

INCLUSIVE ISLAM IN AHMAD TOHARI'S NOVELS

Mugijatna

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Abstract: Most of Ahmad Tohari's novels have something to do with Islam. Yet, study on the aspects of Islam in the novels is rare. As an NU *santri*, Ahmad Tohari's view on life is shaped by Islam according to NU's understanding. He wants to develop an understanding of Islam which is inclusive. There are two kinds of inclusivism. Inclusivism that considers that "truth" and "salvation" are available in other religions, that is, inclusivism in conviction and inclusivism that rejects this idea and limits inclusivism to social affairs only, the existence of other religions is simply respected. Ahmad Tohari's idea of inclusivism goes as far as to include inclusivism which accepts "truth" and "salvation" in other conviction. In the trilogy of *Ronggeng Dukuh Paruk*, Ahmad Tohari expresses his idea of a person who does not choose to embrace Islam as being embraced by Islam. In *Lingkar tanah dan lingkar air*, Ahmad Tohari expresses the idea of Islam which respects differences. In *Kubah*, Ahmad Tohari expresses an idea that Muslims should forgive sinners. The first belongs to inclusivism in conviction, while the second and the third belong to inclusivism in social affairs.

Keywords: Ahmad Tohari; novel; inclusive Islam.

INTRODUCTION

Most of Ahmad Tohari's novels have something to do with Islam. The relation to Islam is different in degree from novel to the other novel from merely functioning as background, as in *Di kaki Bukit Cibalak* and *Orang-orang proyek*, up to becoming a mission as in *Kubah* and the trilogy of *Ronggeng Dukuh Paruk*. In *Lingkar tanah lingkar air* it becomes a debate. However, the study on the aspects of Islam in the novels is rare.

Yudiono KS (2003) in his book, *Ahmad Tohari: Karya dan dunianya*, the only book discussing all Ahmad Tohari's novels, does not make any remarks on the aspects of Islam in the novels. Cooper (2004, p. 535) in her long discussion on the trilogy of *Ronggeng Dukuh Paruk* identifies an allusion to political and moral stance in the trilogy -- "a kind of literary *dakwah* or moral mission" -- which is well contemplating, yet Cooper does not discuss the literary *dakwah* or moral mission further. Discussion on the aspects of Islam of Ahmad Tohari's novels, so far, has only been

done in short articles published in news papers and unpublished researches. In my article, "*Nilai-nilai rumah tangga dalam novel-novel Ahmad Tohari*", I found that the domestic values presented in Ahmad Tohari's novels derive from Islam.

Problems, objectives, and significance

In this study I explored further the aspects of Islam in the novels, even the kind of view of Islam which is considered by Lysloff (2003, p. xii) as "post-modern". Lysloff bases his opinion on Ahmad Tohari's own statement that he wanted to advocate Islam which is inclusive.

Accordingly, in this study I explored the idea of inclusive Islam presented in some of the novels, namely the trilogy of *Ronggeng Dukuh Paruk*, *Lingkar tanah lingkar air*, and *Kubah*. The problem is what kinds of inclusivism are expressed by Ahmad Tohari in the novels? The objective was to describe inclusivism revealed by Ahmad Tohari in the novels.

This study would be very beneficial for the findings revealed by this study which was conducted using hermeneutic methodology would enrich our understanding on Ahmad Tohari's novels. In its turn the findings would also enrich our understanding on live as expressed by Ahmad Tohari in his novels.

METHOD

To solve the problems, I employed hermeneutics methodology with semiotics analysis as the frame of analysis. Developing Geertz theory of culture, Thompson conceives a methodological framework of depth hermeneutics in which he incorporates social-historical analysis, formal or discursive analysis, and interpretation/re-interpretation. (Thompson, 1990, p. 281). The methodology used in this research was a modification of the methodological framework of depth hermeneutics, that is, by adding the artist into the analysis.

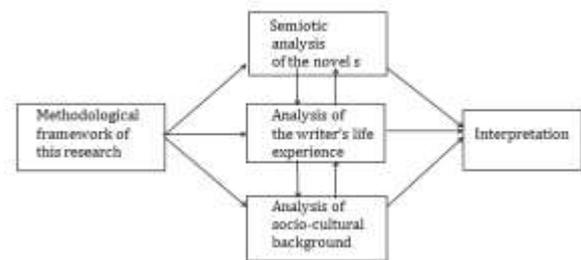
Semiotic theory employed in this study was eclectically taken from Saussure's concept of syntagmatic and paradigmatic relations, Peirce's theory of iconicity, and Reffatterre's theory of textual interpretant. Todorov said that syntagmatic relation is *in presentia* relation, configuration or construction relation; while paradigmatic relation is *in absentia* relation, metaphorical (symbolical) relation, relation for significance with external factors. (Todorov, 1985, p. 11-12). In his theory of iconicity, Peirce conceives that the world created by novelists in their novels is metaphorical icon of the real world (Zoest, 1993, p. 11-12). Reffatterre in *Semiotics of poetry* says that textual interpretant is mediating text, quotation, citation, or hint from other texts that serve for intertextuality. (Reffatterre, 1980, p. 81).

The data were taken in accordance with the kinds of data. The data about Ahmad Tohari's life experience and socio-cultural background were taken using interview and the data taken from the novels and other documents were taken using content analysis conducted qualitatively.

The data processes were conducted as follows. First, the data were classified based on the objective of this research. The second, the data from the novels were analyzed using semiotics theories. Syntagmatic relation is used to analyze the events in the novel based

on cause and effect relation. This analysis resulted in the description of the world created by Ahmad Tohari in the novels. Paradigmatic relation was used to analyze the relation of the events with external factor. Peirce's theory of iconicity was, then, employed to analyze how the lives created by Ahmad Tohari in the novels are metaphorical icons for the world outside the novel. This analysis was used hand-in-hand with textual interpretant analysis to connect the novels with Ahmad Tohari's life experiences and its socio-cultural background.

The methodology of this research could be described in a chart as follows.



AHMAD TOHARI AND HIS VIEW ON ISLAM

In several interviews with journalists published in news papers and magazines and with the writer, Ahmad Tohari claims to be an NU (*Nahdhatul Ulama*) *santri*, the biggest Muslim organization in Indonesia. His father was the head of the branch of NU in Jatilawang, Banyumas, Central Java. Ahmad Shobri, one of Ahmad Tohari's brothers, was the member of NU's *syuriah* in Banyumas Regency. (Mugijatna, 2011, p. 18).

NU claims to be the follower, guardian and disseminator of the teaching of *Ahlusunnah wal Jama'ah*. This teaching is ascribed to Asy'ariyah's school of theology which was developed by Abu Hasan Ali bin Isma'il al-Asy'ari (873-935 M) and Maturidiah's school of theology developed by Abu Mansur Muhammad al Maturidi (died in 944 M). These two schools of theology firmly held *sunnah* (the Prophet's tradition) which up to now has been held by the majority of Muslims in Indonesia. In determining the law of a problem, the *fuqaha* (lawyers) of *Ahlusunnah wal Jama'ah* refers to *Al-Qur'an* as the main source. When they couldn't find the reference in *Al-Qur'an*, they refer to the *sunnah* of the Prophet. When they couldn't find it in the Prophet's *sunnah* either, they, then, made *ijtihad* (innovation).

In politics, NU always performs loyalty to any government which, *de facto*, governs the country. In colonialism era, NU was loyal to Dutch government as long as Dutch government allowed Muslims to perform their religion, even though the government was not Muslim government. When Dutch was defeated by Japanese and it was the Japanese who governed the country, NU was loyal to Japanese government. When Japanese was defeated by the allies and Indonesia declared her Independence, NU is loyal to Indonesian Government (Khuluq, 2000, p. 149).

In 50s when NU, then, became a political party, participated in the struggle for Islam as the Indonesian constitution. During the New Order era NU firstly refused *Pancasila* (the five principles) used as the only foundation (*asas tunggal*) for all organizations. Yet, in a conference in 1984 in Situbondo, East Java, NU decided that Indonesian Republic Country, which is based on *Pancasila* as the principle and UUD 1945 (Indonesian Republic Constitution) as the constitution, is the final form of Muslim struggle and cannot be replaced by Islamic State. (Baso, 2006, p. 389).

Ahmad Baso says that the establishment of NU was really encouraged by high spirit of nationalism, as a concern to keep Islam which accepts local culture and respects local religion, conviction and tradition differences which have been descended from the old tradition of *Nusantara* (the Archipelago) tradition. (Baso, 2006, p. 388). That is why, when NU acknowledged that the Country of Indonesian Republic declared in August 17, 1945 is legal, NU's loyalty to Indonesian Country is a must.

Accordingly, Ahmad Tohari says that as a *santri* loyalty to the country is a must: "*Saya ini orang santri yang menganggap taat kepada negara itu wajib hukumnya.*" The loyalty to the country, certainly, not blind loyalty, loyalty without criticism. Precisely, due to the loyalty to the government, he launched criticism to the government: "*Dan kalau saya mengkritik, ya dalam rangka itu.*" In his relation to government Ahmad Tohari poses himself as a *Punakawan* (the four attendances to Arjuna in *wayang*) who criticizes his bosses directly, but not to open a front: "*Saya hanya ingin menjadi Punakawan. Ikut mengkritik majikannya secara langsung, tetapi tidak membuka front. Apa yang saya kerjakan, langsung tetapi*

halus." (Mohammad, 1994). This is a typical behavior of the followers of *Ahlu sunnah wal Jama'ah* whose characteristics are *at-tawassut* (moderate), *al-i'tidal* (fair), and *at-tawazun* (balance). (Khuluq, 2000, p. 64-65).

In accordance with the understanding, Ahmad Tohari wants to develop a thought of Islam which is inclusive. In an interview with Santosa, Ahmad Tohari said that firstly Islam in Java was inclusive. It was Boedi Oetomo which coined the term *pribumi* (native inhabitants). Prior to the time, people like English, Portuguese, and Chinese called the native inhabitants of Indoensian archipelago *selam* which derives from Islam. This means that Islam and Indonesian nationality were united, Islam was inclusive. Only after the establishment of modern organization like Muhammadiyah and NU did, the inclusiveness, then, faded. (Santosa, 1993)

Ahmad Tohari's intention to develop Islam which is inclusive was also told to Lysloff (2003, p. xi), the translator of *Ronggeng Dukuh Paruk* trilogy into English.

"I advocate a return to the kind of Islam that was first brought to Indonesia, one that is inclusive, not just of a set of rules. Islam when it came here was not a commitment to formal procedures; instead, it emphasized ethical and moral teachings. The ancients who brought Islam to these shores put the ethical and moral at the forefront and made dogma and ritual duty secondary. This gets at the basis of my own ideas. I believe that I must establish an understanding of Islam that is holistic – one that embraces existing forms of culture. Not only should Islam tolerate these existing cultures, but also nurture them."

Ahmad Tohari's idea of inclusive Islam is Islam which is united with nationality, Islam which embraces existing local culture, Islam which puts forward morality, not Islam which takes law as the main platform. When the writer asked this idea further, Ahmad Tohari explained that the quality of Muslims is various. To him, people who have already believed in the one God, believe in the Prophet, are Muslims.

Begini ya, saya menganggap kualitas orang Islam itu berbeda-beda. Bagi saya, orang yang sudah percaya kepada Tuhan yang Maha Esa, percaya kepada Kanjeng Nabi, ya orang Islam. Bahwa kemudian dia menyempurnakan

Islamnya dengan menjalankan syari'at itu ya bagus sekali. Tapi orang yang merasa dalam dirinya ada Gusti Allah, merasa Kanjeng Nabi menjadi utusan-Nya, ya dia itu orang Islam. (Interview, October 16, 2007).

The idea that one who states that he is a Muslim, states that the one God (Allah) is his God, and Muhammad is his Prophet, is a Muslim, even though he does not perform any *syariat* (law), is not held by all Muslims. For the majority of Muslims, claim as a Muslim, like reciting *syahadah* in marriage or circumcision, is not enough. They demand that the claim is proved by performing *syariat*, particularly five prayers a day (*sholat*). *Sholat* is one of the five pillars of Islam, that is *syahadat*, *sholat*, fasting for month in *Ramadhan*, *zakat*, and *haj* for whoever able to do it. One *hadith* (the Prophet saying) says that *sholat* is the pillar of Islam, whoever forsakes *sholat* forsakes Islam. Another *hadith* says that the difference between Muslim and Kafir is forsaking *sholat*.

Ahmad Tohari links the idea of inclusiveness to the idea of universalism of Islam: because there is only one God and one Islam and Islam means submitting one self to God, so all religions which teach submission to God are Islam, because Islam means submission. Even, Ahmad Tohari is of the opinion that the piety of the converters of Hinduism and Buddhism may be accepted by God.

Saya membaca universalitasnya kan begini. Tuhan kita kan cuma satu. Jadi kalau ada kearifan spiritual, ajaran nabi-nabi dahulu, itu kan berarti Islam, berserah diri kepada Tuhan. Bahkan saya akan mengembangkan keyakinan bahwa karena kita diajari nabi itu banyak sekali, diterangkan bahwa setiap kaum ada nabinya, maka saya harus percaya bahwa pada kelompok-kelompok yang paling terpencil pun pernah diberi, dulu, paling tidak guru spiritual. Jadi, bagi saya, sebetulnya Islam itu agama yang seluruh dunia cuma satu, yaitu agama berserah diri. Kalau pelaksanaannya itu menyebar, agak ada penyimpangan, itu saya kira wajar. Dalam kehidupan ini tidak ada yang murni seratus persen, tidak ada. Saya memang agak berbeda dengan orang lain. Bagi saya, kesalehan-kesalehan orang Hindu, kesalehan-kesalehan orang Budha mungkin

juga diterima Tuhan. (Interview, October 3, 2008).

The explanation shows that Ahmad Tohari's thought on religion is liberal, as told to Lysloff (2003, p. x), "I'm not a communist and I'm certainly not an atheist. Perhaps I'm what you'd call a socialist, but one who honors humanistic liberalism, which is bound up in my sense of social responsibility." Lysloff comment is that Ahmad Tohari's idea on religion is "post-modern". In Islam, thought on inclusivism has been disseminated by the followers of liberalism. It has something to do with the idea of "pluralism".

Responses to these ideas fall into two groups. The first group holds that "truth" and "salvation" are available in all religions. Nata (2001, p. 188) says that the term is used to show religious thought based on views that the other religions have in them "truth" and "salvation" for their converters. This kind of view is the view of Western thinkers, the most outspoken of which is John Hick. In 'Religious pluralism and Islam', a lecture delivered to the institute for Islamic culture and thought, Tehran, in February 2005, Hick says that "It has been widely accepted that there are three possible schools of thought, which have come to be called exclusivism, inclusivism, and pluralism." (Hick, 2005, p. 2). As a Christian, Hick refers to exclusivism, inclusivism, and pluralism in Christianity. He says, "As a Christian position, exclusivism is the belief that Christianity is the one and only true faith and salvation, which Christian exclusivists understand as entry into heaven, or paradise, is confined to Christian." (Hick, 2005, p. 2). In regard to inclusivism he says, "In its Christian form this is the belief that, on the one hand, salvation for anyone depends solely on the atoning sacrifice of Jesus on the cross, but on the other hand that this salvation is available not only to Christians but in principle to all human beings." (Hick, 2005, p. 3). As for pluralism, he says that in its broadest sense it is "the belief that no one religion has a monopoly of the life that leads to salvation. Or in the more poetic words of the great Sufi, Rumi, speaking of the religions of the world, "The lamps are different but the Light is the same, it comes from beyond." (Hick, 2005, p. 4).

In Indonesia, the discourse on religious inclusivism and pluralism initiated by

Western Protestant are responded by proponents of Islamic liberalism, one of them is Budhy Munawar-Rahman. According to Munawar-Rahman (2009, p. 10-11), the idea of inclusivism in Islam starts from the understanding of Islam not as “organized religion”, but as spiritual meaning. Islam means submission to Allah, which, according to supporters of inclusivism, becomes the core teaching of true religion. That is why all true religions are called Islam. Many verses in *Al-Qur’an* reveal that all previous prophets taught the submission to the one God.

Inclusivism should be developed further to pluralism the paradigm of which holds that every religion has its own way of salvation, so, due to it, the claim that Islam is the only way to salvation, the exclusive attitude, for the sake of theological and phenomenological reason, should be rejected. (Munawar-Rahman, 2009, p. 11).

The majority of Muslims reject this view. Legenhausen (2010, p. 3) in ‘Islam and religious pluralism’, which is a response to Hick’s ‘Religious pluralism and Islam’, says that religious pluralism, “a theological movement grounded in the ethos of political liberalism and emerging directly out from liberal Protestantism,” has weaknesses when contrasted with Islam, “for the liberal separation of religion from social order is founded on the assumption that this separation is consistent with the tenets of all sects, while it is in direct conflict with the ideals of Islam.”

According to Legenhausen (2010, p. 12), religious pluralism offered by Hick is “reductive pluralism” which is incompatible with Islam.. Thoha in *Tren pluralisme agama* concludes that Islam rejects firmly four trends of pluralism in religion, that is: Secular Humanism, Global Theology, Sincreticism, and Perennial Wisdom, and puts forward the alternative which is able to appreciate vital differences among the religions and let the other religions become their selves as they are.

Oleh karena itu Islam menampik dengan tegas keempat tren pluralisme agama (Humanisme Sekuler, Teologi Global, Sinkretisme, dan Hikmah Abadi -- the writer’s) yang reduksionistik tersebut di muka, dengan mengajukan alternatifnya yang Islami yang mampu

mengapresiasi secara penuh perbedaan-perbedaan vital antar agama, dan membiarkan yang lain (the other) untuk menjadi dirinya sendiri sebagaimana adanya. (Thoha, 2006, p. 266).

It shows that Thoha belongs to those who hold the idea of inclusivism in social affairs and reject the idea that “truth” and “salvation” are available in all religions. However, this group appreciates the right of other religions to exist. This means that tolerance in conviction (*aqidah*) seems to be rejected by the majority, even MUI (*Maljis Ulama Indonesia*), the board of Indonesian Muslim-Priests, in 2005 issued a *fatwa* that Secularism, Pluralism, and Inclusivism are *haram*, and the most radical Muslims, then, abbreviated the three terms into “*Sepilis*” which sounds like “*syphilis*”, decease caused by *Treponema pallidum*, but tolerance in social affairs is accepted.

Ahmad Tohari’s thought on inclusivism seems to go as far as to include the first inclusivism. Ahmad Tohari, indeed, makes friends with the figures of propagators of liberalism like Ulil Absor Abdala and is familiar with their thoughts. (Interview, October 16, 2007).

INCLUSIVE ISLAM IN AHMAD TOHARI’S NOVELS

Inclusive Islam in trilogy Ronggeng Dukuh Paruk

In the trilogy of *Ronggeng Dukuh Paruk*, Ahmad Tohari’s masterpiece, the idea of inclusivism makes its way into it through Srintil’s (the heroine) changes of idea from praising the status of *ronggeng*, a west part of Central-Java’s traditional semi-prostitute dancer, into praising the status of *perempuan somahan*, domestic woman or house-wife.

Syntagmatic analysis to the trilogy could be displayed as follows. *Ronggeng* had become a tradition in Dukuh (hamlet) Paruk since the life of Secamenggala, the ancestor of Dukuh Paruk who was buried in the grave yard located on a hill in the middle of the hamlet. Without *ronggeng*, the hamlet lost its fame. Because the hamlet had not had any *ronggengs* for eleven years, the head of the hamlet, Sakarya, who was no other than Srintil’s grandfather, made Srintil a *ronggeng*. Sakarya kept an eye at Srintil when Srintil was

dancing accompanied by mouth music played by Rasmus, Warta, and Darsun. Sakarya believed that *indang*, *ronggeng* spirit, entered into Srintil's body, because Srintil had never trained to be a dancer, and yet she was able to dance like a *ronggeng*. However, *ronggeng* which firstly brought her to a fame and prosperity finally brought her to a jail for two years because the *ronggeng* participated in communist party propaganda. Upon being released from the jail, she made up her mind to change her idea of praising the status of *ronggeng* into praising the status of domestic women. Mahayana (1986), says that "*Pengalaman pahitnya selama di dalam tahanan, menjungkir-balikkan nilai-nilai yang pernah jadi kebanggaannya: ronggeng.*" She hoped that Rasmus, her lover, would marry her. But, Rasmus, who went away from the hamlet because Srintil, her beloved, was made a *ronggeng*, and due to it he met Islam with its different values from the values held by Dukuh Paruk's People, and met soldiers who trained him to read and write and eventually made him a soldier, refused to marry her. At last, Srintil accepted Bajus, the head of water drainage project from Jakarta, who approached her not to marry her, because he was impotent, instead to make her a bait to get more jobs from his boss. He threatened to send Srintil to jail again if she refused, because Srintil was, after all, only an ex-communist party supporter. The fear of being returned to jail was unbearable. Srintil was insane. Rasmus, who now realized that he was the true son of Dukuh Paruk, on whose shoulder the responsibility to save Dukuh Paruk from the stupidity of worshipping the spirit of Secemenggala and developing pornographic *ronggeng* was put, saved Srintil by having her cured in army's hospital. He planned to bring Dukuh Paruk's people to the face of *Sang Wujud*, the Al-Mighty. (Mugijatna, 2011, p. 20).

The syntagmatic analysis shows that the trilogy is a really a literary *dakwah* as identified by Cooper as quoted on page 2. Srintil, who stayed in the hamlet of which the social-cultural life of the people was based on paganism and *ronggeng* which was pornographic, ended up her life in bitterness, while Rasmus, who escaped from the hamlet and encountered Islam and soldiers and

eventually became a Muslim and a soldier, was exalted.

The trilogy has textual interpretants to connect the novel with external worlds in paradigmatic relation. The word *ronggeng* itself is really a textual interpretant referring to real life in Banyumas regency. So are these sentences, "Sampailah hari pertama bulan Oktober. Hari pertama yang disusul hari-hari berikutnya; suatu masa yang tidak dimengerti oleh siapapun di Dukuh Paruk. Tiba-tiba mereka merasakan kehidupan menjadi gugu dan limbung," (Tohari, 2004, p. 237). The sentences are textual interpretants referring to G.30.S/PKI rebellion in 1965. The rebellion was shocking to people all over Indonesia and also shocking to the people of Dukuh Paruk. Srintil was imprisoned and upon being released from jail she made up her mind to become *perempuan somahan*. This is, Ahmad Tohari told Lysloff, an Islamic process. "Rasmus could leave his past behind. He could choose to embrace Islam. As a woman, Srintil had to live with the shame of her past. She did not choose to embrace Islam – Islam embraced her." (Lysloff, 2003, 458-459).

The statement is typically a statement of inclusive idea. It is another manifestation of Ahmad Tohari's idea that the piety of Hinduism and Buddhism converts may also be accepted by God.

Inclusive Islam in Lingkar Tanah Lingkar Air

Syntagmatic analysis to *Lingkar tanah lingkar air* found out that the idea of inclusive Islam is revealed explicitly. This novel deals with the conflict between DI/TII (an Islamic separatist movement in late 40s up to early 60s in West Java) and Indonesian Republic Army. The conflict was caused, on the one hand, by exclusive understanding of Islam, and, on the other hand, by the tendency of the Indonesian leaders, in particular Sukarno, to accommodate communist party in his government. (Mugijatna and Murtini, 2010, p. 98-99).

In short, the syntagmatic analysis could be displayed as follows. (Mugijatna and Murtini, 2010, p. 69-94). *Kiai* Ngumar told Amid and his friends (Kiram, Jun, and Jalal) that in a conference in the *alun-alun* (town square) of Purwokerto, Hadratus Syekh, the honorable syekh, from East Java, issued a

fatwa that makes war against Dutch to defend the young Republic is a must for all Muslims. *Kiai* Ngumar had them be ready to perform *jihād* against Dutch's soldiers.

Differences in opinion occurred among them. *Kiai* Ngumar advised them to join Republic Army and Amid agreed upon the advice, but Kiram and Kang Suyud, younger *ulama* than *Kiai* Ngumar, insisted on establishing their own militia, that is, *Hizbullah* militia. The reason was that in the Republic Army there were communists, the men of Siswo Wuyung; they never performed prayers and once they looked down upon Kiram because Kiram was illiterate. *Kiai* Ngumar, still, agreed upon their decision and gave them blessing, under condition that when the situation had already been save they should return to kampong and joined Republic Army. However, secretly, *Kiai* Ngumar told Amid that he could not understand why Suyud didn't want to join the legal army only because in the army they were communists who did not perform prayers. The Prophet himself had ever tied an agreement with Christian people and the Jews to run the defense for Medina. The Prophet kept the agreement until the Jews had betrayed the Prophet.

When, in December 1949, the Dutch acknowledged Indonesian Republic sovereignty and the militia had no enemy any more, a problem came out, that is, to dissolve the militia or to join Republic Army as it was called for by the Republic Army. Amid was pleased to hear the calling from Republic Army to join the legal army. But, Kang Suyud had his own opinion. When Amid took them to *Kiai* Ngumar, a debate between *Kiai* Ngumar and Kang Suyud broke out.

Kiai Ngumar said that "becoming Republic soldier is *halal*, because the Republic is legal. [...] And remember the teaching in the *kitab*, to a legal government it is a must for us to be loyal." Kang Suyud replied, "what about if there is another government and this government is as legal as the other government. Even has higher legality?." Kang Suyud explained that there was news that Kartosuwiryo and his friends established an Islamic State and Kang Suyud chose Kartosuwiryo rather than Bung Karno and Bung Hatta. His reason was that Bung Karno and Bung Hatta established a government together with many kinds of people, while

Kartosuwiryo established a government with Muslims only. *Kiai* Ngumar explained that according to the content of the *kitab* (authoritative classical books on Islamic jurisdiction) there was only one legal power in one country. Kang Suyud asked, "So, *Kiai* chooses the Republic than Islam?" *Kiai* Ngumar replied, "Well. Yeah, Sons, witnessed my reply: in order to perform the *syariat* itself, I choose the Republic. I follow Hadratus Syech". Kang Suyud stood up and went away without saying a word. (Tohari, 2006, p. 57-60 – my translation).

This debate shows different opinions between the two sides. While *Kiai* Ngumar is of the opinion of inclusive Islam, Kang Suyud is of the opinion of exclusive Islam. Amid, Kiram, and Jun followed *Kiai* Ngumar advice to go to Kebumen, regency near Purwakerto, to join bigger *Hizbullah* militia to be formally recruited to become Republic soldiers. However, many *Hizbullah* militias had the same opinion as Kang Suyud's, they didn't want to join Republic Army. They were split into two factions and they said allusions to tease each other. The militia who wanted to join the legal army got together by a railway. There was news that they were going to be transported to Purworejo to be formally recruited there. At nine a sound of locomotive was heard from east, running backward from Purworeja railway station. But, suddenly shoots were heard from the train, the shoots were aimed at them. Fight between the militia and Republic soldiers broke out. *Hizbullah* militia believed that it was the communist elements in the Republic Army who had attacked them. At that time news of the establishment of the *Angkatan Oemat Islam*, or AOI (Muslim Force), was heard.

Amid and his friends returned back to Purwokerto to report this accident to *Kiai* Ngumar. *Kiai* Ngumar cried silently, how this accident could have happened. Anyhow, *Kiai* Ngumar advised Amid not to be hostile to Republic Army. He was ready to become their messenger. But Kiram and Jun thought that it was useless, they, then went into the forest to join Kang Suyud. Meanwhile, Amid wanted to stop fighting. But, one day, Republic soldiers searched for him. So, he went to the forest too.

Day by day the DI/TII lost its members, some of them returned home, some of them moved to Sumatra to become a peasant there,

and some of them were caught by Republic Army or died in battle. In an attack from Republic Army to their hiding place Kang Suyud died, not because of being shot but because of lung attack. Amid thought that Kang Suyud's death was useless and that he had no right of martyrdom. Even, Amid began to doubt the right of martyrdom of their fight against the Republic. The Republic Army's attack on them was revenge to their attack to a Jeep of a Republic soldier; the soldier, a lieutenant, died. But, when Amid put his hand into the pocket of the trouser of the soldier, Amid was shocked. Amid didn't find anything valuable, instead a small *Al-Qur'an* and a Rosario. Amid thought that the soldier must have had an intention to come close to God as himself had.

In June, 1962, Kartasuwiryo, the *Khalif* of Darul Islam, the Chief Commander of Indonesian Islamic Army, was caught by Republic soldiers. He signed a leaflet containing a call for all members of DI/TII to armice and to surrender with a guarantee of national forgiveness from Indonesian government. Amid and his friends went down the mountain. Meanwhile, life in kampong was not convenient for them; communist people were often holding campaigns in town square. In the campaigns they often made the ex-*Hizbullah* militias target for despise. From day to day the situation became more and more drible. In 1965 the communist made a rebellion and was liquidated.

Amid and his friends were asked by Republic soldiers to help them to show the hiding place of GS, a military wing of communist party, in Cigobang forest, where they had been when they were DI's soldiers. They were pleased. Kiram even asked to be allowed to fight against GS, not only to become a guide, for during their hiding in the forest they often fought against GS. Now the opportunity to revenge against GS was opened. Republic soldiers agreed upon his request.

His being in Republic Army made Amid touched. Now his dream to fight together with the legal army came true, even though it was only temporarily. Amid got a shot in the fight and *Kiai* Ngumar whispered to his dying ears to be patient, he said that Amid was about to die as a *syahid*, a martyr.

The syntagmatic analysis shows explicitly the idea of inclusivism. It is expressed in a binary opposition with exclusive Islam and inclusive Islam wins over exclusive Islam. On the one hand, Kang Suyud died useless and DI/TII was defeated. On the other hand, the Republic survived and Amid, *Kiai* Ngumar's faithful follower, died as a martyr. It is a metaphorical icon for a kind of Islamic understanding Ahmad Tohari would like to convey.

The novel is rich with textual interpretant to connect the novel with real life happening in the Indonesian history. *Hizbullah*, DI/TII, and Kartasuwiryo are all textual interpretants referring to DI/TII rebellion. *Hadratus Syekh*, the honorable *syekh*, from East Java, is no other than Hasyim Asy'ari, the founder of NU. This is a textual interpretant referring to NU. That is why, Ahmad Tohari said that *Kiai* Ngumar is a representative of NU's *fiqh*. He put his idea of inclusive Islam in his mouth that in the old days all people, performing prayer or not, *santri* or *abangan*, claimed to be Muslims. They lived together. So he did not understand why Kang Suyud didn't want to join legal army only because some of the soldiers in the army didn't perform prayer.

Orang-orang tua kita dulu, yang sembahyang atau yang tidak, yang *santri* atau yang *abangan*, bahkan juga orang dul-dulan sama-sama merasa sebagai orang Selam. Mereka bersaksi bahwa Gusti Allah adalah Tuhan Yang Maha Esa, Kanjeng Nabi Muhammad adalah utusan-Nya. Mereka sejak lama hidup dan bergotong royong. Jadi aku tak paham mengapa si Suyud kini tak mau bergabung dengan tentara resmi hanya karena di sana banyak anggota yang tidak bersembahyang. (Tohari, 2006, p. 41),

This inclusivism is different from the inclusivism in the trilogy of *Ronggeng Dukuh Paruk*. The inclusivism in *Ronggeng Dukuh Paruk* belongs to the first inclusivism while the inclusivism in *Lingkar tanah lingkar air* belongs to the second inclusivism.

Inclusive Islam in Kubah

Syntagmatic analysis to *Kubah* could be displayed as follows. The villagers of Pegaten accepted Karman (the main character in the novel) who, after becoming a communist cadre, had been hostile to Haji Bakir, whereas

Haji Bakir had provided Karman, when he was a child, for his daily meal by adapting him to become the member of his household. Communist leaders recruited him and indoctrinated him to become a communist cadre. They made Karman hostile to Haji Bakir. When communist party was liquidated because of the party's involvement in the G.30.S rebellion, Karman was seized and exiled to B Island. Upon being released from B Island, Karman went home to Pegaten, but on his way home he was haunted by anxiety that his co-villagers would reject him. When, at last, he arrived home, the villagers accepted him well. Haji Bakir, even, received Karman's daughter to become his granddaughter in law. The villagers who were Muslims, in particular Haji Bakir, could accept Karman easily, even though Karman had been hostile to them.

The attitude of the villagers of Pegaten, in particular Haji Bakir, to accept Karman again is an inclusive attitude. They know that when Karman was exiled to B Island Karman was not a Muslim anymore, because he had forsaken Islam from his daily life. When his uncle, Hasyim, asked him to go back to Islam, Karman replied, "Let me alone on my own, Uncle". Uncle Hasyim said, "Hi Karman. Is it only to make you like this that I have sent you to school?". Karman replied, "I have grown up Uncle. I acknowledge your giving me school cost. If Uncle wants to get all the cost back, surely I will pay it back." (Tohari, 2005: 97 – my translation). Yet, the villagers didn't hate him as Karman had thought of when he was being released. Even they allowed Karman to make the dome for Haji Bakir's mosque, applying the skill he learned in jail, with materials for the dome provided by Uncle Hasyim. This made Karman was sure that he was truly accepted by his co-villagers. So, more than containing Islamic worldview which is inclusive, *Kubah* is also a *dakwah* novel.

The novel is also rich with textual interpretant; G.30.S/PKI rebellion, PKI (Indonesian Communist Party), and Partindo (Great-Indonesian Party) are all textual interpretants connecting this novel paradigmatically to the real event in 1965. The villagers' forgiving Karman, Haji Bakir's

accepting Karman's daughter to become the member of his family by accepting her as the wife of his grandson, and Uncle Hasyim's providing him with the material for the building of the dome for Haji Bakir's mosque (forgetting Karman's cynical respond to his advice to return to Islam) are metaphorical icons for the idea to forgive sinners. Through this metaphor Ahmad Tohari invites Muslims to forgive followers of communist party who had conducted the rebellion. This is an idea of inclusivism, the second kind of inclusivism.

CONCLUSIONS

Ahmad Tohari uses the trilogy of *Ronggeng Dukuh Paruk*, *Lingkar Tanah* and *Lingkar Air*, and *Kubah* to express his view on Islam which is inclusive. There are two kinds of inclusivism. The first inclusivism holds that "truth" and "salvation" are available in other religions, the second rejects this idea. The second inclusivism defines inclusivism as inclusivism in social affairs. Ahmad Tohari's view of inclusive Islam goes as far as to include the one that accept "truth" and "salvation" in other religions.

In the trilogy of *Ronggeng Dukuh Paruk*, Ahmad Tohari expresses inclusivism in which a person who does not choose to embrace Islam as being embraced by Islam, a kind of inclusivism in conviction. In *Lingkar Tanah dan Lingkar Air*, Ahmad Tohari expresses inclusivism which respects living together with difference convictions, a kind of inclusivism in social affairs. In *Kubah*, Ahmad Tohari expresses inclusivism which accepts sinner who returns back, which is also a kind of inclusivism in social affairs.

Inclusivism in conviction is hold by the minority and Ahmad Tohari is fully aware of his having minor conviction. But, in his daily life Ahmad Tohari still performs traditional practice of ritual according to NU *fiqh*. This shows that in the NU congregation there is a dynamic of changes, but this dynamic of changes is moved by few people. The existence of few people having liberal ideology is also available in other congregations like Muhammadiyah, the second biggest Muslim congregation.

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