

ABSTRAK

Mochamad Ziaulhaq: Pendekatan Mahatma Gandhi (1869-1948) Mengenai Nirkekerasan dan Perdamaian.

Dalam sejarah konflik di dunia, Gandhi adalah salah satu tokoh pejuang nirkekerasan melawan kekerasan kolonialisme, dehumanisasi, dan konflik agama. Gandhi telah meletakkan nirkekerasan (Ahimsa) sebagai strategi berbasis religious-spiritual (pasifisme) dalam memperjuangkan Kebenaran (Satya), walaupun sebagian peneliti mengutamakan Satya daripada Ahimsa. Dialektika ini menjadi problematika menarik ketika Gandhi ditempatkan dalam kerangka studi perdamaian dan konflik. Oleh karenanya, tesis ini menggunakan sistematika fenomenologi-hermeneutika Paul Ricoeur (prefigurasi, konfigurasi, transfigurasi) terhadap prinsip dan praktik nirkekerasan Gandhi selama gerakan Satyagraha di Afrika Selatan (1893-1914) dan India (1915-1948). Lalu, data dianalisa melalui teori kekerasan dan perdamaian Johan Galtung, yang mampu menghubungkan nirkekerasan Gandhi pada cakrawala Studi Perdamaian dan Konflik.

Tesis dalam model penelitian kualitatif ini menegaskan, Ahimsa (nirkekerasan) lebih strategis dan praktis dalam kepentingan program binadamai dan resolusi konflik. Nirkekerasan Gandhi memiliki “prinsip-prinsip pendisiplinan nirkekerasan”, yakni *Ahimsa, Satya, Asteya, Aparigraha, Brahmacharya, Asveda, Abhaya, Sharira shram, Swadeshi, Sprash Bavana, dan Shava dharma samanatva*. Selain itu, nirkekerasan Gandhi mencakup dimensi *Personal nonviolence* yang bersifat *direct nonviolence, Structural nonviolence* yang bersifat *indirect nonviolence*, dan *Cultural nonviolence*. Artinya, prinsip nirkekerasan yang hidup dalam budaya dan struktur kekuasaan, akan berdampak pada tindakan individu. Paradigma nirkekerasan yang dibina secara disiplin, akan mempengaruhi individu (subjek) dan tindakannya untuk menghadapi objek nirkekerasan; ketidakadilan sosial. Secara massif, Gandhi sendiri mempraktikkan nirkekerasan dengan tindakan *non-cooperation, civil disobedience, fasting, swadeshi, dan Hartal*. Dari berbagai praktiknya, nirkekerasan Gandhi termasuk kategori “pasifisme prudensial” atau “tradisi perang-adil (just war)”; memberi ruang kekerasan demi kebaikan, namun tak condong pada kejahatan. Dalam perspektif studi perdamaian, hal-hal tersebut menfungsikan nirkekerasan sebagai kuratif dalam perdamaian negatif, dan bersifat preventif dalam perdamaian positif. Nirkekerasan sangatlah potensial dan strategis sebagai objek kajian penting Religious Studies, khususnya Studi Perdamaian dan Konflik; sebagai usaha mendekati kedamaian atau setidaknya tak hanyut pada kekerasan dan kejahatan.

Keywords: Nirkekerasan, Gandhi, Johan Galtung.

ABSTRACT

Mochamad Ziaulhaq: Mahatma Gandhi's Approach (1869-1948) On Nonviolence and Peace (Analysis of Peace and Conflict Studies of Johan Galtung).

In the history of world's conflict, Gandhi is one of the leaders of nonviolent fighters against the violence of colonialism, dehumanization, and religious conflict. Gandhi has put nonviolence (Ahimsa) as a religious-spiritual based (pacifism) strategy for Truth (Satya), although some researchers prefer Satya to Ahimsa. This dialectic becomes an interesting problem when Gandhi is placed within the framework of peace and conflict studies. Therefore, this thesis uses the systematic phenomenology-hermeneutics of Paul Ricoeur (prefiguration, configuration, transfiguration) against Gandhi's nonviolent principles and practice during the Satyagraha movement in South Africa (1893-1914) and India (1915-1948). Then, the data are analyzed through the theory of violence and peace Johan Galtung, who is able to connect Gandhi's nonviolence within the horizon of the Study of Peace and Conflict.

This thesis with qualitative research asserts, Ahimsa (nonviolence) is more strategic and practical in the interests of peace building programs and conflict resolution. Gandhi's nonviolence has "principles of nonviolent discipline", ie Ahimsa, Satya, Asteya, Aparigraha, Brahmacharya, Asveda, Abhaya, Sharira Shram, Swadeshi, Sprash Bavana, and Shava Dharma Samanatva. In addition, Gandhi's nonviolence includes the dimensions of personal nonviolence which is a direct nonviolence, Structural nonviolence which is an indirect nonviolence, and Cultural nonviolence. That is, the principle of nonviolence that lives in the culture and power structure, will have an impact on individual actions. The nonviolent paradigm that is fostered with discipline will affect the individual (subject) and his actions to deal with nonviolent objects; social injustice. Massively, Gandhi himself practiced nonviolence by non-cooperation, civil disobedience, fasting, swadhesi, and Hartal. From its various practices, Gandhi's nonviolence belongs to the category of "prudential pacifism" or "just war tradition"; giving space for violence for good, but not for evil. In the perspective of peace studies, they uses nonviolence as a curative in a negative peace, and are preventive in a positive peace. Nonviolence is very potential and strategic as an object of important studies of Religious Studies, especially Peace and Conflict Studies; as an attempt to approach peace or at least not to engage in violence and crime.

Keywords: *Nirkekerasan, Gandhi, Johan Galtung.*