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Implementation of The Interpretation of QS. Al-Baqarah (2): 208 About *Islam Kaffah* and Its Urgency With Abdurrahman Wahid's Thinking in The Indonesian Context

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Abstract

This research is motivated by the implications of interpreting QS. Al-Baqarah verse 208, about *Islam Kaffah* which serves as a foundation for some organizations in advocating

for a government ideology based on Islamic caliphate, and the urgency of Abdurrahman Wahid's interpretive offer in the Indonesian context. This study employs library research, which involves exploring information and data from books, texts, and related journal articles, using the paradigm shift theory of Thomas Kuhn and the reception study of the living Qur'an. The results of this research are: First, the meaning of a word or interpretation can evolve and shift according to its context. For instance, the term *al-silmi* can mean Islam (Islamic law) or peace. In classical interpretations, *al-silmi* was firmly understood as Islam, while in the contemporary Indonesian context, it is interpreted as peace, as explained by Abdurrahman Wahid. Second, in the approach of the living Qur'an study, the reception and interaction of Abdurrahman Wahid with this verse encompass multiple aspects, including hermeneutic reception, aesthetic reception, social reception, cultural reception, and artifact reception in terms of works like books.

Keyword: The interpretation of QS. Al-Baqarah (2): 208, Abdurrahman Wahid, and the Reception of the Living Qur'an.

Abstrak

Penelitian ini dilatarbelakangi mengenai implikasi penerapan dari penafsiran QS. Al-Baqarah ayat 208 tentang *Islam Kaffah* yang menjadi salah satu landasan ormas dalam menerapkan ideologi pemerintahan harus berupa *khilafah Islamiyah* dan urgensinya tawaran penafsiran pemikiran Abdurrahman Wahid dalam konteks ke-Indonesiaan. Jenis penelitian ini menggunakan jenis penelitian pustaka (*library research*) yakni menggali segala informasi dan data yang didapat dari telaah pustaka berupa buku, kitab, dan artikel jurnal terkait, dengan pendekatan teori pergeseran paradigma Thomas Kuhn dan kajian resepsi living Qur'an. Hasil dari penelitian ini adalah pertama, bahwa makna dari suatu kata atau penafsiran itu bisa berkembang dan bergeser sesuai dengan konteks yang melingkupinya seperti makna kata *al-silmi* bisa berarti Islam (syariat Islam) dan bisa juga berarti kedamaian, dalam penafsiran era klasik makna kata *al-silmi* yang mapan adalah Islam, sedangkan dalam konteks ke Indonesiaan sekarang makna yang sesuai adalah diartikan kedamaian sebagaimana yang dijelaskan oleh Abdurrahman Wahid. Kedua, dalam pendekatan kajian living Qur'an, Resepsi dan Interaksi Abdurrahman Wahid terhadap ayat tersebut, yang penulis dapatkan bisa mempunyai banyak aspek, yaitu bisa berupa resepsi hermeneutis, resepsi estetis, resepsi sosial, resepsi kultural dan resepsi artefak dalam artian bentuk karya seperti buku.

Kata Kunci: Penafsiran QS. Al-Baqarah (2): 208, Abdurrahman Wahid, Resepsi Living Qur'an.

Introduction

The ideal system or form of state/government is not singular and permanent all the time. Every person (thinker) and every era has its own system or form of state/government that is considered ideal. In ancient Greece, Plato argued that

monarchy was the most ideal form of government, while democracy was considered the worst. According to Plato, the ideal ruler is a king who is also a philosopher.(Saifuddin, 2012)

Likewise, throughout the history of Islam, forms of government *caliphate* with its various variants considered the most ideal, at least especially for the benefit of Muslims. Under the system *caliphate*, Islam managed to form a vast empire, covering areas from Spain and Europe, to the Arabian Peninsula, parts of Africa, as well as India and China.(Faidi, 2018) However, in the modern era, especially after the removal of the *caliphate* by Mustafa Kemal in 1924 and replaced by the Turkish national state as it is today, the democratic system, especially liberal democracy, is considered the most ideal form of government.(Aqil, 2020; Saifuddin, 2012)

From here, many thoughts emerged that led to returning to using the system *caliphate* such as during the heyday of Islam, through the implementation of Islamic law, one of which is in Indonesia.(Afadlal et al., 2005) Because Indonesia is indeed the largest Muslim community in the world, besides that in Indonesia itself, this provision has actually been enforced, namely the Jakarta charter, especially in the first precept which reads: "With the obligation to carry out Islamic law for its adherents". And later it was replaced with what is known until now "The One Godhead".(Abdul Munir Mulkhan DKK, 2022)

The relationship regarding the implementation of Islamic sharia itself, cannot be separated from the source of Islamic religious teachings, namely the Qur'an, one of the verses of the Qur'an that is a reference to this theme is about *Islam kaffah* namely based on the interpretation of verses of the Qur'an *Adkhlu fi Salma Kafa*.(Qissa. Al-Baqara (2): 208, n.d.) Word *Al-Silm* itself in interpretation contains various meanings, said *Al-Silm* can mean Islam, obedience, submission and peace. From these various interpretations, then in the context of Indonesia, now some Islamic circles use the interpretation *Al-Silm* with Islam (Islamic law).(Ahmadiy, 2016; Muhammad Alfian Masykur et al., 2023) The implication of this interpretation then gives rise to the understanding that Islam must be applied in a *Kāffah* (comprehensive) includes the state ideology based on QS. Al-Baqarah [2]: 208. Interpretation, which was initially a tool to know the meaning

contained in the divine kalam, has shifted to become a tool for the benefit of certain Islamic groups.(Kurniawan, 2017; Rahma, 2023)

One of the people who is interested in highlighting this and explaining it in the context of Indonesia is KH. Abdurrahman Wahid, the reason for choosing the figure, in addition to being a religious man who has many followers from Indonesian Muslims and comes from well-known students, as well as his capacity to be the fourth president of the Republic of Indonesia. Moreover He is also known as a very influential figure in the development of democracy in Indonesia. For Abdurrahman Wahid, democracy is not only a system of government, but also a means to realize social justice and individual freedom.(YEAR, 2019) He emphasized the importance of pluralism, considering diversity as a wealth that must be valued, and emphasized that democracy must accommodate all levels of society without discrimination. In his view, a tolerant and just democracy is the key to maintaining Indonesia's unity and progress.(Marwah, 2019) So it is interesting to research further the urgency of the offer of ideas he conveyed, especially the consistency of his views. Even in this case, it can be traced to the realm of the source of the first teachings of Islam, namely the interpretation of the Qur'an regarding QS. Al-Baqarah verse 208 about *Islam kaffah*.

Theoretical Studies

Islam Kaffah is a term obtained from verses of the Qur'an, precisely in QS. Al-Baqarah: 208. In the meaning of this verse *Islam kaffah* It is interpreted in various ways from scholars of interpretation, such as Islam as a whole or meaning peace. The discussion of this meaning is analyzed by the author using the paradigm shift theory (*paradigm shift* Thomas Kuhn, which was used as his analysis tool. Kuhn said that science developed revolutionarily from one paradigm to another. Briefly, the phase of scientific development in the Kuhn version consists of 4 stages:(Kuhn, 1966, 2012) (1) the pre-paradigm phase (immature science) (2) the normal science phase (consensus under the auspices of one particular paradigm) (3) the Anomaly and Crisis phase, the old paradigm fights with new paradigms and knocks each other down. (4) The phase of the emergence of a new paradigm. In this case, it is an interpretation that is accepted and considered strong according to the context that surrounds it.

Furthermore, to analyze more deeply, the understanding of the related verses and their urgency with Abdurrahman Wahid's thinking is used the approach of the reception theory of the living Qur'an. Living Qur'an or Al-Qur'an that lives in the midst of society is a phenomenon of relationship or model of understanding of the Muslim community to the Qur'an in a social scope that is quite dynamic and varied. As a form of socio-cultural reception and appreciation and response of the Muslim community to the Qur'an, among others, it is greatly influenced by the way of thinking models, social environmental conditions, and the context that surrounds their lives.(Yakub et al., 2023) From various forms and styles of practice and reception of the community in using and interacting with the Qur'an, it is called the living Qur'an.(Rof'i'i dkk, 2021; Supriyanto & Zaman, 2023) Public reception of the Qur'an, or reception of the Quran, refers to the study of how readers receive and respond to the holy verses of the Quran. This reception includes the way people interpret the messages of the verses, apply their moral teachings, as well as the way they read and chant the verses. Therefore, the focus of this study is on the relationship and interaction of readers with the Qur'an, the results of which will contribute to understanding the characteristics and typologies of society in interacting with the Qur'an.(Dasuki et al., 2024) In this case, what Abdurrhman Wahid understands and interprets about his interaction and his reception regarding the verses of QS. Al-Baqarah: 208.

Research Methods

The research method used by the author in this study is a descriptive-analytical method.(Rezi & Zubir, 2017) The descriptive method is a research method that is used to describe an object that exists and occurs at that time in order to answer a research problem, in this case the researcher tries to collect existing data, then describe it, and analyze it one by one the collected data until finally finding the answer to the existing problem. The type of research used by the author is a type of literature research (*Library research*).(Gentleman, 2021) Namely sources in the form of books, books, and journal articles related to other research.

Results and Discussion

Biography of Abdurrahman Wahid

Abdurrahman Wahid or better known as Gus Dur, was born on 4 Sha'ban 1940 according to the Islamic calendar or 7 September 1940. He was born in Denanyar, near the city of Jombang, East Java, in a boarding school owned by his maternal grandfather, Kiai Bisri Syansuri.(Barton, 2010) He is the first child of Wahid Hasyim and Solichah.(Muhammad Rifa'i, 2012). In 1944, Gus Dur moved from Jombang to Jakarta, where his father was elected as the first Chairman of the Indonesian Muslim Council Party (Masyumi), After Indonesia proclaimed its independence on August 17, 1945, Gus Dur returned to Jombang and lived there. Towards the end of the war in 1949, Gus Dur returned to Jakarta, and his father was appointed Minister of Religious Affairs.(*Abdurrahman Wahid*, n.d.)

Gus Dur continued his education and in 1954, he began to enter Junior High School. then his mother also sent him to Yogyakarta to continue his education, where he learned to recite to KH. Ali Maksum at the Krapyak Islamic Boarding School and attended junior high school. In 1957, after graduating from junior high school, Gus Dur moved to Magelang to start Muslim education at the Tegalrejo Islamic Boarding School. In 1959, Gus Dur moved to the Tambakberas Islamic Boarding School in Jombang. There, while continuing his education, he also worked as a teacher and then as a madrasah principal. In addition, Gus Dur works as a journalist for magazines such as Horizon and Majalah Budaya Jaya.(*Abdurrahman Wahid*, n.d.; Suhairi et al., 2022)

In November 1963, Gus Dur left for Cairo and enrolled at Al-Azhar University. Although he did not have time to finish, he subsequently obtained a scholarship from the University of Baghdad. After completing his studies in Baghdad, Gus Dur continued to the Netherlands to try postgraduate studies at Leiden University. However, his plans were hampered because a degree from the University of Baghdad was not recognized, which required him to start an undergraduate program from scratch. To overcome his disappointment, he traveled around Europe for almost a year before finally returning to Indonesia on May 4, 1971.(Muhammad Rifa'i, 2012) After returning home, Gus Dur began to interact with Islamic thinkers who wanted to renew Islamic thought. His role was very visible in the NU National Congress in Situbondo, where he was elected as the General Chairman of PBNU.(Priceadi, 2019) Then, from 1999 to 2001, Gus Dur served

as the fourth President of Indonesia. Abdurrahman Wahid's presidency began on October 20, 1999 and ended at the Special Session of the People's Consultative Assembly in 2001. On July 23, 2001, her leadership ended and was replaced by Megawati Soekarnoputri after her mandate was revoked by the MPR.

Tafsir QS. Al-Baqarah: 208; (Paradigm Development)

O you who believe, enter into Islam (peace) thoroughly and do not follow the steps of Satan! Indeed, he is a real enemy to you. (QS. Al-Baqarah verse 208).

In interpreting the above verse, there is a fundamental difference of opinion among Muslims. If the word "al-silmi" is translated as Islam, then there will be a need to form a formal Islamic entity accompanied by the creation of an Islamic system. On the other hand, for those who translate it as "peace," the word refers to an entity that is universal, which does not require elaboration in the form of a specific system, including the Islamic system. (Wahid, 2006)

For this reason, it is necessary here that the author first explains how the interpretation of the interpreters in the early historical period (classical period) to the present time (contemporary era).

Interpreters disagree on the meaning of *Al-Silmi* in QS. Al-Baqarah: 208. Muqatil bin Sulaiman interpreted this verse by mentioning that at that time the Companions of the Prophet such as Abdullah bin Salam, Salam bin Qais, Usaid and Asad Ibna Ka'ab, Yamin bin Yamin, all of them believed in the ahlu of the Torah, and came to ask permission from the Prophet Muhammad (saw) to read the Torah during prayer and about the matter of Saturday, and to practice some of the things contained in the Torah. Then Allah SWT said: Take the teachings of the Prophet Muhammad (saw) and his shari'a, then indeed the Qur'an that was revealed to Muhammad has erased the previous books, so Allah said: *Udkhulu in al-silmi kaffah* The meaning is to enter into the Islamic sharia completely. (Sulaiman, n.d.)

Al-Tabari in his book of tafsir *Jami' al-Bayan Gird Takwil 'an Ta'wil ay al-Qur'an* Some they say: it means Islam, it means to enter into Islam completely, others they say peace, which means: to enter into peace. This difference is partly due to the difference in the *Qur'a'* In Reading *Qiraat* The sentence, most of the *Qura Expert* Hijaz recited it by

dehath it letters *Sin*. Meanwhile, Kufa scholars read it by handing it over. Those who read it with fathah they pronounce the verse with the meaning *al-musalamah* that is, surrender, which means: enter into peace, repair, renounce war, and pay tribute.(Al-Tabari, 2009)

While those who read in *kasrah*, they have different opinions about the interpretation, some interpret it with Islam, which means to enter into Islam completely, others say peace, which means: enter into peace.

According to al-Tabari, the more important interpretation is the view that states that the meaning of this verse is to enter Islam completely. The more preferred qiraat is the qiraat which reads "sin" with *kasrah* (al-silmi), because this also contains the meaning of peace. Al-Tabari chose this tafsir with the meaning of entering Islam, because the verse is addressed to the believers. Abu Ja'far is also more inclined to the opinion that he thinks is more correct, namely that Allah commands the believers to practice all Islamic law. This includes those who believed and acknowledged Muhammad and the teachings he brought, as well as those who believed in the Prophets before Muhammad and their teachings. Allah calls on these two groups to practice the Shari'a of Islam, to abide by all its provisions, and to keep the obligations that have been imposed on them, and to forbid them to renounce any of these teachings. This verse is general and includes all believers, with no specificity between one group and another.(Al-Tabari, 2009)

In the book *Fii Dzilalil Qur'an*, Sayyid Qutub interprets this verse as an appeal to believers by mentioning the nature of faith, which is their beloved identity, distinguishes them from others, and connects them to Allah who calls them. This call calls on believers to embrace Islam thoroughly. The first understanding of this call is that believers must surrender themselves completely to Allah, both in small and large matters. They must submit completely to Allah, both in perceptions, views, thoughts, feelings, intentions, and actions, as well as in joys and sorrows, with full obedience to Allah and pleasure in His laws and destiny, leaving no room for anyone other than Allah.(Quthb, 2000)

When a Muslim truly obeys this, he has entered the realm of total peace and total salvation. It is a realm full of serenity, steadiness, and pleasure, without confusion

or anxiety, without doubt or deviance. Peace with everything that exists and everything that exists. Peace that emanates from the bottom of the heart, looms over life and society, brings prosperity and safety to the earth and sky. This peace and salvation first flows into the heart, comes from a true understanding of God as his Lord, and emanates from the beauty and spaciousness of this understanding.(Quthb, 2000)

Meanwhile, in the tafsir al-Manar by Rasyid Ridho, the word *Al-Silmu* means surrender, obedience, and surrender, this is to mention peace (*al-shalh*) Also used in the word al-Salam. And also used in the form of Islam (*From al-Islam*). And indeed, some of the mufasirin interpret it with peace and some others with the meaning of Islam. And the real basis according to Rasyid Ridho is to surrender to Allah's commands and sincerely live them, among the basic principles of this is harmony and harmony between mankind and avoiding all forms of war and hostility among humans.(Ridho, 1990)

Meanwhile, in Indonesia, as is known, there is an Islamic movement that always aggressively carries the theme of upholding the Islamic sharia system which is also inspired by this verse and even becomes their ideology such as the HTI Islamic movement. Where they understand this verse as Allah's call to all His people who profess faith (*yaa ayyuhalladzina amanu*), enter into Islam as a whole (*udkhulu fis-silmi kaffatan*) and Allah's prohibition to follow the steps of Satan. (*wa la tattabi'u khuthuwats syaithān*).

In fact, according to them, this is emphasized in QS. An Nisa: 65 which reads:

It means, "So for your Rabb's sake, they did not believe until they made you (O Muhammad) a judge in the dispute that occurred between them, then they did not find any weight in their hearts, and they gave up completely." {QS. An Nisaa : 65}.

This verse begins with the phrase "fala warabbika," in which Allah swears by His Most High Self, which serves to reinforce the argument in the next sentence. "Laa yu'minuna" (they have not yet believed) followed by the word "hatta," which gives the meaning of the final limit (ghayah), indicating that they are considered believers only after "yuhakimuka fimma syajara bainahum" (making you, O Muhammad, a judge in every matter they dispute). This can be interpreted as a Muslim who has not been

considered a believer (with true or perfect faith) before he has made the Shari'ah brought by the Prophet Muhammad a breaker in all aspects of his life.

Context Changes (Anomalies and Crises) and Paradigm Shifts

Based on the explanation above, it can be seen that the variation in the interpretation of the scholars about the verse, if it is observed, indeed in the classical period the interpretation leads or is dominant to the interpretation of Islam as a whole, but then because of the change of the times, there is a paradigm change in each period, from the classical period it is clear that the dominant one is the interpretation that says *Adkhlu fi Salma Kafa* is an encouragement to convert to Islam as a whole, although there are some interpretations that still hold other opinions. Then in modern times the interpretation of the verse has shifted, the more dominant is the interpretation that says the meaning is peace or surrender. As explained by KH. Abdurhaman Wahid. Although in the contemporary era now the two paradigms continue to develop on the edge of the more important paradigm in Indonesia, especially interpreted with peace, this can be seen for example from the translation of the Ministry of Religion QS. Al-Baqarah verse 208 which translates into Islam (peace) as a whole. there is an emphasis on Islam which means Islam in the bracket of damiaan.(Ministry of Religious Affairs, 2019)

In this case, perhaps Abdurrahman Wahid sees that the Islamic system is not suitable to be applied in Indonesia at this time, because every era must have an ideal system or form of government, and according to Abdurrahman Wahid the ideal system or form of government today is democracy, not required to implement an Islamic system, let alone the implementation of an Islamic caliphate.

This can be attributed to, first, from history in the political realm, Islam in Indonesia has never really occupied the peak of its glory. Islamic parties have never succeeded in winning elections in Indonesia, since the first election in 1995 to 2014, even until the recent 2024 election. Never before has a party based on pure Islam won an election.(Qomar, 2012; Saleh, 2013) Although it is known that almost 86% of Indonesia's population is Muslim, (Fathoni, 2024) this can be an illustration if the Islamic system is implemented in Indonesia, it will cause anomalies and will only cause a crisis in the running of the government.

In addition, if you look at the reality below, it will be clear why the Islamic system does not need to be implemented in Indonesia today, because it will only cause anomalies and crises:(Imadha, 2011)

- a. Indonesia is a heterogeneous and not homogeneous country. Indonesia has a variety of religions, tribes, traditions, customs, regional languages, cultures, and the like.
- b. The founders of the Republic of Indonesia (almost all of whom are Muslims) have agreed to make Pancasila the basis of the state and positive law as the law applicable in Indonesia.
- c. It is not the fault of the legal system, but the human factor that does not really prevent the emergence of unlawful acts.

From many various aspects of consideration, Abdurrahman Wahid then argued that there was no need to apply the Islamic system in Indonesia, looking at the current context based on his understanding of QS. Al-Baqarah: 208. So that his understanding of *the verse udkhulu fii silmi* must be interpreted or interpreted by entering into peace or surrender, the meaning that is also contained in the verse tek.

Tafsir Abdurrahman Wahid Towards QS. Al-Baqarah: 208 and Its Relationship with the Study of the Living Qur'an

The interaction carried out by Abdurrahman Wahid to the verses of the Qur'an, which in the study of the living Qur'an is called the Qur'an which lives in the midst of society, is a phenomenon of relationship or model of Abdurham Wahid's understanding of the Qur'an in the form of reception of the Qur'an. The reception refers to the study of how readers receive and respond to the holy verses of the Quran. Including how to interpret the messages of the verses, and apply the moral teachings. Therefore, according to the author in this case, Abdurrahman Wahid's reception of the Qur'an, especially QS. Al-Baqarah:208 can be seen in the form of exegesis or hermeneutical receptions, aesthetic receptions, cultural receptions, social receptions and artifacts.

In the reception of exegesis or hermeneuticals at QS. Al-Baqarah 208, for example, according to Abdurrahman Wahid, For those who are used to the formal

approach, said *Al-Silmi* tend to be translated as "Islamic," which binds them to a system that is considered to reflect the entirety of the teachings of Islam in everyday life. This implies the need for a system that is able to represent all the aspirations of Muslims. Therefore, it is understandable why some consider the existence of "Islamic political parties" important in the political world. Although democracy teaches to respect the existence of Islamic parties, this does not mean that everyone should follow them. (Wahid, 2006)

On the other hand, it is also necessary to respect the rights of those who question the existence of the Islamic system, because such a system can automatically place non-Muslims as inferior citizens of the world compared to Muslims. In the context of the state, the Islamic system can make non-Muslim citizens second-class citizens. This is debatable, because it also has an impact on Muslims who do not fully practice the teachings of Islam. Muslims like this, often referred to as nominal Muslims or *abangans*, may be considered less Islamic than those who are members of parties or organizations that practice the teachings of Islam completely, often referred to as "*santri*." (Wahid, 2006)

Then Gus Dur views that in understanding the above verse, it is necessary to pay attention to other verses in the Quran. Verses that can be taken are for example "There is no compulsion in religion, because it is clear what is right and what is false" (QS al-Baqarah (20: 256) and "For you your religion and for Me my religion (*lakum dinukum wa liyadin*)" (QS al-Kafirun (109): 6). These verses can help determine a more open interpretation of other verses.

And if there is an opinion about the need for an Islamic system, why are there then non-organizational provisions applied among Muslims by the holy book of the Qur'an, a verse states that there are five conditions to be considered a "good Muslim," as stated in the holy book of the Qur'an: "accept the principles of faith, practice the teachings of Islam in its entirety, help those who need help (relatives, relatives, orphans, the poor and so on) uphold professionalism and be patient in the face of trials and hardships." Loyalty to the profession, described by the holy book of the Qur'an with the term, "those who fulfill the promises they give" (*al-Mufuuna bi 'ahdihim idza 'aahaduu*). Is there a promise that is more valuable than a promise to their respective professions,

which is conveyed when reading the pledge of loyalty when accepting a position.(Wahid, 2006)

If a Muslim fulfills the above five conditions without the need for an Islamic system, then there is no need for a systemic framework according to Islamic teachings. In other words, the existence of an Islamic system is not a requirement to be considered a "devout Muslim." This is an important problem because in many places there is a view that ignores the importance of the system.

At the 1935 Congress in Banjarmasin, there was a question that had to be answered: Was it obligatory for the Muslims to defend the territory then known as the Dutch East Indies, which was controlled by non-Muslim Dutch colonizers? The answer to the Congress at that time was mandatory. In this region that came to be known as Indonesia, Islamic teachings could be practiced freely in daily life, and before that there were Islamic kingdoms there. Thus, there is no need for a specific Islamic system, and differences of views and ways of doing things among Muslims in the region are appreciated.(Wahid, 2006)

The difference in the way of struggle between those who support Islamic institutions as a system and those who choose other paths of struggle has been appreciated and accepted by Ibn Taymiyyah's supporters several centuries ago. Regarding the hadith of the Prophet (saw) which says, "There is no religion without a group, no group without a leader, and there is no leader without a leader" (*laa diina illa bi jama'atin, wa laa jama'ata illa bi imaamin, wa laa imaamata illa bi imamin*), it can be answered that this expression does not specifically refer to the existence of an Islamic system. Thus, any system that strives to apply the teachings of Islam in the life of a society or state can be recognized, as long as it is in accordance with that goal.

According to the Islamic view, especially according to Gus Dur's opinion, there is no obligation to have an Islamic system, and this means that there is no need to establish an Islamic state. This is important to remember because until now there are still parties who want to include the Jakarta Charter in the Constitution (Constitution) with the claim of establishing a state for the benefit of Islam. This view is clearly contrary to democratic principles, which emphasize the rule of law and equal treatment of all citizens before the law.(Wahid, 2006)

In addition to the hermeneutical reception that is obvious as above. How Gus Dur understood the sentence in his opinion. There is also an aesthetic reception, in this section are aphorisms issued by him in this regard, such as a). "The 45th Constitution guarantees all religions to develop. All religious believers have the same position in the eyes of the country. Regardless of the religion they follow, they are the Indonesian nation. They are fellow countrymen who have the right to carry out worship activities according to their respective beliefs and religions". b). "The role of religion is actually to make people aware of the fact that they are part of the human race, and part of the universe". c). "Islam does not need to be hoisted into a flag.(Tebuireng Islamic Boarding School, 2010)

In addition, there was also a cultural reception that became the implementation of his thoughts, for the system of ideas, one of which was when he founded a party from the NU (Nahdlatul Ulama) mass organization by declaring the declaration of the establishment of PKB (National Awakening Party), without mentioning that the party was an Islamic party, this proved his consistency with his opinion which was reflected in his actions. which at that time Abdurrahman Wahid was showered with sharp criticism for months from those who wanted the party to be declared an Islamic party. This is done by them, without realizing that NU has since the beginning received the presence of different efforts in a country or the life of a nation.

In terms of social reception, it is also clear how when he became president many new rules were made to improve social relations with others, one example is when he became president, he inaugurated the Kunghochu religion as one of the official religions in Indonesia.(Maulid & Marlina, 2018; Rosidah et al., 2023) As well as abolishing discriminatory laws about the descendants of the PKI organization. So that he succeeded in improving the relationship of equal rights for all citizens in Indonesia to be able to enjoy life in justice and peace without discrimination. As for the artifacts, you may be able to see the writings of his articles written in books and the internet, such as books *My Islam, your Islam, our Islam. Religion of the People of Democratic Countries*. And his other handwritten articles and so on.

Conclusion

Based on all the descriptions above, it is found that in the concept of *Islam Kaffah*, the interpretation of QS. Al-Baqarah (2): verse 208 actually has a meaning that is not singular, but has other meanings. In the history of science, the meaning continues to develop and will always experience a paradigm shift in each period based on Thomas Kuhn's theory, this can be seen from the interpretation of the word *al-silmi* in QS. Al-Baqarah: 208. In the classical period, it was widely interpreted with Islam and at that time the interpretation became established while in the current contemporary period, as the times change and develop, especially in the context of Indonesian, the word *as-silmi* can mean peace or surrender, as explained by the figure Abdurahman Wahid. As for the relationship with the living Qur'an, it can be seen how Abdurrahman Wahid interacts and understands in receiving the verse. In terms of her hermeneutical reception which is interpreted as peace, her aesthetic reception with aphorisms that appear, her social reception by issuing new rules to improve relations between fellow Indonesian people. The cultural reception is like a system of ideas, one of which is when establishing PKB from NU mass organizations without including the label of an Islamic party, and the reception of artifacts, for example, such as the work of the book *My Islam, Islam Anda, Islam Kita. Religion of the People of Democratic Countries*.

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