

Educational Study in A Methodological Perspective of the Thinking of Abdurrahman Wahid and Nurcholis Madjid

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Abstract

The rise of truth claims, radicalism, politicization, and religious fundamentalism, as well as discourses on the formalization of the khilāfah al-Islamiyah state's sharia, have caused divisions and threatened the stability of the Indonesian state. One of these problems is motivated by the learning of Islamic Religious Education (PAI) which is doctrinal, exclusive, and normative. Therefore, an alternative solution is needed through multicultural, inclusive, and pluralist Islamic Religious Education Learning based on the Islamic spirit by grounding Islam rahmatan lil 'ālamīn and an Indonesian spirit that respects diversity (plurality). There are two Indonesian Muslim thinkers and intellectuals who actively voice the spirit of Islam and Indonesianness, namely Abdurrahman Wahid and Nurcholish Madjid. The purpose of this research is to understand Abdurrahman Wahid and Nurcholish Madjid's thoughts on educational studies from a methodological perspective. Regarding the concept of Islamic and Indonesian-ness spirit and its contribution to the development of Islamic Religious Education. The results of the study show that the great contribution of Abdurrahman Wahid and Nurcholish Madjid's thoughts regarding the spirit of Islam and Indonesianness to the Development of Islamic Religious Education is the realization of the renewal of Islamic education that is humane, egalitarian, democratic, and inclusive-plural.

Keywords: indonesian islam; Abdurrahman Wahid and Nurcholish Madjid; renewal of islamic education

1. Introduction

Throughout history, Muslims have carried out several concepts of reforming Islamic education, including First, the concept of Islamic modernization, namely steps in renewal in understanding, interpreting, and formulating Islamic issues with a historical reconstruction in actualizing Islam in modern life. The issue that is most widely socialized is reopening the door of ijthihad and using the potential of reason as much as possible. This movement is based on ideals about the idealization of Islamic progress that has ever been experienced by the Islamic world, and this movement wants to achieve this golden age with the same methodology as that era, namely, intellectual freedom. This era is also referred to as "Pre-Modernist Revivalism" which emerged in the 18th and early 19th centuries in Arabia, India, and Africa (Azhar, 2016).

Efforts to modernize science through sustainable Islamic education in the 20th century. In the Indonesian context, one of the modern reformers is Nurcholish Madjid. He is a reformer Islamic figure who has experienced two educative cultures, namely Islamic and secular (Western), traditionalist and modernist educational cultures. Nurcholish Madjid has made efforts to reform Islamic education, but the world of Islamic education is still faced with several problems. This can be seen from the conservative logic of Muslims in thinking, acting, and not being creative in producing progressive ideas for the sake of advancing science in the Islamic world. This is because the purpose of Islamic education is only oriented toward the afterlife and tends to be defensive, namely to save Muslims from Western secularistic ideas that would threaten traditional Islamic moral standards.

This condition causes Muslims to carry out many educational strategies with scientific integration efforts that do not make a dichotomy between general science and religion but have not produced optimal results. All of this can be analyzed from the renewal approach to Islamic education carried out by reformers, in which they carry out three models

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of educational renewal approaches, namely: First, the Islamization of knowledge, namely Islamizing modern secular education. This education is carried out by accepting modern secular education and then trying to Islamize it”, which is filling it with certain key concepts from Islam. This aims to form a paradigm of Islamic values in various disciplines, as well as to use an Islamic perspective to change the orientation content of scientific studies. Second, simplification of the syllabus, namely simplifying traditional syllabuses, this strategy is fully directed within the context of traditional education itself. This update places more emphasis on the fields of language, Arabic literature, and the principles of interpretation of the Qur'an. Third, the integration of science, namely uniting the branches of classical science with modern branches of science. Thus, a solution process like this requires a relatively long time to study science, because it is getting denser and there is a lot of material that must be studied (Muhaimin & Mujib, 1993).

According to (Madjid, 1993b), a good education can form a liberal and critical human being, who can become an independent person. According to him, Islamic Education systems and institutions will be weaker, not recognized, or even disappear, if the education system only prioritizes moral aspects, and does not develop science and technology. From the explanation above, it can be concluded that according to Nurcholish Madjid, Islamic education must be renewed from its systems and institutions by consciously formulating the vision and goals of education to be more advanced and able to respond to the times (Musyirifin, 2016).

2. Method

This paper is qualitative research that explores educational studies from a methodological perspective in the thoughts of Abdurrahman Wahid and Nurcholish Madjid. The procedure in this paper refers to (Harahap, 2014) theory, which assumes that character study research begins with collecting literature, including two things: 1) Collecting the work of the character concerned on the topic being researched (as primary data). In this thought, the work of the figures referred to is the thoughts of Abdurrahman Wahid and Nurcholish Madjid; 2) Tracing the works of other people regarding the figure in question or regarding the topic under study (as secondary data), such as articles, journals and so on.

In its implementation, this research went through the following steps: 1) Collecting the works of Abdurrahman Wahid and Nurcholish Madjid on education from a methodological perspective; 2) Perform source selection and determine core sources and supporting sources. In this case, the core sources for this research are books by Abdurrahman Wahid and Nurcholish Madjid and the works of other figures relevant to the discussion as supporting sources; 3) Conduct a study or analysis of Abdurrahman Wahid and Nurcholish Madjid's thoughts on education from a methodological perspective and other supporting sources. By reading and continuing to read from existing sources, the author tries to analyze and process these sources and then present them systematically.

As library research, the research data were obtained from various literature, both from the works of Abdurrahman Wahid and Nurcholish Madjid as the figures studied, as well as other sources related to research. The source of the data in question is either in the form of books or other writings related to the research topic being discussed. Sources of data to be collected consist of primary data and secondary data. Primary data is the main data and secondary data is the accompanying or supporting data in research.

The final step is data analysis. In this article, the data is described systematically about the facts and characteristics of the subjects studied appropriately. This method is used to describe educational studies from a methodological perspective according to Abdurrahman Wahid and Nurcholish Madjid in a systematic and precise manner. Then interpreted which aims to understand the facts, data, and symptoms (Harahap, 2014). This method is used to understand and express the meaning and meaning of educational studies from the perspective of the methodology itself. After that, the data is induced as a generalization. In this case, the elements of Abdurrahman Wahid and Nurcholish Madjid's thoughts on education from a methodological perspective are formulated in a general statement (Harahap, 2014).

3. Result and Discussion

3.1. Biography of Abdurrahman Wahid

Abdurrahman Wahid KH. Abdurrahman Wahid is one of the most phenomenal figures that has ever existed in this country, Indonesia's greatest figure at the end of the 20th century and the beginning of the 21st century, who spoke out loud about the truth, rarely is anyone as brave as him. Not a few hate him, but not a few people admire him. A. Abdurrahman Wahid is better known as Gus Dur, he was born from a lineage of great people or scholars who have been widely recognized by Indonesia. From the father's line, Gus Dur is the son of KH. A. Wahid Hasyim, an independence pioneer scholar, national hero, and the First Minister of Religion of the Republic of Indonesia. Meanwhile, KH. A.

Wahid Hasyim himself is the son of KH. Hasyim Asy'ari, the national hero who founded the Tebuireng and Nahdlatul Ulama (NU) Islamic boarding schools. From the mother's line, Gus Dur is the son of Mrs. Hj. Sholichah Bisri, she is the daughter of KH. Bisri Syansuri, fiqh scholar, Rais 'Aam PBNU, and founder of the Denanyar Jombang Islamic boarding school (Yasin et al., 2010).

Wahid himself has also stated that he has Chinese blood, according to him he is a descendant of Tan Kim Han who married Tan Alok, the sibling of Raden Patah (Tan Eng Hwa), the founder of the Demak Sultanate. Gus Dur's first name was Abdurrahman al-Dakhil, a name taken by his father from the name of a pioneer of the Umayyad dynasty in Spain. Many sources state that Gus Dur was born on August 4, 1940, but a book written by (Atjeh & KHA, 1957) mentions July 4, 1939.

Since childhood, Gus Dur lived at the Tebuireng Islamic boarding school, because his father was a teacher and deputy caretaker. Tebuireng boarding school, since childhood Gus Dur was educated directly by his grandfather, namely KH. Hasyim Asy'ari was taught the Koran so at the age of five, Gus Dur was already fluent in reading the Qur'an. At the age of fourteen, he was already wearing glasses, which shows that he likes to read, from scientific books to fiction books, both in Indonesian, Arabic, and Indonesian he has read all of them.

3.2. Biography of Nurcholis Madjid

Nurcholish Madjid hereinafter referred to as Madjid or who is familiar by the name "Cak Nur", was born in Mojoanyar Jombang, East Java on March 17, 1939, the son of Abdurrahman Madjid, a community leader and scholar in Mojoanyar, Jombang. This is proven by the designation of Abdurrahman Madjid who is called "Kyai Haji" as an expression of respect for the height of his Islamic knowledge and who plays the most role in raising and supervising the Madrasah Wathaniyah in the area where he lives. He was a student of Hasyim Asy'ari, an NU figure, and graduated from the People's School (Barton & di Indonesia, 1999).

Nurcholish Madjid who is usually called "Cak Nur" passed away on Monday, 29 August 2005, at 14.05 WIB at Pondok Indah Hospital, Jakarta (Husaini, 2005). Madjid received education in reading the Koran and his religious education when he was small his father had a big influence on his education and thinking. Like his father, Madjid attended the People's School in the morning and evening at Madrasa Wathaniyah, one of the administrators of which was his father. In the academic world, Madjid shows extraordinary academic achievement graphs, especially while studying at madrasahs. For more than three years Madjid earned the highest grades and won the class at the madrasa, much to the embarrassment and awe of his father. This is due to the position of the father who occupies important positions and teaching staff at the madrasa. Then entering the age of fourteen, Madjid studied at the Darul ulum Rejoso Islamic boarding school in Jombang, and at this pesantren, he also obtained amazing achievements.

Madjid studied at the pesantren for only lasted 2 years even though he was successful academically, but on the other hand, suffered from being the target of ridicule from other students. This was because his father's political activities were involved in Masjumi, even though culturally they were both in the NU culture. This is what netted his father to move Madjid to Pondok Modern Gontor Ponorogo, East Java.

During his time as a student at the Darul Ulum Islamic boarding school, Madjid was better known in depth about the condition of the pesantren and the education system that was implemented, namely the salaf. This education at Gontor became the mainstay for continuing Madjid's studies, where he had broad insights and became the provision to go to Jakarta to continue his education to a higher level. In 1961, he was accepted at the Faculty of Adab, Department of Arabic Language and Literature, IAIN Syarif Hidayatullah, Ciputat. From this, it becomes clear that the educational career is not to show that he is heading for a pious position in the traditional sense. Madjid chooses what substantially becomes his basic character rather than studying fiqh or theology.

3.3. Comparison of thoughts on educational studies from a methodological perspective on the thoughts of Abdurrahman Wahid

Many intellectual developments have been shaped by classical Islamic education (Islamic boarding schools) and modern Western education. These factors were prerequisites for him to develop ideas that some people call eccentric and liberal (Barton & di Indonesia, 1999). To explore and understand Gus Dur's discourse on Islamic education, we need to first understand the environment that shaped Gus Dur's style of thinking, intellectual wanderings from Egypt-Iraq and Europe have given their style in constructing his mindset. In Greg Barton's view, Gus Dur is one of the thinkers of Neo-Modernism Islam, Islamic neo-modernism was first introduced by Fazlur Rahman. Neo-modernism presented by Fazlur

Rahman starts from the idea of renewal of thought that tries to dismantle Islamic doctrines. Although it cannot be concluded that Fazlur Rahman was a figure who gave birth to liberal thoughts, his influence on the thinking patterns of liberals in Indonesia cannot be denied. See, Robitul Firdaus, "Initiating", p. 36. Meanwhile, Greg Barton prefers to call liberal thought the term neo-modernism. He stated that the neo-modernism movement is an intellectual movement that requires detailed and thorough study. According to him, this movement seeks to combine progressive liberal ideals with pious faith. From this definition, it can be concluded that what Barton meant by neo-modernism also includes liberal ideas within it. So, liberal or progressive ideas in the Indonesian context emerged long before the founding of the liberal Islamic Network institution. In Indonesia, Gus Dur's success in promoting neo-modernist Islamic thought can be traced to the mindset of young NU people who are quite progressive. Gus Dur's success indicator in leading NU is the ability to change the paradigm of thinking from traditional to liberal, transformative and humanist which has been promoted by many NU youths until now. An Islamic intellectual who is very consistent with his thoughts and defense of proletarian Islam based in the countryside. Gus Dur reformed Islamic thought in Indonesia through rural communities, which distinguished him from Cak Nur who reformed Islamic thought in urban (bourgeois) communities (Ridwan, 2002).

The discourses of Gus Dur's thoughts that were developed were very diverse and complex: about anything. Starting from practical fiqh discourses in Islamic boarding schools to global discourses. There are various types of writing. Starting from serious-academic writing to light-popular writing. In simplification, Gus Dur's work can be grouped into several main themes, including 1. Islamic boarding school worldview, 2. Indigenous Islam. 3. The necessity of democracy, 4. Finality, Pancasila nation state., 5. Pluralism and religion, 6. Universal humanitarianism 7. Anthropology of Kiai.

These seven main themes in general explain the breadth of insight and the amount of attention Gus Dur has on contemporary themes that have become global issues of the 20th century, namely democracy, human rights, the environment, Islamic boarding schools, and gender. These main themes have perhaps underpinned all of Gus Dur's movements so far, both in the areas of religion, politics, culture, and the economy. All of these themes, in many of Gus Dur's writings, were aimed at religious (Islamic) understanding through the intellectual property and culture of the pesantren. This was none other than because Gus Dur's ideas about religion were obtained from the world of Islamic boarding schools which were very familiar with local culture. It was this institution that shaped Gus Dur's religious character. Meanwhile, his travels in the Middle East and the West have brought Wahid together with various global issues that have forced him to think cosmopolitan and progressively (Muharir, 2017).

In one of the quite phenomenal books entitled "My Islam, Your Islam, and Our Islam", Gus Dur shows how his portrait of Islam is about current issues, such as nationalism, pluralism democracy, human rights (HAM), capitalism, socialism, and globalization. His discussion of Islam has always been able to penetrate areas that are often not thought of by scholars in general. In this context, Gus Dur was able to present Islam from its early days to the present day, from textual to contextual nuances, and from structural to cultural aspects.

In this book, Gus Dur provides three models of diversity that we should seriously appreciate together, especially in creating a peaceful and tolerant Islam. First, my Islam, which is an Islamic pattern based on the appreciation of individual personal experience. Second, your Islam, which is Islam based on faith. In this case, it must be recognized that each community has its own beliefs on certain things. The paradigm of the Nahdlatul Ulama may be different from the views of the Muhammadiyah. Vice versa. Third, Our Islam, which is an Islamic pattern that aspires to promote the common interests of Muslims. In this 412-page book, Gus Dur emphasizes the importance of translating the concept of the common good as a bridge to solving the problems of my Islam and your Islam (Husnaini, 2007; Wahid et al., 2006).

In general, Islamic discourse only stops at these two models. Therefore, Gus Dur offers a solution to the importance of knitting between Islam based on experience and belief to build a religious understanding that is oriented toward peace and social justice.

As stated by Dr. M. Syafi'i Anwar, in his foreword, in the book "My Islam, Your Islam, and Our Islam", a very important thread from Gus Dur's thinking is his rejection of the formalization, ideological nation, and shariatization of Islam. On the other hand, Gus Dur saw that the glory of Islam lay precisely in its ability to develop culturally. Therefore, Gus Dur gave more appreciation to culturalization efforts than education for ideological efforts. This kind of understanding inspired Abdurrahman to speak out about the importance of the indigenization of Islam, especially in the Indonesian context (Wahid et al., 2006).

Meanwhile, Moeslim Abdurrahman, a close friend of Gus Dur, compared Gus Dur as a figure who wanted to free the Ummah from the burdens of its past political history, while calling on Indonesian Muslims to be able to answer several

pressing issues, such as pluralism in the nation and state, democratization and social justice. On the other hand, Gus Dur, according to him, was one of the important figures who complemented Indonesian Islamic intellectual treasures through classical literature. It is in this context that he - together with Nurcholish Madjid - is then referred to as the neo-modernist group.

The complexity of the discourse that became Gus Dur's concern showed that Gus Dur was a generalist, not a particular scientific specialist. Gus Dur responded to almost every contemporary issue. This may be related to his position as a public leader and social movement activist, especially in the Nahdlatul Ulama organization. As the leader of millions of people at the national and international levels (as WCRP President) forced Gus Dur to be involved in all public affairs, starting from internal religious and NU-ness discourses to global discourses which became the trend of the Third World.

3.4. The conception of humanist education according to Gus Dur

Gus Dur must be an orientation and application in the practice of liberalizing Islamic education, mutual respect, mutual respect and inculcating educational practices with great love is an Islamic inevitability in building a humanist Islamic education. Educational activities or activities must have implications and relevance to the tasks of human life as caliphs and servants of Allah on earth (Subagja, 2010).

Paulo Freire is one of the figures who called for a humanist education, his rationale is inseparable from human ontology. By nature, humans are creatures that can think critically and can read and change the reality of the world. In the implementation of education, intimidation, restraint, and restrictions on creativity are not justified. Education is an instrument for developing various forms of creativity and instilling human values (Freire, 2000).

According to Gus Dur, humanist Islamic education necessitates a shift in an educational ideology that so far only transfers knowledge, humanist education will become very important amid increasingly massive globalization. The massive transformation of values creates a logical consequence of the emergence of a new culture. Humanist education is an educational model that gives high respect to students to be given the widest possible space to think creatively and develop their potential. Humanist education will try to dismantle various forms of oppressive inequality and exploitation. This relationship model needs to be changed so that it becomes equal, mutually respectful, and ultimately humanizing.

There are several general principles as an effort to reorient Islamic thinking in humanist education in the context of today's global society: 1). Growing critical awareness in students. 2). Future-oriented. 3). Orientation to the development of humanist values which are increasingly reduced by the times (Rembangy, 2010).

The shift in human perspective regarding human values has had a considerable impact on the mindset of society. Various problems that arise in today's society such as corruption, terrorism, child trafficking, and fighting are indirect results, and human values in human life are increasingly fading.

3.5. Comparison of the thoughts of educational studies in a methodological perspective on the thoughts of Nurcholish Madjid

Nurcholish Madjid revealed that the key to understanding his worldview or a philosophical framework of thought is to open his eyes to the holy book of the Qur'an from the side of its inspiration, nature, and purpose. This is due to the unique characteristics of Madjid's view of the holy book of the Qur'an, and the totality of his thoughts which are shaped and directed by this philosophy. Madjid in dissecting a real problem faced by Muslims is based on a firm belief that the Qur'an is a rational revelation document that can be understood rationally as well (Hidayat, 1998).

According to Nurcholis Madjid, rationality is very important in carrying out *ijtihad*, where *ijtihad* is the key for Muslims to organize themselves and develop more advanced in answering the dynamics of the times. The focus of Madjid's *ijtihad* is directed and applied to the renewal pattern of Islamic thought (Madjid, 1993a)

The idea of reforming Islamic Education in Indonesia is to depart from traditional and modern education systems. The traditional Islamic education system is classified as having conservative educational content. According to Nurcholish Madjid, this culture does not give freedom of thought which results in a person's lack of ability to balance and dominate global life and even respond. According to Masdar F. Mas'udi, the conservatism of the world of traditional education lies in how understanding and practicing the Qur'an and as-sunnah (Rahardjo, 2021).

Talking about the Renewal of Islamic Thought Nurcholish Madjid which was carried out from January 2, 1970, with the paper "The Necessity of Renewal of Islamic Thought and the Problem of Integration of the Ummah" until October 21, 1992, with the paper "Some Reflections About Life. Religion in Indonesia for Future Generations" essentially contains two issues, namely: secularization and mysticism. Madjid experienced a paradigm shift in thinking after his first visit to Uncle Sam's country (America). According to Kamal Hasan, his visit was part of his shift from a promising first step towards entering the era of secularism.

The writer's conclusion on Nurcholis's thoughts is radical monotheism and modernity. Its variants include the notion of secularization as well as inclusivism and Islamic universalism. Nurcholis's version of secularization is worldly values that should be worldly and releasing Muslims from the tendency to end them. In Nurcholis's opinion, the idea of inclusivism and universalism of Islam is that Islam is not synonymous with ideology. Meanwhile, the idea of modernity is articulated through the jargon "modernization is rationalization, not westernization." (Madjid et al., 2003)

3.6. The Concept of Education Nurcholish Madjid

In the history of the process of further development of Islamic thought, the orientation of thought which is heavy on Sufiism has been challenged. Especially since Indonesian Muslims, thanks to modern ships powered by steam engines, have found it easier and more and more to go to the Holy Land, the contact with groups from Islamic understandings and thoughts that are 'purer' towards sharia is getting stronger. This gave rise to a wave of movement of thought that was heavier towards sharia or fiqh, as well as speaking Arabic, which then became institutionalized in the educational system and curriculum of the world's Islamic boarding schools. According to Nurcholish Madjid, the ideal Islamic education system is an education system that can form a liberal mindset, namely intellectualism that can lead people to two tendencies that are very closely related, namely breaking away from traditional values and looking for values that are oriented to the future. based on al-Qur'an and as-Sunnah (Nurcholish, 1995).

Da'wah aims to spread religious morals and develop science and technology. In other words, it has traditional and modern roles. Traditional roles (1) as the transmission and transformation of Islamic sciences; (2) as Maintenance of Islamic traditions and; (3) as a reproduction of ulama'. While the modern role is as a center for community services such as health and environmental counseling with a religious approach, a center for developing appropriate technology for the community, creating professional human resources, and socio-economic empowerment. Having a vision that can answer the problems of the times and has a universal worldview based on the Qur'an and Hadith.

The concept of reforming Islamic Education initiated by Nurcholish Madjid broadly includes the ideas of secularization, intellectual freedom, and an open attitude to new ideas. Secularization in the sense of Madjid is a process of rational understanding to define worldly values. Intellectual freedom is a measure to carry out ijtihad in renewal with methodological steps.

Nurcholish Madjid's thoughts have made many contributions and implications for the world of education, including:

- (a) Education is a process towards the level of perfection, namely individuals who reach the level of faith and knowledge that become aware of life in society.
- (b) Having an ethical and moral paradigm, as exemplified by Rasulullah SAW as *uswatun hasanah* as contained in the text of the Koran (QS al-Ahzab: 21). Meaning: "Indeed, there has been in (self) the Messenger of Allah is a good role model for you (namely) for those who hope (grace) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot".
- (c) Development of human potential (*fitrah*), because humans are in the best form of God's creatures.

3.7. Critical Analysis of Thought in educational studies from a methodological perspective on the thoughts of Abdurrahman Wahid and Nurcholish Madjid

According to the author, both of them are Gus Dur intellectuals who renewed Islamic thought in Indonesia through rural communities, which is what distinguishes them from Cak Nur who carried out the renewal of Islamic thought in urban (bourgeois) communities. Gus Dur and Nurcholish Madjid, of them, are Muslim intellectual figures who pay considerable attention to reform thinkers, especially in aspects of the world of education in Indonesia.

In Greg Barton's view, Gus Dur is one of the thinkers of Neo-Modernism Islam, Islamic neo-modernism was first introduced by Fazlur Rahman. Neo-modernism presented by Fazlur Rahman starts from the idea of renewal of thought that tries to dismantle Islamic doctrines. Although it cannot be concluded that Fazlur Rahman was a figure who gave

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4. Conclusion

Abdurrahman Wahid and Nurcholis Madjid is a reformer in the field of Islamic education, he has contributed many thoughts in the form of written works. According to Gus Dur According to Gus Dur, humanist Islamic education necessitates a shift in an educational ideology that so far only transfers knowledge, humanist education will become very important amid increasingly massive globalization. The transformation of values on a large scale creates a logical consequence of the emergence of a new culture. Humanist education is an educational model that gives high respect to students to be given the widest possible space to think creatively and develop their potential. Humanist education will try to dismantle various forms of oppressive inequality and exploitation. According to Cak Nur modernization is rationalization not westernization, modernization is synonymous with rationalization which means an overhaul of irrational mindsets and work procedures and replacing them with more rational ones. The goal is to obtain maximum usability and efficiency. Such a process is obtained based on the application of the latest knowledge because science is nothing but a human understanding of the objective laws that govern the universe. Modernization is a necessity and cannot be called an absolute obligation because modernization in this sense means working and thinking according to sunnatullah. Being modern means developing the ability to think scientifically and to be dynamic and progressive in approaching universal truths.

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