

Optimization of Gus Dur School for Peace Program Implementation Framing Etman Perspective

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Abstract: This research aims to analyze the implementation of the Gus dur School for Peace program. One of the programs in this school is in the form of a peaceful community. This research uses descriptive qualitative methods. Data collection techniques in the form of non-participatory observations, unstructured interviews, and documentation studies. The theory used in this study is Framing Etman. The conclusion of this study shows that peaceful community girls contribute to the Peace Movement in various regions in Indonesia. This is in accordance with the values brought by Gus Dur, including martyrdom, humanity, justice, equality, liberation, simplicity, brotherhood and local wisdom. The community is framing social media (instagram) as an optimization of the implementation of programs implemented, related to peace efforts, such as raising actual religious and national issues, and how youth can advocate socially.

Keywords: Peace, Framing, Gus Dur.

Introduction

Diversity for Indonesian society is a wealth to be proud of. Diversity consists of race, religious tribes and cultural customs that make Indonesian people aware and high-level attitude of mutual respect, respect, tolerance for differences that exist. However, diversity is prone to friction in society and can cause conflict ((Tolchah *et al.*, 2021).

In his research (Tolchah *et al.*, 2021) explained that conflicts that arise in society due to excessive religious fanaticism that harasses religions that are not based on mutual respect and respect. Then if it continues to occur, excessive religious fanaticism can trigger a person to commit violence in order to maintain his or her beliefs.

This is evidenced by several religious conflicts that occur in several regions of Indonesia, including: separatist conflicts that occur in Aceh and Papua, conflicts between groups that occur in the region. Kalimantan, Central Sulawesi, and Maluku and there is also the problem of racism that occurs in east Java and Jakarta against Papuan students. So that antiracism solidarity action

appeared in several countries, especially in Papua and West Papua. Of these actions ended in riots (Sa'diyah and Nurhayati, 2019).

With some of these conflicts largely in the name of religion, it shows that education has still not succeeded in instilling a culture of tolerance, human values and mutual respect. each other. According to (Sa'diyah and Nurhayati, 2019) in Indonesia itself only provides education about toleration only the formalities of learning in school every week. Whereas education should not only be a process of transfer of *knowledge* but also the process of transfer of *value*, including the values of good tolerance among religious people.

Such conflicts should not occur if formal education and religious education go well. Because religion basically teaches its people to spread peace in this world. It is also shown in research conducted by (Azhar, 2019) that peace is a global need in the future because all religions and tribes basically have the values of peace in the world. relationships between humans. However, in

practice often the values of peace are neglected either on a global or local level of association.

According to (Sa'diyah and Nurhayati, 2019) that education can take the community even further means that education is able to provide solutions to realize peaceful situations and not commit acts of violence either in the world. school environment as well as family and community. Awareness of educational institutions for the diversity of society is highly expected, one of which is through peace education. Through peace education is expected to print young people who are aware and able to understand diversity in community life. In addition, it is expected that the younger generation become agents of peace in the community.

Musyarofah's opinion in research written by (Fikriansyah, 2019) that education is an important forum and effective media to teach norms, socialize values, and instill work ethic among others. citizens of the community. Then education can also make a tool to organize the personality of the nation, strengthen national identity and display the identity of the nation. Musyarofah also explained that education is a strategic forum to build collective awareness as a society by strengthening social bonds, while respecting cultural diversity, race, religious tribes so that it can still strengthen national integrity (Fikriansyah, 2019).

In a study written by (Alexandra, 2019) explained that the youth generation is the determinant of the future of the world and it will be very valuable if the younger generation has actively participated in maintaining stability. the world from an early age. Then to participate well in changing the world and becoming an agent of peace, peace education is one way to achieve this goal. Game education invites students or youth to become more active and not passive.

Referring to UNESCO that there are several units of peace education that can be applied in everyday life including: *Ecological Thinking and respect for life, Tolerance and respect for dignity and Identity, Critical Thinking and Active Non Violence, Social Justice and Civic Responsibility, Leadership and Global Citizenship* (Alexandra, 2019). Based on these five is not only applied in formal educational

institutions but can also be applied in non-formal education.

Non-formal peace education is also carried out by the Wahid Foundation in the Gus Dur School for Peace program. In this program Wahid Foundation prints the younger generation as agents of peace. In the implementation of its program, Wahid Foundation applies the concept of peace education based on the values brought by KH. Abdurahman Wahid or Gus Dur. The values applied are: Godhood, humanity, justice, balance, freedom, simplicity, brotherhood and local wisdom.

Gus Dur School for Peace program is implemented in several regions in Indonesia by inviting some youth in carrying out their programs. Then to optimize the program, *Gus Dur School for Peace* peace agents framing through social media so that the program implemented can be known by the wider community. Based on this, researchers are interested in further researching how to optimize the *Gus Dur School for Peace* program through the Framing approach developed by Etman.

Materials and Methods

This research method uses a descriptive qualitative research approach, choosing descriptive qualitative research because researchers want to get more detailed and in-depth data. Therefore, the data collection technique uses interviews, observations and documentation studies. The interview was conducted to one of the implementers of the *Gus Dur School for Peace* program. Observation and documentation studies were conducted on social media several built from the *Gus Dur School for Peace* program to see the optimization of social media use in implementing the program implemented. To analyze this, researchers used Etman's framing theory.

Results and Discussions

The Gus Dur School for Peace Program

Before the researcher explained more about the *Gus Dur School For Peace* program, the researcher first

explained about the institution that houses the Gus Dur School For Peace *program*. The institution that houses the Gus Dur School For Peace program is wahid foundation. Wahid Foundation formerly known as Wahid Institute was passed on September 7, 2004. The background of bekang was established by the Wahid Foundation due to the tragedy in New York on November 9, 2001 and also in the background when Indonesia was experiencing various outbreaks of group violence triggered by conflict over the conflict. name of religion and ethnic identity (Wahid Foundation, 2021).

Then Wahid foundation was established with the aim of advancing the vision of the welfare of KH Abdurahman Wahid (Gus Dur) in advancing the development of tolerance, diversity, improving the social welfare of the poor, building democracy and fundamental justice, as well as expanding the values of peace and nonviolence in Indonesia even around the world (Wahid Foundation, 2021).

To achieve the objectives of the established background of this institution, wahid foundation facilitates dialogue and understanding between Islam and other religions and cultures at the regional and global level. The facilities provided by wahid foundation in Indonesia are by encouraging the emergence of young thinkers and activists with the aim to realize gus dur's commitment and vision. Thus the Wahid Foundation carried out education for youth, increasing the capacity for Muslim scholars to generate interfaith, cross-cultural, and inter-ethnic dialogue, promoting Young people who are slow to actively participate in the process of building economic welfare, justice and good governance (Wahid Foundation, 2021).

Based on the background of the establishment of the Wahid Foundation, then born a program called Gus Dur School For Peace. *Gus Dur School For Peace* is a cadreization program and movement with the aim of printing new peace actors based on the values and movements championed by KH Abdurahman Wahid or Gus Dur. The *Gus Dur School For Peace* program is run through training containing material about gus dur values and movements, actual religious issues and nationality, advocacy capabilities. *Gus Dur School For Peace* also

provides opportunities to participants involved in other Wahid Foundation programs.

Similarly, wahid foundation executive director Mujtaba Hamdi explained that the *Gus Dur School For Peace* program aims to mobilize young people and girls from various villages who are encouraged to absorb the values and ideas of Gus Dur implemented in a meaningful movement and change and the creation of peace in his villages.

In its implementation, *the Gus Dur School For Peace* program prioritizes the main values brought by Gus Dur in accordance with the program guidebook (Faiqoh and Silalahi, 2018) including:

1. Martyrdom

The value of god comes from faith in God as the Almighty. The value of martyrdom is not only obtained from speech or memorized, but also witnessed and revealed. Therefore, the view of ketauhidan became the axis of ideal values championed by Gus Dur through institutional and religious bureaucratization. So that the value of martyrdom is manifested in social, political, economic and cultural behavior and struggle in upholding human values.

2. Humanity

The value of humanity stems from the religious view that man is God's noblest creature who gains the trust to manage and prosper the earth. The glory that exists in man requires having an attitude to respect and respect each other. Because essentially glorifying man means glorifying his Creator, so too if degrading man is tantamount to degrading his Creator. With that view, Gus Dur has always defended humanity unconditionally. It is also expected for Indonesian youth to defend humanity unconditionally.

3. Justice

The value of justice stems from the view that human dignity can only be fulfilled by balance, worthiness and decency in people's lives. The protection and defense of groups of people who are treated unfairly is a moral responsibility of humanity. Throughout his life Gus Dur willingly and took the responsibility of fighting for justice in the midst of society.

4. Taraan

The value of equality stems from the view that every human being has the same dignity before God. Equality is expected to be fair treatment, equal relationships, the absence of discrimination and subordination, and marginalization in **society**. Throughout Gus Dur's life, the value of equality was evident when defending and defending oppressed and weakened communities.

5. Liberation

The value of liberation stems from the view that every human being has a responsibility to be equal and equal, to break away from various forms of belengu. The spirit of liberation value is possessed only by a free soul, free from fear and authentic. With this liberating value, Gus Dur selal encourages and interprets the growth of free souls who are able to free himself and other humans.

6. Simplicity

The value of simplicity comes from substantial thoughts, reasonable and appropriate attitudes and behaviors of life. Then simplicity also becomes the concept of life that is lived and implemented so that it becomes the identity. Simplicity becomes a culture to fight over excessive, materialistic and corruption.

7. Brotherhood

Fraternity stems from the principles of appreciation for humanity, justice, equality and goodwill. Graduation became the basis for advancing human civilization.

8. Local wisdom

The value of local wisdom is derived from social and cultural values based on the best traditions and practices of life in the local community.

Gus Dur School for Peace Program Impelementation

Based on the background of the formation of *the Gus Dur School for Peace* program, namely printing young Indonesians in some areas as agents of peace. Young people who have participated in training in the Gus Dur School for *Peace* program are required to create a *social project* in their respective villages. Then, if the social project withdraws all programs will be financed by the

Wahid Foundation. This is in accordance with the information told during an interview with Fasya one of the younger generation who participated in the Gus Dur School for *Peace* program. The information obtained is:

"So back when Fasya attended training at *Gus Dur School for Peace* there was a competition to create a *social project* and if the social project is good it will continue to be implemented and financed by the Wahid Foundation" (Fasya, 2021).

While attending training at the Gus Dur School for *Peace* program informant explained that in the training it got some material related to tolerance, violence-based extremism and analysis of social problems. In addition, the informant also explained that in the training learned to create a *social project* from several villages built as a result of the *Gus Dur School for Peace* program. At the last peak of training, given the opportunity to formulate problem solving and create *social projects* that must be implemented in their respective villages. This is as stated in march.

"In march, Fasya attended the Gus Dur School for *Peace* training in Malang. In this training much is obtained such as terrorism material, tolerance, violence-based extremism and analysis of social problems. Fasya also studied in the peaceful village that has been built by wahid foundation in making *social projects*" (Fasya, 2021).

In this valuable opportunity the informant tried to formulate problems in his village to be used as a social project and could change the village. For *social projects* formulated must be based on the needs and problems that exist in the village. This is as stated by the informant as follows:

The training provides a very good lesson in formulating a *social project*. Because in formulating a project, we must know in advance the problems and needs that exist in the community. In Fasya Village in Duren Seribu area there are some problems that fasya raise such as lack of gender equality because there women have not been involved in making a decision. Then, there is the abuse of adolescent violence that is fighting. Based on these problems, the program is run in accordance with the problems and need of the community. In addition, the Duren Seribu Peace Girl also held a traveling ngaji to imply the

purpose of the program from Gus Dur School for Peace (Fasya, 2021).

Based on the exposure of information from informants that the program run by the Duren Seribu Peace Girl is in accordance with the problems and needs that exist in the community. The *social project* carried out by Duren Seribu Peace Girls is: The Influence of Gadgets on social behavior, Knowing Beauty Privilege, Marriage at the Right Age, Tolerance in Gender, Campaigning for *Body Positivity*. From the *social project* that has been run, the *social project* is socialized through

social media, namely Instagram so that the program is known by many general audiences.

Social Project results from the training program Gus Dur School for Peace is not only run by the Duren Seribu Peace Girl, but also implemented by several villages of Damai. According to the informant's explanation, that every Village of Peace should have a Peaceful Youth. To see the extent of the program from Gus Dur School for Peace researchers tried to display some of the implementation of social projects carried out by the youth of Damai Village.

Table 1. Implementasi Program Gus Dur School For Peace.

Name of The Peace Village Girl	Duren A Thousand Peace Girls	Pokja Damai Prancak Village	Peaceful Village of Sidomulyo	Green Warriors	Pokja Desa Damai Gunungrejo
Social Project	1. Peaceful project (Influence of gadgets on social behavior) 2. Chat Asik (getting to know Beauty Privillage) 3. Webinar (Marriage at the Right Age and Tolerance in Gender)	1. Grand Launching Cake and Herbal medicine (economic development program) 2. Women's access to justice for village working groups	1. Women Rights Academy 2. National Movement for a Peaceful, Fair and Equal Indonesia	1. Environment Webinar 2. Garbage Bank	1. Capacity Buiding 2. Building gender equality in the Covid-19 period 3. Training in The Prevention of Violent Extremism Through a Community-Based Human Security Approach. 4. Bansos Covid-19

Optimizing Social Media in Program Implementation

According to Entman framing esesnsially has two main elements namely "selection" and "protrusion". This means that in making an information must be more visible, meaningful and memorable by the audience because it increases the recipients of the message will be Better accept and understand the information provided, capture its meaning, process it and store it in memory. Therefore, in making an information in the text to appear or stand out on social media, framing is needed. Framing strategies are carried out by repeating, compressing or associating the information with familiar kulutral

symbols. In this theory it should be noted that the bulge in sframing an information is a product of interaction between the text and the audience and the researcher (Paraita, 2014).

According to Entman framing theory is to framesome aspectof perceived reality and make it more prominent in communicating the text, in such a way as to promote the definition of a particular problem, causal interpretation, moral evaluation, and/or solution recommendations for the item described (Paraita, 2014).

Later in research written by (Anggoro, 2014) that the concept of framing consistently offers a way to uncover how powerful the power in

writing-based communication. Because basically framing refers to the news, definition, explanation, evaluation and recompendadi in a discourse to emphasize a particular frame of mind towards the events that are it's planned.

In ordertoimplement the *Gus Dur School for Peace* program from various *social projects* in various villages spread across several regions ofIndonesia. The peaceful youth community uses social media to campaign for *social projects*. This is intended to diframing gus Dur School for *Peace* programs that have a character to invite youth in the implementation of theirprograms. Through this framing analysis, researchers wanted to see how

peaceful youth communities in each area used social media to diframing their activities.

Based on observations and documentation of researchers through several social media peaceful youth communities found some information such as: the number of followers on their respective social media, the number of posts,and information. delivered in that post. Looking at the Instagram social media of The Duren SeribuPeace Girl, Pokja Gunungrejo, Sidomulyo Peace Village, Green Warriors and Pokja Damai Prancak Village found that the number of followers Instagram is still under 100 followers. So the social media followers of each community are still few. This is evidenced by images such as the following:

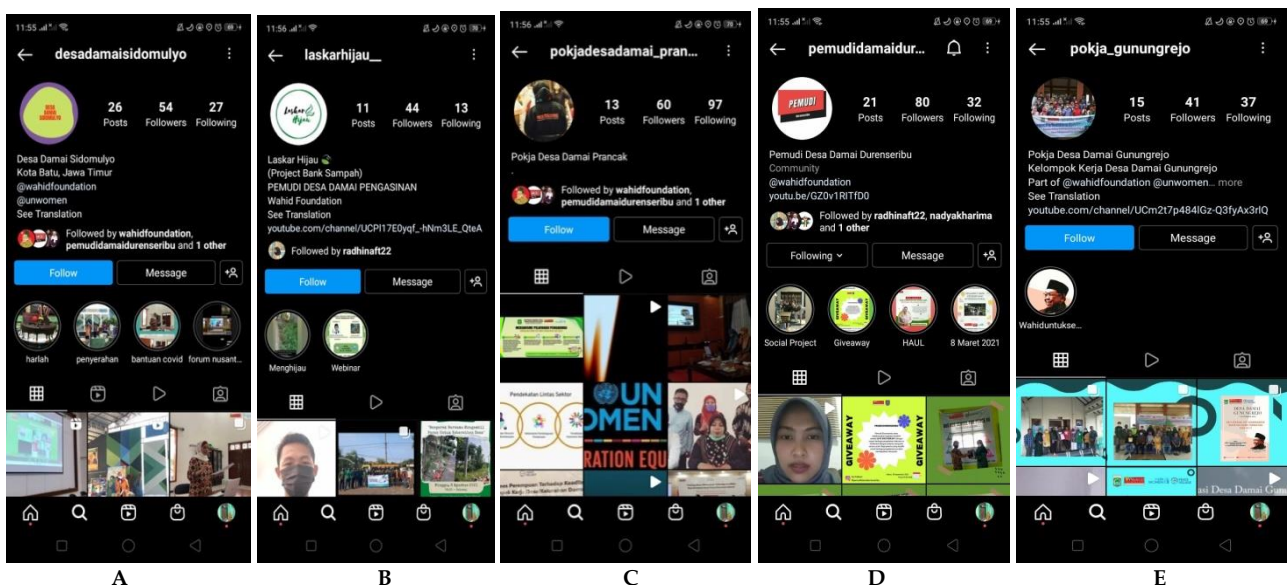


Figure 1. A. Instagram Pokja Desa Sidomulyo. B. Instagram Laskar Hijau. C. Instagram Desa Damai Prancak. E. Instagram Pemudi Damai Duren Seribu. E. Instagram Pokja Gunungrejo.

Based on the followers on Instagram of each community of peaceful village youth can be seen that the optimization of social media in the implementation of the program has not been seen optimally and has not been known by many communities or audiences. Then, from the amount of information also not too much and the information through the photo caption is still incomplete so that the framing in the upload has not been seen optimally.

Then based on posts from several social media community youth peaceful village, providing related information *social project* implemented. From the unggahan on Instagram provides information that *social project* which is carried out in accordance with what is needed by the community and reflects gus dur's values and in accordance with the objectives of the program *Gus Dur School for Peace*. Here is an overview of some of the activities carried out.



Figure 2. A. Social Project Damai Prancak Village. B. Social Project Laskar Hijau Images. C. Social Project Damai Sidomulyo Village. D. Social Project Damai Gunungrejo Village. E. Social Project Pemudi Damai Duren Seribu Village.

Conclusion

The conclusion of this study shows that peaceful community girls contribute to the Peace Movement in various regions in Indonesia. This is in accordance with the values brought by Gus Dur, including martyrdom, humanity, justice, equality, liberation, simplicity, brotherhood and local wisdom. The community is framing social media (instagram) as an optimization of the implementation of programs implemented, related to peace efforts, such as raising actual religious and national issues, and how youth can advocate socially.

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