

THE ROLE OF ALISSA WAHID AS A WOMEN FIGHTER IN IMPLEMENTING WASATHIYYAH ISLAM IN INDONESIA

Mursalat

Universitas Islam Negeri (UIN) Sunan Kalijaga, Yogyakarta

E-mail:mursalat07@gmail.com

Abstract

The issue of women and all the attributes attached to women is a unique, actual and always interesting issue to be studied. Admit it or not, the presence of women on this earth has a very important role. Even naturally they are part of this life, however, in everyday life it is still felt that at least people are aware of this. The Islamic period, the Middle Ages, and the modern era all produced different ideas and theories, relating to the role of women in society. As this research will discuss Alissa Wahid's role as a female fighter, she has made so many contributions to the nation. Therefore it is very interesting to write about. The method that the author uses in this research is the qualitative method. The approach used is library research (Library Research). The results of the research on Humanist Attitudes and Islamic Moderation conducted by Alissa Wadih are similar to those of Gus Dur. Among Gus Dur's inclusive thoughts that stand out is about the indigenization of Islamic teachings and strongly emphasizes an attitude of tolerance that will create a sense of love. Alissa Wahid played a very important role in helping others in dealing with radicalism, helping people who created COVID-19. Alissa Wahid together with nine inspiring women received the #Shelnspires Awards 2021 from KumparanWOMAN. This award was given to 10 women who were considered to provide respect and protection for others during the Covid-19 pandemic and Alissa Wahid received an award.

Keywords: Alissa Wahid, Women, Religious Moderation, Gus Dur

Abstrak

Persoalan perempuan dan segala atribut yang melekat pada perempuan merupakan persoalan unik, aktual dan selalu menarik untuk dijadikan sebuah kajian. Diakui atau tidak, kehadiran kaum perempuan di muka bumi ini memiliki peranan yang amat penting. Bahkan secara natural mereka adalah bagian dari kehidupan ini, namun demikian, dalam kehidupan sehari-hari masih dirasakan sedikitnya masyarakat yang menyadari akan hal ini. Periode Islam, Abad pertengahan, dan era modern semuanya telah menghasilkan ide-ide dan teori-teori yang berbeda, yang berkaitan dengan peran perempuan di tengah masyarakat. Sebagaimana penelitian ini yang akan membahas peran Alissa Wahid sebagai pejuang perempuan, sumbangsih untuk bangsa begitu banyak yang telah beliau lakukan. Oleh karena itu sangat menarik untuk di tulis. Metode yang penulis gunakan dalam penelitian ini adalah dengan metode kualitatif. Pendekatan yang digunakan adalah penelitian kajian pustaka (LibraryResearch). Hasil penelitian ini Sikap Humanis dan Moderasi Islam

yang dilakukan oleh Alissa Wadid adalah sebagaimana yang dilakukan atau dipraktikkan oleh Gus Dur Diantara pemikiran inklusif Gus Dur yang menonjol adalah tentang pribumisasi ajaran Islam dan sangat mengkedepankan sikap toleransi yang akan membuahkan rasa cinta. Alissa Wahid sangat berperan dalam membantu sesama dalam menangani radikalisme, membantu masyarakat yang terdampak covid-19. Alissa Wahid Bersama dengan Sembilan perempuan inspiratif mendapat penghargaan #Shelnspires Awards 2021 dari KumparanWOMAN. Penghargaan ini diberikan kepada 10 perempuan yang dianggap memberikan kebaikan dan perlindungan bagi sesama di masa pandemic Covid-19 dan Alissa Wahid mendapatkan berbagai penghargaan.

Kata Kunci: Alissa Wahid, Perempuan, Moderasi Agama, Gus Dur.

A. Introduction

These days, we can no longer say that terrorism is the act of a man. Seeing as the last bombing attack on May 13 proved that the women had stepped forward, the incident killed at least 13 people including the six suspected perpetrators, while dozens more were injured. Almost all international media highlighted the suspect in the suicide bombings at the three churches who were believed to be from the same family. As the New York Times put it in the headline "A family with their children launched a suicide attack on three churches in Indonesia". News site The Independent wrote, "Terrorism Families send their children to carry out deadly suicide attacks on churches". Welt's news site in Germany said 'Islamist family blew up church'.¹ Seeing this phenomenon, women no longer work behind the scenes, become recruiters or supporters, or take care of logistics. Now, women are contributing more to acts of terrorism. Their version of 'gender equality' translates not only men can do it (become suicide bombers), women can do it too.²

Seeing the incident above, Alissa Wahid emphasized that women must be active agents of peace. must ensure that women play their part to implement 'peaceful' values during waves of intolerance, and we can do this by implementing programs that challenge extremism and radicalism, which have proliferated in our society.³

1 Udji Asiyah, Ratna Azis Prasetyo, dan Sudjak, "Jihad Perempuan dan Terorisme", *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama dan Perubahan Sosial*, Vol. 14, No. 1, 2020, 200.

2 Sityi Maesarotul Qori'ah, "Keterlibatan Perempuan dalam Aksi Terorisme di Indonesia", *SAWWA: Jurnal Studi Gender - Vol 14, No 1 (2019): 31-46* DOI: <http://dx.doi.org/10.21580/sa.v14i1.2967>. It is estimated that about 550 foreigners who join ISIS are women from the West who are part of the 3,400 ISIS foreign fighters. The use of the internet, particularly social media, is an attempt to recruit women from the West as well as girls. The tactics used are similar to those used by a pedophile, namely grooming. It is known that victims and recruiters befriended online and then incited and seduced under the pretext that they were loved. These girls are like other victims of child sexual exploitation in that they do not see themselves as victims but as girls who will be with a man who truly loves them. Young Muslim women are then three times more likely to be recruited because many of them are trapped in several conditions. First, the condition of those who are still teenagers are in the stage of finding their identity and position in society. They want to grow and take charge of their lives from the constraints of the environment or anyone else. Second, Muslim women are quite sensitive because some of them do not feel at home or welcome in Western society, such as Islam phobia and harassment. See, , Zaky Ismail dkk, "Perempuan dan Teror: Memahami Peran Komandan Perempuan dalam Kampanye ISIS", *Jurnal Hubungan Internasional*, Vol. XIV, No. 1, Januari - Juni 2021, 127.

3 Based on the normative basis of the Qur'an regarding the equality of women and men, the human nature between women and men can be said to be almost the same. God gave the potential and ability to both sexes

Indonesia is a country with the largest Muslim population in the world. More than half of them are women. The Constitution of the Republic of Indonesia has provided equal and equal space for men and women to enter the world of education at all levels. The large nominal number of women is a potential for the progress and prosperity of a nation. However, this progress can only be realized if it can be encouraged and developed its human potentials. These human potential include aspects of reasoning/intellectual, moral and spiritual.⁴

Sri Dianti also conveyed the same thing about the importance of mainstreaming progressive thinking and moderate ways of practicing religion. "We need more people and religious leaders who are brave enough to tackle the problem of extremism today. I believe that countering narratives that tend to be discriminatory and conservative can only be done by mainstreaming a progressive perspective. This is where women can come forward."⁵

Historically, the emergence of ulama has been dominated by men.⁶ Whereas in the early history of Islam, the figure of the wife of the Prophet, Aisyah ra. has a very important role in the teachings of Islam. Thus women in early Islam had a very important position and their role continued to decrease in recent times.⁷ Throughout history, issues surrounding women have been repeatedly discussed, both by secular and religious thinkers. The Islamic period, the Middle Ages, and the modern era have all produced different ideas and theories, relating to the role of women in society. The issue of women and all the attributes attached to women is a unique, actual and always interesting issue to be studied. These studies were conducted not only in countries with a majority Muslim population, but also in countries with a non-Muslim majority. Admit it or not, the presence of women on this earth has a very important role. Even naturally they are part of this life, however, in everyday life it is still felt that at least people are aware of this.⁸

therefore, the author is interested in writing about Alissa Wahid, a female fighter for the peace of the nation, besides that Alissa Wahid inherited Gus Dur's vision and mission, which is one of the nation's leaders who care for the people of Indonesia. Gus Dur is a very tolerant and humanist character. His respect for the diversity of the nation is shown in his various writings and deeds. He is also a figure who respects local traditions and has a national perspective, one of which can be

to assume responsibilities and make them capable of carrying out general and specific activities. Women also have the same obligations as men in carrying out da'wah and worship of *mahdhah* and *ghair mahdhah* (*Surat al-Tawbah*: 71), see, Masturin, "Peranan Perempuan Dalam Masyarakat Islam di Era Post Modernisasi Pendekatan Tafsir Tematik", *Al-Tahrir*, Vol. 15, No. 2 November 2015: 349 - 366

4 Husein Muhammad, "Islam dan Pendidikan Perempuan", *Jurnal Pendidikan Islam*: Vol. III, No. 2, Desember 2014, 231-244.

5 Ayunda Nurvitasari, "Leave No She Behind, Involving Women in Policy-making and Peacemaking", <https://baktinews.bakti.or.id/artikel/leave-no-she-behind-involving-women-policy-making-and-peacemaking>, (accessed January 23, 2022).

6 Jajat Burhanuddin (ed.), *Ulama Perempuan Indonesia* (Jakarta: Gramedia Pustaka Utama, 2002), xxxiii-xxxvi. See the discussion of the scholars in Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Bandung: Mizan, 1994).

7 Anisah Indriati, "Ulama Perempuan di Panggung Pendidikan: Menelusuri Kiprah Nyai Hj. Nok Yam Suyami Temanggung", *Jurnal Pendidikan Islam*: Vol. III, No. 2, Desember 2014, 391.

8 Zaky Ismail, "Perempuan Dan Politik Pada Masa Awal Islam (Studi Tentang Peran Sosial Dan Politik Perempuan Pada Masa Rasulullah)", *Jurnal Review Politik*, Vol. 06, No 01, 2016, 141.

seen in the thought of the “Indigenization of Islam”.⁹ The concept of “Indigenization of Islam” as discussed by Gus Dur is a breakthrough in the thinking of Islamic leaders who provide solutions in dealing with the social problems of Islamic society in Indonesia by grounding the teachings of Islam according to the context of their respective societies.¹⁰ regardless of the people who are Muslim or non-Muslim. This is where Gus Dur’s tolerance or pluralism is seen, where he truly respects, respects and fights for the public interest regardless of differences in background, religion, ethnicity and region.

In addition, Gus Dur’s ideals that his daughter (Alissa Wahid) will realize, namely as written by Djohan Effendi, Gus Dur longs for a friendly religious life. Each religious community believes in the truth of the religion they profess, because only insincere belief lies the true meaning of religiosity, but at the same time they should also respect other people to believe in the truth of the religion they profess and practice freely.¹¹ Therefore, it is very interesting to write that Alissa Wahid is a female fighter who is able to defend the “little people”, and is able to play a role in maintaining Indonesian harmony until her work goes abroad.

The method that the author uses in this research is the qualitative method. The approach used is library research (Library Research). In collecting data, the author uses the Library Research technique. The steps are to collect data in books, journals, and research reports found in libraries or online. The analytical method used is descriptive-analytical. In order to understand and provide a clear picture of the problems related to the theme that the author raised, and to be able to relate some of the existing problems to the theory used in order to find clarity on the research being used.

B. Results and Discussion

1. Alissa Qotrunada Munawaroh Wahid’s Gait

Alissa Qotrunada Munawaroh Wahid has a name that contains a deep meaning. In Greek, “Alissa” is a girl name meaning attractive. It’s different from German, which means noble. Then, “Qotrunnada” is Arabic which describes dewdrops. His last name, “Wahid” was taken from his father. But in Arabic, it also contains one or singular meaning. Alissa was born on June 25, 1973 in the Denanyar Islamic Boarding School complex, Jombang. Little Alissa lives socially in the *santri* family and the famous Denanyar boarding school. He also lives with the family of the Tebuireng

⁹ Here, indigenization is seen as a necessity, not as an effort to avoid polarization between religion and local culture. The process of indigenization (nativization) takes place in various forms at the level of reasoning and skill, through various education systems, Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita*, (Jakarta: The Wahid Institute, 2006), 259.

¹⁰ Syamsul Ma’arif, *The Beauty of Islam: Dalam Cinta dan Pendidikan Pluralisme*, (Semarang: Need’s Press, 2008), 80. Abdurrahman Wahid, “Pribumisasi Islam”, dalam *Muntaha Azhari dan Abdul Mun’im Saleh (penyunting), Islam Indonesia Menatap Masa Depan*, (Jakarta: P3M, 1989), 92. See also Ahmad Baso, *NU Studies*, (Jakarta: Erlangga, 2006), 282

¹¹ Djohan Effendi, “Kehidupan Umat Beragama dalam Cita-cita Gus Dur”, in Irwan Suhanda (ed.), *Gus Dur Santri Par Excellence: Teladan Sang Guru Bangsa* (Jakarta: Kompas, 2010), 129..

Jombang Islamic Boarding School, where Gus Dur was born. However, Alissa's teenage years were spent in the capital city of Jakarta as her family moved. Gus Dur's family moved to Jakarta when Alissa was 14 years old.

Alissa also completed elementary school (SD) to high school (SMA) in the capital city. Alissa then continued her education in Yogyakarta, to be precise at Gadjah Mada University (UGM), and earned a master's degree. Even though she graduated in psychology, Alissa has played a lot of roles in various community activities. Alissa co-founded and fostered several excellent international education institutions in Yogyakarta. Among them, Growing Elementary School, Fastrack Funschool and Yogyakarta Community School. Alissa is also the general secretary of the National Suluh Movement. In addition, the Minister of National Development Planning was appointed as Ambassador of Indonesia's Sustainable Development Goals (SDGs) in 2019. In May 2021, PT Unilever Indonesia Tbk (UNVR) appointed Alissa Wahid as Independent Commissioner.

And since 2012, Alissa and her sister Yenny Wahid have founded the Gusdurian National Movement based in Yogyakarta. Alissa herself acts as the National Coordinator of the Gusdurian Network. In this movement, Alissa chose to focus on the world of education, culture, and culture. Until 2019, there were around 130 Gusdurian communities spread across Indonesia. This community, often provides views related to Gusdurian's attitudes towards national and political issues. The Gusdurian network itself is under the Bani Abdurrahman Wahid Foundation (YBAW), the Abdurrahman Wahid Center for Peace and Humanity UI (AWCPH UI), the People's Kiosk Network, and the Gus Dur Corner. Not only that, Alissa is also active in the Nahdlatul Ulama (NU) Yogyakarta. Alissa became deputy chairman of the Nahdlatul Ulama Family Benefit Institute (LKKNU) DIY.

Then, since 2019, Alissa became the Secretary General of the National Suluh Movement (GSK). The movement itself is chaired by the Coordinating Minister for Political, Legal and Security Affairs, Mahfud MD. This movement carries out post-election reconciliation activities, keeps in touch with important figures, and conducts unique discussions. At the Indonesia Millennial Summit 2020 by IDN Media with the theme "Shaping Indonesia's Future" on January 17-18, 2020 at The Tribrata, Dharmawangsa, Jakarta, Alissa will be one of the speakers. IMS 2020 presents more than 60 competent speakers in various fields, from politics, economics, business, sports, culture, cross-religious, social, environmental to millennial leadership. The biggest millennial event in the country was attended by around 5,000 visitors. In IMS 2020, IDN Times also launched the Indonesia Millennial Report 2020 which involved 5,500 respondents in 11 cities in Indonesia. The survey conducted by the IDN Research Institute with Nielsen aims to understand behavior while dispelling stereotyped myths among millennials.¹²

Furthermore, in 2021 entering its seventh year, the Soetandyo Award for the first time FISIP Universitas Airlangga (Unair) awarded two figures at once. They are Prof. KH Nasaruddin Umar and Alissa Qotrunada Munawaroh Wahid. Recipients of

12 <https://www.idntimes.com/news/indonesia/axel-harianja/ims-2020-facts-alissa-wahid-penggerak-gusdurian/5>, (accessed January 25, 2022).

awards for outstanding individuals in the fields of social, human rights, and inclusion and gender activism bring special meaning to Alissa Wahid. The National Coordinator of the Gusdurian Network for many years has fought for multiculturalism, human rights, and the rights of minorities.¹³

Alissa told how since her father, Abdurrahman Wahid, served as president, it was difficult for him to appear in public spaces to maintain privacy. But Alissa revealed that after the death of her father, many minorities came to her and her family. *"They came to us and asked, who will defend them after Gus Dur's death? This prompted us to think about continuing Gus Dur's ideals and struggles."* It was this moment that brought Alissa to struggle from village to village to seek the rights of the marginalized and to sew up the network of Gus Dur's students spread across various regions. Alissa also said *"At that time I was nothing. Have no money, no known, no resources. I only brought the spirit that my father, grandfather, and great-grandfather had fought for"*. Alissa also told how she often had to deal with government elites when assisting minority groups. His Islam is also often questioned when fighting for the rights of religious freedom for minorities. He did not avoid feeling afraid of it all, but Gus Dur's advice was always his principle in acting. Gus Dur and Prof. Soetandyo They are the figure of the principle center leader who puts the principle as the axis of his life. For that, Alissa is grateful for the award and tries to continue the struggle of Prof. Soetandyo on the values of human rights and inclusiveness.¹⁴

In early 2021, the NU Cares for Covid-19 Task Force awarded the National Coordinator of the Gusdurian Network, Alissa Qotrunnada Munawaroh Wahid or commonly called Alissa Wahid. The daughter of KH Abdurrachman Wahid, received an award from the Inspirational Mrs. Nyai category in Handling Covid-19 in Indonesia. The award was given for Alissa Wahid's dedication with Gusdurian throughout 2020. Gusdurian has been active for the community by carrying out social movements in order to provide education about Covid-19. Alissa Wahid admitted that the award was not for him but for Gusdurian throughout Indonesia. And Alissa Wahid emphasized that Gusdurian served not to get awards but to call him as a citizen, to answer the challenges of our nation today. Alisa explained, whatever the profession of a citizen, whatever skills they have, they must dare to give their role to the Indonesian nation and state. Gusdurian always supports social work that leads to the realization of security for the community. Then, related to Covid-19, Gusdurian supported the work of health workers in controlling Covid-19 patients.

Gusdurian works to strengthen the community's love for citizens affected by Covid-19. On several occasions, Gusdurin distributed aid so that the community could return to normal life as usual.¹⁵ Alissa Wahid, the national coordinator of the Gusdurian Network, emphasized that Indonesian Islam can be an inspiration for

13 Soetandyo Award 2021 itself was held in conjunction with the 44th Anniversary of FISIP Unair. The award was inspired by the figure of Prof. Soetandyo Wignyosoebroto, the initiator of the founding of FISIP UNAIR. The Dean of FISIP UNAIR Prof. Dr. Bagong Suyanto, Drs., M.Si said that the Soetandyo Award was held to find people who were able to continue the example of Prof. Soetandyo

14 Asih, "Anak Gus Dur, Alissa Wahid Dapat Anugerah Soetandyo Award", <https://halojatim.com/read/anak-gus-dur-alissa-wahid-dapat-anugerah-soetandyo-award>, (accessed January 16, 2022)

15 <https://www.Librajc.co/Character/view/2434/penghargaan-terbaru-alissa-wahid?page=5>, (accessed January 11, 2022).

peace and Muslim civilization today. Alissa expressed this opinion in a panel session of the British Islam Conference on (23 February 2020), in London, United Kingdom. Alissa Wahid represented Indonesia in the prestigious annual conference forum attended by academics, diplomats and government advisors from various countries. He was invited by Moazzam Malik, former United Kingdom Ambassador to Indonesia. Moazzam previously served in Indonesia since October 2014, until ending in July 2019.

Moazzam Malik invited Alissa Wahid to talk about Islam and democracy, as well as valuable stories about NU, Gusdurian and Indonesian Islam in general. Apart from Alissa, Ihsan Ali Fauzi, director of PUSAD Paramadina, was also present, who spoke about the resolution of the Ambon and Poso conflicts, as well as the dynamics of jihadist groups in Indonesia. The forum was attended by several academics, such as Prof. Ebrahim Moosa, Peter Mandaville, as well as peace activists from the Jewish, Christian, and Sikh communities. The Secretary of PCI Nahdlatul Ulama United Kingdom, Munawir Aziz, was also present at this conference.¹⁶

The dialogue forum on the British Islam Conference agenda is located at Amnesty International's office, New Inn Yard, Oxford Street, London, United Kingdom. In a panel session moderated by Peter Mandaville, Alissa Wahid cited a statement from Gus Dur.¹⁷ "I want to convey a quote from my father, KH. Abdurrahman Wahid, that it is important to understand Islam with a small and a large I. Islam as a small i as a value, as a value. Meanwhile, Islam with a big I, as a big idea, shared ideals,". Alissa also conveyed about the challenges facing moderate Islamic groups in Indonesia today, namely Democracy opens the door for all forms of expression. Unfortunately, this freedom is used by extreme groups to influence the public sphere. When the reforms took place in 1998, which dismantled the New Order regime, there was a tap that was open to all forms of groups. In Alissa's view, democracy opens up opportunities for all groups to openly share their ideas. Both from moderate groups or even salafi Islam and extreme groups. However,¹⁸

According to Alissa, Indonesia looks more democratic in matters related to public protests. For example, in the case of church permits, *Ahmadiyah*, and several other case contexts. On the other hand, Alissa believes that democracy has great benefits that are compatible with Islamic values. Indonesia enjoys many of the functions of democracy. For example, regarding the function of parliament, public lobbying, as well as hearings between members of the council and their constituents. Alissa Wahid admitted that there are indeed many challenges faced by Muslims in Indonesia, as well as Muslims around the world. He stated that Indonesian Islam is still good news for world Islam, in the midst of conflicts that occur in various regions.¹⁹

16 Munawir Aziz, "Alissa Wahid di Konferensi London: Islam Indonesia Menginspirasi Dunia", <https://iqra.id/alissa-wahid-di-konversi-london-islam-indonesia-menginspirasi-dunia-221342/>, (accessed January 23, 2022).

17 Anissa Ahmed, Dkk, *Religion, Women's Health and Rights: Points of Contention and Paths of Opportunities*, (New York: United National Population Fund, 2016).

18 Munawir Aziz, "Alissa Wahid di Konferensi London: Islam Indonesia Menginspirasi Dunia", <https://iqra.id/alissa-wahid-di-konferensi-london-islam-indonesia-menginspirasi-dunia-221342/>, (diakses pada 23 Januari 2022).

19 *Ibid.*,

2. Alissa Wahid's Humanism as a Concept of Religious Moderation and National Peace

Moderation or *wasathiyah* is not an attitude that is not clear or unequivocal towards something like a passive neutral attitude, nor is it a mathematical middle ground as understood by some people from the thoughts of Greek philosophers. Not really, as his name *wasath* suggests, namely "middle", a choice that leads to the notion that *wasathiyah* does not encourage humans to try to reach the peak of something good and positive, such as worship, knowledge, wealth, and so on. Moderation is not meekness either. Indeed, one of the indicators is gentleness and courtesy, but that does not mean it is no longer allowed to face all problems firmly. This is where the active attitude of *wasathiyah* as the role of the equivalent word, namely "fair" in the sense of putting everything in its place.²⁰

Alissa Wadih's Humanist and Islamic Moderation attitude is what Gus Dur did or practiced. Among Gus Dur's inclusive thoughts, what stands out is the indigenization of Islamic teachings. The idea of the need for the indigenization of Islamic teachings has sparked a polemic among students and scientists in Indonesia which is said to have catapulted his name even more among scholars in the country. What is meant by the indigenization of Islamic teachings? Indigenization of Islamic teachings is an understanding of the texts, both those originating from the Qur'an and hadith, are associated with problems in this country. Or, in other words, the indigenization of Islam is how to understand and interpret Islamic messages in the cultural context of the archipelago. Even though Islam came from the Arabian Peninsula, which of course cannot be separated from its traditions, but when you enter Indonesia and have a dialogue with the culture of the archipelago, how can Islam be accepted and implemented without changing the existing culture. According to Gus Dur, we need to respect culture through the indigenization of Islam. The point is, how to incorporate as much local culture as possible into Islam. To carry out this Islamic indigenization movement, it is necessary to involve all elements of society in order to reaffirm the cultural roots of the community.²¹

Gus Dur's humanism was not secular Western humanism that was born from a critique of religious hegemony, but was born from the glorification of Islam over humans. Gus Dur's humanism is communitarian Islamic humanism, a humanitarian principle that is based on Islamic values and leads to the realization of a just society. The construction of Gus Dur's thought was built based on three mutually supportive and complementary values, namely Islamic universalism, Islamic cosmopolitanism, and Islamic indigenization.²²

20 M. Quraish Shihab, *Wasathiyah Wawasan Islam tentang Moderasi Beragama*, (Tangerang: Lentara Hati, 2020), xi.

21 Rosidi, "Inklusivitas Pemikiran Keagamaan Abdurrahman Wahid", *Kalam*, Vol. 10, No. 2, Desember 2016, 445- 468.

22 By reading Gus Dur's humanism, we will find the belief of a Muslim who understands the task of humanity as a divine duty. So, Gus Dur's humanity is divine humanity. Meanwhile, Gus Dur's divinity is a universal divinity. This means that Gus Dur's struggle to glorify human dignity is understood as the implementation of God's commands. Meanwhile, Gus Dur's faith in God was practiced through humanitarian deeds. In the

Alissa explained that tolerance is respecting differences and giving other people space to believe, express their beliefs and express opinions. In addition, anti-violence, namely rejecting the actions of a certain person or group using violent means in carrying out the desired change, is a moderate characteristic. A moderate person is an attitude of acceptance of tradition, which is friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the main teachings of religion.²³

This kind of moderation attitude is absolutely necessary so that Muslims as the majority group in this republic can be role models in building tolerance in the context of nationality. Tolerance in the national space will not exist without building tolerance within the internal environment of Muslims themselves. And one way that can be taken to achieve this goal is to imitate the previous scholars in building tolerance, as Alissa Wahid imitated Gus Dur in being tolerant. No matter how sharp the differences between them, they still and always compliment each other, respect, and accept differences without any threat whatsoever.²⁴

Alissa Wahid suggested that the State Civil Apparatus should stay away from radicalism. However, it is necessary to properly understand what is meant by radicalism itself. Alissa Wahid does not agree with the use of the word radicalism everywhere, because it will make the division even bigger. Before we label a person or a group with this expression, we must first understand correctly what the definition of radicalism looks like.²⁵ Alissa explained There are many theories that explain the definition of radicalism, but broadly it can be interpreted as an attitude or act of rejecting an ideology of the nation and state in which they live or creating a new ideology.

Radicalism is actually a socio-political problem, but it is often associated with religion. According to Alissa, there are five challenges in religious life, namely religious exclusivism, religious extremism, violence in the name of religion, discrimination, and intolerance. It looks tricky, but it must be distinguished between exclusive religion and radicalism.²⁶ as according to Abdurrahman Wahid (Gus Dur), namely Indonesia was born because of diversity, if there is no diversity, there is no Indonesia. Radicalism is the fruit of ignorance and superficiality. Digitalization exists to love one another, not to disbelieve.²⁷

end, Gus Dur's thoughts were not only confined to the exploration of humanism in Islam, but also the strategy of "countering" dehumanization in Islam. See, Syaiful Arif, *Humanisme Gus Dur: Pergumulan Islam dan Kemanusiaan*, (Yogyakarta: Ar-Ruzz Media, 2013).

23 <http://diktis.kemenag.go.id/v1/berita-ptki/four-characteristic-keberagamaan-moderat-menurut-alissa-wahid> (accessed January 1, 2022).

24 Zuhairi Misrawi, *Pandangan Manusia Moderat: Toleransi, Terorisme, dan Oase Perdamaian*, (Jakarta: PT Kompas Media Nusantara, 2010), xii.

25 Gusdurian Network Coordinator Alissa Wahid, in a takshow at the Kominfo Connect event, with the theme ASN and the Threat of Radicalism in the Digital Era, at Ecovention Hall Ancol, Jakarta,

26 Alissa also invited ASN within the Ministry of Communication and Informatics to stay away from radicalism, by continuing to maintain and fight for the four basic consensuses of the nation and state, namely Pancasila, the 1945 Constitution of the Republic of Indonesia, Bhineka Tunggal Ika, and the Unitary State of the Republic of Indonesia.

27 Leski Rizkinaswara, "ASN Harus Paham dan Jauhi Radikalisme", <https://aptika.kominfo.go.id/2020/01/asn-harus-paham-dan-jauhi-radikalisme/>, (accessed January 23, 2022).

Furthermore, Pancasila as a guideline, Alissa said to be a Pancasilaist, he needed to be a Muslim or a good religious person. "When we are religious, we take care of our motherland. And when we take care of our homeland, in this case using Pancasila as a guide, then the way we take good care of it is to be a good Muslim. Having a state means we are religious, and vice versa, with religion means we are also a state. Alissa is of the opinion that if there are parties who say that Pancasila is not in accordance with religious teachings, it is a strange thing. He explained that in the Qur'an it is clearly stated that humans were created into tribes, nations as stated in the letter Al-Hujurat verse 13.

O people! Indeed, We have created you from a male and a female, that is, from the same offspring, namely Adam and Eve. All humans have the same degree of humanity, there is no difference between one tribe and another. Then We made you into nations and tribes so that you might know one another and thus help one another, instead of making fun of one another and being hostile to one another. Allah does not like people who show arrogance with descent, wealth or rank because indeed the most honorable among you in the sight of Allah is the one who is the most pious. Therefore, try to increase piety so that you become a noble person in the sight of Allah.²⁸

This means that the nation is recognized in the word of God. God Himself mentioned nations because we were created different from one another. Therefore, each nation must have its own rules and governance. Alissa believes that the way to manage this nation is to form a state. When forming a country, they also use inspiration from religious values. As a way of realizing *rahmatan lil alamin*, a mercy for the universe by taking care of this existing country. So it would be very strange if someone later said that there was no evidence for Pancasila. In fact, if you look at the words in the Pancasila, it is clear that there are many arguments, to be a just human being, to be a civilized human being (the arguments). That's the teachings of the Koran and is in the second precept of Pancasila.

Alissa herself then questioned which one was said to have no evidence. What is the name of Pancasila itself? In fact, according to Alissa, it's actually only in the name, because the most important thing is the values that exist in Pancasila itself. "If there are groups who say that Pancasila has no evidence, I question their understanding of Islamic principles. In fact, I believe more in KH Hasyim Asyari, KH Ahmad Dahlan who teach that nationality and Islam are not mutually exclusive. In fact, they are mutually exclusive. strengthen like a pair of wings," Therefore Alissa Wahid reminded the public to be careful in looking for religious teachers. He appealed to the public to look for teachers who really understand religion. Alissa said that if there are scholars or teachers who still have problems or contradict Pancasila with religion, then their teachings teach them to leave the nation, leave the country, be unkind to others. For this reason, the ulema or teacher is left alone and looks for a teacher who teaches religion properly and correctly.²⁹

28 Tafsir Kemenag RI

29 Alissa Wahid suggested that if you meet an ulema or teacher who says that 'what is important

Indonesia is a country based on divinity and humanity, at least that is stated in the foundation of the nation's ideology, Pancasila.³⁰ Since the beginning, the founding fathers of the nation have made the basis of divinity and humanity the main foundation of the building called Indonesia. The character and identity of the nation are summarized in the Pancasila and the motto "Bhinneka Tunggal Ika". Characters based on divinity, humanity, unity, democracy and social justice have been able to unite ethnic groups throughout the archipelago. The five precepts in Pancasila and the motto Bhinneka Tunggal Ika are the power that dissolves all differences in a unity.³¹

To reflect Pancasila into ourselves is to be a spiritual human being, a just human being, a civilized human being in accordance with the values in Pancasila and religious values. As well as being able to maintain unity with people from different backgrounds but both Indonesian citizens.³² As Alissa Wahid said that NU has homework for Muslims in Indonesia. NU must restore Wasathiyah Islam as the mainstream of Indonesian Islam. So from the first, the name of Muslims in Indonesia is widely practiced by Muhammadiyah and NU. Islam living in heterogeneous lands.³³ Alissa gave an example of what Gus Mus often said in which Islamic groups that did not participate in liberating Indonesia offered a different way of thinking that was exclusive. Because the majority, (the groups) so (feel) more entitled. Therefore it must be returned to the spirit of Indonesia. Returning a friendly Islam, not an angry Islam, said Gus Dur. Alissa also said that the 2nd Global Unity Forum by GP Ansor is a forum to build national spaces. Moreover, religion is very easy to use to encourage the spirit of exclusivity, such as considering one's own group as the best and others as enemies. when we meet superiority, we feel higher, we feel more entitled to the land, the earth, the air we breathe, then brings attitudes of hatred and hostility.

is the unity of the Muslim community, otherwise it is not necessary for others', in that case, it is better to find another teacher who teaches peace, humanity and justice, that as citizens nation needs to remember that the community in a place is bound by shared values. The shared values of the Indonesian people are Pancasila. He gave an example, in the religious organization Nahdlatul Ulama (NU) it is stated that Pancasila is a sentenceun sawa or meeting point. Then if in the Muhammadiyah organization it is referred to as darul ahdi wa syahadah (the country where consensus is carried out), the syahadah or agreement is Pancasila.

30 As in Father Magnis's Warning, for us to return the values of humanity and divinity as the spirit of Pancasila that binds the nation, it is very relevant in the midst of this uncertainty. If the state is able to realign and place the values of Pancasila as the axis of all its policies, we will find a state that is able to guarantee the constitutional rights of its citizens. If the Indonesian people are able to restore Pancasila as a national person, then Indonesian people will have a strong national bond. The color of a just, civilized humanity with a divine foundation will be the color of the nation's character. Gus Dur once wrote that inter-religious harmony in Indonesia is still only superficial. As long as there is no friction, it is called harmony. But according to Gus Dur, True inter-religious harmony is when we are able to see points of common ground, and use them for the common good. We need to remember the popular expression that he often used, "the same should not be differentiated, the different should not be equated." Referring to Gus Dur's view above, what Romo Magnis did was to unravel and broaden his view. See, Alissa Wahid, "Religion and the Hierarchy of Values in Indonesian National Practice", in the book, Religion, Openness and Democracy: Hopes and Challenges, (Jakarta: Paramadina, 2015), 59. what Fr. Magnis does is to unravel and broaden the view. See, Alissa Wahid, "Agama dan Hirarki Nilai dalam Praktik Kebangsaan Indonesia", dalam buku, *Agama, Keterbukaan Dan Demokrasi: Harapan dan Tantangan*, (Jakarta: Paramadina, 2015), 59.

31 Dedi Irwanto, "Pendidikan Karakter Berbasis Kearifan Lokal Telaah Pemikiran Kh. Abdurrahman Wahid", *Thesis*, Faculty of Tarbiyah and Teacher Training at Uin Raden Intan Lampung 2018, 14.

32 Mediaindonesia.com, "Alissa Wahid: Menjadi Pancasila Berarti Menjadi Muslim yang Baik" <https://mediaindonesia.com/humaniora/408988/alissa-wahid-menjadi-pancasilais-berarti-menjadi-muslim-yang-baik>, (accessed January 19, 2022).

33 the 2nd Global Unity Forum in Yogyakarta

According to him, what GP Ansor did in this activity was a form of practicing the legacy of thought left by the elders Nu and Kiai. That Kiai Ahmad Siddiq was one of the NU kiai in the 80s, he specifically and firmly stated that a Muslim in Indonesia when he wants to uphold Islam rahmatan lil alamin then he must uphold 3 *ukhuwah* simultaneously. First, is *ukhuwah Islamiyah*, namely brotherhood among Muslims. Second, *ukhuwah wathaniyah*, namely brotherhood among Indonesians. And what when *ukhuwah basyariah* or *Insaniyah* is brotherhood between humans. We know these three things in Indonesia are facing challenges. *Ukhuwah Islamiyah* alone, we have many problems in the internal Muslim community. There are many claims that (certain groups) are most Muslim and others must be Muslim or others are less Islamic. His party also emphasized that refusing Islam was a political weapon by both Islamic and non-Islamic groups.³⁴

In addition, Alissa Qotrunnada Munawaroh Wahid welcomed the breakthrough of the Islamic organization PBNU in placing women in important organizational positions. Alissa said that actually Nahdlatul Ulama (NU) had opened wide space for women in the organization. For example, the *nyai* or the wife of the *Kyai* always have an important role in the organization.³⁵ As according to Gus Yahya, this is the gate for NU women to enlarge their solemnity for NU, for Muslims, and for nations and the world community according to the vision. Previously, for the first time, PBNU recruited women into important management positions in the largest Islamic organization in Indonesia. PBNU General Chair KH Yahya Cholil Staquf said that the election of women in the management of PBNU was a reflection of the multipolarity in Indonesia. Gus Yahya said that the composition of the PBNU management for the 2022-2027 period reflects the multipolar reality in Indonesia, both in terms of regionalism, gender, and political orientation. It is hoped that the women who are lined up can contribute to the welfare of women both locally and internationally.³⁶

The life of religious people in Indonesia needs to be taken care of. The state needs to be present to serve religious people. The state also needs to be present to ensure that religions can live together in harmony. To answer this challenge, Religious Moderation is the recipe. Religious Moderation is not just a program, it is a struggle. The Ministry of Religion needs to take the lead in this struggle. As stated by Alissa Wahid in her speech on the 76th Charity Day (HAB) Thanksgiving Night of the Ministry of Religion, at the HM Rasjidi Auditorium, Ministry of Religion Office, Jakarta namely Realizing a moderate religious life is the call of the state.

34 <https://kumparan.com/kumparannews/putri-gus-dur-nu-harus-rekan-islam-yang-ramah-ke-indonesia-1540537039172737887/full>, (accessed January 19, 2022).

35 Alissa said that when she was lined up to be the Chair of the PBNU Division at the PBNU Office, Jakarta, In NU events there is always a large room and the singing never only takes care of the *kyai* but takes care of the girls' boarding school, takes care of their own recitations, even takes care of activities in the room. public. So that the names of women who are asked to be at the helm of PBNU are just the right time to raise NU women in public. However, Alissa promised that the position she is currently holding is not only for herself but also for the benefit of Muslims in Indonesia and even the world.

36 Desy Selviany, "Jadi Perempuan Pertama Pengurus PBNU, Alissa Wahid: Ini untuk Umat Dunia", <https://wartakota.tribunnews.com/2022/01/12/jadi-perempuan-pertama-pengurus-pbnu-alissa-wahid-ini-untuk-umat-dunia?page=2>, (accessed January 19, 2022).

Alissa Wahid emphasized that for Ministry of Religion personnel, this is also a national call, and the most important is a religious call. Religious moderation is a struggle, not a program. In his oration, Alissa Wahid also conveyed the importance of Ministry of Religion personnel in running the ministry that handles religious affairs. But a person from the Ministry of Religion has three roles: *first*, he is a religious person, *second*, he is an Indonesian citizen, and *third*, he is also a state administrator of religious affairs who must use the state's lens in viewing religious issues. Do not use the interests of the group or personal views. According to him, to realize a moderate religious life is the responsibility of Ministry of Religion personnel. Therefore, to answer this challenge, Ministry of Religion personnel need to transform themselves. The transformation of people's services is the key and the backbone. The community is waiting for the Ministry of Religion and talking about the Ministry of Religion of course talking about the people of the Ministry of Religion. He also hopes that the Ministry of Religion can transform itself to fulfill the call. For him, the future fate of the Indonesian religious and religious diversity is in the hands of the Ministry of Religion.³⁷

3. Alissa Wahid's Role in Defending Society and Dealing with Radicalism

Alissa Wahid's role for this country is endless, one of them Alissa Wahid requested that land acquisition in Wadas Village, Purworejo, Central Java not justify any means. Moreover, it has been proven that the community refuses and cannot be forced. He urged the police to release dozens of residents who had been arrested by the police. According to Alissa Wahid, what the Wadas residents did is reasonable to do as a defense. They cannot be arrested and their freedom is restricted. This was conveyed by Alissa Wahid after the clashes and arrests of residents of Wadas Village, Purworejo, Central Java by the police, according to Alissa Wahid, that is, even if it is for the greater interest, the people still have the right to think and act on their homeland, so the "*nembung*" process must be carried out. come to an equivalent point of view. Cannot be sacrificed. The National Coordinator of the Gusdurian Network, assessing andesite mining for the Bener Dam National Strategic Project (PSN) since 2016 should not be forced. The project is called national development, but it robs people of their rights. Therefore, he urged the stakeholders to respect the community's rejection efforts, and not to act repressively. The development plan in Wadas Village must be stopped until all elements of society agree without coercion. As a rule, the leader's policies must be aimed at the benefit of the people. How many small people have been sacrificed in the name of development? he urged the stakeholders to respect the community's resistance, and not to act repressively. The development plan in Wadas Village must be stopped until all elements of society agree without coercion. As a rule, the leader's policies must be aimed at the benefit of the people. How many small people have been sacrificed in the name of development?

Alissa Wahid does not agree if the refusal by the Wadas community is consid-

³⁷ <https://www.kemenag.go.id/read/alissa-wahid-moderation-beragama-dalam-perjuangan-kvnzo>. (accessed January 6, 2022).

ered rebellious. They are considered to have the right to maintain their residence. Moreover, it was born from the land there. Really the people are (considered) small. If they refuse, they are considered to be rebellious to the State. considered provoked. Can be prosecuted. For information, previously the National Land Agency (BPN) of Purworejo Regency, Central Java conducted measurements of quarry land in Wadas Village, Bener District, Purworejo which will be used for the construction of the Bener Dam. The measurement was colored by chaos until finally dozens of people were arrested by officers.³⁸

In addition, Alissa Qotrunnada Munawaroh Wahid regretted the way the government of the era of President Joko Widodo handled the issue of West Papua, which he considered too repressive. According to Alissa Wahid, the government's actions against Papua were considered too excessive, which should have been handled without repression, as was the case during the Gus Dur era. *"It is clear that the priority is to reduce tension, reducing tension is indeed around repressive ways but it is not sustainable, because it will cause new wounds,"*³⁹ Alissa said that the current tension in Papua is a ticking time bomb where the Papuan conflict has existed for a long time⁴⁰, However, from a handling perspective, Alissa convinced her father's strategy in dealing with Papua to be more effective. A different approach was needed, Gus Dur was effective at that time because his approach was different, so now a different approach is needed. The approach, according to Alissa, is that the Government needs to exercise restraint and need to build more intensive communication with the people in Papua, so that a long-lasting peace emerges as well as heals Papua's inner wounds. Because before Gus Dur there had also been a military operation, which was then stopped and reversed by Gus Dur with a cultural approach.

Alissa also emphasized that the cultural approach was not merely a dialogue, but Gus Dur was well aware that the Papuan people were an integral part of Indonesia, so that Papuans must be treated as empowered people with local wisdom. According to Alissa, *"In addition to Papua, Indonesia does not yet have such a wise understanding of Papua, there are people who often say, oh the Papuan people are left behind and so on, we can't do that. There is local wisdom that Papua has and we must respect it"*.

In addition, Alissa Wahid in the Anti-Radicalism and Deradicalization campaign, namely Alissa Wahid's Suggestions Regarding Ex-ISIS Indonesian Citizens

38 Edy Junaedi Ds, "Alissa Wahid: Bebaskan Warga yang Ditangkap, dan Hentikan Pengukuran Tanah Wadas", <https://www.timesindonesia.co.id/read/news/395700/alissa-wahid-bebaskan-warga-yang-captured-dan-hentikan-pengukur-tanah-wadas>, (accessed January 20, 2022).

39 Alissa, at the office of the Nadlatul Ulama Executive Board (PBNU), Jalan Kramat, Central Jakarta

40 Papua is the focus of the KBB report this time because the number of good practice events increased from 2018 from 13 to 15 in 2019. In addition, the condition of Indonesia's easternmost province has also created good practice events in several areas outside Papua. In Jakarta, a number of interfaith leaders gathered at the Nahdlatul Ulama (PBNU) Executive Board in Central Jakarta. They called for peace in Papua. Present as the host, Chairman of PBNU Said Aqil Siradj, Rev. Gomar Gultom (PGI), Father Heri Wibowo (KWI), Father Franz Magnis Suseno, Ronald Rischardt (PGI Bureau of Papua), Anyir Sulaiman (UKI), Alissa Wahid (GNI), and Usman Hamid (Amnesty International). Calls for a peaceful Papua were read in turn by all the figures present. State actors also took part where the vice president-elect KH Ma'ruf Amin received priests from Papua at his residence in Menteng, Jakarta. The vice president and Papuan priests had a dialogue about the security situation there.

Asking to Return to Indonesia “WNI who are involved in ISIS in the conflict areas of Iraq and Syria wish to return to Indonesia. No doubt, this creates a cross of opinion in the community. The national coordinator of the Gusdurian network, Alissa Wahid, said there must be a special assessment regarding who can return to Indonesia. It can't be all or nothing, there must be a separate assessment,” said Alissa, the level of radicalism of each jihadist cannot be beaten evenly. Because their reasons for moving to Syria are not the same. there are people who go there brought by the leader or his family. If you are a follower, your life must be traumatic there. Therefore, people like this must be healed and continue to return to Indonesia. Therefore Alissa suggested that the government create a deradicalization center in Syria aimed at Indonesian citizens who have pledged allegiance to ISIS. In addition, Alissa also believes that those who have “recovered” from radicalism can be invited to cooperate with the government. Alissa said “We get the benefit, so we know their network, they can also be very good preachers so that other people don't experience terrible things like them”.⁴¹

4. Alissa Wahid as Founding Mother of the Indonesian Gusdurian Network

Here the author will not write the history of the Gusdurian Network because the history of the Gusdurian Network has been written by Siswoyo Aris Munandar in the *jurnal Bimas Islam* entitled “Gerakan Filantropi Jaringan Gusdurian di Tengah Wabah Covid-19”, the Gusdurian Network works for the benefit of the nation and humanity. Humanity, namely recognizing and treating humans according to their dignity as creatures of God Almighty. In line with that in a hadith stated from Anas RA. from the Prophet. said, “The faith of a person from you is not perfect until he loves his brother (fellow Muslim) as he loves himself” (Narrated by Bukhari-Muslim and An-Nasa’i).⁴² Here the author will explain things that are different from the previous author, which discusses the Gusdurian Network's work more.

coercion to wear clothes on the basis of certain religious provisions cannot be justified by human rights, which is also regulated in the 1945 Constitution. This is the same as forcing other people to practice beliefs and religions that they do not believe in. The clothes can be personally we believe that it is mandatory or not, but it is very personal in nature, should not be made as a rule that is forced on everyone, it is a constitutional right. So if there are regions that are now, or organizations, institutions that impose a certain form of appearance, that actually violates the constitution. The clothes can be personally we believe that it is mandatory or not, but it is very personal in nature, should not be made as a rule that is forced on everyone, it is a constitutional right.

41 Subhi Azhari dan Gamal Ferdhi, *Laporan Tahunan Kemerdekaan Beragama/Berkeyakinan (KBB) tahun 2019 di Indonesia: Kemajuan Tanpa Penyelesaian Akar Masalah*, (Jakarta: Wahid Foundation, 2020), 322.

42 Siswoyo Aris Munandar, “Gerakan Filantropi Jaringan Gusdurian di Tengah Wabah Covid-19”, *Jurnal Bimas Islam* Vol 14 No. 1, 2021

Mursalat: The Role of Alissa Wahid As A Women Fighter In Implementing Wasathiyah Islam In Indonesia

The Gusdurian Network, which is currently led by Alissa Wahid, has helped ethnic, ethnic and religious minorities from religious intolerance and radicalism of certain groups, by providing legal protection, holding interfaith dialogue and law enforcement. In recent years, the Gusdurian Network has also succeeded in encouraging the government to review and evaluate laws and regulations that discriminate against religious minority groups, mediate in religious disputes and conflicts, encourage interfaith dialogue and interaction, and rebuild mutual respect. believe in society. Recently, the Gusdurian Network has also led a movement to protect women's rights and the socio-economic rights of the underprivileged.

The Gusdurian Network is an organization that is diligent in fighting radicalism and intolerance in Indonesia. Alissa said the President of the International Federation for Human Rights (FIDH), Dimitris Christopoulos was impressed by the efforts of inter-faith dialogue carried out by the Gusdurian Network. The Gusdurian Network must work harder in fighting for justice, religious freedom, minority rights, and religious tolerance. He said discrimination and the strengthening of identity politics would be a tough challenge for the work of the struggle for human rights. This coincides with the 70th anniversary of the Universal Declaration of Human Rights and the 20th anniversary of the United Nations Declaration on Human Rights Defenders. Su Chia-chyuan said, *“Acts of discrimination against certain groups on the basis of religion, race, gender and social strata have become a shackle and a barrier that we want to destroy together, we hope this award can encourage other countries to achieve harmonious equality”*.⁴³



Awarding the Asian Democracy and Human Rights Award to the Indonesian Gusdurian Network in Taiwan

The Head of the Legislative Yuan who also serves as Chair of the Taiwan Foundation for Democracy (TFD), Su Chia-chyuan, on November 28, 2018 announced the

43 See Taiwan Today Indonesia, “Gusdurian Network Indonesia Wins Taiwan Foundation for Democracy Award”, <https://id.taiwantoday.tw/news.php?unit=465&post=146230>, (accessed January 25, 2022).

conferment of the Asian Democracy and Human Rights Award to Gusdurian Network Indonesia (GNI) . This award is given as a form of appreciation and acknowledgment of the dedication and efforts made by GNI for peace, pluralism, and values and human rights. Alissa revealed that the award was more of a whip. Whip hard so that the Gusdurian Network does not stop and continues to work. The struggle to uphold human rights should not stop with just an award.⁴⁴

The Gusdurian Network helps oppressed minority groups, and when tensions are high, the Gusdurian Network tries to create harmony between religious and ethnic communities. Today, the Indonesian Gusdurian Network connects more than 300 cities in Indonesia, bringing young people from various religious backgrounds together, while also promoting exchanges between countries in Asia. Then, related to Covid-19, Gusdurian supported the work of health workers in controlling Covid-19 patients. They, he continued, are at the forefront who must be given proper appreciation from the Indonesian people. Whatever Gusdurian could do. What can Gusdurian give, especially in supporting the work of health workers and those on the front line. Gusdurian works to strengthen the community's love for citizens affected by Covid-19. On several occasions, Gusdurian distributed aid so that the community could return to normal life as usual. According to him, the NU Cares for Covid-19 Task Force has been formed at all levels of NU management from the region and branch to provide education, counseling on the prevention of the Covid-19 virus, and medical services for patients confirmed by the Covid-19 virus. The initial step taken was to conduct training for volunteers at the central to regional levels. In order to understand how to conduct education in the midst of the community and society.⁴⁵

The explanation above is some of the achievements and roles of the female fighter, Alissa Wahid, for the Indonesian nation, therefore on Mother's Day 2021, the Gusdurian network gets a special gift. Alissa Wahid together with nine inspiring women received the #Shelnspires Awards 2021 from KumparanWOMAN. This award is given to 10 women who are considered to have provided kindness and protection to others during the Covid-19 pandemic. The recipients came from various fields, such as Health & Science, Social & Children & Family Issue and Special Recognition for Women Leadership. Alissa Wahid received the award in the Contribution in Social & Community Action category for her contribution to raising funds through the #SalingJaga Movement.

C. Conclusion

Alissa Qotrunada Munawaroh Wahid or commonly known as Alissa Wahid Alissa was born on June 25, 1973 at the Denanyar Islamic Boarding School complex, Jombang. Little Alissa lives socially in the santri family and the famous Denan-

⁴⁴ Nur Azizah, "The Gusdurian Network Receives the 2018 Asia Democracy and Human Rights Award", <https://www.medcom.id/nasional/metro/1bVVjaGb-jaringan-gusdurian-cepat-asia-democracy-and-human-rights-award-2018>, (accessed January 20, 2022).

⁴⁵ <https://gusdurian.net/alissa-wahid-gusdurian-mengabdi-not-for-penghargaan/>, (accessed January 20, 2022).

yar boarding school. He also lives with the family of the Tebuireng Jombang Islamic Boarding School, where Gus Dur was born. Alissa Wahid's Moderation Attitude, namely following his father (Gus Dur) that a moderate person is an attitude of acceptance of tradition, is friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the main teachings of religion. This kind of moderation attitude is absolutely necessary so that Muslims as the majority group in this republic can be role models in building tolerance in the context of nationality. Tolerance in the national space will not exist without building tolerance within the internal environment of Muslims themselves. And one way that can be taken to achieve this goal is to imitate the previous scholars in building tolerance, as Alissa Wahid imitated Gus Dur in being tolerant. No matter how sharp the differences between them, they still and always compliment each other, respect, and accept differences without any threat whatsoever.

Alissa Wahid as a women's fighter in Indonesia has had a very influential role for the nation, until the Head of the Legislative Yuan who also serves as Chair of the Taiwan Foundation for Democracy (TFD), Su Chia-chyuan, on November 28 2018 announced the conferment of the Asian Democracy and Human Rights Award (Award. Asian Democracy and Human Rights) to the Gusdurian Network Indonesia (GNI) led by Alissa Wahid. This award is given as a form of appreciation and acknowledgment of the dedication and efforts made by GNI for peace, pluralism, and values and human rights. Besides Alissa Wahid, together with nine inspiring women, they received the #Shelnspires Awards 2021 from KumparanWOMAN.

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