




## The Islam Wasathiyah of KH. Abdurrahman Wahid in the Islamic Political Arena

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**Keywords:**

Abdurrahman Wahid, Islamic politics, Wasathiyah Islam.

**Abstract:**

Indonesia as a pluralistic country and has a variety of cultures, ethnicities, races, religions and so on. Making it a pluralistic country and it is important to maintain the unity and integrity of the nation. In dealing with the plurality of the Islamic concept of wasathiyah, it is important to implement it today. Moreover, political issues, especially Islam, will be more complex. Seeing this, Abdurrahman Wahid as a Muslim scholar paid attention to creating an atmosphere of peace in the midst of differences. By using qualitative methods and library research approach. This means that this research is a library research, where the data source comes from the library. The analysis used is descriptive and historical analysis, it is useful to provide a clearer picture of the concept of Islam wasathiyah Abdurrahman Wahid. The results of this study found that Abdurrahman Wahid argued that Wasathiyah Islam was middle, not extreme. Meanwhile, Abdurrahman Wahid's Islamic politics is also very relevant to be applied in Indonesia. Even though Indonesia is a plural country that has various religions. To achieve moderate and fair conduct in the life of the nation and state is a mandatory requirement in efforts to maintain peace in Indonesia in particular and world peace in general.

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**Kata kunci:**

Abdurrahman Wahid, Islam Wasathiyah, Politik Islam.

**Abstrak:**

Indonesia sebagai negara yang majemuk dan memiliki berbagai macam budaya, suku, ras, agama dan lain sebagainya. Menjadikannya negara yang plural dan penting untuk menjaga kesatuan dan persatuan bangsa. Dalam menghadapi kemajemukan konsep Islam wasathiyah menjadi penting untuk di implementasikan dimasa sekarang. Terlebih lagi mengenai permasalahan politik khususnya Islam akan lebih kompleks. Melihat tersebut Abdurrahman Wahid sebagai cendekiawan muslim memberikan perhatian untuk menciptakan suasana damai ditengah perbedaan. Dengan menggunakan metode kualitatif dan pendekatan *library reaserch*. Berarti penelitian ini merupakan penelitian pustaka, yang mana sumber data bersumber dari pustaka. Analisis yang digunakan adalah analisis deskriptif dan historis, hal tersebut berguna untuk memberikan gambaran yang lebih jelas mengenai konsep Islam wasathiyah Abdurrahman Wahid. Hasil penelitian ini menemukan bahwa dipaparkan Abdurrahman Wahid berpendapat bahwa Islam wasathiyah merupakan tengah-tengah, tidak bersikap ekstrim. Sedangkan Gagasan politik Islam Abdurrahman wahid juga sangat relevan diterapkan di Indonesia. Walaupun Indonesia sebagai negara plural yang memiliki berbagai agama. Sehingga bersikap moderat dan berlaku adil dalam hidup berbangsa dan bernegara menjadi syarat wajib dalam upaya menjaga perdamaian di Indonesia khususnya dan perdamaian dunia pada umumnya.

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## 1. Introduction

Indonesia is a diverse country, ranging from ethnicity, ethnicity, culture, language and religion. This fact then gave rise to a new term for the Indonesian state, namely a plural and multicultural country (Wahyudi & Kurniasih, 2021). The Ministry of Religion has conducted research on diversity in Indonesia. Not only have six religions developed in Indonesia, but more than hundreds or even thousands of ethnic groups and beliefs exist in Indonesia (Tim Penyusun Kementerian Agama RI, 2019). But, even so, the majority of the religion adopted in Indonesia is Islam.

By looking at this, of course, Islam is in the spotlight compared to other religions. So, the position of Muslims must be careful in social-religious relations with other people. So, with this position, Muslims have a standard concept in religion, namely the concept of Wasathiyah Islam. Wasathiyah is a concept that comes from Islamic epistemology. In this case, wasathiyah is interpreted as a mediator between two things that face each other (Irawan, 2017). Wasathiyah, in this case positions itself as a form of seriousness and continuity with full commitment.

Seeing this, in a plural and multicultural country like Indonesia, this wasathiyah pattern needs to be activated in the life of the nation's people. Especially when talking about Islamic politics (Azra, 2012). As we all understand, Islamic politics is oriented towards politics and power. Those means that Muslims must be able to apply their wasathiyah concept when moving Islamic politics developed in Indonesia.

Without the concept of wasathiyah when talking about Islamic politics, it would be impossible for Islamic political ideas developed by Muslims to develop, spread, and be understood by other people. This is because they also have their own political movements controlling Indonesia's political arena (Kasdi, 2015). Abdurrahman Wahid is here to uncover the concept of Islamic politics within the wasathiyah framework so that Muslims, with their political movements, can be accepted at all levels of religious society. Without the new synthesis developed by Abdurrahman Wahid, it is difficult for Muslims with their Islamic politics to dominate the existing political scene.

Thus, the politics developed by Abdurrahman Wahid is humane politics (Wahid, 1994). That is, something fundamental to all political governance and practitioners is human, so human beings must become the normative foundation and ethical estuary of governance. Abdurrahman Wahid's ideas can be said to be Islamic political ideas in the realm of political philosophy. As a smart scholar and cleric, Abdurrahman Wahid understands very well that when it comes to politics in Indonesia, there is only one way for all religions to accept it, namely humanitarian politics.

The Indonesian state, with a pluralistic society, uses the Pancasila formulation in talking about humanity. For this reason, Abdurrahman Wahid's ideas regarding wasathiyah need to be presented here. That is because, by looking at political and religious affairs, Islam, with its wasathiyah must spread to all lines of Indonesian society so that it can carry out the values contained in Pancasila. This research wants to explain Abdurrahman Wahid's ideas related to Wasathiyah Islam when we talk about Islamic politics in Indonesia.

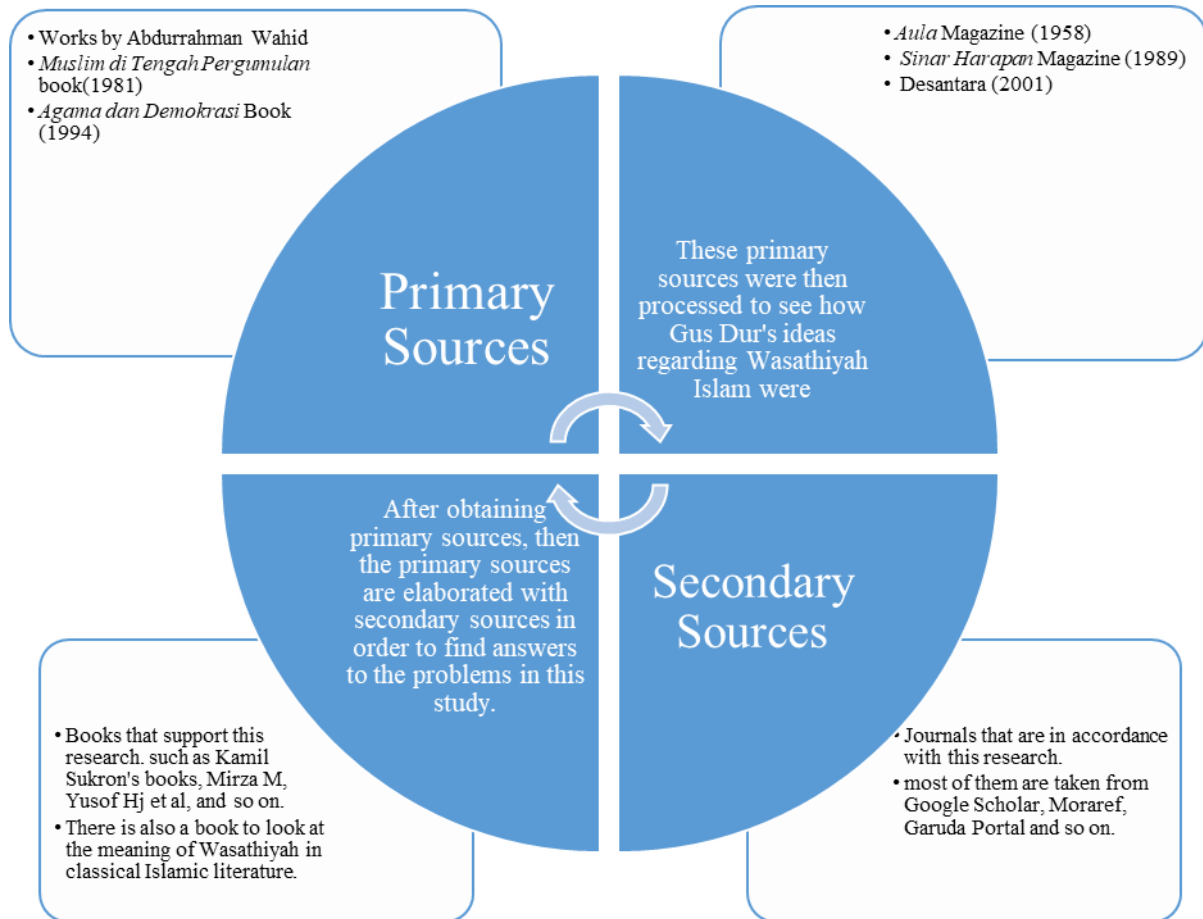
## 2. Method

### a. Research Design and Procedures

This study used a qualitative method with a library research approach. The point of view used is Abdurrahman Wahid's ideas and his views on Wasathiyah Islam in Islamic politics. The procedures used in this study were divided into four, namely 1) choosing a research topic, 2) tracing and selecting research data according to the research topic, 3) conducting a review or analyzing the feasibility of research data, 4) deciding and recording important points of research data.

### b. Research data sources

Research data comes from books, scientific articles, magazines and other reliable sources of literature and pays attention to their relevance to the research topic. These sources are divided into two types: primary and secondary. Primary sources come from Abdurrahman Wahid's works, while secondary sources come from various works that discuss Abdurrahman Wahid's thoughts. Researchers also provide limits on scientific articles used, namely the publishing level of the last ten years. These scientific articles are taken from various databases, such as Google Scholar, Moraref, Garuda Portal, and so on. As we can see in the chart below:



#### a. Data reduction and analysis

Data reduction is done by grouping based on relevance to the research topic. A review of the data is carried out to see the feasibility of the data and the contribution of the data in answering research problems. Eligible data will be used in research and then presented data for analysis. The data analysis used is descriptive analysis, useful for describing a research phenomenon.

### 3. Results and Discussion

#### a. Abdurrahman Wahid biography

Kyai Haji Abdurrahman Wahid is familiar with Abdurrahman Wahid's nickname, whose full name is Abdurrahman Addakhil. He was born on August 4, 1940, in Denanyar, Jombang. Born into a family with strong Islamic boarding school traditions (Nurhidayah et al., 2022). However, other sources say that Abdurrahman Wahid was born on 4 Sya'ban or September 7 1940. He was born at his grandfather's house, Kyai Bisri Syansuri (S. Arif, 2020).

His father was named K.H Abdul Wahid Hasyim, the son of an Indonesian scholar, KH Hasyim Asy'ari. KH Hasyim Asy'ari is the founder of Nahdlatul Ulama (NU), the largest religious organization in Indonesia. In comparison, his mother was named Sholichah, the daughter of Kyai Bisri Syansuri. Both of his grandfathers are quite well-known scholars in Indonesia, with this making Abdurrahman Wahid known to various circles. In addition, his father, Wahid Hasyim, was the first minister of religion for the Republic of Indonesia during President Soekarno's era.

Abdurrahman Wahid lived in an Islamic boarding school environment where he got used to being covered in religious teachings. Thanks to this and guided by his mother, he was proficient in reading the Qur'an at the age of 4 years. In fact, he read it with a good and correct tajwid. Then he went to Central Jakarta, to be precise in *Menteng*, to meet his father and then lived with him (Hadi, 2015). In *Menteng*, he learned about the life of his father, who was a minister of religion. He also met his father's colleagues, allowing him to learn much about science.

Abdurrahman Wahid's educational background is not only from the Islamic boarding school environment, but he started by entering general education in Jakarta. His first general education was at KRIS Elementary School in Central Jakarta, but he didn't finish it. In fourth grade, he continued at Matraman Perwari Elementary School. Apart from gaining knowledge from school, Abdurrahman Wahid had a hobby of reading books, magazines and others so that he gains insight into knowledge from the reading material (Anam, 2019).

His junior high school education was taken in Yogyakarta, and while in Yogyakarta, he lived in the house of Kyai Junaidi, one of the Muhammadiyah Religious Advisory Council. There he also studied Arabic, and sometimes three times a week, he went to the Al Munawir Krapyak Islamic boarding school led by Kyai Ali Ma'shum. Abdurrahman Wahid was also a child who was quite stubborn and disobedient. Even when he was little, he often watched football matches and movies (Hadi, 2015).

After completing his junior high school education, he continued at the Tegalrejo Islamic Boarding School, Magelang, where Kyai Khudori was raised. After finishing in 1959, Abdurrahman Wahid was asked by his uncle, KH. Abdul Fatah Hasyim to help manage the school at the Tambak Beras Islamic boarding school, Jombang Regency. Islamic boarding school is the upbringing of his grandfather KH Bisri Syansuri. And here, according to Muhammad Zairul Haq, Abdurrahman Wahid also studied religion from his grandfather K.H Masduki and KH Abdul Fatah Hasyim (Anam, 2019).

Then in 1963, Abdurrahman Wahid continued his studies at Al Azhar University, Cairo, Egypt. But disappointment was present in his heart when he entered there because it was not what he expected. At Al Azhar, he entered the initial class, where this class studied basic sciences and basic Arabic language knowledge. He felt this was in vain as someone good at various sciences and even supported by his foreign language skills. The University argued that Abdurrahman Wahid entered the class because he did not have a diploma or shahadah, which proved his ability, especially in Arabic (Mirza, 2010).

Abdurrahman Wahid stayed at Al Azhar University for three years, and in 1966 he moved to the University of Baghdad. He thought Baghdad was a different world from Egypt. He felt a different intellectual atmosphere in Baghdad. In fact, he is even more passionate about reading books by Westerners (Mirza, 2010). According to Santalia (2015), Abdurrahman encounters more secular intellectual nuances and has a style that is closely related to Western culture.

Another experience he got was learning French and also exploring the world of Sufism. There he regularly went to the graves of world leaders, which was also his habit when he was in Indonesia. In addition, he also studied traditions that developed and studied with the Jewish community (Anam, 2019). Abdurrahman Wahid graduated from the University of Baghdad in 1970, and after that, he spent his time travelling around Europe from 1970-1971 and also studied French, English and German (Santalia, 2015). After travelling in Europe, Abdurrahman Wahid returned to Indonesia in 1971.

It should be noted that before returning to Indonesia, precisely on July 11, 1968 Abdurrahman Wahid was already married to Sinta Nuriyah, the daughter of H Abdul Syukur. At that time, he did not return to Indonesia, and his grandfather KH Bisri Syansuri represented his marriage. From this phenomenon, Abdurrahman Wahid's marriage became controversial. The community considers that the groom is an old person, and KH Bisri Syansuri is far from the bride's age, namely Nuriyah. However, the community can understand this misunderstanding and the marriage continues (Mirza, 2010).

On September 11 1971, the wedding reception and after that, the two lived together. At the beginning of the household, the economy of the two of them was not yet well established, and they still needed to work hard to meet these needs. They even sell fried peanuts and *loli* ice and leave them at stalls around the house. But apart from that, he also became a Lecturer and Dean of the *Ushuluddin* Faculty at Hasyim Asy'ari Jombang University (Hadi, 2015).

In Indonesia, Abdurrahman Wahid is a figure who has humour and a cheerful demeanour. As an academic, he also has a critical attitude and is sometimes considered controversial by various groups (Hadi, 2015). However, he immediately diluted the situation with his sense of humour or jokes (*guyonan*). But his thoughts are dynamic in matters of religion and state. This dynamic thinking is influenced by the character possessed by his personality and is influenced by various world cultures and civilizations during his intellectual journey (Anam, 2019).

Some of the influences that he got so that he formed a frame of mind according to him were, *first*, the Islamic boarding school environment, which has a culture that is different from the rest of the world, forms a religious frame of mind that is even full of ethical and *adab* teachings taught by the *kyai* to the students. *Second*, the influence of the Middle Eastern civilization he once travelled to certainly shaped his thinking pattern. Even the Middle East's open and harsh culture made Abdurrahman freer in expressing his intellectual desires. *Third*, the Western world, which he got by reading the works of Western figures who are sometimes liberal, secular and rational (Anam, 2019).

#### **b. Islamic Politic in Indonesia**

In connection with the issue of Islamic politics that is developing in Indonesia, for Azyumardi Azra, it must be distinguished into two types. First, Islamic politics is presented by Islamic parties involved in legal systems and politics. They are oriented in their political agenda on forming an Islamic state and implementing Islamic law. Second, political Islam is represented by several Islamic political groups that have almost the same political agenda as the first group. However, this group is not a political party because they do not recognize the legitimacy of the existing system (Azra, 2012).

Islam recognizes government in the form of a *khilafah* or what is often referred to as *Hukuma*. The term *Hukuma* in Arabic is defined as the government being the adjudicator and the stakeholders in their policies being fair (Akbar, 2018). The function of government is primarily to provide for the transition of leaders, not to maintain authority. In this case, when talking about Islamic politics, there will be a misconception between God's government and the people's because authority is often identified with absolute, unlimited God's representatives and prerogatives. Usually, those who do so are the second group that is not included in a political party.

For the second group, when talking about Islamic politics, the system that must be used is the Islamic caliphate system. However, in reality, today's society is coloured by struggles for religious ideology, ethnicity and nationalism, which make it difficult for the Islamic caliphate system to be established. Ethnic and religious sentiments that trigger or hinder the implementation of an Islamic caliphate, especially in a plural and multicultural country like Indonesia (Bistara, 2021).

Three reasons led to the implementation of the Islamic caliphate system: first, it is impossible to find a formulation of the Islamic caliphate that is agreed upon by every Muslim. Second, when the Islamic caliphate is used as a vessel to implement a law, many questions will arise, which will hinder

the implementation of the Islamic caliphate. Third, the Islamic caliphate does not have strong historical roots when it wants to be said to be a successful system of government. For these three reasons, it is impossible for the Islamic caliphate system to be implemented in any Muslim country worldwide.

However, the movement's ideology has a strong arc of belief, which has its own characteristics. Fundamentalism is a special characteristic of scripturalism. Many big figures echo Islamic politics, like Hasan al-Banna and Sayyid Qutb. For Qutb, Islamic politics must be upheld above the Islamic religion and its *Shari'a* (Qutb, 1967). In the future, they will be able to exercise freedom in managing the Islamic government following Islamic principles without seeing interference from other people.

Because, departing from this freedom, Sayyid Qutb's thoughts would make humans recognized as equals. But unfortunately, Sayyid Qutb did not see that the political Islam he developed was politics not for all beliefs but only for Islam. That isn't easy to accept in a plural and multicultural country like Indonesia. The debate on Islamic political discourse on the relationship between Islam and the state has triggered the pros and cons of the formation of democracy as an organ of Islamic politics in Indonesia, so this theme has become an interesting theme and has not been resolved until now (Basyir, 2016).

This controversy is based on several paradigms of Islam and democracy: first, Islam and democracy are two different political systems. Islam cannot be subordinated to democracy. Islam is a self-sufficient political system. Second, Islam is different from democracy if democracy is defined procedurally as understood and practised in developed countries such as the West. At the same time, Islam is a democratic political system if democracy is defined substantively. Third, Islam is a system that justifies and supports a democratic political system (Sukron, 2002).

In this way, the democratic system will definitely face challenges from Islamist groups who do not want to use the democratic system for the reasons described above. For them, the caliphate is the only Islamic political system that is suitable for use in Islamic countries, especially Indonesia, which is predominantly Muslim. This rejection certainly requires a new idea so that all groups, especially Muslims, can accept the democratic system. There must be a new concoction for this because Islam regards the *wasathiyah* system in the state and religion. It is appropriate that *wasathiyah* be developed in Indonesia.

### c. Wasathiyah Islamic concept

Islam is a religion that gives mercy to its people and gives instructions to do good to fellow human beings. The teachings are sourced from the Qur'an and Sunnah, and some belief in *ijma*, *qiyas* as a source of Islamic religious teachings. One of its teachings is *wasathiyah* which teaches and demands its followers to act fairly, and impartially or can be interpreted as balanced and proportional (M. K. Arif, 2020).

While the word *wasathiyah* is etymologically derived from the letters *waw*, *sin* and *tho* and comes from the terms *wustha*, *wasatha*, which means justice, the best choice, and the middle. Meanwhile, al-Asfahani gives meaning to the word *al-wasath*, which means the middle point. So that *al-wasath* does not lean to the left or right (Amar, 2018). In addition, Yusuf Qardhawi believes that this midway is a balance. The balance between things that are facing each other (Niam, 2019).

According to Satoro et al., the word *wasathiyah* has almost the same word, and its meaning is related to one another. First, *tawasuth* means he is in a middle position between two different things. However, both of them are brought together in the middle to avoid clashes or conflicts due to these differences. Second, *mulazamau al-adli wa al 'itidal* means that it is necessary to maintain a balance to create justice between several parties according to their respective portions. Third, *Afdhaliyyah* means taking a firm, correct and positive attitude so that the good sides of various parties are found (Amar, 2018).

Unlike the case with Fakhruddin al-Razi, he said that there are several meanings of the word *wasathiyah*. First, *wasath* is interpreted as fair and this meaning is taken from various sources, both the Qur'an and hadith. The word *ummatan wasathan* which is interpreted as a just people. Second, *wasath* can be interpreted as an option, Al-Razi is more inclined to this second meaning. That is because this meaning is most in harmony with the verses of the Qur'an Surah Ali Imran Verse 110. Third, *wasath* is defined as something that is best for Muslims. Fourth, *wasath* is defined as a religious person who positions himself in the middle. He is not excessive or lacking (in carrying out religious teachings) (Fitri, 2015).

Furthermore, in 2015 *Wasathiyah Islam* began to be socialized to Indonesian people, especially Muslims, and this became a breakthrough for Muslims. So, it is expected to be able to prevent radicalism movements in Indonesia (Ikhsan, 2019). Moderate Islam or *Wasathiyah Islam* that is socialized is certainly not easy to implement. It takes time and an approach that is still in realizing *ummatan wasathan*. In addition to people understanding the concept of *Wasathiyah Islam*, it is also necessary to pay attention to the principles of justice in society shown by leaders, scholars, and even scholars (Diyani, 2019).

According to Azumardi Azra, Islam in Indonesia has implemented *Wasathiyah Islam*. So, according to him, Indonesian Muslims hope to be able to play an important role in campaigning for *Wasathiyah Islam* throughout the world. He also believes that *Wasathiyah Islam* is an alternative that can be used to maintain world peace. Especially also in the Islamic world for the rise of Islamic civilization. Therefore, Muslim scholars and Muslims in general must pay attention to this (Komarudin, 2021).

The concept of moderate Islam developing in the Middle East is a response to extremist movements that tend to increase. So Middle Eastern Muslim scholars responded with the Islamic concept of *wasathiyah*. However, they face challenges in implementing *Wasathiyah Islam* in the Middle East region. According to Azyumardi Azra, this was caused by the strength of religious schools and the tribal system (Diyani, 2019). The social conditions of society, the developing cultural and political conditions in the Middle East are also a concern in campaigning for the concept of *Wasathiyah Islam*.

Moderate Islam or *Wasathiyah Islam* is expected to be understood by Muslims around the world and able to answer the problems of Muslims. As Muslim scholars, more efforts are needed to maintain Muslims so that a *wasathan* community is created (Diyani, 2019). Furthermore, the study of Islamic moderation or *wasathiyah* has received the attention of scholars from various disciplines. The label given to *Wasathiyah Islam* in this contemporary era is like modernist Islam, progressive and reformist people (Saihu, 2021).

#### **d. Wasathiyah Islam According to Abdurrahman Wahid**

As a prominent Muslim scholar, especially in Indonesia and is well known in foreign countries. Abdurrahman Wahid also pays attention to the creation of people who are harmonious and able to act fairly in human life. His thoughts lead to a plural attitude towards social life (Nurhidayah et al., 2022). This is due to his desire to see people living side by side between religious communities.

Many people do not know the term *Wasathiyah Islam* in Indonesia. They are more familiar with moderate Islam, Islamic moderation, or religious moderation. At the same time, the term *wasathiyah* is actually quoted from the Qur'an surah al Baqarah verse 143. In this verse, the word *wasathiyah* is defined as something that is the best and perfect (Nurhidayah et al., 2022). According to Abdurrahman Wahid, the teachings of Islam are universal and can be implemented in various spaces and times (Wahid, 1985). However, this universality lies in its teaching principles which teach justice, benefit and being able to answer community problems (Wahyudin et al., 2021).

Abdurrahman Wahid also stressed the importance of awareness for Muslims to always absorb the values of Islamic religious teachings and be able to implement them in various conditions (Wahyudin et al., 2021). Abdurrahman Wahid said that Muslims must be more open and understand the condition of the Indonesian nation (Wahid, 1989). As a plural country, Indonesia has various religions, both ethnic, cultural, linguistic and so on. According to Abdurrahman Wahid, this openness will create a sense of tolerance and peace in Indonesia (Busyro et al., 2019).

Abdurrahman Wahid's attention to the pluralistic condition of Indonesia, and he made various efforts to maintain peace in Indonesia. So in its development, Abdurrahman Wahid was labelled a pluralist figure because of his services. For example, he enjoys having dialogues with various groups of religious sects and even various religious people. However, on his journey, Abdurrahman Wahid faced various obstacles. Initially, pluralism received little attention from the public and was even considered unimportant. So, they ignore the importance of maintaining and respecting differences (Busyro et al., 2019).

Pluralism is an ideological movement that believes that a difference contains positive values and even differences that we cannot avoid today (Nurhidayah et al., 2022). Those aims for us to know each other, learn from each other and respect each other. Of course, there should be no divisions caused by these differences. It is feared that this condition will lead to wars that harm innocent people.

Meanwhile, Abdul Aziz Sachedina argues that pluralism is a summary word to represent the condition of the world where the differences of each individual human being need to be realized by mankind. Furthermore, he has an ingrained attitude of always maintaining peace (Busyro et al., 2019). According to Abdurrahman Wahid, the open mind of Muslims is needed to find the truth. This openness will lead to an attitude of tolerance among Muslims (Busyro et al., 2019).

In terms of pluralism, Abdurrahman Wahid offers a solution so that the public can understand the implementation of pluralism. One of the solutions offered by Abdurrahman Wahid is pluralism education. According to Abdurrahman Wahid, Pluralism education is intended to form Muslims who understand differences as decrees of Allah SWT. In addition, it also creates a community that can work together even though they are of different groups (Sari & Dozan, 2021). Of course, this collaboration creates mutual benefits.

In developing pluralism, Abdurrahman Wahid argues that there is a need for synergy between actions and thoughts. That means that in acting, we should have an inclusive attitude, not positioning ourselves as perfect people, so we don't want to mingle with other people, even though we are of different groups (Sari & Dozan, 2021). Whereas in the human mind, it is not permissible to think superior and look down on other people's groups.

Meanwhile, Islamic moderation is used as a strategy for caring for Muslims. The relationship between Islamic moderation and pluralism is a concept built to create a sense of tolerance and harmony in society. It aims to create strength in the unity and integrity of the nation. The existence of differences aims to develop tolerance in humans and respect society's diversity. We also respect people of other religions in carrying out their worship without disturbing or even insulting them (Fuady et al., 2021).

#### **e. The Relevance of Wasathiyah Abdurrahman Wahid's Islam in the Idea of Islamic Politics in Indonesia**

It's time for moderate leaders to speak out loud that literal interpretations of Islam produce extremism and that cannot be accepted and tolerated by Islamic values. Because there is no reason whatsoever that requires Muslims to commit destruction and acts of violence in the name of religion for their political purposes (Azra, 2012). This means that moderate Muslim leaders who develop Wasathiyah Islam should have come down from the mountain to stem such a movement.



Looking at Indonesia, since its independence in 1945, there have been many political systems that want to be implemented in this country. Starting from the caliphate system, communism, and secularism to democracy. Abdurrahman Wahid, who became the fourth president of Indonesia, was born to a circle of students who understood Islamic political ideas as well as secular politics. Abdurrahman Wahid sees that the secularists and Islamists who have joined Indonesian society recently are those who want to separate Islam from politics. That will be problematic because Islam has clear legal rules that work in legislation (S. Arif, 2020).

The separation of Islam from politics will eventually result in political disengagement from Islamic values, which have existed from the start and have worked well. His criticism of secularists and Islamists gave birth to Abdurrahman Wahid's new ideas related to Islamic social ethics, which at the end of the spectrum, describes the unity of Islam and politics. When Abdurrahman Wahid discussed the symbolic-formal separation of Islam and the state, he still emphasized the role of Islam in politics. Of course, the role of Islam is ethical because, in Islam, there are teachings about social justice. Those emphasizes that Abdurrahman Wahid is in an intermediate position because Abdurrahman Wahid still uses the concept of Islamic social ethics as a just social order.

As a supporter of Islamic civilization, wasathiyah positions itself as a form of seriousness and continuity with full commitment to obtaining maximum results without separating religion and state (Mohd Yusof Hj Othman et al., 2014). Technically, the concept of wasathiyah is focused on several things, such as good governance based on Islamic and democratic principles. Both anthropocentric and inclusive economic growth is based on Islamic economic principles. Third, leadership with high moral integration brings peace, harmony and collaboration with non-Muslims. Fourth, holistic education improvement. Fifth, awareness builds the mentality of Muslim youth. And balance and synergy between Islamic religious traditions, science, and technological processes (Irawan, 2017).

Seeing the focus of the study developed on the concept of wasathiyah, of course, Abdurrahman Wahid's thoughts are in accordance with the above criteria. When he assumed the presidency, Abdurrahman Wahid had run the country in a democratic way without completely eliminating Islamic teachings. Even in the economic field, an economy based on Islamic principles was run by Abdurrahman Wahid to stem the flow of the economy in Indonesia. One of them, Abdurrahman Wahid, wants economic smoothing, which is in accordance with the rules of Islam (Ahyani & Nurhasanah, 2020). However, without reducing in the slightest, the economic principles developed by people other than Islam. That is Abdurrahman Wahid's advantage in developing an Islamic economy based on Wasathiyah Islam.

Abdurrahman Wahid also gives us an example through his concept of wasathiyah in the world of politics. As a moderate Islamic leader, Abdurrahman Wahid used the wasathiyah concept to resolve state issues. This was proven when Abdurrahman Wahid resolved the Papuan dispute and acknowledged the existence of the Confucian religion. Evidence that the concept of wasathiyah developed by moderate Muslims can easily solve religious and political problems. Even in the world of national education, using the Wasathiyah concept of education in Indonesia is doing thorough equity, regardless of religion, race, ethnicity, and ancestry, as much as you can feel.

This is the concept of wasathiyah developed by Abdurrahman Wahid in the world of Islamic politics in Indonesia (Wahid, 2001). This is inversely proportional to radical Muslims. They get things done with a system of violence that is not imprisoned in Islam. It is time for all Muslims to work on the concept of wasathiyah in Islam to solve state issues, especially concerning Islamic political issues that are spreading in a plural and multicultural world like Indonesia. In order to make Islam to be accepted by other people, we must follow Abdurrahman Wahid's footsteps which have been well and neatly rounded, without any animosity and bloodshed (Wahid, 1981).

#### 4. Conclusion

As a plural country, Indonesia has various ethnicities, races, cultures and religions. This is a challenge to maintain the unity and unity of the nation. There need to be efforts that are still in this regard, one of which is applying the Islamic concept of wasathiyah. Wasathiyah Islam is in the middle, not leaning to the right or left. He also demands to be fair in social life. Apart from that, in the nation and state's life, politics cannot be avoided, especially in Indonesia. In this case, the concept of Wasathiyah Islam plays a role in driving political Islam in Indonesia. Without this, it would be impossible for Islamic political ideas to be developed in Indonesia. As a scholar, Abdurrahman Wahid is present to provide an understanding of Islamic politics within the framework of wasathiyah Islamic thinking. Abdurrahman Wahid's Islamic political ideas are humanitarian, political ideas. So, it can be said that in the world of politics, actors or practitioners are humans and for the benefit of humans. In giving his role in Indonesia, Islamic politics carried out by Abdurrahman Wahid is ethical. This is also in accordance with Islamic teachings to act fairly in the social life of society. The concept of Islamic social ethics is used to form a just social order. Abdurrahman Wahid also applied this to the idea of Wasathiyah Islam in Indonesia's world of Islamic politics.

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