

Nine Values of Gus Dur to Build Harmonization in a Multicultural Society (Case Study in Candirenggo Village, Malang Regency)

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Abstract

One of the negative effects of social media is that it spreads intolerance to villages, which play a role in shaping society into radicalism, and violent extremism. The Wahid Foundation designed an initiative called Desa Damai. Wahid Foundation was established to advance Gus Dur's vision of humanity Nine values to build moderate thinking that encourages the creation of democracy, multiculturalism, and peace. This research includes descriptive qualitative research and case studies in Candirenggo Village, Malang Regency. This research design uses grounded theory. Data were obtained from observation, in-depth interviews, and documentation and focus group discussions. The data analysis method used in this study is grounded theory. The results of the research are the implementation of the nine values of Gus Dur to build harmonization in the midst of a multicultural society as the basis for developing the indicators for Desa Damai and the basis for developing human resources who have moderate and tolerant characters towards other cultures. In addition, these nine values of Gus Dur contribute to building awareness as God's creatures, social beings and free, civilized souls.

Keywords

nine values of gus dur; build harmonization; multicultural society



I. Introduction

In the era of advances in digital technology, social media has become the fastest medium for sharing information. To address the challenges and harness the opportunities offered by digital technologies during this crisis, participants shared a concern to recognize and protect digital rights in particular around the areas of privacy and inclusion (Hariati, 2021). This can be interpreted as internet users in Indonesia belongs to the category of digital natives group (Gunawan, 2020). The use of digital technology worldwide is increasing, especially since the COVID- 19 pandemic in early 2020 (Yugo, 2021). However, one of the negative effects of social media is the spread of intolerance to villages involving many groups, from ordinary citizens, teachers, ASN (State Civil Apparatus) and to intellectuals. Cases ranged from spreading false information on a religious basis that played a role in shaping society into radicalism, rejection of houses of worship and religious symbols, and violent extremism.

Based on a survey conducted by the Wahid Foundation in 2017, there were 7.8 percent of respondents who were willing to be radical. If it is projected to the total population of

Indonesia, then there are around 11 million Indonesians who are willing to carry out radicalism. Likewise with the issue of intolerance. It is said, intolerance in Indonesia continues to increase every year, and even reached 57 percent in 2017.

Creative ways are absolutely necessary to prevent socio-religious radicalism and intolerance which are increasingly worrying. The various efforts of the government and civil society to suppress the symptoms of intolerance and radicalism are highly commendable.

On the basis of the above thought, the Wahid Foundation designed an initiative called Desa Damai. Wahid Foundation was established to advance the humanitarian vision of KH Abdurrahman Wahid (Gus Dur) in advancing the development of tolerance, diversity in Indonesian society, building democracy and fundamental justice, and expanding the values of peace and non-violence in Indonesia and around the world (Wahid Foundation, 2018).

One of the foundations for the preparation of indicators for Desa or Kelurahan Damai, namely the Nine Main Values of Gus Dur. One of Indonesia's peace leaders who consistently spreads the values of wisdom in society is KH Abdurrahman Wahid, otherwise known as Gus Dur. Throughout his life, as an Islamic figure, Gus Dur not only broadcast the noble values that need to be held in social life, but also provided examples of how to implement these values. Gus Dur's intellectual aspiration was to build moderate Islamic thought that would promote democracy, multiculturalism, tolerance, prosperity and peace in Indonesia and throughout the world.

The nine main values of Gus Dur include: monotheism, humanity, justice, equality, liberation, simplicity, brotherhood, local wisdom and chivalry. The nine main values of Gus Dur are models of Gus Dur's religious moderation and it should be noted that these values are universal values, in line with the principles of human rights and does not conflict with the teachings of religions in Indonesia, especially Islam (Wahid Foundation, 2018).

Linguistically, according to the Big Indonesian Dictionary (KBBI), the term moderation is rooted in the adjective "moderate" which means always avoiding extreme behavior or disclosure. This word can also be interpreted as having a tendency towards dimensions or a middle way.

Candirenggo Village, Singosari, Malang Regency is the first peaceful village declared in Malang Raya. Meanwhile, for the inauguration in East Java, Candirenggo sub-district became the fourth.

According to the coordinator of Candirenggo Damai Village, Maria Sedy Krissusanti, Candirenggo residents consist of Muslims, Christians, Catholics, Hindus and Buddhists. Most embraced Islam. Meanwhile, various ethnic groups also exist from Java, Lombok, Bali, and Madura (Widianto, 2020).

The question now is that in the plural Candirenggo Village community, what is the role of the nine Gus values in building harmonization in Candirenggo Village, Malang Regency?

This paper will discuss the implementation and contribution of Gus Dur's nine main values in building harmonization in Candirenggo Village, Malang Regency.

II. Review of Literature

2.1 Religious Moderation

The word moderation in Arabic means al-wasathiyah. Meanwhile, the same meaning is also found in al-Wasit, namely adulan and khiyaran. Ibn 'Assyria defines the word wasath with two meanings. First, according to etymology, the word wasath means something in the middle, or something that has two ends of equal size. Second, according to terminology, the meaning of wasath is Islamic values that are built on the basis of a straight and middle mindset, not excessive in certain respects (Ibn 'Assyria, 1984).

M. Quraish Shihab, virtue is the middle between two despicable traits. word wasath is to goodness that the doer of good itself is also named wasath with the understanding of a good person. Therefore, he is always fair in giving decisions and testimony (M. Quraish, 2016). Wasathiyah (moderate understanding) is one of the characteristics of Islam that is not shared by other religions. Moderate understanding calls for a tolerant Islamic da'wah, against all forms of liberal and radical thought (Afrizal, 2015).

2.2 Tolerance

Tolerance is defined as the willingness of people to give rights to other people or parties who are different from them. At the social level, tolerance is the willingness of a society or community to give rights to people or groups that are different from the majority. Thus, intolerance can be understood as unwillingness or unwillingness to give rights to different people or groups, whether they differ in belief, ideology, social status, or ethnicity (Takwin, 2016).

- (1) Differences in beliefs affect tolerance/intolerance and contain economic interests (including political interests, which aim to obtain economic resources). Differences in belief or ethnicity alone have no significant effect on tolerance/intolerance.
- (2) Cultural values and social practices act as moderators in the relationship between economic interests and tolerance/intolerance, as well as the relationship between difference and tolerance/intolerance.
- (3) Radicalism is the result of the influence of intolerance. The more intolerant a person is, the more likely they are to become radicalized.
- (4) Symptoms of tolerance/intolerance and radicalism have more than one cause (multicausal). Like social phenomena in general, there is no single cause of tolerance/intolerance. However, based on the model generated by this study, there are factors that can be recognized as factors that precede others. Economic interests play a role in linking differences with intolerance, which if it gets stronger, later it can also produce radicalism. On the other hand, there is the role of the state's presence, which can reduce or strengthen the role of economic interests in generating intolerance. The presence of the state also plays a role in strengthening the relationship between difference and intolerance.
- (5) If cultural values and social practices that are in line with tolerance are strong, then intolerance and radicalism can also be inhibited, and vice versa. However, the role of cultural values and social practices will be smaller, if from the beginning the presence of the state plays an optimal role and functions to prevent citizens, to make differences and economic interests the cause of intolerance and radicalism.

2.3 Nine Key Values Gus Dur

K.H. Abdurrahman Wahid (Gus Dur), is a prominent Islamic thinker and leader who is committed to promoting peace, justice and respect for differences. In Indonesia, he is known as a prominent intellectual figure as well as one of the main figures who promote progressive Islamic thought. He is known worldwide for his commitment to peace and his campaign against sectarian violence and intolerance. The focus of his thinking is on working to reduce communal tensions and conflicts around the world, including between Islam and the West. Gus Dur introduced the tradition of inter-religious and intercultural dialogue, not only in Indonesia, but also throughout the world, which never stopped promoting democratic values. Gus Dur's core values were formulated by involving national figures such as Father Magnis, Greg Barton, Gusdurian and other admirers of Gus Dur. It should be noted that these values are universal values, in line with the principles of human rights and do not conflict with the

teachings of religions in Indonesia, especially Islam. Here are Gus Dur's nine main values of religious moderation (Chanan, 2018):

1. Values First: Unity

Monotheism comes from faith in Allah as the One Who is the One, the only true Essence Who is Most Loving, which is called by various names. Monotheism is found to be more than just spoken and memorized, but also witnessed and revealed. Tawhidan pierces the deepest awareness that He is the source of all sources and graces of life in the universe. The view of monotheism became the axis of the ideal values that Gus Dur fought for beyond religious institutions and bureaucracy. Monotheism is divine manifested in social, political, economic, and cultural behavior and struggles in upholding human values.

2. Second Value: Humanity

Humanity comes from the monotheistic view that humans are the noblest creatures of God who are trusted to manage and prosper the earth. Humanity is a reflection of the attributes of divinity. The glory that exists in humans requires an attitude of mutual respect and respect. Glorifying humans means glorifying their Creator, as well as humiliating and humiliating humans means degrading and insulting God the Creator. With this view, Gus Dur defended humanity unconditionally.

3. Third Value: Justice

Justice comes from the view that human dignity can only be fulfilled with balance, worthiness, and appropriateness in people's lives. Justice is not necessarily present in the reality of humanity and therefore must be fought for. Protection and defense of community groups who are treated unfairly is a moral responsibility of humanity. Throughout his life, Gus Dur was willing and took over the responsibility, he thought and struggled to create justice in the midst of society.

4. Fourth Value: Equality

Equality comes from the view that every human being has the same dignity before God. Equality requires fair treatment, equal relations, the absence of discrimination and subordination, as well as marginalization in society. The value of this equality, throughout Gus Dur's life, was evident when he defended and favored the oppressed and weakened, including the minority and marginalized groups.

5. Fifth Value: Liberation

The value of liberation is the fruit of brotherly affection. If we love someone then we want to always see him progress, be happy, and successful even though sometimes the path he takes is not always the same as what we believe. The essence of the value of liberation is not to impose our will on others when they believe their way is good. This is where the value of brotherhood that existed in the previous value is sometimes tested.

6. Sixth Value: Simplicity

Simplicity comes from a substantial way of thinking, attitudes and behavior in life that are reasonable and proper. Simplicity is a concept of life that is lived and acted upon so that it becomes an identity. Simplicity has become a culture of resistance to excessive, materialistic, and corrupt attitudes. Gus Dur's simplicity in all aspects of his life became a lesson and an example.

7. Eighth Value: Knight

The attitude that we want to build on the value of knighthood is a matter of responsibility, which is the courage to bear the consequences of one's actions and the courage to admit one's mistakes. In addition, the value of this knight is also closely related to the willingness to appreciate and not reluctant to give praise.

8. Ninth Value: Local Wisdom Local

Wisdom comes from socio-cultural values that are based on the traditions and best practices of local community life. Indonesian local wisdom includes the basic principles of Pancasila, the 1945 Constitution, the principle of Unity in Diversity, and all of the civilized values of the archipelago's culture. Gus Dur mobilized local wisdom and made it a source of social, cultural, and political ideas and footholds in grounding justice, equality, and humanity without losing an open and progressive attitude towards the development of civilization.

III. Research Methods

This research includes descriptive qualitative research and case studies in Candirenggo Village, Malang Regency. This research design uses grounded theory. Grounded theory is a set of procedures used to develop a theory that explains a process regarding a substantive topic (Egan, 2002). This design is suitable for use in explaining phenomena, processes or formulating a general theory about a phenomenon that cannot be explained by existing theories.

Data obtained from observation, in-depth interviews, documentation and focus group discussions. In this study, a number of research informants will be selected, with a number ranging from 5-15 people in the studied area (the exact number is adjusted to the data needs and the adequacy of information, which is needed to achieve saturated. Informants consist of members of the Village/Village work group). Kelurahan Damai consists of at least: (1) village/kelurahan officials, (2) community/religious leaders, (3) women's leaders, (4) youth leaders, and (representatives of vulnerable groups and certain other groups).

The method used in this study is grounded theory. First, open coding, forming initial categories of information about the phenomenon under study through sorting information. Second, axial coding, which describes the interrelationships between causal conditions, strategies, and conditions. Contextual and confounding, and consequences. Third selective coding, constructs a theory of the interrelationships between k categories in the axial coding model. Fourth, the development of a theory, namely formulating a situational explanation regarding the focus of the study. In this study, the data validity method used was data triangulation in the form of digging up information through various sources of data acquisition.

IV. Discussion

Wahid Foundation initiated Damai Village because of the high level of intolerance and socio-religious radicalism in Indonesia. So, through Desa Damai, these efforts need to be strengthened with more positive-oriented initiatives. Not just suppressing certain symptoms (negative), but growing new symptoms (positive). In addition, efforts are also needed that not only stem intolerance, but also require efforts that promote tolerance (Wahid Foundation, 2019).

What is meant by Village/Kelurahan Damai is a unitary area of government funding that has the structure and equipment to prevent early possible conflicts, as well as the

development of attitudes of intolerance, violent extremism and radicalism (Wahid Foundation, 2018).

By empowering rural communities, through fostering harmony, community resilience, as well as promoting social equality and respecting differences, it is hoped that they will be able to overcome the threat of radicalism and create peace. The program which aims to instill tolerance and prevent the strengthening of intolerance and radicalism has received appreciation from the United Nations through UN Women.

Through these nine main values of Gus Dur, he taught that every religion could maintain its own identity and truth by openly acknowledging that apart from us there are other groups who have the same rights as sovereign citizens. So the various moderation taught by Gus Dur displays a portrait of Islam that is *rohmatan lil alamin*, which considers differences as a blessing, Islam that is friendly, tolerant and inclusive living side by side with the beliefs of other people.

Candirenggo is a village in the Singosari, Malang Regency, EastJava Province., is the first peaceful village declared in Malang Raya. Meanwhile, for the inauguration in East Java, Candirenggo sub-district became the fourth.

The initial introduction to the Wahid Foundation occurred in mid-2017 and a peaceful village in Candirenggo Village was declared December 20, 2017 at the local sub-district office along with an exhibition of small business products being developed. The Kampung Damai inscription is plastered besides the building of a housing public facility in Candirenggo Village. Next to the inscription stands the Nine Main Values of Gus Dur alias KH Abdurahman Wahid.

One of the goals of establishing this peaceful village is to help create a family economy. The step taken is to form a women's small business group. Second, to create an atmosphere of peace and to counteract the flow of radicals. aims to counteract radicalism and terrorism, while at the same time encouraging tolerance through women's empowerment programs in villages.

Wahid Foundation representative, Imron Rosyadi Hamid explained:

“Candirenggo was chosen as the Village of Peace, because this area is known to have a sociable character. And the election of Candirenggo is one of the presentations of peaceful villages in East Java. “

Meanwhile, according to Visna Vulovik as Program Manager of WISE Engagement, he explained why Candirenggo entered the potential of Damai Village because in terms of gotong royong which is the cultural root in the village that can be developed and can be a model for other villages.

According to the coordinator of Candirenggo Damai Village, Maria Sendy Krissusanti, Candirenggo residents consist of Muslims, Christians, Catholics, Hindus and Buddhists. Most embraced Islam. Meanwhile, various ethnic groups also exist from Java, Lombok, Bali, and Madura (Widianto, 2020).

As one of the foundations for the formation of the Peaceful Village, these nine main values of Gus Dur are the veins in realizing socio-religious harmonization to build resilience and social cohesion in preventing intolerance and radicalism in society.

The heterogeneity of ethnicity, religion, language and cultural values that occurs in society is a consequence of the plural and pluralistic Indonesian nation. On this basis, it is necessary to have human resources that are open and tolerant of other cultures.

In a multicultural society, interaction between human beings is quite high in intensity, so that the social abilities of citizens in interacting between humans need to be possessed by every member of the community. According to Curtis, these abilities cover three areas, namely: affiliation (cooperation), cooperation and conflict resolution (cooperation and

conflict resolution), kindness, care and affection/empathic skills (friendliness, attention, and affection) (Akhmadi, 2019).

The diversity of religions in Indonesia provides opportunities for conflict when there is intolerance and no mutual respect. Religious moderation is a process to minimize it in the context of empowering a pluralistic and heterogeneous society so that they respect each other and form a character that is open to differences.

Gus Dur is the father of Indonesian pluralism who has a humanitarian vision in advancing the development of tolerance, diversity in Indonesian society, improving the welfare of the poor, building democracy and fundamental justice, and expanding the values of peace and non-violence in Indonesia and throughout the world. The nine main values of Gus Dur are universal values, in line with the principles of human rights and do not conflict with the teachings of religions in Indonesia, especially Islam.

Gus Dur's concept of religious moderation is one of the main foundations for the establishment of the peaceful village indicator developed by the Wahid Foundation. The Peace Village Program is very important to build resilience and social cohesion in preventing intolerance and radicalism in the community. This initiative is very important in the Indonesian context given the unavoidable diversity in ethnic, cultural, social and religious traditions.

In addition, Damai Village is also a form of effort to develop harmonization and tolerance of religious life in a pluralistic Indonesia. And build and strengthen positive narratives about Indonesia and nationality, as well as counter discourses against negative narratives about intolerance and radicalism based on religion or ethnicity.

The contribution of religious moderation based on Gus Dur's nine main values in building harmony in Candirenggo Village, Malang Regency has a positive impact on awareness efforts in the form of acknowledging the existence of other parties, having a tolerant attitude, respect for differences of opinion and not forcing their will by means of violence. This is necessary for the realization of harmony and peace. There are at least three forms of awareness of the attitude of Religious Moderation Based on the Nine Main Values of Gus Dur, namely:

First, Awareness as a Civilized Being created by God:

Awareness and understanding of cultural diversity (multicultural), especially religious diversity which is the power of God above all things. Diversity is a blessing in itself if it is managed properly, becomes uniqueness and strength, but such plurality can be a challenge if it is not handled wisely and wisely, it can become a threat of division and conflict that can tear social security.

Second, Awareness as a Dignified Social Being:

Religious Moderation Based on Gus Dur's Nine Main Values is the process of developing all human potentials who respect plurality and heterogeneity as a consequence of religious, cultural, ethnic, ethnic, and national diversity in the context of humans as social beings. Facts and data on religious diversity in Indonesia show that this religious diversity is a mosaic that enriches the treasures of religious life in Indonesia, but on the other hand, religious diversity also contains a potential threat to national unity. This is where a religious approach (religious moderation) is needed in realizing peace.

Third, Awareness as an independent creature/spirit:

Through a moderate attitude, humans learn to be independent/free individuals by upholding tolerance and mutual respect for the choices of others, which they believe is a good thing, even though the path they take is not always the same as what they have chosen we believe. Differences do not prevent cooperation, based on humanitarian principles. Believing that Islam is the truest religion does not mean having to insult other people's religions. So that there will be brotherhood and unity among followers of other religions.

V. Conclusion

Gus Dur is known worldwide for his commitment to peace and his campaign against sectarian violence and intolerance. The idea of Gus Dur's Nine Main Values is a universal value, in line with the principles of human rights and does not conflict with the teachings of religions in Indonesia, especially Islam. The Nine Main Values of Gus Dur became one of the foundations for the preparation of indicators for the Village or Kelurahan Damai Wahid Foundation, an initiative to build resilience and social cohesion in preventing intolerance and radicalism in society.

Indonesia as a multi-cultural and multi-religious country requires a multicultural approach based on local wisdom that contains noble messages about peace and inclusive, tolerant and open religious understanding. The actualization of Gus Dur's Nine Main Values in the Candirenggo Damai Village program greatly contributes to building and strengthening positive narratives about Indonesianness and nationality in a multicultural society, as well as counter discourse to negative narratives about intolerance and radicalism based on religion or ethnicity starting from the root community the grass is rural.

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