

CHAPTER II

MAHATMA GANDHI AND ABDURRAHMAN WAHID BRIEF

BIOGRAPHY

A. Brief Biography of Mahatma Gandhi and Abdurrahman Wahid

1. Brief Biography of Mahatma Gandhi

1.1 Mahatma Gandhi's Childhood

Mahatma Gandhi is thus a very famous name throughout the world. *Mahatma* means "the great soul". Gandhi did not actually like the additional name or nickname was given to him. He felt the name was inappropriate and meaningless. He felt that he was just an ordinary person like the others who could do wrong and sin. Even Gandhi prefers to be called Bapu which means "Father".

On October 2, 1869, Gandhi was born in Porbandar a small town located on the west coast of India. Gandhi was born from a very simple family from the womb of a mother named Putlibai. Gandhi was born named Mohandas Karamchand Gandhi. The name is taken from the name of his father named Karamchand Gandhi a generous person and a board official from Porbandar, Rajkot, and Vankaner. Gandhi is the youngest of four siblings. Little Gandhi grew up with small bodies and wide ears. He has a shy, quiet and sociable nature with his age friends at the time. In his childhood, Gandhi has several names that often people around call him by the name of Gandhi, Moniya or Mohan. (Prana, 2010: 09).

Gandhi's childhood included a naughty child. At that moment when Gandhi went to a full moon fair, at the event Gandhi accidentally joined a group of girls dancing with flowers that adorn their heads by dancing on the streets. Late at night, Gandhi came home with his throat injured and his stomach ache. Finally, Gandhi was taken to the doctor. Then the doctor said that Gandhi had eaten the fallen flowers from the hair of the dancing girl. After that incident then his father hired a nanny to keep an eye on Gandhi. But it still can pass under the supervision of the nanny. Gandhi secretly escapes him from the caretaker's supervision by going to the temple with his cousin. Gandhi then traded a bronze goddess and goddess with a statue made of ordinary soil to play. Gandhi and his cousin wanted to play with real gods and goddesses. As he ran out, Gandhi woke the sleeping temple guard and finally caught and reported to his uncle, Gandhi.

At the age of six, Gandhi entered elementary school in Dhooli Shala. The school is more famous as the School of Dust. Called the dust school because the teachers at the school teach their students by reading and writing by letters written on the dusty floor. Gandhi is a very disabled student, late thinking and unable to attend school lessons. When he was seven years old, his family moved to Rajkot a union state in the region of Kathiawad because Gandhi's father was appointed to the council there. Rajkot is a less outback-oriented outback. But after all, Rajkot is the headquarters of Kathiawar's Political Representative. Therefore the board in Rajkot has a higher position than the board at Porbandar. Gandhi eventually moved to school and went to Alfred High School which is a school to prepare his students to enter college. Being so shy, Gandhi could not mingle and befriend his friend. Gandhi

is having trouble in his school because all the subjects in this school use English. (Metha, 2007, 151).

At the age of 12, Gandhi was married to an Indian woman named Kasturbai Makanji, daughter of a wealthy merchant from Porbandar. The wedding had been planned by his family since the seven-year-old Gandhi, at which time the marriage in India was a natural habit. Kasturbai is a strong, beautiful woman. Gandhi and Kasturba are the same age and look like children are playing when they are together. The engagement and marriage of children in India are common. But behind this marriage was an important event, because when his 70-year-old father wanted all his sons to marry all before his father retired. Just before Gandhi's wedding, Gandhi's father left for Porbandar on a horse-drawn carriage and suffered serious injuries. Despite his father's illness, his father refused if Gandhi's ceremony was postponed. His father insisted on carrying out his duties as a father to marry his son. After the wedding is over, Gandhi feels the need to care for his sick father because he loves his father so much. But at the same time, Gandhi has bad habits as influenced by his friend Sheikh Mehtab. Unbeknownst to his parents, Gandhi turned into a smoker, a thief, a meat eater. Meat is something that is banned from eating in India. Even Gandhi was influenced by his friend to visit a brothel in Rajkot, but Gandhi did nothing because he still remembered it was a sin. (Eswaran, 2014: 17).

In the end, Gandhi was conscious of all the sins and wrongs he had committed. Gandhi was unable to cover up the mistakes that had filled in his thinking. Then he dared to decide the confession and his sins to his father. He was afraid to admit all his mistakes because he was afraid his father was hurt. He gave a

letter confessing his error to his father who was lying sick. There was an angry and dismayed face from his father as he read the confession from Gandhi and then tore it up. Gandhi cried when he saw his father in pain. Since then Gandhi decided to promise himself that he will always lead himself well and honestly.

In 1885 his father died. Gandhi was very embarrassed and sorry when the father breathed his last breath before dying, Gandhi was not there beside him. The honour to accompany the end of his father's life was with his uncle instead of him. After the death of his father, the Gandhi family had economic difficulties, and none of Karamchand Gandhi's children had the qualities to replace his father's job as a council. All Gandhi's families have not learned anything beyond primary school except Gandhi himself. (Prana, 2010: 23).

1.2 Study in British

In 1887 Gandhi successfully passed the exam to attend college in one of the city centre of Bombay or Ahmedabad. Like most youths in Kathiawad, they prefer a close and inexpensive lecture. Likewise, with Gandhi with the living conditions of his poor family, Gandhi was forced to choose a lecture that is cheap and has the same quality as the universities in Bombai. And finally, Gandhi chose at Samaldas Colledge Bhavnagar. But the news reached the ears of an old friend and family

advisor of Gandhi, a lawyer from a Brahmin caste named Mavji Dave to suggest Gandhi lectures in England. For school Gandhi takes three years and graduated as a lawyer and will easily get a job and position in any place. British values have entered the life of the Indian state. Mavji Dave advised Gandhi to study in England and study law.

On 4 September 1888 with 18-year-old Gandhi's age. Finally, Gandhi went to college at College University London with a major in Law Science. In London Gandhi lives in a favorite courthouse. On the first day in London, Gandhi began to change his appearance to be very British style. He bought a dress worn by the British man, complete with a hat and stick. He signed up for dance lessons and went dancing twice in a week. He buys the violin and develops his English skills by reading daily newspapers by viewing Daily news, Daily Telegraph and Pall Mall Gazette by starting to learn the skills of reading and uttering the phrase in public with articulation and kindness. But in the end, Gandhi realized that following the lifestyle of the Englishman could make his school money run out. So he had to move to a cheaper lodge. In England Gandhi had to exert all his energies to learn about common law and Roman law. Gandhi, therefore, decided to study the books on judges and strengthen his mastery of English. (Metha, 2007: 169).

While in British Gandhi still holds a promise to his mother that he will not eat meat or touch it. Gandhi spent his days walking the streets of London every day looking for a restaurant that serves a vegetarian menu. Eventually, Gandhi found a vegetarian restaurant called Central Restaurant. There Gandhi found the best and the best vegetarian food menu ever since he left India. At Central Restaurant Gandhi met

many people like poets and thinkers. They believe that vegetarianism is to ensure that humans do not need to kill to eat and the healthiest diet because they are free from diseases that are passed through the meat. Vegetarian is also the most economical and economical diet besides it can also strengthen the character of the nation because it can affect the stability and prosperity of the population through agriculture. Finally, Gandhi and his comrades who are one vegetarian view move together to establish a community of West London Food Reforms Society. This community moves to socialize about how to prepare food with a good and interesting vegetarian menu by going to people's houses. That's where Gandhi became an important figure in London's vegetarian society. Not only that Gandhi also became an executive committee and became a writer for a weekly journal published by this community under the name of The Vegetarian. Gandhi's joining of the vegetarian community seems to have begun to find new groups in Britain such as the quintessential, radical, and romanticized suburbs of the Darwin and Marxist revolutions such as anarchism, feminism, Fabianism, and atheism. (Eswaran, 2014: 28).

At the national association of the Indian Nation, Gandhi met a young man named Narayan Hemchandra from Gujarat. Through his friend, Gandhi came to know Cardinal and the Theosophists and Christians. They are people who often argue about the issue of belief. The term previous theosophy refers to the various classical and modern systems of the philosophy of god. In 1975, an immigrant from Russia named Elena Petrovna Blavatsky founded the association of Theosophy that intends to develop a mixed theosophy of various beliefs. Finally, Gandhi was

interested in learning Blavatsky's Key to Theosophy, as well as the work of his student Annie Besant entitled How I Became Theosophist. From there Gandhi began to attend the assembly of Theosophy and attend church sermons. However, Gandhi was not interested in converting and becoming a theosophist or a Christian. However, Gandhi was very grateful to Theosophy's friends because it was they Gandhi began to study his religion by starting to read the Bhagavad Gita because previously Gandhi never read it. Bhagavad Gita was written about 2500 years ago which is from *Mahabharata* and one of the largest empires in India. The Bhagavad Gita is an extended philosophical dialogue. The most important teaching of the Bhagavad Gita is that one must fulfill his duty regardless of the reward or punishment he will receive. From there Gandhi began to read works on Hinduism, Christianity, Buddhism, and Islam. He was very interested in the Prophet Muhammad. He was impressed by the way the prophet fasted and his simplicity. Knowing and learning religion, Gandhi finally concluded that all religious goals are the same. It does not matter whether they are Hindu, Muslim or Christian. As long as they follow the principles of their faith in religion, they will all reach salvation. So that's where Gandhi began to understand and understand about pluralism. In 1891 Gandhi graduated from the University of England and successfully obtained his law degree. After that go back to India to meet his family. But unfortunately when in India Gandhi get word that his mother had died when Gandhi still study in England. They hide this sad news, so Gandhi remains focused on studying in England. (Metha, 2007: 189).

2. Brief Biography of Abdurrahman Wahid

2.1 Abdurrahman Wahid's childhood

Abdurrahman Wahid or commonly called Gus Dur was born on the 4th day of the 8th month in the Islamic calendar in 1940 in Denanyar, Jombang. But Gus Dur is more famously born on 4 August 1940. He was born named Abdurrahman Addakhil. The name Addakhil means "The Conqueror", a name his father took from a great Islamic figure who had the glorious role of Islam in Spain. However, the name Addakhil is not very well known and replaced by the name "Wahid" became Abdurrahman Wahid and later known as Gus Dur. "Gus" is a typical pesantren honorific call to a Kiai or Ulama child who has the meaning of Old Brother. (Hamid, 2014: 14).

Gus Dur was born to Wahid Hasyim and Sholeha. He was the first of six children. Gus Dur was born from a very respectable family in the Muslim community in East Java. Gus Dur was born to be the grandson of his grandfather from his very famous father, KH. Hashim Asyari, founder of the Islamic organization Nahdlatul Ulama, the most significant Islamic organisation in the world. While the grandfather from his mother is KH. Bisri Syamsuri, a founder of Pondok Pesantren Denayar Jombang. When studied from his descendants, Gus Dur once admitted that he had Chinese blood descendants of Tan Kim Han descendants married to Tan Tan A Lok siblings of Raden Patah (Tan Eng Hwa) the founder of Demak Sultanate. Tan Kim Han and Tan A Lok are the children of Princess Campa who is the daughter of China who became the concubine of Raden Brawijaya V. A French researcher named

Louis Charles Dumais has identified the research that Tan Kim Han is Shaykh Abdul Qodir Al-Shini who found his tomb in Trowulan. (Barton, 2002: 27).

The first time was learning, Gus Dur always learns on his grandfather K.H Hasyim Asy'ari by studying and reading the Qur'an. At the age of 5 years, a small Gus Dur was already fluently reading the Koran. In 1949 Gus Dur moved from Jombang to Jakarta and his family because his father was appointed first Minister of Religion after Indonesia's independence. While in Jakarta, besides studying in elementary school, Gus Dur also studied Dutch by taking private lessons with a German teacher named Willem Buhl who had converted to Islam and changed his name to Iskandar. Not only Dutch, but Willem Buhl also presents classical music. That's where Gus Dur first got in touch with the western world and started liking classical music.

In the new family environment in Jakarta, this is also the beginning of Gus Dur indirectly acquainted with the political world of his family environment and the guests who are important figures he always met at home. But in April 1953, Gus Dur had to accept a bitter state. At that time Gus Dur went with his father to drive a car to the West Java area to inaugurate the Madrasah School. But unlucky in the middle of a journey along the mountains between Cimahi and Bandung had a high accident. His father died, and Gus Dur could be saved. From the incident was felt hit and bring its influence on his life.

After graduating from elementary school in Jakarta, in 1953 Gus Dur entered SMEP (Economy Secondary School) Gowongan Yogyakarta while studying at

Pondok Pesantren Krapyak. Although SMEP is managed by the Catholic Church, it uses a secular curriculum. To complete his religious education, Gus Dur went to Al-Munawwir Pesantren in Krapyak three times a week. At the pesantren, Gus Dur studied Arabic to KH. Ali Maksum. Feeling constrained to live in a world of Pesantren, Gus Dur finally moved and stayed home Haji Junaidi a local Muhammadiyah leaders who are in the city. At SMEP school Gus Dur first started learning English and often digging information by listening to Radio Voice America and BBC London to improve his English skills. When his school teacher Sumantri and including members of the communist party learned that Gus can speak English, the teacher finally gave books of communist thought such as Lenin's book Karl Max, Plato's Philosophy, Thales. (Hamid, 2014: 31).

After graduating from SMEP in Yogyakarta, Gus Dur continued to study at Pondok Pesantren Tegalarjo Magelang in 1957 with caregivers KH Chaudhari. By Kyai Chaudhari Gus Dur was taught and introduced about Sufi rites, mystical rituals and held a pilgrimage to the sacred tombs of the wali in Java. Not only had that Gus Dur also read a lot of western books. In Pondok Pesantren Tegalarjo Gus Dur is a talented santri who completed his lessons for two years different from other students who usually finish it for four years. After spending two years at Pondok Pesantren Tegalarjo Magelang finally in 1959, Gus Dur returned to Jombang to study fully at Pesantren Tambakberas under the guidance of Kiai Wahab Chasbullah. While at Pondok Pesantren Tambakberas he was in close contact with Bisri Syansuri and taught at a modern madrasah and became his principal.

During that time, Gus Dur continued to visit Krapyak regularly to Kiai Ali Maksum's house. From 1950 to 1963 Gus Dur was consolidated in a formal study of Islam and classical Arabic literature. At that time Gus Dur began to try to combine Islamic studies with different approaches to understanding and science. Among the pesantren, Gus Dur is regarded as a bright and bright student. He has a powerful memory. Because pesantren lessons can be digested easily when in Yogyakarta Gus Dur He liked the movie, *wayang kulit* (shadow puppets) and pencak silat. Not only that, but Gus Dur also likes to read books about the writings of Plato and Aristotle. At that very moment, Gus Dur began to understand Das Kapital by Karl Max and What is To be Done by Lenin. In November 1963 Gus Dur At the age of 22, Gus Dur went to the holy land to perform the pilgrimage and continued to Egypt for a scholarship from the Ministry of Religious Affairs to continue his studies at Cairo's Al-Azhar University. (Barton, 2002: 56).

2.2 The Study Abroad

In 1963 Gus Dur went to Egypt to study at Cairo's Al-Azhar University by receiving a scholarship by the Ministry of Religious Affairs. Al-Azhar University is an attraction in Cairo Egypt, and is a university in the world that has thousands of years of age. The University has aged between the ages of Oxford, Cambridge, Sorbonne, and other old European universities. Al-Azhar University is the centre of modern Islamic Studies in the Islamic world. Many Muslim scholars in the world including Indonesia come from Al-Azhar graduates. At first, Gus Dur was keen to

study at Al-Azhar, but when he arrived in Egypt, he was very disappointed that the golden peak of Al-Azhar had ended in decades ago. In 1960 the initial level at the university did not offer many new things to the best graduates of pesantren in Indonesia. At the beginning of Gus Dur's university admission must attend a special class to improve the Arabic course by the university officials. Gus Dur has a certificate that shows that he has passed the study of Islamic jurisprudence, Islamic theology and other basic teachings that all require an excellent knowledge of Arabic. But unfortunately, he who does not have a certificate that states that he has graduated from the Arabic base class. In the end, Gus Dur barely attended the Arabic beginner class. Instead, he would channel his disappointment by participating in a football match in Cairo, watching French, British American movies, despite waiting for the films to be circulated in Europe. Not only that Gus Dur also often spend time in the library of Al-Azhar University, Cairo University Library, American University Library in Cairo and French Library. (Hamid, 2014: 33).

In Cairo, Gus Dur lived in a student residence known as an Indonesian village with all Indonesian students. At that time Gus Dur was active in the organization of the Indonesian Student Association and became its chairman. This Indonesian Student Association organization is a liaison organization for students studying throughout the Middle East. In 1964 Gus Dur and his friend Mustofa Bisri often made magazines for the Indonesian Student Association on a regular basis. Not only that Gus Dur also often delivered a speech at a meeting between Indonesian Students so that Gus Dur is very famous among Indonesian Students in Egypt as a speaker and writer of a witty and provocative essay. After living for one year in Cairo, Gus Dur

worked at the Indonesian Embassy. The embassy desperately needed a Gus Dur figure for being a brilliant student with good Arabic skill. This job provides an opportunity for him to mix with a variety of people and get the latest news easily about the state of Indonesia. Gus Dur's job position was strategic because he could monitor the situation of the country when he was assigned to translate reports into Arabic or English. Toward the end of 1965, the work at the Embassy made him worry about the tension between leftists and rightists in the homeland that would result in violence and bloodshed. During that time, Gus Dur was asked to write a report on Middle Eastern students with the task of clearing the names of all suspected students. Gus Dur reported that students' interest in Marxist thought was a purely academic and not ideological interest because students studying Islam in the Middle East could not be interested in a communist political activity. (Barton, 2002: 94).

At that time Gus Dur had been in Egypt for two and a half years but had not yet accomplished. He feels studying Islam and Arabic is very boring. So he took a lesson in Al-Azhar with perfunctory. He looked lightly in preparation for passing the final exam. Moreover Gus Dur in mid-1965 he was quite busy with his attention to events that occurred in Indonesia on the Coup September 30, 1965. Therefore, eventually, Gus Dur failed to pass and had to repeat without having to get a scholarship. After the failure, Gus Dur finally got good news about getting a scholarship offer at Baghdad University. This opportunity was a second chance for Gus Dur to start learning again from scratch. One of the reasons Gus Dur accepted the offer to go to Baghdad was that he was disillusioned with the highly autocratic government of Nasser that caused Gus Dur's discomfort to live and study in Egypt.

The University of Baghdad is an established university for an Islamic University. The university takes many of the best academics in the Arab world. Indonesian students studying in Baghdad called Baghdad City as a cosmopolitan city full of vitality in science and art. The intellectuals there have the freedom to exchange ideas openly including about philosophy and religion. In the 1960s the University of Baghdad began to transform into a European-style University. The University of Baghdad was a very suitable environment for Gus Dur that made Gus Dur grows into a scholar. At the University students are forced to think critically and read so much that Gus Dur must study harder and more regularly than ever. So when Gus Dur was studying in Baghdad. He has a more tight and tight schedule than when he was in Cairo. Not only learning, but Gus Dur also works in the office of *Ar-Rahmadani* which is a small textile import company from Europe and America. While every afternoon Gus Dur was busy reading in the library and for three years, Gus Dur studied French at the French Cultural Center in Baghdad. In Baghdad, Gus Dur enjoys hanging out with Indonesian students and non-Indonesian students. Gus Dur had mixed with his close friend named Ramin. Gus Dur and Ramin are both working at Ar-Rahmadani. Ramin is from an Iraqi Jewish family in Baghdad as a liberal and open thinker. Gus Dur and Ramin often talked about religion, philosophy, and politics. Gus Dur, therefore, knew Judaism and the Jewish experience. During Gus Dur in Baghdad, Gus Dur was elected chairman of the Indonesian Student Association. He tried to keep corresponding with students throughout the Middle East. (Barton, 2002: 102).

In mid-1968, when Gus Dur was halfway through his studies in Baghdad, Nuriyah's parents decided to marry off his daughter, who at that time often sent letters to Gus Dur. But at that time Gus Dur was in Iraq and the distance between Iraq and Indonesia was very far away. Gus Dur did not have the money and time to return to Indonesia. In the end, Gus Dur's marriage was represented by his Grand Father Kiai Bisri Syansuri for his wedding. After that, Gus Dur began to focus on researching Islamic history in Indonesia. Gus Dur started to read the writings of the Indonesians from the orientalist. Gus Dur did not suspect that the library provided information and resources about the research he studied. Plus the lecturers permitted to write a lot about Islam in Indonesia. Therefore, Gus Dur became a man of academic authority in this respect. In the mid-1970s, Gus Dur finally completed his four-year study at Baghdad University. After graduating from Baghdad, Gus Dur finally moved to Europe. There Gus Dur stayed in the Netherlands for six months and hoped to continue his master's studies in comparative religion at the University of Leiden and can take his wife Nuriyah to live there. Unfortunately, Leiden University and all European universities rejected it because its studies in Baghdad were not recognized and had to repeat their studies at the undergraduate level. Although Gus Dur was unable to study at universities in Europe, he had the opportunity to study the life of critical European societies such as studying the nature of the Dutch, German and French. He also enjoys exploring western thought in Europe. While in the Netherlands Gus Dur founded the Indonesian-Malaysia Muslim Student Community of living throughout Europe. After that Gus Dur lived in Germany for four months and lived in France for two months. It was not until then

that Gus Dur also studied at Canada's McGill University to study Islamic studies in depth. In 1979 Gus Dur returned to Indonesia by ending his education abroad. Gus Dur's reason for returning to Indonesia was because he was inspired by exciting news about Pesantren and started his new life with a career in Indonesia. (Barton, 2002: 111).