

CHAPTER IV

CONCLUSION

A. Conclusion

Gandhi's struggle and thought about pluralism began when Gandhi entered India's political scene, after graduating from studies in England and completing his journey from South Africa. By the time Gandhi returned to India, Britain was still in power. Therefore, Gandhi immediately fought into the Indian political world by devoting himself largely to the social, economic and spiritual development of the Indian nation by referring to the platform of Nonviolence teaching, and Satyagraha sourced from Bhagavad Gita. To achieve India's independence, Gandhi seeks to unite India from differences and endeavor to resolve Hindu and Islamic religious conflicts so that once India becomes independent, India can inspire world peace. But the hard work he has done so far for India generates disappointment because India is split in two. This can be seen when Gandhi revealed that the desire to live until the age of 125 years has faded. This is expressed in front of Margaret Bourke White, renowned photographer of life magazine. Although Gandhi's dreams did not materialize, the struggle for peace in Indian society was consistent. He fought for the rest of his life.

While Gus Dur's struggle and thought about Pluralism began when Gus Dur finished studying from abroad. In the New Order, Gus Dur fought through the literature he wrote and fought through the NU organization to fight dictatorial rule. During that time Gus Dur was very keen to solve religious and racial conflicts in

various regions. During the reform period, Gus participated in political contestation with the political vehicle of the National Awakening Party (PKB) and was able to lead to the power of the presidency. At the time of Gus Dur's presidency, Indonesia was experiencing conflict disintegration and internal conflict. Faced with this, Gus Dur made a subtle political approach to the conflict areas and protected the oppressed minorities. The real roots of thought are based on humanity and Islam which refers to the defense of high human dignity. According to Gus Dur, the right to human life should be more in priority. Therefore, to make it happen, Gus Dur developed the idea of national plurality and implemented a democratic state by defending minorities.

Comparison of Gandhi and Gus Dur's political ideas about pluralism when viewed from the equation, Gus Dur and Gandhi had the same ideas of humanism, democracy, religion, nationalism, and pluralism. While the differences of thought Gandhi and Gus Dur was influenced because of differences because the state of India and Indonesia at that time. The findings of Gandhi and Gus Dur's political ideas on pluralism can be seen from the position and contrutions of his thought. Gandhi is a nationalist and humanist. Nationalism and humanism are systems of thought that uphold Indian independence while bringing fraternal missions. Two things can be shown from the nationalism of Gandhi humanism that is, firstly concerning the principle of nonviolence that puts people as the goal of the independence movement. Second, concerning the struggle of humanity by raising dignity.

B. Recomendations

The unification and independence effort of the Indian state, Gandhi was too weak before the British government for how to determine the concept of the formation of an Indian state. In this case, the British also much interference in the future of the State of India. So the situation is very easy to use by the British to still be able to guide the sheep of the Indian nation on the grounds of differences and to keep colonizing India with a new colonization system. Before India's independence, Gandhi was not good at embracing the nation's leaders in India to deliberate on how to determine the ideology of an Indian state that could truly protect and represent all the differences in India.

Looking at what has happened to events and tragedies in India, if we look from the present in the political atmosphere in Indonesia, we can take two lessons. First, as a free nation from colonialism, we should be grateful that the form of the state of Indonesia is the Unitary State of the Republic of Indonesia (NKRI) not the Republic of the United States of Indonesia (RIS). Why is that, because the form of NKRI is the original idea of our leaders that the State of Indonesia is united and cannot be divided because of differences. For that there is the term NKRI Price Dead, it is exact. Secondly, Indonesia has Pancasila ideology that is appropriate for this plural country. Our previous leader to design and deliberate to produce the ideology of Pancasila was very intelligent and brilliant. Because Pancasila is an ideology that can protect and represent various groups in Indonesia. So Indonesia's decision with Pancasila ideology is final and cannot be contested.

In Gus Dur's system, Gus Dur's poor communication caused controversy for the political elite, so Gus Dur was doubtful of his ability to lead the country. The

popularity and the level of trust of the political elite and the people fell on Gus Dur's leadership which led to the shortness of Gus Dur's government and could not freely utilise his post in the struggle to socialise his political thinking on pluralism throughout Indonesian society.

Gus Dur's thoughts on Islamic Humanism, Plurality of Nationality and Democratization are very relevant at the current temperatures of Indonesian politics. Factually in Indonesia, there is an inclusive and exclusive Islam group. The problems faced by Indonesia today are the exclusive and fundamental Islamic groups who want the ideology of the state of Indonesia is Islam and replace the democratic system, and the necessity of a government leader is an absolute must from Islam and Natives. This, of course, leads to sectarianism and political insecurity in the name of religion and ethnicity that can damage the life of the nation in Indonesia. Therefore, Gus Dur's ideas and ideas on Islamic Democratization and Islamic Indigenization are very appropriate to be realised in today's social life in Indonesia.

In research Thought Gandhi and Gus Dur about Pluralism, the author realises there are still many shortcomings in the writing of this thesis. Therefore, the authors suggest for a new researcher who wishes to find the references concerned with this thesis research to understand Gandhi's autobiography better and better know how our Bhagavad Gita greatly influences Gandhi's brilliant ideas and life. As for Gus Dur, the writer suggests that Gus Dur further explore the struggle through the path of literacy and study the conflict resolution of Gus Dur when facing the conflict of disintegration with the way political diplomacy in his visit went to several countries.

So with that, the authors hope for new researchers to find a new and different viewpoint of this thesis research.