed to merely emulating Arab culture. Gus Dur's critique of Arabisation centred on the notion that Muslims should not adopt excessively Arab cultural elements (Fatah, 2020). It is his conviction that there is no necessity for the substitution of Arabic for words in the local language. Gus Dur advanced the argument that the significance lies in the inherent value and meaning of the words themselves, rather than in the medium through which they are expressed (Salleh & Khoiruddin, 2020).

An Exploration of the Efforts to Pribumise Islam

Following a critique of Arabisation, Gus Dur subsequently advanced the concept of Islamic pribumisation. The concept of Islamic indigenisation, as proposed by Gus Dur, sought to address the challenges faced by Muslims throughout their history, particularly the integration of culture and sharia. Gus Dur posited that the intersection of religion and culture is a perpetual process that imbues life with meaning and depth, thereby preventing it from becoming arid (INCRoS, 2010). The concept of pribumisation does not entail an effort to circumvent the emergence of resistance from local cultural forces, nor does it equate with the religious practices of Muslim communities in the Middle East. The objective of Islamic pribumisation is not to circumvent polarisation between religion and culture, as such polarisation is unavoidable (Wahid, 2001). The objective of pribumisation is to address the polarisation between religion and culture that is inevitable (Wahid, 2008).

In the context of Gus Dur's thought, religion and culture are recognised as having their own distinct identities, while also exhibiting significant areas of overlap (Islami, 2023). The process of pribumisation in Islam is not an attempt to relinquish established norms in favour of cultural practices. Rather, it is a dynamic process in which norms are adapted to accommodate the needs of culture, leveraging the opportunities afforded by variations in the interpretation of nash. This adaptation process does not entail the complete abandonment of *usul fiqh* and *fiqh* rules, but rather ensures their continued relevance and application within the context of evolving cultural expressions (Wahid, 2007). The notion proposed by Gus Dur endeavours to demonstrate that Islam, when regarded within the context of local religious traditions, can be a consistent force in upholding the reality of existing cultural plurality. Gus Dur's position on the matter is unequivocal: the notion of a singular Islam in the context of cultural expression is a fallacy. For instance, all symbols or identities are required to utilise Arabic cultural expressions.

The term Pribumisation of Islam was coined by Gus Dur due to the difficulty he experienced in finding an alternative. The domestication of Islam, from his perspective,



bore the hallmarks of political machinations, specifically the moderation of attitudes and the subjugation of stances. With this concept of pribumisation, Gus Dur also sought to elucidate that the territory of the pribumisation of Islam is not in the core of faith and formal worship, but rather the embodiment of Islam, so that it remains one hundred percent Islamic but does not lose its character (Fitriah, 2013). The concept of Islamic pribumisation is predicated on three factors. Firstly, it is important to note that Islamic indigenisation is a historical phenomenon that has occurred in various regions, including the Islamic homeland and Indonesia. A notable example of this process can be seen in the actions of Sunan Kalijaga, who played a significant role in the adaptation and dissemination of Islamic teachings in the Indonesian context. Secondly, the concept of pribumisation can be defined as a necessity for the local Indonesian populace adhering to Islam. Thirdly, the relationship between fiqh and adat is a pertinent factor in the context of pribumisation of Islam. In this particular context, Gus Dur adhered to the fiqhiyah rule that is commonly observed in Islamic boarding schools, *al-adah muhakkamah* (Wahid, 2006). The present rule indicates that Islamic personalisation does not signify the alteration of Islamic norms; rather, it is the process by which religion is incorporated into local culture. This is due to the fact that the manifestation of Islamic norms is an integral component of culture.

The pribumisation of Islam was initiated by Gus Dur due to his comprehension of and awareness regarding the phenomenon of Islam in Indonesia. This phenomenon, in fact, served to diminish the culture and locality of his own people by emphasising Arabic symbols verbally and physically. Moreover, there is a common misconception that Islam is exclusively Arabic. Consequently, they repudiate local expressions of Islam, which, in reality, are expressions of Islamic universalism (Fathoni, 2018). According to Gus Dur, the concept of “pribumisation” refers to the practical expression of Islamic life, rather than to the theoretical tenets of faith and formal worship. This is not to say, however, that there is an obligation for everything to be equalised in its outward form (Fitriah, 2013). The primary objective of Gus Dur’s agenda was to devise a strategy for the preservation of Islam as a cultural entity, through initiatives aimed at serving and actualising the interests of the nation as a whole.

The process of pribumisation in Islam is not a form of blending, as the very nature of the religion is subject to change. In contrast, Gus Dur’s objective is to preserve the fundamental Islamic identity of the religion. For instance, the Islamic holy book, the Quran, is to be maintained in its Arabic form, particularly with regard to prayer, as this is the prevailing custom. The translation of the Qur’an is not intended to replace the sacred text, but rather to facilitate comprehension of prayer (Wijaya, 2012). It can thus be concluded that the process of Islamic pribumisation is not synonymous with Jawanisation or Islamic Singkritism. It is important to note that there is a distinction between the two. Jawanisation, otherwise referred to as Singkritism, may be defined as an attempt to combine theology or old belief systems about many things that are believed to be supernatural powers. Islamic pribumisation is a process whereby religious laws derived from revelation are formulated with a focus on addressing local needs without altering the fundamental religious law itself (Ramadhan, 2018).

The Contextualisation of Islamic Teachings

Gus Dur’s “Islam pribumisation” project, which sought to contextualise Islamic teachings in Indonesia, resulted in the establishment of an inclusive religious consciousness. This was achieved by creating the widest possible space for dialogue and



critical interpretation of religious teachings and the historical trajectory of religion. Nevertheless, a distinguishing feature of this project is that. It is evident that Gus Dur possessed a profound comprehension of the significance of culture in relation to religious doctrine. In addition to the dimension of universal values, religion is also significantly influenced by the cultural and local character, which plays a crucial role in the existence of religion itself (Damanhuri, 2003). Gus Dur's concept of pribumisation of Islam is a theoretical framework that perceives Islam as a progressive, contextual and liberating organic system grounded in both universal Islamic values and localistic values. In this conceptualisation, Islam is elevated to the status of a way of life.

Gus Dur's philosophy of contextualisation of Islamic teachings underscores the significance of adapting Islamic teachings to the evolving dynamics of culture and the prevailing circumstances. This contextualisation represents an endeavour to identify a shared foundation between the fundamental principles of Islam and the prevailing spirit of the times, with the objective of actualising Islamic values within the dynamic social context. Gus Dur's conception of universal Islam is predicated on its applicability in all temporal and geographical contexts, as well as across the entire spectrum of human populations, without being constrained by formalisms particular to any given era or location (Madjid, 1992). This approach is consistent with the perspective that the renewal of Islam necessitates rationalisation and contextualisation to ensure the continued relevance and applicability of Islamic teachings in everyday life. Gus Dur also emphasised that contextualisation is an integral component of the interpretive process concerning Islamic teachings that have not been exhaustively delineated within the Qur'an and Sunnah. This necessity arises from the imperative for novel interpretations that align with the evolving trajectory of humanity (Iqbal, 2019).

The Concept of Pluralism and Tolerance

The notion of pluralism and tolerance espoused by Gus Dur is inextricably linked to his perspectives on pluralism and diversity in Indonesia. Gus Dur regards pluralism as a positive phenomenon, perceiving it as a national wealth that must be both understood and celebrated (Sjadzali, 1997). The concept of pluralism and tolerance, as expounded by Gus Dur, is predicated on the notion that pluralism is *sunatullah*, a divine decree that is considered immutable and beyond the capacity of any individual or entity to alter. Gus Dur's interpretation of Islam as *rahmatan lil alamin*, signifying mercy for all of nature, emphasised humanity, tolerance and social justice.

According to Gus Dur, pluralism does not presuppose uniformity amongst religions; rather, it is a sociological and societal problem, rather than a religious one. While each religion is characterised by its own unique creed, it is imperative that relations between different faiths remain well established. Gus Dur emphasised that pluralism is derived from the notion of tolerance. The application of tolerance to others by each individual is a prerequisite for the establishment of pluralism. In the opinion of Gus Dur, pluralism is not merely confined to discourse or political discourse, but must be embodied in concrete actions that reflect mutual respect and respect for differences.

The concepts of pluralism and tolerance espoused by Gus Dur placed significant emphasis on the imperative of peaceful coexistence in the context of diversity. Gus Dur, a prominent proponent of tolerance and pluralism, espoused the notion that all religious traditions are entitled to peaceful coexistence (Wahid, 2006). In the opinion of Gus Dur, tolerance constitutes the fundamental tenet of authentic Islamic doctrine, whilst pluralism



is a reality that ought to be accepted and respected. Gus Dur frequently cited the concept of “*rahmatan lil ‘alamin*” as the basis of the teachings of tolerance and compassion in Islam. He conceptualised Islam Nusantara as a manifestation of Islam that is deeply entrenched in the cultural fabric of Indonesia, emphasising values such as tolerance, pluralism and peace (Wahid, 2004). In the opinion of Gus Dur, Islam Nusantara is not a rigid and homogeneous form of Islam. Rather, it is an Islam that is capable of engaging in dialogue with local culture and adapting to local social dynamics.

4. CONCLUSION

The notion of KH Abdurrahman Wahid (Gus Dur) is of particular significance in the context of postcolonial discourse within Islam Nusantara. Through his critique of arabisation, Gus Dur highlighted the potential implications of Islamic expression based on Arab culture. He emphasised that the uniformity of this expression has the capacity to diminish the richness of local cultural expression and reduce Islam to a mere formal symbol. In response, he initiated the personalisation of Islam, defined as the adaptation of forms of Islamic practice to local culture without compromising the fundamental tenets of the religion. This paradigm shift engenders an Islam that is not only normative but also contextual and pragmatic. Furthermore, Gus Dur placed significant emphasis on the necessity of contextualising Islamic teachings as a middle way between fidelity to the text and the needs of the changing times. In this perspective, Islam is not regarded as a rigid system; rather, it is considered to be a dynamic and open-to-interpretation religion that is capable of engaging in dialogue with socio-cultural realities. This discourse gave rise to the concept of a plural and tolerant Islam, which perceives diversity as an inherent aspect of divine decree rather than a threat to religious conviction.

Gus Dur’s contribution to postcolonial thought was instrumental in liberating Indonesian Muslims from the constraints of colonial hegemonic constructions and narrow puritanism. It is evident that his thinking played a pivotal role in the rehabilitation of the dignity of local culture as a legitimate medium of Islamic expression. Consequently, Gus Dur is recognised for his establishment of Islam Nusantara as an authentic and independent religious tradition, offering an Islamic framework that is humanist, inclusive, and oriented towards justice and humanity. This is a strategic and relevant legacy for the future of Islam in a plural and changing world.

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