

ABSTRACT

Pluralism in Abdurrahman Wahid thoughts and attitudes was departed from the perspective of the victims, especially religious minorities, gender, beliefs, ethnicity, skin color, and social position. Abdurrahman Wahid is a political actor as well as an ulama who highly upholds equality between the majority and minority, where when all the rulers in this country turned a blind eye to the intolerance shown to minorities. Abdurrahman Wahid came with his courage to defend minorities. His defense of the minority groups "Konghucu" in Indonesia is very appropriate in the context of the new order's discriminatory politics against people who are Konghucu in Indonesia. This research will discuss about (1) Abdurrahman Wahid as ulama and politician supported Konghucu in Indonesia; (2) The driving factors influencing Abdurrahman Wahid in supporting such religion.

This type of research is qualitative research with a case study approach. This method performed to gain indepth explanation on an particular issue or social phenomena. The crucial part is describing the procedure, such as why an approach is chosen, data analysis, the technique to gather data and data validity. Present research perform reality approach to observe ulama support to minority groups in Indonesia. Due to the empirical reality on the ulama support to Minority groups, the writer focused on Abdurrahman Wahid and Konghucu religion.

The results of the research on Abdurrahman Wahid's steps as an Islamic leader and politician in supporting the existence of minority groups in Indonesia were the first role as ulama. As an Ulama, Abdurrahman Wahid maintained control and was able to arrange especially for NU members and their congregation to accept and mingle with Konghucu believer. The Role as a figure and Role Model means, as an Ulama of Abdurrahman Wahid was made a figure for NU members and their worshipers. Meanwhile as a politician, Abdurrahman Wahid became President who issued a regulation to free Konghucu from discrimination. This was done on the basis of Decisional Roles and Anacted Roles which means Abdurrahman Wahid had the power to influence policies and make policies. As a leader Abdurrahman Wahid has the power to control all these indicators to run well. The driving factors of Abdurrahman Wahid in fighting for Konghucu rights are sociological background factors and organizational factors in which educational factors, education is very important for the influence of Abdurrahman Wahid's Puralism thinking. The working factor was when Abdurrahman Wahid met a lot of people with different backgrounds, which made Abdurrahman Wahid understood and appreciated differences. Meanwhile for relationship Factors Abdurrahman Wahid since childhood had met and mingled with many people including people from the west. In terms of factor interest organizations, it was strongly influenced by Abdurrahman Wahid's thinking style. Character factors and direction of the organization's struggle were determined by Abdurrahman Wahid's thoughts.

Abdurrahman Wahid had a view on pluralism and defended their human rights. The most influential is social background, particularly education factors, in which the education factor indirectly builds Abdurrahman's thinking about his views on pluralism, because he studied western ideas through discussions or reading books during his education. Factor relations is also the most important indicator because since Abdurrahman Wahid was still young, he has known people from different backgrounds so he can understand differences and appreciate them. Abdurrahman Wahid was fought for the rights of Konghucu, both when he became an Ulama and a politician. However the thing that was very influential for Konghucu was when Abdurrahman Wahid became a politician, because when he was a politician, Abdurrahman Wahid was able to participate in policy making.

Keywords: Abdurrahman Wahid, Pluralism, Minority Group, Democracy, Tolerance.