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NAHDLATUL ULAMA (NU) FEMALE FIGURES IN THE MODERN ERA: YENNY WAHID'S GAIT AS A WOMAN WARRIOR IN HUMANITY AND PEACE

Mursalat

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Abstract

This research discusses the role of women in the Nahdlatul Ulama (NU) organization in the modern era, focusing on Yenny Wahid's activities as a female NU leader in promoting human values and peace. This study uses a qualitative descriptive method by collecting data from various sources, including interviews with Yenny Wahid and analysis of related documents. The results of the study show that Yenny Wahid is a person who is very dedicated to promoting the values of tolerance, moderation and peace in Indonesia. As the founder and Director of the Wahid Foundation, he has worked hard to promote peace and conflict resolution in Indonesia, especially in areas prone to inter-religious and inter-ethnic conflicts. This research also shows that Yenny Wahid has contributed a lot in promoting human rights and social justice in Indonesia by creating a "Peace Village" and developing economic empowerment programs in the form of micro-credit and entrepreneurship, besides supporting the exchange of knowledge and experience between individuals in development peace narrative. Apart from that, Yenny Wahid engages in philanthropy to realize Gus Dur's mission in humanity through the Wahid Foundation. As a woman warrior in humanity and peace, Yenny Wahid's work has inspired many women in Indonesia and around the world to actively promote peace and social justice and take leadership roles in society.

Keywords: *Nahdlatul Ulama women, Yenny Wahid, peace village, Wahid Foundation.*

INTRODUCTION

Zannuba Ariffah Chafsor Rahman Wahid, commonly known as Yenny Zannuba Wahid or simply Yenny Wahid, is a female warrior who admits to having gained both knowledge and attitude from her father, Abdurrahman Wahid, widely addressed as Gus Dur. Yenni Wahid's position as an Indonesian woman activist is vital because she inherited her father's thinking. Having examined Gus Dur's thoughts, one can easily assert that Gus Dur's thoughts went beyond limits, and his ideas provided many enlightenments that have always been relevant to the nation's past and present condition. Yenny also considers Gus Dur not only a father but also a leader for herself. Gus Dur's thoughts were not bound by time, place, or territorial boundaries. During her travels to several countries, Yenny met with ministers and leaders of those countries who spoke about

the figure of Gus Dur. They claimed to have been inspired by his thoughts in various ways. Upon hearing these stories, Yenny feels that Gus Dur is an asset the current youth generation needs to continue their struggle. Therefore, the legacy of Gus Dur's thoughts and ideas should be developed by the Indonesian people as much as possible.

Gus Dur is a valuable asset to the nation because his thoughts transcend territorial or geographical boundaries. When other people and nations appreciate one's thoughts, it must be considered an asset. As someone who has learned a great deal from Gus Dur, Yenny Wahid admits that she will continue to uphold his internationally recognized attitudes, such as his intellectual brilliance, sense of humor, and humbleness as well as patient demeanor (Rahmawati, 2019). Some people are intrigued by Gus Dur's humble appearance and his sharp intellect ahead of

his time (Husein, 2012). Furthermore, Gus Dur consistently upheld monotheism, humanity, justice, equality, liberation, simplicity, brotherhood, the *santri* way of life, and local wisdom (Abidin, 2012).

Yenny Wahid's efforts to continue the struggle of Gus Dur include upholding two fundamental principles. First, the principle of humanity and divinity has resulted in a strong understanding of Islam. This principle emphasizes that humanity is not the opposite of divinity; instead, it is a direct command from God through humans as representatives of God on earth. Second, Gus Dur viewed humanism as a defender of universal human rights (Solahudin, 2010). He utilized cultural particularism to fight for universal human rights through a structural approach. Yenny Wahid has carried on this legacy through The Wahid Institute, which aims to promote a progressive Islamic thought that advocates for democracy, religious pluralism, multiculturalism, and tolerance among Muslims worldwide. During The Wahid Institute's inauguration, Yenny Wahid emphasized that one of the organization's essential programs is to promote Islamic thought that respects plurality and democracy through education programs for young kiai in villages (Moch, 2017).

As the successor of Gus Dur's legacy, Yenny Wahid's works and capacity have been exceptional nationally and internationally. The author is particularly interested in discussing her activity in society, notably the Peace Village Program, which places women at the center of the initiative. The Peace Village Program has developed an innovative mechanism to prevent extremism and violence at the grassroots level. Women play a crucial role in creating peace in society, and according to the experience of the Wahid Foundation since 2013, strengthening the role of women as agents of peace is closely related to economic empowerment. The involvement of women in peace is strongly supported by entrepreneurial mechanisms created in women's groups. The meeting of

women from diverse backgrounds through economic and entrepreneurial activities supports the exchange of knowledge and experiences between individuals in constructing narratives of peace. This peaceful narrative is evident in everyday language, which reduces negative assumptions about groups that are considered different. The ultimate goal is to create social cohesion in Indonesia's pluralistic society, which has long been a hallmark of Indonesian culture (Febriyadi et al., 2017).

The discourse on increasing the role of women in Indonesia is not new since the country's independence. The issue of equalizing the roles of women and men has been discussed since the early 20th century. Indonesian women generally regard Raden Ajeng Kartini as a pioneer in advancing the progress of Indonesian women. Her ideals are captured in a collection of letters entitled "After Darkness Comes Light," which has dramatically influenced women (Mufadah, 2019). This research will focus on two main questions: (1) What is Yenny Wahid's role as a female fighter? (2) What are the results of Yenny Wahid's achievements in continuing the struggle for humanity (social and philanthropy), justice, equality, liberation, simplicity, brotherhood, *santri*, and local wisdom?

There is a lack of research on the generosity of women's organizations, as only a few studies have explored them. One such study was conducted by Kozlowski, who examined the relationship between religious authority and philanthropy in the Islamic world. He mentioned that various institutional techniques were used to carry out Islamic philanthropy, such as *infaq*, alms, *zakat*, *waqf*, and donations (Kozlowski, 2006). Another study by McCharty showed that women played a significant role in philanthropic activities and civil society. McCharty demonstrated that women's activities in the public sphere had the consequence of redefining women's roles, leading to a "parallel structure," which required many processes and

prerequisites (D. McCharty, 2001; Huda, 2015). This study aims to provide new and fresh insights into the role of women in social and philanthropy.

METHODOLOGY

This study uses a qualitative research method with a phenomenological approach (Muhajir, 1994: 13) to identify women's experiences as a phenomenon to be described in this research article (Abdurohman Kasdi, 2019). The object of this research is the role of Yenny Wahid, who has been involved in the world of humanity (social and philanthropy), justice, equality, liberation, simplicity, brotherhood, *santri*, and local wisdom. Through the Wahid Foundation and Desa Damai (Peace Village), Yenny Wahid has played a crucial role in empowering women as peace agents and mobilizing their potential in philanthropic activities.

RESULT AND DISCUSSION

At a Glance Zannuba Ariffah Chafsoh (Yenny Wahid)

Zannuba Ariffah Chafsoh Rahman Wahid, better known as Yenny Wahid, was born on October 29, 1974, in Jombang, East Java. She is the second child of Abdurrahman Wahid and Sinta Nuriyah. She has an older sister named Alisa Wahid and two younger siblings named Anita Wahid and Inayah Wahid. Yenny married Dhorir Farisi on October 15, 2009, and they have three daughters (Jenny Gichara, 2020).

After graduating from SMA Negeri 28 Jakarta in 1992, Yenny studied Psychology at the University of Indonesia. However, on her father's advice, she decided to transfer to Trisakti University to pursue a degree in Visual Communication Studies. After completing her undergraduate studies, Yenny worked as a journalist, covering East Timor and Aceh. She served as a correspondent for Australian newspapers, including The Sydney Morning Herald and The Age (Melbourne), from 1997 to 1999. Despite

facing harsh treatment from militia groups in East Timor, Yenny persisted in her work and even won a Walkley Award for her coverage of East Timor after the referendum. Yenny's experiences as a journalist influenced her later work in promoting social justice and philanthropy through organizations such as the Wahid Foundation and Desa Damai.

Yenny Wahid covered the tense atmosphere in Jakarta before the 1998 Reformation. At that time, she was held at gunpoint by members of ABRI who were trying to sterilize the Trisakti ring road. After working as a reporter for some time, she stopped because her father, Gus Dur, was elected the 4th President of the Republic of Indonesia. From then on, wherever Gus Dur went, Yenny always tried to accompany him, working as Special Staff to the President for Political Communication. After Gus Dur's presidency, Yenny pursued further education and obtained a Master's in Public Administration from Harvard University under a Mason scholarship. Upon returning to Indonesia in 2004, Yenny became the director of the Wahid Institute, which had just been founded then, and she has held this position since then.

During the administration of Susilo Bambang Yudhoyono, Yenny served as an exceptional staff in the field of Political Communication for a year before resigning because she did not want any conflicts of interest with her position in the Partai Kebangkitan Bangsa (PKB). She then served as Secretary General of PKB from 2005 to 2010 but was dismissed in 2008. Yenny then founded her political party, the Partai Kedaulatan Bangsa. In 2012, the Partai Kedaulatan Bangsa merged with the Partai Indonesia Baru (PIB), led by Kartini Sjahrir, to become the Partai Kedaulatan Bangsa Indonesia Baru (PKBIB), with Yenny as its general chairman.

In 2009, Yenny Wahid was named one of the World Economic Forum recipients of the Young Global Leader Award. She is also a member of the Global

Council on Faith. In 2018, she publicly expressed her support for the Jokowi-Ma'ruf pair. In January 2020, she was appointed as an Independent Commissioner of Garuda Indonesia, where she served as a public representative (Saat and Aninda, 2020). Yenny Wahid also served as a Commissioner of Garuda Indonesia from January 2020 until her resignation in August 2021. Like her father, she was born into a Nahdlatul Ulama family. Her mindset is not far from that of her father, who prioritized moderate Islam, respected pluralism, and was a peacemaker. In 2020, Yenny Wahid was also included in *Tatler Indonesia* magazine as Asia's Most Influential Figure of Change. In an article quoted in the *Tatler Indonesia Magazine*, Yenny Wahid talked about her work as a humanitarian woman, with projects developed through the Wahid Foundation.

Recognizing the vital role of women in fostering life in society, especially in economic, political, socio-cultural, educational, and religious life, Yenny Wahid believes that women can fulfil many roles, including in education and medicine. For example, the medical field greatly needs female doctors capable of handling childbirth (Rusnila, 2014).

In August 2021, it was announced through the official website of the Japanese Ministry of Foreign Affairs that Yenny Wahid, director of the Wahid Foundation, is one of the female figures who consistently fought for funds to campaign for the values of peace, tolerance, and against violent extremism. One of her efforts at the Wahid Foundation is successfully initiating the "Desa Damai" program, which focuses on women's economic empowerment while protecting them from gender-based violence. This program was strengthened in collaboration with UN Women and supported by the Japanese government in 2017. Moreover, Yenny Wahid was awarded by the Japanese government for successfully initiating the grassroots movement to promote peace. The Japan Foreign Minister's Award in 2021 was

given to 177 individuals and 41 groups. A significant issue gaining prominence is the emergence of women as conflict deterrents and peace negotiators (Ridhuan, 2017).

Upon examining Yenny Wahid's work, it becomes evident that women are playing an increasingly significant role in peace operations and are making positive contributions to peacekeeping efforts. Women have been instrumental in increasing their participation in peacebuilding and safeguarding women's rights. Women peacekeepers have demonstrated their ability to perform the same roles and operate under the same difficult conditions as their male counterparts in all areas of peace operations. Recruiting and retaining female peacekeepers has become a crucial operational imperative for peacekeeping missions (Paramasatya, 2015).

“Village of Peace” and “School of Peace” as Embodiments of Peaceful Values

Indonesia has the world's largest Muslim population and is home to people of diverse backgrounds. The country has around 714 tribes, and thousands of indigenous communities reside across approximately 17,000 islands (Fathoni, 2020). Indonesia is recognized for its ethnic, cultural, and linguistic diversity. It is unique in carrying moderate, peaceful, and tolerant Islamic teachings that respect the rights of minority groups and differences, as stated in Pancasila. However, Indonesia also faces numerous challenges. Some groups use differences in religion, ethnicity, and other factors to incite discrimination, conflict, and violence. According to a 2016 survey conducted by the Wahid Foundation and the Indonesian Survey Institute (LSI), the level of radicalism and intolerance is rising in the country. The survey indicates that 38.4% of Muslims in Indonesia are not willing to be tolerant of other religious groups.

According to Gus Dur, one can fight for what they believe is right without

violence. Violence not only undermines the dignity of humanity but also fosters animosity among human beings (Barton, 2002; Bush, 2009). Therefore, fostering and maintaining harmonious and peaceful coexistence in Indonesia's diverse society is essential. Since 2013, the Wahid Foundation has collaborated with various stakeholders and organizations, such as ICCO, The Body Shop, and the Finnish Embassy, to promote the values of tolerance and peace in Indonesia. In 2017, the foundation launched a program called "Women's Participation for Inclusive Societies" or WISE in collaboration with UN Women. This program highlights the crucial role of women in promoting social cohesion and resilience to foster peace in communities. It develops the concept of a "Peace Village" as an approach to involve all stakeholders in the village.

The "Peace Village" program aims to create a democratic and just society that upholds the values of tolerance, diversity, and peace in the long run. The program transforms these goals into action by establishing peaceful villages throughout Indonesia, where women could undertake important central roles as the main actors. Through the program, women are trained to become peace cadres who promote tolerance and peace and build strong social cohesion in their communities. Peace cadres receive direct involvement and training to strengthen the capacity of women's groups in the village. The declaration marks the initial phase of implementing the program by affirming the village's commitment to maintain and foster tolerance and peace in collaboration with residents, village heads, community and interfaith leaders, and others.

Central Java Governor Ganjar Pranowo expressed his desire to combine the peaceful village program initiated by the Wahid Foundation and UN Women with the inclusive village program implemented in Central Java to facilitate the development process. Governor Ganjar made this statement after attending the inauguration

of the Pillar of Peace, "The Water of Peace" and the Declaration of the Village of Peace in Tipes, Serengan, Surakarta City. He believes that if all villages could participate in such activities, they would become much more comfortable, get along well, and be peaceful. The village of Tipes in Solo is a good example. Ganjar thinks that they will be peaceful if they can work on each of these villages, making the construction process more accessible. Additionally, Governor Ganjar believes that the peaceful village program can be integrated with the inclusive village program running in Central Java, and sees a brighter future for Indonesia's development. (Humas Jateng, 2022).

The emergence of women's activism is driven by a sense of social concern, particularly for the fate of fellow women. These concerned women then gathered and formed autonomous organizations as non-governmental organizations (NGOs) to fight against women's limitations, discrimination, marginalization, and subordination due to patriarchal structural inequality (Rahayu, 1996; Widiyanto, 2018; Handayani, 2018). Like the "Village of Peace" program, it develops economic empowerment programs through micro-credit and entrepreneurship. This program acts as a bridge to encourage interaction between groups of different ethnicities, religions, and beliefs. One approach to this program is collaborating with the government, civil society, and the private sector. Therefore, many of the program's activities always include representatives from the government, social and religious organizations, and the private sector.

Therefore, Desa Damai (Village of Peace) provides a model for the role of women in promoting social cohesion and resilience to foster peace. This aligns with several global and national commitments on women, peace, and security, such as UN Security Council Resolutions 1325, 2242, 2282, CEDAW, SDGs 5, and 16. These commitments provide the foundation for

women's participation and leadership in maintaining peace. Indonesia launched the National Action Plan on the Protection and Empowerment of Women and Children in Social Conflict (RAN P3AKS) 2014. Desa Damai is an innovative approach that contributes to realising these commitments, policies, and programs.

Yenny Wahid, explains that this peaceful village program is already implemented in 30 villages, with 18 villages having made declarations. The peaceful village program has three main pillars, the first being strengthening the community's economy. This involves providing training and education on financial management (Nur, 2022).



Peace Village Action Plan and Infographic Peace Village 2022

Desa Damai is a movement that involves village residents in applying the values of peace and promoting economic independence. This movement aims to empower women in villages through economic development programs that can boost family income. By starting small businesses, women can contribute to the family income while still caring for their children. The Director of the Wahid Foundation, Zannuba Ariffah Chafsoh or

The involvement of women at the village level is one of the United Nations (UN) focuses in global efforts to tackle the dangers of radicalism and terrorism. This was raised at a high-level meeting organized by UN Women in collaboration with UNOCT, the United Nations Office of Counter Terrorism. They showed interest in the "Desa Damai" program initiated in various villages on the island of Java. During the meeting attended by high-level leaders of several UN agencies, Yenny was asked to explain the impact of her program, which primarily targets people at the grassroots level. The program equips women with the ability to apply the values of peace in their respective environments, making them less susceptible to intolerance and violent conflict.

Furthermore, women can detect early signs of intolerance and violent conflicts. Women's groups are key actors in peace-building. The program also empowers women to boost their family's economies, as they can start small businesses to support the family income while caring for their children at home (Nur, 2022).

The impact is massive when rural communities, especially women, is strengthened. The data shows a direct relationship between empowering women and the level of radicalism. The more empowered a woman is, the less likely she is to be exposed to acts of radicalism. Moreover, at the annual CSW Forum (Commission on the Status of Women) held at the United Nations, delegates from various countries were moderated by the Permanent Ambassador of the United Arab Emirates to the United Nations, Lana Zaki

Nusseibeh. Yenny was asked to give her opinion on the UN's plan to make a Counter-Terrorism Action Plan that involves more roles for women and young people worldwide, especially in preventing violence-based crimes. (Nur, 2022)

Aside from the "Peaceful Village" program, Yenny Wahid also initiated the "School of Peace" program. Since the initial implementation of PSBB in several areas in the country, the Wahid Foundation has introduced several innovations in running the School of Peace program. Previously, activities were conducted face-to-face in schools, but now they have shifted to online media. One such activity is the Online Smart Discussion (DCO). The Smart Online Discussion aims to strengthen the pillars of student organization management in the School of Peace program. Through this online platform, students from the School of Peace pilot school can learn and discuss various topics relevant to the program, including the COVID-19 response.

The follow-up program to DCO is the Peaceful Digital Storytelling (PDSt) platform. PDSt is a digital platform that provides freedom for young Indonesians who are currently in high school or vocational school (aged 15-18 years) to campaign for positive and good stories in various forms such as videos, images, audio-visuals, infographics, story narrations, quotes or animated cartoons. The good stories referred to here include all forms of factual and opinion-based information that focus on issues of leadership, diversity, peace, hoaxes, and gender equality based on their personal experiences and perspectives.

List of Schools Participating in the PDSt Batch 1 Program

The United States Embassy supports the PDSt program through the 2019 YSEALI Professional Fellows *alumni* program, in which Mauliya is one of the facilitators of the School of Peace at the Wahid Foundation. The Wahid Foundation collaborates with the United States Embassy to fully support this program in strengthening the peace campaign for high school students on social media. Thus, PDSt provides the Young Content Creators scholarship program for Indonesian Young Peacemakers 2020 to respond to narratives and hoax content on social media during Covid-19 with positive and peaceful stories. This scholarship program has been running since the beginning of August and will end in December 2020.

The Peaceful Digital Storytelling (PDSt) program encourages young people to express their ideas, opinions, and life experiences in the digital space. By involving young people, the program aims to cultivate generations of individuals who possess moral courage, leadership character, and tolerance and uphold the values of Pancasila. The program has 34 active participants from 20 high schools and vocational schools in 4 provinces, namely DKI Jakarta, West Java, Central Java, and East Java. The participants are students in grades X, XI, and XII from different religious backgrounds including Islam, Christianity, and Catholicism. This activity was attended by students from the Wahid Foundation's School of Peace and other schools outside the Wahid Foundation's program (Wahid Foundation, 2022).



Daftar Sekolah Damai – Wahid Foundation:

Daftar Sekolah Damai – Wahid Foundation:		Daftar Sekolah diluar program Wahid Foundation:	
DKI Jakarta :	Java Timur:	DKI Jakarta :	Java Tengah:
a. SMKN 4 Jakarta Utara	a. SMAN 1 Sugihwaras	a. SMKN 1 Jakarta Pusat	a. SMAN 1 Nur Hidayah, Suloharjo
b. SMKN 12 Jakarta Utara	b. SMAN 1 Kamal	b. SMAN 71 Jakarta Timur	b. SMA Regina Pado, Solo
c. SMAN 40 Jakarta Utara	c. SMAN 2 Surabaya	c. SMAN 95 Jakarta Barat	c. SMAN 2 Karanganyar
d. SMAN 72 Jakarta Utara	d. SMAN 15 Surabaya	d. Mentan Intercultural School Grand Surya	d. SMAN 3 Semarang
Java Barat :	e. SMAN 8 Surabaya	Java Barat:	e. SMKN 2 Semarang
a. SMAN 10 Bandung		a. MA Al-Ihsan, Pondok Al-Ihsan Bandung	f. SMK Deurenbuh, Banjarnegara
Java Tengah:		Java Timur:	
a. SMAN 7 Semarang		a. MAN 2 Tasikmalaya	
b. SMAN 10 Semarang		c. SMK Bakti Karya Parig, Candi	
c. SMAN 11 Semarang		d. MA Darul An'am Putra, Pondok Darul An'am Muhammadiyah, Candi	
		a. MAN 6 Jombang	
		b. SMKN 1 Suboh, Situbondo	
		c. MAN 1 Mojokerto	

Peace-loving Cooperative: Maintaining Peace Through Economic Empowerment

The economic disparity in the village makes it prone to conflict," said a teacher and housewife from Sumenep. She continued, "Through the creative group movement and household economy, the community becomes stronger, united, and

willing to work together." Her name is Uswatun Hasanah. She and several women from different villages assisted by the Wahid Foundation now have various activities which can benefit many families. They have gained new understanding and entrepreneurship skills by joining the Koperasi Cinta Damai (KCD) Wahid. Koperasi Cinta Damai (KCD) Wahid was established in mid-2013 to improve its members' welfare, like any other cooperative. However, it takes a unique approach in its presentation and development with women's groups in the village. The management of KCD Wahid reflects economic empowerment and social cohesion, which serves as a means for the Wahid Foundation to cultivate values of tolerance and peace at the grassroots level. Kocida manifests Gus Dur's idea that "Peace without Justice is an Illusion." The mission of Kocida is to empower grassroots communities for justice and peace.



Campaign and Resource Mobilization

KCD Wahid aims to create a prosperous, tolerant, and peace-loving society. The microfinance program, organizing, and social entrepreneurship are the three main program strategies of KCD Wahid. According to Yenny, Wahid's KCD was able to bring the community together and encourage communication among them gradually. Various groups in the community also interact and greet each other daily, increasing awareness of equality and togetherness. This has helped promote tolerance and peace (KoCiDa The Wahid Institute, 2022).

As part of the initial program, The WAHID Institute collaborated with

Amartha Microfinance to run the microfinance program with a target location in the Parung area, Bogor. So far, 36 people have been involved. Then The WAHID Institute carried out this program independently in October 2013. The target area of Microfinance for Religious and Ethnic Harmony, better known as the Cinta Damai Cooperative (KoCiDa), started its pilot project in the Depok and Bogor areas. For Depok, the target villages are Panggulan, Panggulan Pulo, and Kampung Kandang. In Bogor, it is in the Parung Poncol area. The number of registered members is 123 people (KoCiDa The Wahid Institute, 2022).

At the outset, it was determined that the eligible recipients of the financing were women who earn less than \$2 per day. The funding was intended for building and developing small businesses, education, and meeting basic needs. Moreover, this program is designed for residents who live in conflict-prone areas with diverse ethnic, religious, or belief backgrounds. It is hoped that this diversity will encourage communication and cooperation that has never happened before, leading to the creation of values such as tolerance and togetherness. Membership selection and group formation are done jointly and severally to minimize the risk of untimely turnover of group income.

Additionally, the joint responsibility system has a unique feature where the friendship process between neighbours will increase. This was rarely seen before, so they now meet more often. Those who did not greet each other before have now become friends. The system of joint responsibility emphasizes trust between group members.

Critical education and organizing are also being conducted to empower and promote independence among the community using adult education and community organizing methods. This activity has been ongoing for the past three months since December 2013. The main objective of this activity is to enable

KoCiDa members to develop a critical understanding and create positive changes that promote peace in the community. So far, four KoCiDa members have emerged as community leaders responsible for strengthening the critical understanding of all members during weekly meetings. Through this education and snowball strategy, 30% of KoCiDa members are expected to become new community leaders.

To disseminate the idea of economic empowerment and peace and strengthen the organization, the Campaign and Resource Mobilization division has carried out several activities. Together with KIAS (Community of Fair and Equal), it has conducted several tolerance-building activities. Meanwhile, in collaboration with LDD BPM-Kathedral and Urban Poor Consortium (UPC), the focus is more on economic empowerment and critical education for urban areas. KoCiDa has attempted to collaborate with The Body Shop and Ciputra Entrepreneurship University regarding resource mobilisation. The Body Shop has cooperated in the field of women's economic empowerment, while with Ciputra University, there has been a program collaboration in the field of social entrepreneurship.

The main objectives of the economic empowerment program implemented by KoCiDa are to reduce economic inequality that often triggers religious conflicts and strengthen social relations among people of different ethnicities, religions, and beliefs through economic activities. This program targeted the poor with diverse backgrounds, beliefs, and religions in conflict-prone areas. Simultaneously, the program aims to improve the economy and the standard of living of its members. In 2014, KoCiDa provided financing of Rp. 100,000,000 (one hundred million rupiahs) for the Kemang area in Bogor, in collaboration with Amarta Microfinance, and independent financing of Rp. 123,000,000 (one hundred and twenty-three million rupiahs) was

provided for 123 members in the Panggulan, Depok, and Parung Poncol areas of Bogor. The financing provided to these 123 people has resulted in group activities, allowing KoCiDa to finance another 16 new members. Additionally, two people have entered the second financing stage (Vulovik, 2014)

Meanwhile, the total savings of KoCiDa members has reached Rp. 9,170,500 for voluntary savings and Rp. 3,145,500 (three million one hundred forty-five thousand five hundred rupiah) for education savings. Regarding membership diversity, most KoCiDa members are Sunni Muslims, while the rest are members of Confucian, Christian, and Catholic faiths. As of 2014, KoCiDa had 1200 members, mostly homemakers, spread across several points in Depok and Parung, Bogor. They engage in a savings and loan cooperative and some are also involved in developing businesses such as culinary and handicrafts. (Visna Vulovik, 2014; Musthofa Asrori, 2022).

Yenny Wahid's Philanthropic Movement Through the Wahid Foundation in the Covid-19 Era: #WahidUntukSemua

The Wahid Foundation was launched on September 7th, 2004, at the Four Seasons Hotel in Jakarta. It was established when the world was still reeling from the aftermath of the tragic events on September 11th, 2001, in New York, and when Indonesia was experiencing various outbreaks of communal violence sparked by religious or ethnic disputes. The vision of the Wahid Foundation is to realize the intellectual ideals of Gus Dur, which are to build a prosperous life for Indonesians, uphold social justice for all humanity, and promote pluralism, multiculturalism, democracy, and human rights inspired by Islamic values. The Wahid Institute strives to create a peaceful and just world by developing a tolerant and moderate view of Islam and working towards the welfare of all human beings.

Meanwhile, the missions of the

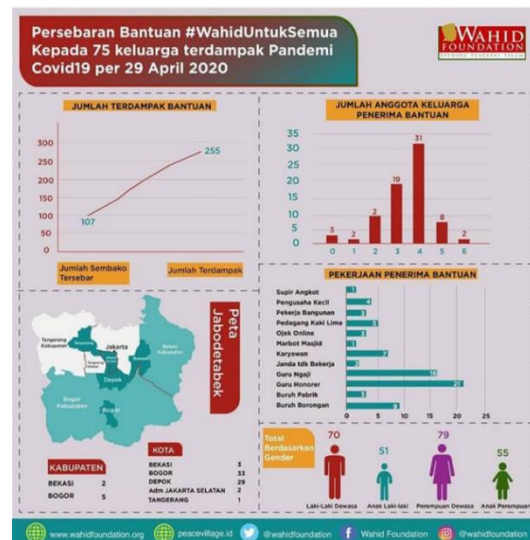
Wahid Foundation are as follows: First, to develop, maintain, and disseminate Islamic values that are peaceful and tolerant. Second, to develop dialogues between local and international cultures to expand the harmony of Islam with various cultures and religions worldwide. Third, to encourage various initiatives to strengthen civil society and good governance in Indonesia to strengthen democracy. Fourth, to promote the active participation of various religious groups in building cultural and peace dialogues. Fifth, to develop initiatives to improve welfare and social justice (Filantropi.or.id, 2022).

Established 17 years ago, the Wahid Foundation has a vision to promote tolerance and diversity in Indonesian society, improve the welfare of the poor, and expand the values of peace and non-violence in Indonesia and worldwide. The foundation invites more parties to work together towards realizing this vision, mainly because the challenges of the times are getting more prominent due to the latest technology-based industrial revolution that brings a swift current of change. With this vision in mind, the foundation has established the Wahid Institute to embed values of tolerance and maintain peace.

On March 2, 2020, Indonesia confirmed a case of Covid-19 for the first time. Along with implementing the PSBB (Large-Scale Social Restrictions) policy, which requires everyone to limit their activities outside the home, many people have been affected by the policies implemented to prevent the spread of Covid-19. Those affected are mainly non-formal workers who work outside their homes daily, such as traders, taxi drivers, motorcycle taxi drivers, and others (Chairani, 2020; Aeni, 2021). Many of them have had to be willing to lose their homes because they can no longer pay for the rented house they have been living in.

The Director of the Wahid Foundation, Yenny Wahid, is concerned about the current disaster and the conditions that have befallen many people. According

to her, not everyone can practice social distancing because they have to earn a living to support their families at home. To address this issue, Yenny visited various places around Manggarai and Jakarta to provide assistance collected in the #WahidUntukSemua Covid-19 care assistance program. The program aims to distribute essential food assistance to victims economically affected by Covid-19. The #WahidUntukSemua program is a collaboration between Yenny Wahid and her friends to help the families of Covid-19 victims so that they can practice social distancing and stay at home without leaving the house to earn a living. During her field visit, Yenny met several people living under bridges and in villages around Manggarai. Many of them said that their income had drastically decreased since the Covid-19 outbreak and the implementation of the PSBB policy, and some of them had even lost their jobs.





#WahidUntukSemua Assistance to Families Affected by Covid-19

The cooperative spirit of the Indonesian people during the Covid-19 pandemic is evident. Despite many's economic challenges, the philanthropic community has come forward to address various disasters and the pandemic. These acts of generosity are voluntary, and people are willing to donate their assets to help others (Munandar, 2020). Islamic philanthropy and social activism in Indonesia reflect the widespread practice of Islamic philanthropy by various Muslim communities, including mosques, Islamic boarding schools, foundations, and philanthropic institutions. These organizations offer creative programs to improve people's welfare (Irham, 2019). We believe that religious philanthropy movements based on religious mass organizations aimed at disengaging former violent extremist groups will positively impact peace and social justice in Indonesian society (Yuni, 2018).

The goal of raising #WahidUntukSemua, like Yenny Wahid, is one form of effort to prevent the spread of Covid-19 and at the same time realize the humanitarian mission of the late Gus Dur. Gus Dur's legacy still lives on and inspires the Indonesian national movement. Through the synergy of his followers' works, they can embody Gus Dur's 9 Values: Unity, Humanity, Justice, Equality,

Liberation, Brotherhood, Simplicity, Knight Attitude, and Traditional Wisdom (Setiawan and Setyowati, 2018).

This is Yenny Wahid's effort to immediately break the chain of the spread of Covid-19 by providing economic assistance to the victims' families, enabling them to stay at home. Yenny concluded the field activities (Wahid Foundation, 2022). To fulfill the humanitarian mission of KH Abdurrahman Wahid, the Wahid Foundation continues his ideas and concrete actions by promoting philanthropy and disaster response activities across Indonesia. Since 2004, Yenny Wahid, through the Wahid Foundation, has distributed humanitarian aid and provided social services for victims of disasters such as the 2004 tsunami in Aceh, the 2006 earthquake in Yogyakarta, the 2007 Babelan flood in Jakarta, and the 2010 Merapi eruption and Mentawai tsunami. In collaboration with civil society, the Wahid Foundation also provides scholarships to children affected by disasters through the Riyanto Scholarship program.

This #WahidUntukSemua donation campaign is an effort by the Wahid Foundation to prevent and break the chain of Covid-19 transmission. In the first phase of distribution, which took place at the end of March, the Wahid Foundation distributed 107 basic food packages for one full month to 75 families, totaling 255 people. Many donations from various donors continue to come in and will be distributed to those who have been economically affected by Covid-19. These 75 families are spread across Bekasi, Bogor, South Jakarta Administrative City, Depok, Bogor, and Tangerang Regencies, and they have various livelihoods, including Quran teachers, early childhood education (PAUD) teachers, honorary teachers, taxi drivers, motorcycle taxi drivers, traders, and laid-off workers. The plan is to continue collecting and distributing aid until the end of the Covid-19 pandemic (Wahid Foundation, 2022).

After a whole month of fundraising

for #WahidUntukSemua Covid-19 relief efforts, the Wahid Foundation has started distributing aid to those affected by the virus, which has plagued the country since early March. Donations in the form of funds and daily necessities like basic food items and cooking oil have continued to flow through the #WahidUntukSemua aid program from various donors, including individuals and companies. The aid will be distributed in stages to three priority areas: DKI Jakarta, West Java, and Banten, the epicentres of the Covid-19 outbreak.

Between April and May 2020, Yenny Wahid distributed 2,500 food packages to communities affected by Covid-19 as the Director of the Wahid Foundation. The assistance was a form of the Wahid Foundation's commitment and participation in working together to ease the burden of the community's economic impact due to the pandemic crisis.



Yenny Wahid and Wahid Foundations Help Communities Affected by Covid-19

In August 2021, Yenny Wahid, through the Wahid Foundation, provided Covid-19 mitigation assistance to the Klaten Damai Village Working Group. The

assistance included one ambulance unit, food packages, and PPE. Additionally, the WF assisted the people of Gunungrejo Village. In April 2022, the Wahid Foundation, through the Cinta Damai Cooperative, successfully held Ramadhan for Peace 2022 #WahidUntukSemua in Depok and Bogor. This activity provided 3,600 humanitarian packages to vulnerable women affected by COVID-19, coming from various ethnic, religious, and belief backgrounds. The assistance distributed by the Wahid Foundation since the pandemic's beginning is worth 2.3 billion. The aid was distributed in the form of food packages, fruits, PPE, vitamins, medicines, equipment for isolation rooms, and ambulances in several areas, including several villages and sub-districts assisted by the Wahid Foundation in Malang and Batu (Djoko Winahyu, 2022).

CONCLUDING REMARKS

Yenny Wahid is one of the prominent female figures in the modern era of Nahdlatul Ulama (NU), Indonesia's most prominent Islamic organization. As the daughter of the late Abdurrahman Wahid, the former President of Indonesia and a prominent NU leader, Yenny Wahid was born and raised in a family that is deeply rooted in the NU tradition. Throughout her life, Yenny Wahid has actively promoted NU's values of tolerance, moderation, and peace. As the founder and Director of the Wahid Foundation, she has worked tirelessly to promote peace and conflict resolution in Indonesia, particularly in areas prone to inter-religious and inter-ethnic conflicts.

Yenny Wahid's work has been significant in promoting the role of women in peacebuilding and conflict resolution. As a Muslim woman, she has been a vocal advocate for gender equality and women's empowerment. She has worked to raise awareness about the vital role that women can play in promoting peace and resolving conflicts. In addition to her conflict resolution and peacebuilding work, Yenny

Wahid has also promoted human rights and social justice in Indonesia. As a former member of the Indonesian parliament, she has strongly advocated for policies that promote social justice and equality, particularly for marginalized groups such as women, children, and the poor.

Yenny Wahid's dedication and hard work have not gone unnoticed nationally and internationally. She has received numerous awards and honors for her work in promoting peace, human rights, and social justice, including the Courage in Leadership Award from the East-West Center in the United States. As a woman warrior in humanity and peace, Yenny Wahid's works have been considered as concrete evidences of the important role that women can play in promoting peace and conflict resolution. Her works have inspired many women in Indonesia and around the world to become active in promoting peace and social justice, and to take on leadership roles in their communities.

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- ▢ Artikel ditulis dengan bahasa Indonesia dalam bidang kajian yang meliputi; Sosial, Agama dan Kebudayaan;
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- ▢ Artikel minimal 3500 kata dan tidak boleh melebihi 8000 kata.

A. Sistematika Penulisan

1. Judul
2. Nama penulis, lembaga penulis, alamat lembaga, dan email
3. Abstrak
4. Kata kunci
5. Pendahuluan (latar belakang, rumusan masalah, tujuan penelitian, kajianpustaka, literatur review (tulisan terkait)
6. Metodologi
7. Pembahasan (temuan dan analisis)
8. Penutup
9. Ucapan terima kasih
10. Daftar Pustaka menggunakan aplikasi Mendeley atau Zatero
11. Lampiran (jika ada)

B. Ketentuan Penulisan

1. Judul
 - Judul ditulis dengan huruf kapital semua dibagian tengah atas pada halaman pertama
 - Judul harus ringkas (6-9 kata). Hindari menggunakan kata seperti analisis, studi, kajian, penelitian, pengaruh, dan lain sebagainya.

- Judul mencerminkan isi artikel. Jangan menggunakan judul yang sulit dipahami;
 - Judul menggunakan (Bahasa Indonesia)
2. Nama penulis, lembaga penulis, alamat lembaga, dan email
 - Nama lengkap penulis (tanpa gelar akademik), alamat lembaga, dan alamat email penulis yang tertulis di bawah judul.
 - Penulis yang lebih dari satu orang, menggunakan kata penghubung “dan” bukan “&”.
 3. Abstrak
 - Abstrak ditulis satu paragraf sebelum isi naskah.
 - Abstrak ditulis dalam bahasa Indonesia.
 - Abstrak mencakup esensi utuh penelitian, metode dan pentingnya temuan, dan saran atau kontribusi tulisan;
 - Abstrak Bahasa Indonesia maksimal 250 kata
 4. Kata kunci
 - Kata kunci Bahasa Indonesia (4-5 kata)
 - Kata kunci (keywords) ditulis dengan huruf tebal (*bold* dan *italic*)
 5. Pendahuluan
 - Memuat latar belakang, urgensi penelitian, rumusan masalah, tujuan dan manfaat penelitian, kajian pustaka (tulisan terkait).
 - Hindari menggunakan singkatan seperti dll, dst. krn. dsb. dan lain sebagainya.
 - Singkatan institusi dan lain sebagainya hendaknya ditulis lengkap pada pertama munculnya.
 - Jangan menggunakan huruf tebal, huruf yang digarisbawahi, atau huruf dengan tanda yang lain.
 - Kata dalam bahasa lain daripada bahasa yang digunakan dalam artikel dimiringkan.
 - Jangan miringkan kata yang ingin dititikberatkan. Kata yang dititikberatkan ditandai dengan tanda kutipan (“) sebelum dan setelah kata atau ungkapan yang ingin dititikberatkan.
 - Kutipan harus jelas di mana awal dan akhirnya. Kutipan diawali dan diakhiri dengan tanda kutipan tunggal (,). Kutipan dalam kutipan diawali dan diakhiri dengan tanda kutipan rangkap (“”).
 - Penulisan acuan menggunakan *innote*, contoh Arifuddin Ismail (2014:88) atau (Arifuddin Ismail, 2014: 99).
 6. Metodologi
 - Memuat berbagai teknik dan strategi yang digunakan dalam penulisan artikel

7. Pembahasan

- Merupakan inti dari pembahasan yang berusaha menjawab rumusan masalah penelitian yang diangkat dan dianalisis secara deskripsi dan intepretasi data-data. Pembahasan dilakukan secara mendalam yang didasarkan pada teori-teori yang digunakan.
- Untuk tabel dan gambar (grafik) sebagai lampiran dicantumkan pada halaman sesudah teks. Sedangkan tabel atau gambar, baik di dalam naskah maupun bukan harus diberi nomor urut.
- Tabel atau gambar harus disertai judul. Judul tabel diletakkan di atas tabel sedangkan judul gambar diletakkan di bawah gambar.
- Sumber acuan tabel atau gambar dicantumkan di bawah tabel atau gambar.
- Garis tabel yang dimunculkan hanya pada bagian *header* dan garis bagian paling bawah tabel sedangkan untuk garis vertikal pemisah kolom tidak dimunculkan.
- Tabel atau gambar bisa diedit dan dalam tampilan berwarna yang representatif.
- Ukuran resolusi gambar minimal 300 dpi.

Contoh Penyajian Tabel:

Tabel 1. Jumlah Penduduk Menurut Agama di Kota Balikpapan

No	Kecamatan	Total	Pemeluk Agama				
			Islam	Kristen	Katholik	Hindu	Budha
1	Balikpapan Barat	88,288	83,030	2,549	777	96	1,836
2	Balikpapan Utara	120,265	109,710	7,376	2,046	350	783
3	Balikpapan Timur	63,653	59,419	3,423	669	61	81
4	Balikpapan Tengah	108,513	93,942	11,164	1,716	243	1,448
5	Balikpapan Selatan	215,265	186,212	20,417	5,070	923	2,634
	Jumlah	595,975	532,313	44,929	10,278	1,673	6,782

Sumber: BPS Kota Balikpapan, 2011

Contoh Penyajian Gambar:

Gambar 1. Masjid Shital Mustaqiem



Sumber: Dokumen Masjid Shital Muataqiem Samarinda, 2012

8. Penutup

Memuat kesimpulan dari pembahasan penelitian yang telah dilakukan

9. Ucapan terima kasih

Ucapan terima kasih berisi wujud penghargaan terhadap pihak-pihak yang terlibat dalam penelitian dan penyusunan artikel yang ditujukan kepada siapa saja yang patut diberikan ucapan terima kasih, baik secara lembaga/institusi, pemberi donor ataupun individu.

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- Menggunakan aplikasi Mendeley atau Zatero

Contoh buku:

Wahid, Abdurrahman. 2006. *Islamku Islam Anda Islam Kita. Agama Masyarakat Negara Demokrasi*. Jakarta: The Wahid Institute.

Contoh artikel:

Budiman, Manneke. 2011. „Ethnicity and the performance of identity“, Wacana 13/2.
Ricklefs, M.C. 2008. „Religion, Politics and Social Dynamics in Java: Historical and Contemporary Rhymes“, dalam: Greg Fealy dan Sally White (eds) *Expressing Islam. Religious Life and Politics in Indonesia*. Singapore: Institute of Southeast Asian Studies.

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