FIQH PARADIGM and MODERN SCIENCE: ABDURRAHMAN WAHID'S THOUGHT ON RELIGIOUS AND SECULAR KNOWLEDGE

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Abstract

Wahid understood that the Muslims had difficulties dealing with the issue of modern system of knowledge as the product of the Western civilization, however, he did not agree with Samuel P. Huntington's thesis on the clash of civilization between Islam and the West. This was due to Wahid believing in the cosmopolitan nature of Islamic civilization which has the ability to absorb any sciences of other civilizations and to suit them with Islamic cosmology, namely spirituality. Moreover, both Islamic and Western civilizations share the same root of Hellenic civilization. Accordingly, Wahid tried to incorporate the development of modern sciences and philosophy into the Fiqh paradigm as he tried to find a balance between the normative aspect of the religion and the freedom of thinking in matters of secular affairs. This implies that he recognized the double truth (*haqiqa al-muzdawaja*) that manifest into religious knowledge (based on the heart) and secular sciences (based on the ratio). He argued that secular science is to implement the truth of religious knowledge with the realistic actions in the worldly life. In line with this, he did not agree with the ideological character of any knowledge systems and tried to harmonize the tendencies of Marx's materialistic life and of Sufis' individualistic spiritual life.

Key words: Fiqh paradigm, modern sciences, religious knowledge, heart, ratio, and double truth.

A. Introduction

Wahid was very concerned with the conflicting ideologies in Indonesia, originating from both Islamic and secular aspirations, namely two different systems of knowledge. This became more acute if it was related to the issue of Islam and the state. This was due to some Muslims considering that Islam, as a norm, should be implemented into the state, as they idealized an Islamic state and had interpreted Pancasila through Shari'a (Islamic law). On other hand, some Muslims advocated the secular paradigm that religion, namely Islam, should be separated from the state political system. They believed in the pure concept of nation state which idealizes a secular state. The followers of Islamic and secular aspirations continued to compete with each other, although they had reached an agreement that the Republic of Indonesia is not a secular or theocratic state. It was not surprising that they came from different systems of knowledge. The former came from the Islamic tradition and the latter came from the Western civilization.

Wahid followed K.H. Wahid Hasyim, his father, as well as one of the NU elites who had justified the existence of the Republic of Indonesia based on the Fiqh paradigm. In the view of the Fiqh paradigm, Islam and the state are different entities, but both should develop mutual legitimacy. In line with this, NU has justified and supported the establishment of the Republic of Indonesia as a tool for establishing public order and this constitutes a pre-requirement for the establishment of religious order. However, Soeharto's regime had tried to marginalize NU, considered inappropriately as the bastion for the idea of an Islamic state, just because of its support to the idea of an Islamic state advocated by the Islamist party Masyumi in the Constitutional debate in 1950s. In this regard, Wahid realized that the Soeharto regime did not want to develop democracy in the national political system.

Wahid considered that the development of democracy was more crucial for Muslims than the establishment of an Islamic state as some regimes of Islamic states had ruled autocratically and accordingly they had violated *syuro*, the principle of governance clearly mentioned in al-Qur'an. In this regard, he offered a theological framework which would enable Muslims to participate actively in the national political system. This theological framework also enables Muslims to develop cooperation with non-Muslims in the efforts of establishing democracy in Indonesia. For that purpose, he developed the Fiqh paradigm into the Fiqh-plus by incorporating the development of modern sciences and philosophy. In line with this, he released legal formal Shari'a and embarked on the substantive Shari'a, considering democracy as the core of Shari'a in the national political system. By so doing, he subordinated Shari'a into the national law and considered democracy as a quasi-norm which should be respected by the Soeharto regime.

In the context of Indonesia, Wahid criticizes both the secular and Islamic ideological paradigms such as expressed clearly in his statement as follows:

> In Iran, [we] can express everything, except that it is not meant to criticize Islam as a worldview (Shari'a). On the contrary, in Turkey it is not allowed by the Constitution to develop a religious worldview without believing in the secular state. Indeed, both accommodate some conflicting political parties which are all allowed to compete in the general election in both countries.[1]

In line with this, Wahid tried to harmonize modern sciences and philosophy into the Islamic tradition by means of the Fiqh paradigm. He did not agree with the secular paradigm which would alienate Muslims from their Islamic tradition as this secular

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[1] Abdurrahman Wahid, *Abdurrahman Wahid Selama Era Lengser [Abdurrahman Wahid's Post Presidency Era]* (Yogyakarta: LKiS, 2002) at 230.

paradigm is a Western cultural bond.[2] By so doing, he tried to counter the Islamists who tried to make use of Islam for their own political interest. Indeed, he did not agree with the Islamic ideological paradigm which would put Islam vis-a-vis other political ideologies. This paradigm also would fail to harmonize Islam with modern political systems, besides discarding the pluralistic manifestation of Islam in life.

B.   Religious and Secular Knowledge

Wahid evaluates that some scholars, up to now, have failed to provide solutions to the conflicting ideologies because they approach the problem just by developing the rational capability of the people, not yet incorporating the spiritual capability of the people which posits in their hearts. Here is some part of his criticism of the rational approaches:

> Actually, there have been some efforts to create a system [which is guaranteeing the interest of most people], but all would fail if they only rely on the existing ideologies such as capitalism, communism, and socialism. Indeed, it is very often that some corrections have been made by modifying some ideologies....Such as the modification of folk capitalism from capitalism ....Islam also has done the same thing, that is by its adoption of some methods and concepts from other ideologies. About ten years ago, there existed the idea of Islamic Socialism.[3]

In line with the Fiqh paradigm, Wahid questioned the role of an ideological approach to the life such as written in his article titled "*Dimensi Kehalusan Budi dan Rasa*" (The dimension of the true heart and the true feeling).[4] This article focuses on the important role of the heart which would create meaningful human beings, namely in the form of living in harmony. This article was to criticize those who value highly the role of ideologies and who, accordingly, consider life based on the formal truth of ideologies, and thus, in Wahid's view, full of conflicts. In the view of ideology, life would be full of regulations and just based on mathematical calculation, which would cause a deficit in the meaning of life. This kind of thought tended to value highly the role of reason for solving the problems of human beings. In fact, some modern sciences and technologies are not able to handle all the problems of human beings and very often, they have a negative impact on society. Accordingly, people should take into their consideration the principle of harmony without which life would be unbalanced as it ignores the true heart.[5] For Wahid, life was not only directed by the certainty of the formal ideological truth: in fact, there are some aspects of human life which should be

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[2] Ibid., at 94.

[3] Ibid., at 94.

[4] Abdurrahman Wahid, 'Dimensi Kehalusan Budi Dan Rasa [the Dimention of Feeling]', in Imam Anshori Saleh (ed.), *Islam, Negara, Dan Demokrasi [Islam, Politic, and Democracy]* (1997) at pp. 79-82.

[5] Ibid.

taken into consideration such as the feeling of uncertainty and of emptiness which would sharpen human beings' sense of feeling. This would direct people to the consciousness of God, the only certain and absolute.[6] This writing implies that all ideologies should develop the principle of mutual give and take for their relevancy in the contemporary era to solve the problems of human beings.

Wahid believed that the Fiqh paradigm is the true Islamic worldview in regard to its main character of developing spiritual life. He considered that knowledge has an esoteric dimension because of its relation to understanding of God. This esoteric character is not pursued by rational orientation, although it possesses a rational dimension. Wahid was very concerned with this spirituality and it even manifested in the institution involving non-Muslims, namely LibForAll, in which he uses it to encourage people's awareness of having the spiritual ability to be transformed into individual or social life. Meanwhile its objective is to spread the vision of peace (*al-nafs al-muthmainnah*) or good behaviour to people, as the representation of spirituality or the true *khalifat al-Allah* (God's representative in the world) such as that of *Pandawa* in the story of *Mahabarata* in the Hindu tradition.[7]

Wahid emphasised the prominence of religious science, namely Sufism, either its praxis or its speculativeness, as having a central role in integrating various kinds of intellectual paradigms as well as unifying different kinds of Muslim communities.[8] Practical Sufism encourages people to engage in social activities sincerely, while the speculative one enables people to integrate their intellectual curiosity with the spirit of the God. He understands Sufism along with perennial philosopher Syed Hussein Nasr who stresses the unity of religions. Both understand religion as comprising two aspects that are exoteric and esoteric. At the exoteric level religion manifests into various kinds of identities so that there are a lot of religions such as Judaism, Christianity, and Islam with their unique characteristics. It is also applied to any kind of religion which is likely to manifest into various kinds of characteristics which are inherently facilitating the birth of different sects as well as of different religious groups or communities. For example, Islam has witnessed the birth of some sects such as *Sunni*, *Shiite*, and *Khawarij*, meanwhile Indonesian Islam has witnessed different religious groups such as NU, Muhammadiyah,

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[6]Ibid.

[7] Wahid, *Ilusi Negara Islam: Ekspansi Gerakan Islam Transnasional Di Indonesia [the Illusion of Islamic State: The Expansion of Transnational Islamic Organizations in Indonesia]* at pp. 12-13.

[8] This is stated by Wahid in his introduction to the book of Syed Hussein Nasr.Abdurrahman Wahid, 'Pengantar [Introduction]', in Syed Hussein Nasr (ed.), *Islam Antara Cita Dan Fakta* (Yogyakarta: Pustaka, 2001c) at p. xiii.

and *Partai Keadilan Sejahtera* (*PKS*, Justice and Welfare Party). At the esoteric level all forms of religion share the same spirituality from the God. Accordingly perennial philosophers are convinced that the plurality of religions is to do, inherently, with the pluralistic human characters.[9] This directs Wahid to believe that the institutionalization of Islam is related to the secular aspect that Islam as a norm should deal with particularities of worldly affairs. This implies that Islam has been interpreted following the interest of the dominant actors in a given time at certain region. Accordingly, Wahid made Muslims aware of the need to reinterpret Islam continuously in the spirit of Islamic societal life.

As the consequences of Wahid's Fiqh paradigm, he did not adopt Sufism without reserve, although he considered it as the advanced development of Shari'a, so that the manifestation of Sufism in the public should be negotiated with the accepted Shari'a by the society. Indeed, he believed that the Fiqh paradigm requires a dialectic of individual and society, a part of his conviction that belief has absolute character at the individual level. It is implicit that man/woman should develop an internal dialectic between the absolute, namely the normative, and the particular of the given society. In line with this, Wahid agrees with D.B. MacDonald that "*Syari'ah (Islamic Law) is the science of all things, human and divine*".[10] He understood that Shari'a consists of both the secular and the sacred aspects of life and consequently it requires the continuing efforts of reinterpretation. What is the problem is how to accelerate such an interpretation as well as to develop it more systematically with broader comprehensiveness and more solid arguments. If this can be accomplished, this is what is meant by *pribumisasi*, namely understanding the text in the context of the problems facing Indonesia.[11]

Wahid viewed that Islamic teaching can be divided between the fundamental value and the framework for its operation. The fundamental value is the values which support the existence of the society, which are justice, equality, and democracy (according to Dr. Muhammad Abu Zahrah and other scholars). The principal mechanism for the operationalisation of these values has been formulated in the form of the maxim of fiqh *'tasharrufful imam 'ala ra'iyyatihi manuthun bil mashlahah'* (the justification of the ruler actions depends on his/her ability to sustain well beings and welfare). In the modern

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[9] Nasr, *Islam Dalam Cita Dan Fakta*. However, Wahid is critical to Nasr's overemphasis on the contemplative aspect of Islam and on the idealization of Islam traditionalism. Wahid criticizes correctly that Nasr has avoided confronting some aspects of the development of Islam such as between Fiqh and Sufism so that a lot of lessons from the dynamic of Islam have been neglected.

[10] Wahid, *Prisma Pemikiran Abdurrahman Wahid [Abdurrahman Wahid's Prismatic Thoughts]* at p. 35.

[11] Wahid, 'Pribumisasi Islam [Indonesianisation of Islam]', at 86.

terminologies, the values are democracy, justice, and equality by the law. Accordingly, the Islamic worldview is already clear that Islam accommodates the realities as long as they support people's well being. This principle should manifest to all realities, both in institutions and the product of law.[12]

> The best method is to reconstruct religious law partially following the demands in nature, following the current ad hoc situation. Of course, this solution offer comes from the fiqh paradigm. Fiqh is the most effective tool to guide the Muslims' cultural life and this reflects the greatness or backward of the Muslims.[13]

Wahid's Fiqh-Plus paradigm develops the tolerant character of the Sunni world view which manifests in its recognition of two different aspects of science, namely material sciences and spiritual ones. Consequently, Wahid acknowledges both the empirical method and the consciousness method as a way to acquire science. With this synergy all of the sciences he is obsessed with integrating the sciences into the spirit of God. This Fiqh-plus paradigm is similar to Bassam Tibi's idea of Islamic humanism which would function as 'cross-cultural international morality', in which he appreciates Ibn Rushd's idea of double truth as follows:

> Such morality would bring to the fore the work of the first and greatest Islamic political philosopher, al-Farabi....It would also remind scholars of the value that Europeans conferred on the work of the humanist philosophers...in particular of Ibn Rushd's teachings about the *Haqiqa al-muzdawaja* (double truth), which differentiated between philosophical or rational knowledge and religious beliefs or divine revelation and paved the way for modern European rationalism.[14]

Wahid believed that modern sciences are very crucial to support the existence of people in this worldly life, but he, as a Muslim, believed that Islamic cosmology directs him in his thought about the secular sciences. Moreover, his rationality does not always find the logical arguments from modern sciences, but finds its foundation in the integrality of religious sciences.[15] Consequently, Wahid tries to create dialogue within himself between religious sciences and the secular ones for the purposes of implementing the truth with the realistic actions in the worldly life. What he is doing in life is to find a balance between the normative aspect of the religion and the freedom of thinking in matters of secular affairs. Accordingly, he understands life as the ability to relate the spiritual vision of the God with

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[12] Ibid., at 91-92.
[13] Ibid., at 93.
[14] Tibi, 'Bridging the Heterogeneity of Civilizations: Reviving the Grammar of Islamic Humanism', (at 69.
[15] Abdurrahman Wahid, *Kyai Nyentrik Membela Pemerintah [the Controvertial Clerics and Their Supports to the Governments]* (Yogyakarta: LKiS, 1999c) at p. 33.

actions for human beings in worldly life. For him, life is a long journey to find the truth[16] as well as to implement it into life with patience in the pursuit of progress.[17] For that purpose, he behaves patiently to avoid the side effect of violence which is, of course, a contradiction in terms in relation to humanism.[18]

It is not easy to find the truth because it is related to the complexity of life which changes with the passing of time. Moreover, the truth is hidden in the particular cultural phenomena, regarding its normative aspect as it intermingles with its cultural bond. In other words, the existence of truth is not independent but it has correlation with social and religious order. Regarding the truth within the context, Wahid tries to uncover the cultural bond by means of modern sciences and philosophy, but, it should be understood within, Islamic cosmology.[19] It does not mean that religious sciences are more important than secular sciences because both are interrelated. Wahid's adherence to Islamic cosmology prevents him from adopting the deterministic stance of Karl Marx who considers material forces as the motor of history.[20] Indeed he agrees with modern sciences that the world runs by natural laws, but he still believes that the active God may interfere with the course of the world's history. This is because he is different from the followers of deism who became the founding fathers of the United States of America.[21] Accordingly, Wahid is not preoccupied with material forces or material properties because he argues that the material is just a tool and it should be used for the God's cause which is inevitably to serve human beings with the expectation of receiving rewards from God in the hereafter.

In social life, there is no need to settle the problems by finding the final truth; besides it very often does not need this at all. In this context, the most important thing is, for all members within social life, to reach agreements on the problems which will serve for the

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[16] Syafi'i Maarif also believes in the truth as the motor of the history. Please see Syafii Ma'arif, *Islam Dan Politik Di Indonesia: Pada Masa Demokrasi Terpimpin (1959-1965) [Islam and Politics in Indonesia at the Guided Democracy Era]* (Yogyakarta: IAIN Sunan Kalijaga Press, 1988) at p. 5.

[17] Wahid, *Islamku, Islam Anda. Dan Islam Kita [My Islam, Your Islam, and Our Islam]* at p. 229.

[18] Wahid, *Prisma Pemikiran Abdurrahman Wahid [Abdurrahman Wahid's Prismatic Thoughts]* at p. 21.

[19] Wahid, *Mengurai Hubungan Agama Dan Negara [Elaborating the Interface Islam and State]* at p. 90. Gus Dur is willingly to learn and adopt other cultures for the purpose of developing his personal quality as he believes in the eclectic nature of Islam.

[20] Indeed, Wahid adopts Karl Marx's structural approach which is explicitly applied to his article with the sub-title '*Gerakan Keagamaan dalam Perspektif Struktural*' [Religious Movement in the view of Structural Paradigm]. Please see Wahid, *Islam Kosmopolitan: Nilai-Nilai Indonesia Dan Transformasi Kebudayaan [the Cosmopolitan Islam: Indonesian Values and the Cultural Transformation]* at p. 249.

[21] Deism is defined as those who believe in God, but not an in the form of an active God which would interfere with the everyday life of human beings. On contrary, Wahid believes in the supernatural power, please see his article in Abdurrahman Wahid, 'Tasawuf Dan Kebatinan/Kejawen [Islamic Mysticism and Javanese Mysticism]', in Bagus Dharmawan (ed.), *Gus Dur Menjawab Kegelisahan Umat [Gus Dur Answering the Muslims' Doubt],* (2007 edn.; Jakarta: Kompas, 2007c) at pp. 104-05., pp. 104-105.

next good things.[22] For example, in the case of family conflict between husband and wife, they do not need to resolve the problem by settling who is right. It is important for them to reach agreements which will develop cooperation for the better family goals. In other words, in social life, it is not always a final truth which determines the success of cooperation. It should be understood that members of society have different levels of their understanding of the truth. It is also justifiable to give meaning to truth in the context of the relationship[23] so that man/woman should inform and implement the truth in social life eventually with patience by considering people's limitations and their toleration. However, for man/woman, the truth is absolute in regard to his/her relationship with the God as well as to serve him/her with all his/her heart and soul in their activities in relation to the society.

Relating to the worldly life, Qur'an clearly forbids us to claim the truth just ourselves and requires us to accept mutual recognition amongst different groups: your religion is for you, meanwhile our religion is for us. All of the parties may implement what they consider to be true and good without enforcing their belief on others and at the same time they know what they are believing is absolutely true. Why do people justifiably formulate this? It is because absoluteness requires looking inward and does not demand conformity from external others who do not believe in it. It is in line with Mahmud Syaltut who believes in two aspects of religious teachings that are *nazhary* (theoretical) and *'amaly* (practical). The former is related to the soul which requires understanding and believing, while the second, is related to the understanding of the actual world of the society so that it is socially grounded, for example, as happens through the formulation of Islamic law (Shari'a).[24] For example, at the time of Muhammad the Prophet, when non-Muslims were firmly opposed to Islamic teachings, for the goodness of all members of the society, the God is said to have ordered the Prophet to state that: Really, you or us, who are on the true path or on the mistaken direction, you are not responsible for our mistakes and also we are not responsible for your mistakes. Because it is the God who will collect all of us and then He will judge wisely what we have disputed. Really He is the true judge and He is the most learned.[25]

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[22] Ibid., at p. 104.

[23] Please compare this stand point with that of Harold H. Saunders, 'Relational Realism: Toward a New Political Paradigm for Security', in Robert A. Sieple N Dennis R. Hoover (ed.), *Religion and Security* (New York: Rowman & Littlefield Publishers, Inc., 2004) at p. 164.

[24] Mufid, *Nyleneh Itu Indah [Idiosyncrasy Is Beautiful]* at pp. 73-74.

[25] Ibid., at pp. 74-75.

C. Islam as the Norm and the Particularity of Indonesian Political System

The existence of a dialectical stance between the normative of the absolute and the particular of the relative is a kind of historical mission for religious people to do good things in the worldly life. However, Wahid recognized that it is possible for people to believe in materialism, such as Karl Marx, and they may be a success in their worldly affairs, but we do not guarantee that they feel happy in their success, regarding happiness as not only a matter of material achievement. On the other hand, some religious people try to fulfil pure spiritual achievements through practising a series of religious rituals and still pray as a kind of the training for sensing the heart. All of these are done to obtain the feeling of happiness without fulfilling the material achievements. In this regard Wahid follows the path of Muhammad the Prophet who was not dissolved by spiritual achievement at the time of *Isra' Mi'raj* and returned back to the society fulfilling the mission of salvation in this worldly life.[26]

It is the spirit of the God and inherently of the human being that is the mission for the development of the human being in this world as well as the manifestation of the God's spirit in all people. It is this spirituality which provided Muhammad the Prophet with the robust stamina and sincere motifs in implementing the mission for human beings (*al-rahmah al-'alamin*). Believing in both religious and secular knowledge, Wahid believed that happiness should be pursued by fulfilling the demands of material and psychological aspects: It is difficult for people to feel happiness if they are not able to control their ambitions as well as their wills such as to be loved by someone. I like to call this mission for human beings as the civilization mission in which the Islamic mission benefits not only Muslims but all people without discriminating on the grounds of their primordial background. It is implicit that missionary endeavour is not upheld by introducing the normative aspects of religious doctrines, but by implementing Islamic values in the society to solve the human problem. For that purpose, it is required for Muslims to acknowledge the secular sciences as a tool, but they should be used in the view of Islamic cosmology. In other words, the civilization mission makes possible for Muslims to develop cooperation with non-Muslims in the efforts to solve human problems. For example, Muslims may cooperate with non-Muslims to develop democracy in Indonesia.

Regarding the importance of the structural approach in life, Wahid was concerned with the issue of state for its great influence on human living and it represents the peak of

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[26] A. Munir Mulkhan, 'Islam Ideologi Dan Islam Budaya [Ideological Islam and Cultural Islam]', in M. Fahmi (ed.), *Islam Transendental: Menelusuri Jejak-Jejak Pemikiran Islam Kuntowijoyo [Transcendental Islam: Kuntowijoyo's Thought on Islam]* (Jakarta: Pilar Religia, 2005) at pp. xxv-xxvi.

the hierarchy of the societal system. Moreover, history provides him with the fact that the relationship between state and religion has attracted so many scholars from time to time,[27] so that he wanted to participate in formulating an ideal framework for the relationship between religion and state. He argued that both should provide mutual legitimacies, although he recognized the importance of secularization, namely the separation of the managements of the state and of religions. On the one hand, he did not agree with the implementation of the legal formal Shari'a in the state because it will hinder people of other religions to participate fully in the political system of the state. However, the state should recognize the role of religions as ethical or moral guidance to the running of the state, as well as a non-material necessity for religious people. In line with the concept of Pancasila state, the Republic of Indonesia accommodates both religious and secular systems of knowledge. For that purpose, the state and religious communities should find a durable solution concerning the proper place of religion in the state. This is due to a temporary solution just postponing the real problem and possibly resulting in violence. For that purpose, a democratic government is pivotal for providing a room for mutual dialogues amongst the government, religious communities within or of different religions, and individuals.

The Fiqh paradigm can function as a method to reconcile the two extreme political paradigms: idealistic and realistic. The former argues that life should be judged with the 'norms', namely values systems, such as Islam, lying in the societies and the latter believes that 'power' should dictate one's life. The idealistic paradigm asks the individual to follow the values system lying outside in the societies, meanwhile the realistic one tends to lead to violence as a result of its emphasis on the enforced survival of the fittest through competition. Meanwhile, Wahid introduces a Fiqh paradigm the bridge between the two paradigms. He acknowledges both the norms and the power as the elements of human living and he views that 'power' should be guided by the 'norms' to let life be in peace. However, the norms, namely the values system, should be implemented gradually considering their contexts such as situation, condition, and historical background. By doing this, he tries to avoid the outbreak of violence. This is a part of acknowledging that truth, as a norm, is not absolute, as it is contingent upon the contexts, and how this can lead to more

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[27] Wahid, *Prisma Pemikiran Abdurrahman Wahid [Abdurrahman Wahid's Prismatic Thoughts]* at p. 1.

peaceful relations. He understands that it is in how the norms, namely values systems, are implemented that tensions and power struggles arise.[28]

The Fiqh paradigm aims to evade the prevalent tension within political philosophy from Plato, Kant, Hegel, Marx, and other modern scholars. The tension roots in acute conflict concerning whether truth already attaches to people as *human nature* or is created; integrated within the people's consciousness (*here inside*) or *discovered* and lies *out there*? Answers to these ontological questions drag us to divide two faculties of political philosophy that are the public sphere and the private sphere. Political philosophy belongs to the private sphere such as relativism, scepticism, postmodernism (radical scepticism), hermeneutic philosophy, such as Wittgenstein's, all of which argue that truth (ethic) integrally exists within the subject so that the task of the subject is not to find out the truth, but to actualize the truth in societal life. On the other hand, political philosophy, that belongs to the public sphere, argues that the subject has a task to wander to find the truth lying out there. In other words, private sphere philosophy tries to discipline itself to actualize the self and claim Nietsche's concept of the superhuman which pretends to make efforts of self-creating (Foucault calls it an aesthetic or technique of self). That is, it is relative and pragmatic. Meanwhile, public sphere philosophy emphasizes creating institutions for social participation with their normative, utopian standards.[29] These distinctions lead to a dichotomy in the task of political philosophy. The first is focusing on the deconstruction of all forms of politics of the body, language or discourses. Meanwhile, the second is focusing on the grand narrative as well as how to create social structure and emancipative social relations (Habermas's terminology) or justice or fairness (Liberal terms such as used by John Rawls). Most philosophers of this camp claim that the main aim of philosophy can only be noticed from its influences on political output, emancipative and so on, so that philosophy and politics will be useful only to pursue ideal objectives.[30] Ontologically, based on the elaboration of the distance between subject and truth as well as the subject's task to find truth outside their self, the public sphere of philosophy claims that the task of sciences, philosophy, and theories will be fulfilled only if the subject is able to reach the truth outside. It is because it is a momentum when the subject can claim its moral

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[28] Wahid, *Kyai Nyentrik Membela Pemerintah [the Controvertial Clerics and Their Supports to the Governments]* at p. 2.

[29] Team Incres, *Beyond the Symbols: Jejak Antropologis Pemikiran Dan Gerakan Gus Dur [Beyond the Symbols: Gus Dur's Thoughts and Activisms]* (Bandung: Rosdakarya, 2000) at p. 43.

[30] Robertus Robert, 'Emansipasi, Tradisi Dan Kontinjensi: Politik Radikal Dalam Skeptisisme Neo-Liberal [Emancipation, Tradition, and Contingency: Radical Politic in the Sceptic Neo-Liberal]', *Mandatory, IRE,* 1/1 (2004) at pp. 14-16.

fulfilment with its ideals. We find this view in Plato's political philosophy of the body to reach the soul, Hegel's concept of absolute truth, Marx's concept of future communist society as a normative for the struggles of the class in the capitalism era. It is implicit that the idea of progress is accomplished only if the final momentum is achieved (subject=truth), not before that.[31] Consequently, the supporters of the public sphere do not consider the subject's efforts at discovering the 'time' and the 'distance' which, of course, have changed the subject's characters so that the subject at the point of departure is different from the subject at given time because the subject has moved and experienced certain praxis, namely creating tradition. In this regard, the Fiqh paradigm is relevant to the issue of the subject's efforts at discovering the 'time' and the 'distance' as it seeks to bridge between the 'norm', namely a value system (such as in the form of Islamic doctrines) and the 'particularity', namely its realization in the Indonesian context. Wahid's Fiqh paradigm can be discerned from his critical evaluation to NU that the same NU is different at different times. For example, NU at the time of its establishment was different from NU at his tenure because, in his opinion, each time requires different responses, besides it has been led by different elites.[32] Accordingly, Islam as norms has been dealing with the particularity of Indonesian culture, including its political system. This implies that both Islam and culture are related mutually. In line with this, Wahid recognized the dichotomy of public and private spheres, but both should relate to each other. Accordingly, he offered a theology of social pillars which recognizes the inter-relationship between the public and private spheres.

In line with principle of mutual relationship between norms and the particularity, Wahid believed that religious and secular affairs are not separated. This is implying that Muslims' activities in secular affairs have religious meanings as manifestations of Muslims' surrender to the will of God. This view will put one's worldly activities into the framework of religion, as the normative standards of life. In other words, the Islamic worldview is to actualize a given normative truth dialogically with other values systems and the power in the societies as the contexts for its implementation. This view is critical of Wittgenstein's relativism as Wahid believes that man should find the contextual truths and, then, actualize them in societal life. In this regard, Wahid refers to Hasan Hanafi's concept of the active consciousness which consists of motif and action. Both elements are

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[31] Ibid.

[32] Wahid, *Prisma Pemikiran Abdurrahman Wahid [Abdurrahman Wahid's Prismatic Thoughts]* at p. 166.

interrelated and form an ideal worldview which harmonizes the normative messages of Islam with their eventual actualizations in the societal life through the passing time.[33]

In line with his Fiqh paradigm, Wahid has developed a dynamic relationship of the state and Islam as he employs a political approach to the existing principle of mutual legitimacy of the Fiqh paradigm. In this regard, he proposes democracy as a **quasi-norm,[34]** namely a kind of standard, which should be respected by both the state and its people. His statement on the dynamic relationship of the state and Islam is as follows:

> ...so that our understanding of the relationship of the state and its people is also dynamic. If the state is able to materialize the certain welfare of its people, this means that the state has accomplished its duty of establishing welfare,...such as through social insurance. This signifies that the establishment of welfare and justice...,which both constitute the objective of the Constitution, have been done....if this is successfully materialized by the Muslim community, this means that Islam has succeeded in providing welfare without becoming a formal system.[35]

Wahid understands Islam in the view of the Fiqh paradigm which recognizes Islam and societal system, including political system, as different entities and both should develop a mutual legitimacy. This implies that the Fiqh paradigm recognizes two different aspect of science, namely material sciences (i.e. secular sciences) and spiritual ones. Accordingly, he adapts the development of modern sciences into the Fiqh paradigm which would enable Muslims to participate actively in modern political system. In line with this, he accepts liberal democracy, considered as the implementation of principles of *syuro* (deliberation) in modern era. He argues that democracy is a kind of quasi-norm, namely a kind of standard, which should be respected by both the state and its people. This idea of democracy enables both the state and the Muslims to develop a mutual legitimacy.

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[33] Ibid., at p. 47.

[34] Wahid, *Islam Kosmopolitan: Nilai-Nilai Indonesia Dan Transformasi Kebudayaan [the Cosmopolitan Islam: Indonesian Values and the Cultural Transformation]* at 303.

[35] Wahid, *Islamku, Islam Anda. Dan Islam Kita [My Islam, Your Islam, and Our Islam]* at 94-95.