

Interreligious Tolerance and Social Harmony in the Gusdurian Network to Promote Peaceful

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ABSTRACT

Gusdurian Gresik Community is a community consisting of individuals who admire the thoughts, struggles, and humanitarian values of Abdurrahman Wahid (Gus Dur), while continuing to uphold his nine core values. The members of this community come from diverse backgrounds, including students, religious leaders, and individuals from various faiths. The community is not limited to Muslims, as non-Muslims are also actively involved, fostering mutual respect and tolerance despite differences in belief. Therefore, this study aims to examine the forms of interreligious tolerance practiced within the Gusdurian Gresik Community by employing a descriptive qualitative method through field research with a phenomenological approach. The study utilizes both primary and secondary data sources. Primary data were collected through structured interviews, participant observation, and documentation, while secondary data were obtained from books and scholarly articles relevant to the research focus. The data analysis process involved several stages, namely data reduction, data display, and conclusion drawing or verification. The findings indicate that forms of tolerance within the Gusdurian community include interfaith joint prayers, participation in discussions and commemorations of Islamic and Christian religious holidays, as well as the implementation of Islamic philanthropic activities.

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INTRODUCTION

Gusdurian network is a community or association of admirers of the ideas and thoughts of KH. Abdurrahman Wahid, also known as Gus Dur, who are worthy of emulation and emulation, particularly in matters of religious tolerance. The Gusdurian community is active in the social and community sectors because has multicultural characteristics and is able to blend in with people from all walks of life, even though KH. Abdurrahman Wahid was a great cleric in one of the Indonesian Islamic organizations, namely Nahdlatul Ulama. He highly upholds differences in a multicultural society, both Muslims and non-Muslims, so he is known as the father of Indonesian pluralism. During his life, Gus Dur often spoke about pluralism that recognizes the diversity of identities, ethnicities, cultures, races, and religions.

Tolerance in the socio-cultural and religious realm is behavior or actions that do not allow any discriminatory attitudes towards individuals, groups or classes that are not the same as the majority of society in general (Bakar, 2015). The reality is, a pluralistic society must be found to have a common difference in the dynamics of life, because differences are God's grace that must be maintained and nurtured so that unity and mutual understanding emerge without any competition that results in alienation or isolation of minority groups. The proof is that religious tolerance is seen in the Gusdurian Gresik network, its members do not only consist of Muslims, but there are also our non-Muslim brothers who live side by side under the auspices of the Gusdurian Gresik network community, without any conflict and presumption of superiority and inferiority of one another that impacts ethnocentrism, all live in harmony without differentiating social status, race and religion.

Religious conflicts in Gresik in general, , often occur, recently often due to differences in religious beliefs. On (25/1/2023) there was a sealing of one of the mosques in Gresik, it was considered that the Ustadz who gave the Friday sermon there had a Wahhabi sect, prohibiting the celebration of the Prophet's birthday (Jatim Media), A few days later the famous millennial preacher Ustadz Hanan Attaki was rejected by the Gresik Nahdlatul Ulama Branch Management (PCNU) to give a sermon at the Al-Muttaqien Mosque located in the land of Gerbang Salam (Gresik). The reason was that the community around the mosque felt uneasy about the arrival of Ustadz Hanan Attaki, who was considered to be able to divide the harmony in Gerbang Salam (Tribun , 2023),

The rejection of a preacher is not the first time in Gresik, seven years ago a similar thing happened, the rejection was carried out by GESPER against Ust. Syafiq Basalamah filling a study in Gresik initiated by the Mosque Takmir (Republika, 2016). Reported from NU online, thousands of students from various Islamic boarding schools in Gresik held a demonstration in the Arek Lancor monument area with the intention of rejecting the arrival of a preacher who is considered a Wahabi figure, because the religious understanding conveyed is different from the majority of

Muslims in Gresik, namely Ahlus Sunnah Wal Jamaah, affiliated with the NU religious organization. (NU Online, 2014). Not only in Gresik, religious conflict occurred in Sampang, Sunni and Shia, as a result of this incident forced the Shia group to flee to another place that was safer from the fury of the masses (Topan, 2022). Likewise, inter-ethnic conflict, the Madurese ethnic group and the Dayak ethnic group in West Kalimantan, they both represent and carry the great name of their respective edities (ethnicities). The conflict between these two groups was recorded in Indonesian history as a bloody conflict from mass fighting with 21 people killed and dozens of homes burned (Susanti, 2020).

Undeniably, conflict can occur at any time. Therefore, religious awareness of tolerance needs to be increased to foster better social interaction between groups. intense, it is not enough that tolerance is only understood in the head, but there is action to prevent the escalation of conflict (Rijaal, 2021). Conflict prevention must be carried out by providing an understanding from an early age to students about the urgency of tolerance towards ethnic, tribal, and especially religious differences for religious communities in Indonesia (Tianah & Azizah, 2022). Another way to avoid conflict between religious communities is for humans, as religious adherents, to establish good relationships with each other, even if their religions differ (Lestari, 2020). Religions in Indonesia are not only Islam, but also Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (Nurhadi, 2018). Therefore, tolerance between religious communities is essential to building a harmonious and harmonious society harmony in social life consisting of people from different religious backgrounds.

In this regard, Gus Dur offered the concept of Islamic humanism, which is tolerant and peacefully harmonious. Humanism here emphasizes pluralism in thought and behavior, thus fostering tolerance and interfaith dialogue. Humanism in Islam is based on interpersonal relationships, both between Muslims and non-Muslims. Gus Dur's humanism can be understood as a paradigm used to appreciate human behavior in all aspects, both in action and thought. Today, Gus Dur's struggle and thoughts are continued by the Gudurian Network in Indonesia, including the Gresik Gudurian Network (JGDM).

In fact, studying the Gresik Gusdurian Network is very interesting to study. Because, according to the researcher, the Gresik Gusdurian Network is still original and has never been studied by previous researchers, either in scientific articles (journals) or in book form. As a comparison or reference, the researcher took other objects that are relevant to this research or at least have similarities. Akhol Firdaus (2018) has previously conducted a study entitled Sewing Patchwork: Gusdurian and the Consolidation of the Pluralism Movement in Indonesia. The results of Firdaus' research indicate that the movement carried out by the Gusdurian Network is an indication of caring for and maintaining tolerant Islam that prioritizes justice, peace and humanity (Firdaus, 2018). Subsequent research was conducted by Yani Fathur

Rohman (2020) with the title *Reinterpreting Gus Dur's Thoughts; A Study on the Sunter Gusdurian Community in Jakarta*. The final conclusion of this study is that Gus Dur's thoughts can be brought to the socio-cultural realm for the people of Jakarta through a process of social construction (Rohman, 2020).

METHODS

This method used in this research uses a descriptive qualitative analysis method in the form of a study field research using a phenomenological approach. According to Lexy J. Moleong, qualitative methods are research that specifically understands phenomena experienced by subjects, such as behavior, perceptions, actions, and so on (Moleong, 2017). Therefore, it is suitable for studying "Religious Tolerance: A Study of Network Gusdurian Gresik. In this study, researchers have an important role in obtaining the data desired by researchers and must fully understand the phenomena that occur in the field in order to make it easier to analyze the data that has been obtained in the field optimally.

This study used two data sources: primary and secondary data. Primary data was obtained from structured interviews, participant observation, and documentation (Arikunto, 2014). Secondary data included books and scientific articles relevant to this research.

There are several stages in analyzing data in this research according to Sugiyono's (2016) guidebook "Research Methods: Quantitative, Qualitative and R&D." First, Data Reduction, At this stage, the researcher selects the main points, summarizes them, and focuses attention on the urgent matters. Second, Data Display, The next step is to systematically display the data obtained from the field, including interview data, observations, and documentation, and present it in narrative form, not numerically. Conclusion Drawing/verification, This step is the final stage which is filled with drawing conclusions and verifying data that answers or refers to the problem formulation that has been written in the introduction, namely to find out the tolerance carried out by Gusdurian Gresik members (Sugiyono, 2016).

RESULTS AND DISCUSSION

History Network Gusdurian Gresik

In this section, the researcher briefly reviews the history of the Gresik Gusdurian network obtained from various sources. The background to the formation of the Gresik Gusdurian Network was the need for a forum or place to accommodate the aspirations of the community who have always admired Gus Dur's thoughts and struggles, especially in Gresik. In addition, the Gresik Gusdurian network is a medium for sharing information and ideas among fellow youth across organizations throughout Indonesia, or between religious communities in accordance with the 9 main values of Gusdurian, and is also intended as a space for interaction and

networking to develop ideas and align the direction of the friendly, moderate and tolerant Gerbang Salam (A, Direct Interview, 08/20/22). The formation of Gresik Gusdurian took a long time, before 2018, Gresik Gusdurian existed, but gradually went into hiatus, only to be formed again at the end of 2018, and as its coordinating chairman Mas Taufik at that time.

The Gusdurian Gresik network has seen an increase in student members over the years. They joined the Gusdurian Gresik community on their own initiative as admirers of Gus Dur. The Gusdurian Gresik Community facilitates collaborative learning about the thoughts and struggles of KH. Abdurrahman Wahid, especially Gus Dur's nine core values. Furthermore, the Gusdurian Gresik Network is deeply concerned with issues occurring in Gresik, such as humanitarian issues, injustice, criminalization, intolerance, and others.

The goals of Gusdurian Gresik are not much different from those of Gusdurian in general: to practice, maintain, and continue Gus Dur's unfinished ideals and struggles. One of these goals is to foster tolerance, fight for the oppressed, and promote human equality. Humanity means recognizing and treating humans according to their dignity as creatures of God Almighty (Munandar, 2012). It also fosters the Indonesian national movement, based on Gus Dur's nine core values: monotheism, humanity, justice, equality, liberation, brotherhood, simplicity, chivalry, and local wisdom. This argument aligns with the results of an interview with SU, familiarly known as Akang, the coordinator of Gusdurian Gresik, as follows:

First: The Value of Oneness, Monotheism comes from a person's faith in Allah SWT, who has an essential essence full of love and is called by various names, in the Islamic tradition the mention of God is known as Allah. Monotheism that can not only be memorized, but also witnessed and revealed. Monotheism must be firmly established in the heart that He is the source of all sources and the Mercy for the entire world.

Second, Humanity, Humanity stems from the monotheistic view that humans are God's most noble creation and are entrusted with stewardship of the earth. Humanity is a reflection of divine attributes. The nobility inherent in humans necessitates an attitude of mutual respect and honor. Honoring humans means honoring their Creator; conversely, demeaning and insulting humans means demeaning and insulting God, the Creator. Humans are required to respect and honor each other regardless of ethnicity, nation, religion, or language. What distinguishes humans from other humans before the Creator is only piety, goodness, and the struggle for truth.

Third, Justice, Justice, rooted in the view that human dignity can be fulfilled through balance, appropriateness, and propriety in social life. Justice does not exist automatically in the social reality of humanity; it must be fought for. Defending unjust groups is a moral obligation of humanity. Gus Dur fought to create true justice in society and defend oppressed groups.

Fourth, Equality, Equality stems from the belief that every human being has equal dignity before God. Equality necessitates fair treatment, equal relationships, and the absence of discrimination, subordination, and marginalization in society. This value of equality was evident throughout Gus Dur's life when he defended and sided with the oppressed and disadvantaged, including minority and marginalized groups.

Fifth, Liberation, Liberation stems from the belief that every human being has a responsibility to uphold equality and justice and free themselves from various forms of bondage. The spirit of liberation is possessed only by a free, fearless, and authentic soul. With this liberating value, Gus Dur consistently encouraged and facilitated the growth of free souls capable of liberating themselves and others.

Sixth, Simplicity, Simplicity stems from a substantial way of thinking, a natural and appropriate attitude, and behavior. Simplicity becomes a life concept that is internalized and practiced continuously, thus constructing one's identity. Simplicity can ultimately It became a culture of resistance against excessive, materialistic, and corrupt attitudes. Gus Dur's simplicity in all aspects of his life served as a lesson and an example.

Seventh, Brotherhood, Brotherhood stems from the principles of respect for humanity, justice, equality, and the spirit of promoting goodness. Brotherhood is the foundation for advancing civilization. Throughout his life, Gus Dur set an example and emphasized the importance of upholding brotherhood within society, even among those with differing beliefs and views.

Eighth, Chivalry, Chivalry stems from courage in fighting for the values one believes in to achieve desired goals. The process of struggle must reflect personal integrity, a full sense of responsibility, and an acceptance of the consequences. Gus Dur's chivalry prioritized patience and sincerity in navigating the process, no matter how difficult, and in responding to the results achieved.

Ninth, Local Wisdom, Local wisdom stems from socio-cultural values grounded in the best traditions and practices of local communities. Indonesia's local wisdom manifests itself in the state ideology of Pancasila, the 1945 Constitution, the principle of *Bhinneka Tunggal Ika* (Unity in Diversity), and the entire cultural values of the civilized archipelago. Gus Dur mobilized local wisdom and utilized it as a source of ideas and a socio-cultural-political foundation for establishing justice, equality, and humanity, without losing his open and progressive stance toward the development of civilization.

From the 9 values of Gus Dur's community above as the goals of Gusdurian Gresik, the duties of Gusdurian Gresik are: implementing, maintaining, continuing and maintaining. From the researcher's observations in the field regarding the discussion on understanding Gus Dur's 9 main values, with the theme "Tawhid," several points can be summarized. The definition of the value of Tawhid is more Islamic, with the reason referring to the word "Tauhid." However, the implementation of the value of Tawhid is not specific to Muslims alone, but is general with the mention

of "Various Names." In the Islamic tradition, the name of God is called Allah, while the Christian tradition calls it the name of Jesus. Therefore, Tawhid stems from one's belief in something that is believed. In essence, discussing Tawhid in a pluralistic society is difficult to find common ground, because it involves issues of different beliefs. Most importantly, the values originating from Tawhid must be applied in the form of mutual respect and honor in religion, thus producing an attitude of tolerance between religious communities.

CONCLUSION

From the above explanation, the researcher concludes that the form of interfaith tolerance in the Gusdurian Gresik community is in the form of interfaith prayers (Islam, Christianity, Buddhism), greetings on Islamic or Christian holidays, and practicing Islamic philanthropy. Interfaith tolerance in the Gusdurian Gresik community stems from the teachings of Gus Dur's nine main values: monotheism, humanity, justice, equality, liberation, simplicity, brotherhood, chivalry, and local wisdom. The way to maintain tolerance in the Gusdurian community is by maintaining attitudes and harmony among fellow members without discrimination, distinguish between ethnicity and beliefs.

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