Dissemination Strategy for Strengthening Tolerance of the Gusdurian Community of Banyumas

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ABSTRACT

In order to change the mindset and build public awareness in tolerance, there needs to be a real movement from GUSDURian Banyumas. Seeing that Banyumas is an area with diverse religious and cultural differences. In order to attract the attention of the community, GUSDURian Banyumas has taken several ways to give a message to minority groups that GUSDURian is present as the community they need. This research aims to find out how the tolerance dissemination strategy carried out by GUSDURian to the Banyumas community. The research method used by the researcher is descriptive qualitative method. The data in this study were generated through participatory observation, interviews, and documentation. The informants in this study amounted to three people, namely the Banyumas GUSDURian Coordinator, and two Banyumas GUSDURian activists. Determination of informants in this study through snowball sampling. The results of this study explain that there is a realization of the implementation of interfaith activities as a form of dissemination strategy to strengthen tolerance that has been implemented and successfully involves community participation, namely: 1) GUSDURian 17an Forum 2) Commemoration of the Great Day 3) GUSDUR Thought Class, while for internal dissemination in addition to these three points, it is added with a social media campaign for internal members of GUSDURian Banyumas. The effect of these activities is that some communities that feel marginalized begin to show themselves and join the GUSDURian community, and people from various circles, students, and residents of the surrounding environment apply an attitude of caring for each other and mutual tolerance.

Keywords: Dissemination, Tolerance, Gusdurian
INTRODUCTION

Managing the diversity that exists in Indonesia is the same as being willing and able to get to know humans from one another (Asman dkk., 2023). This activity is an activity to recognize multidimensions in humans, such as religion, race, and culture so that there is no division (B. Beribe, 2023). Tolerance in KBBI means the nature or attitude of tolerance carried out by groups or parties with different cultures. Seen from a sociological perspective, people with different backgrounds can live in harmony if they apply feelings of mutual understanding and respect. Conflict can occur between religious communities if there is an attitude of intolerance (Makniyah & Khotimah, 2023). Intolerance cannot be allowed to just grow in society. When reviewed, many conflicts that occur are caused by intolerance, for example at the beginning of the reformation (Yeltriana dkk., 2023). Religion was used as a tool and basis in the riots that occurred in Poso, Ambon, Mataram, and even in other places. Not only physical violence, intolerance also grows through digital media (Lumban Gaol, Hansrainer, dkk., 2023). With easy access to the media, all parties can carry out their intolerant attitudes by blaspheming and bullying each other (Herlina, 2018).

The Banyumas GUSDURian Community has a mission to instill tolerance and embrace the inter-religious community in Banyumas Regency, so as to create peace together and prevent intolerance as early as possible. Adjusting to the conditions and circumstances in Banyumas, GUSDURian Banyumas emphasizes the Humanist, Pluralist, and Nationalist (HPN) aspects (Mustajab dkk., 2023). Before this dissemination runs, according to Ahmad Mubarok in the system that exists in the process of communicating a matter also applies to da'wah, but the difference is that the content of the communication message is neutral while da'wah contains exemplary value. So that in this dissemination process it is necessary to prepare a mobilizer who is ready to communicate Gus Dur's missions (Ulum dkk., 2023). Because of the rampant intervention of formal religion from various aspects of life, the movement and activities between religious communities are limited.

Previous research by (Nisvilyah, 2013) entitled Interfaith Tolerance in Strengthening National Unity and Unity (Case Study of Muslims and Christians in Segaran Hamlet, Dlanggu District, Mojokerto Regency) describes that there are two values that underlie the attitude of tolerance, namely normative and empirical (Nurzen dkk., 2022). Normatively, religious and cultural differences are differences that are often encountered in an environment, so that in their daily lives the people of Segaran hamlet apply tolerance. While empirically there are several values contained, namely the value of humanity, the value of nationalism, historical value, the exemplary value of community leaders, and the value of patience (Buselic, 2019). In the realization of activities that intersect directly to apply tolerance between religious communities, people are consciously and willingly gather in social activities such as blood donation, mutual cooperation, community meetings, and commemoration of each other's holidays.

Further research (Kristiana Dewi & Sugeng Triandika, 2020) on the Construction of Tolerance in Social Media Accounts of the GUSDURian Network
explains that Tolerance is a way of accepting diversity to maintain unity and integrity. The issues that often arise in the attitude of intolerance are religious and cultural issues according to the @jaringangusdurian account (Pamungkas & Halimah, 2023). To prevent extremism, it is necessary to have real attitudes and actions by Muslims who are known as a friendly religion to be able to increase solidarity between religious communities (Fuadi & Mirsal, 2023). In addition, @jaringangusdurian provides advice on the application of tolerance based on a sense of belonging, loving each other, caring for diversity, and practicing Pancasila.

The next research by (Setiawan & Setyowati, 2018) on the Implementation of the Surabaya GUSDURian Community Strategy in Instilling Interfaith Tolerance in Members through the Gus Dur Thought Class explains that facilitators and resource persons have a strategic role in delivering the implementation of tolerance in the Gus Dur Thought Class (Genova dkk., 2020). In the KPG event, GUSDURian Surabaya obtained the results in the form of statements from KPG participants for the application of tolerance as a form of output of these activities. GUSDURian Surabaya uses Grindle's analysis method, namely with policy variables and the implementation environment. The policy variable in question is the interests of the target group which includes how far the stakeholder wants to change, decision making, and the role of resources. While what is meant by the implementation environment is the character of GUSDURian and the response of KPG participants.

From the background, it can be formulated and needs to be studied more deeply on how the dissemination strategy of strengthening tolerance carried out by GUSDURian Banyumas to the Banyumas community (Mutalib & Dylan, 2021). Anticipating the development of intolerant attitudes that are invisible to the eye and based on reality, GUSDURian took the initiative to take action to interact with the community through its activities (Arsul dkk., 2021). This research should help to obtain information, analyze, and be able to apply tolerance dissemination strategies to the community so that unity is always maintained in Banyumas Regency (Mudinillah & Rizaldi, 2021). The purpose of this research is to find out what activities are carried out by the Banyumas GUSDURian activists in changing people's views on differences in religion, race and ethnicity in Banyumas, and to find out whether there are obstacles that occur in persuasive approaches to friends of minority groups in Banyumas Regency (Gusvita & Alon, 2021). It is hoped that changes in the meaning of differences will lead to constructive social change. The academic benefit of the research is that it can be used as one of the references for further research on the dissemination strategy of strengthening tolerance to the community and for its practical use, namely to provide scientific benefits for everyone and organizations in practice and increase understanding of tolerance.
RESEARCH METHODOLOGY
This research method uses descriptive qualitative. The focus of the research is the dissemination strategy of strengthening tolerance by GUSDURian Banyumas to the Banyumas community (Rahmah & Martin, 2022). This research was conducted in the scope of GUSDURian Banyumas which is located at Jl. Masjid No. 37 Purwokerto and GUSDURian Banyumas Polytechnic which is located at Jl Merdeka No. 23 Brubahan, Kranji (Yennizar dkk., 2022). The focus of the research is the tolerance dissemination strategy agreed upon in the community to the Banyumas community. According to (Sugiyono, 2018) states that researchers must participate in the field, record in detail, and analyze the data obtained, and make reports (Lumban Gaol, Morales, dkk., 2023). To obtain data, researchers use participatory observation, planned but unstructured interviews, which are free interviews and do not use interview guidelines, but stick to the outline of the problem (Amirudin dkk., 2022). In unstructured interviews, two strategies must be used. The first strategy is to make the informant comfortable by explaining in full the purpose of the interview intention, and the second is to build a more relaxed atmosphere than the first interview by commenting, discussing, and sharing experiences (Bryman, 2012). This technique was conducted with the aim of finding and obtaining data more openly. Interviews were conducted with the coordinator of GUSDURian Banyumas (Chumedi Yusuf) and two activists of GUSDURian Banyumas (Firman Adi Kristiyono and Ori Tri Wulandari) (Muhammadong dkk., 2023). The selection of these interviewees used snowball sampling. Other relevant data sources as documentation used as references are books, previous journals on GUSDURian, materials for the GUSDURian Thought Class (KPG), materials for the 2022 national meeting, and the official website gusdurian.net.

RESULT AND DISCUSSION
Discussing intolerance, GUSDURian is a modern community that participates and contributes to this study. According to the document (GUSDURian National Gathering, 2022) GUSDURian itself is a term for students, admirers, successors to the thoughts and struggles of Gus Dur (4th President of Indonesia K.H Abdurrahman Wahid). Meanwhile, the GUSDURian network is a network consisting of individuals, groups, and organizations inspired by Gus Dur's ideas and life under the formal legal umbrella of the Bani KH Abdurrahman Wahid Foundation. In (Gusdurian, 2022) the emergence of local GUSDURian communities was driven by many young GUSDURians from the 2000s who gathered to explore and be inspired by Gus Dur's example (Pathurohman dkk., 2023). Approximately 60 communities have been pioneered recorded at the end of 2012. Therefore, the National Secretariat of the GUSDURian Network was formed, which is tasked with being the center of support and liaison for GUSDURians throughout Indonesia.

GUSDURians are engaged in cultural space and practical non-politics, carrying out the fields that Gus Dur has worked on, namely 4 major dimensions: Islam and Faith, Culture, State, and Humanity. In addition, there is Gus Dur's mission in starting the
Indonesian national movement through the synergy of the work of his followers based on Gus Dur's 9 main values, namely (Afifah dkk., 2023): Belief, Humanity, Justice, Equality, Liberation, Brotherhood, as well as Simplicity, Knightly Attitude, and Tradition Wisdom (Reading Material for Gus Dur Thought Class, 2016). The process of transmitting Gus Durian values was carried out in stages, due to the difficulty in unfolding Gus Dur's thoughts and the broad spectrum of his interests. His ideas and lectures at that time were not only limited to academics, but also the lower middle class. Because Gus Dur was not an academic, his ideas were not well recorded.

According to PNPS Law No. 1 of 1965 on the Prevention of Abuse and/or Blasphemy of Religion which states that the religions embraced by the Indonesian population are Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism (Conficius). Whereas in Banyumas, GUSDURian recognizes an additional religion, namely Majelis Luhur Kepercayaan Indonesia (MLKI). With the existing religious diversity, GUSDURian Banyumas started its movement on the action of maintaining religious harmony. According to Chumedi Yusuf as the coordinator of GUSDURian Banyumas, because each religion does not have a series of intense communication. So that doubts and prejudices arise that are not conducive. So GUSDURian has the initiative to act as a connector of communication between religious communities to reduce uncertainty and establish mutual friendship (Interview November 30, 2022).

What happens in the field is that the tranquility that exists in Banyumas is not true tranquility but rather an attitude of indifference and reluctance to interact because of the stigma that exists in minorities. So what happens is prejudice and vigilance against inter-religious people.

Prejudice is a way of looking at things by generalizing something that is considered wrong, so what happens is a sustainable antipathy. Zastrow in (Liliweri, 2018) states that prejudice is caused by various factors, namely: excessive efforts to maintain self- and group identity, a sense of disappointment that leads to an attitude of opposition, differences that lead to distrust, the arbitrariness of feeling as a majority, historical reasons, feeling competition that leads to exploitation, excessive socialization, viewing other groups cynically. With these obstacles, it is necessary to meet, get acquainted, and interact with each other in order to minimize these prejudices. The tolerance dissemination strategy is delivered with consideration of the inherent and universal culture of the community, so as not to cause prejudice and run according to plan. This tolerance awareness is a form of community development that can be seen by the presence and willingness of various communities to join and take shelter under the umbrella of GUSDURian Banyumas.

According to (Effendy, 2011) what is meant by communication strategy is a planned activity in conveying a message for communicants and communicators to understand, so that in delivering this message it can influence and change attitudes or behavior on both sides. In general, strategies are formulated for the sustainability of an organization. Based on this, intense persuasive communication needs to be improved, so that the interests of the organization can run naturally and achieve goals. The strategy
here is an important part of communication planning, so that if the right strategic planning can affect and provide great and long-term benefits (Wijaya, 2015).

Dissemination is something that is targeted at individuals and groups to convey innovative information with a plan to get the final result that builds awareness to them so that they can manage the information (Nimawati & Zaqiah, 2020). This dissemination activity has been carefully planned to get maximum results in accordance with the wishes of the information conveyor or communicator. According to (Firdaus et al., 2019) dissemination is divided into 2 types, namely formal dissemination and informal dissemination. Formal dissemination can be carried out in formal activities or events and in collaboration with relevant authorized institutions or agencies, such as the Religious Diversity Forum (FKUB). Informal dissemination is carried out in non-formal activities built on the basis of kinship influenced by similar backgrounds, as well as the same habits in interaction.

The implementation of the tolerance dissemination strategy of the GUSDURian network, which covers a wide range of ethnic, religious, racial, and class differences, requires the ability of the activists to understand basic concepts related to cultural differences. DeVito in (Ridwan, 2016) describes there are two things that need to be understood between different groups, namely Enculturation and Acculturation. As mentioned, enculturation is a process of cultural transmission obtained from the learning process not from genes. While acculturation is a process of observation and modification of other cultures with existing cultures. If GUSDURian activists understand and can practice these two things well, then the messages in GUSDURian transmission and tolerance dissemination can change their perceptions and eliminate prejudice.

In disseminating tolerance, GUSDURian has the following working principles:
1. Building public trust and organizational credibility
2. Respect every individual
3. Creating a culture of honest and open communication
4. Having high organizational expectations and achievements
5. Obeying and complying with the law
6. Avoiding conflicts of interest
7. Reporting in accordance with established standards
8. Prioritizing essence over mechanism, procedure, or method
9. Have loyalty (to the 9 Main Values of Gus Dur)
10. Doing the right thing (in line with Gus Dur's 9 Values)

GUSDURian Banyumas was established as a form of feedback from the big event in commemorating 1000 days of Gus Dur's death, precisely in December 2012. This activity was organized by Chinese colleagues of the Hok Tek Bio Temple congregation at GOR Satria Banyumas. This event is a form of gratitude and thanks to the figure of Gus Dur, because the Chinese brothers and sisters are free from the shackles of rigid rules, given space to move, and the confirmation of Confucianism as one of the religions in Indonesia. After the event, several Gus Dur lovers held discussions to start
forming a community that was directed in its performance. So in July 2013 the inauguration of the gusdurian community began to be voiced. Until December 31, 2013 the inauguration of GUSDURian was carried out in conjunction with the commemoration of Gus Dur's haul with various series of events accompanied by Alissa Qotrunnada Munawaroh Wahid (Gus Dur's eldest daughter) and K. H Mustofa Bisri at the Wakafiah Mosque Purwokerto. After the formation of the GUSDURian community was officially recognized by the National Secretariat, GUSDURian Banyumas began to be involved in various activities of the national GUSDURian network, such as training, and activities related to Gus Dur (Interview with the coordinator of GUSDURian Banyumas, November 30, 2022).

The initial movement of the activists in conveying and disseminating Gus Dur's values, thoughts, and examples was carried out in simple ways, even though at the beginning of the establishment of GUSDURian Banyumas it was not systemized. Unlike today, there are many activities scheduled as community routines. Various kinds of activities have been formulated according to the needs of the coverage area, such as regional level meetings, namely community meetings, local Gusdurian forums, and meetings at the national level such as national meetings (Tunas) and national coordination meetings (Rakornas). The above-mentioned activities have a role to consolidate the vision and mission between activists and members, as well as a means of exploring knowledge and educating each other. Movers are prepared in the context of community development that leads to normative strategies, re-educating in order to influence public confidence in the community, organizational attitude in adapting new information, and utilizing new technology.

Since GUSDURian Banyumas was established, the spread of GUSDURian values has been intensified by two people, namely Ms. Ori Tri Wulandari and Mr. Firman Adi Kristiyono. Mr. Firman is a pastor of the Indonesian Christian Church in Jakarta, he is active in Gus Dur's study every Saturday in Ciganjur. So that the move of Mr. Firman's residence status to Purwokerto provides a strong synergy for the Banyumas GUSDURian community. Meanwhile, Mrs. Ori is a member of GUSDURian Banyumas who admires Gus Dur very much. Starting in 2014, Martadireja Church held an event to commemorate the World Peace Day which was attended by various groups and elements, such as the Indonesian Islamic Student Movement, Maiyah, the congregation of the Hok Tek Bio temple, the Indonesien Ahlubait Jamaah Association (IJABI), church congregations around Purwokerto, and indigenous sects. The event went smoothly, and in that context the activity of togetherness between elements began to become a public space for friendship and discussion. Realizing that the basic character of humans is to be able to express freely and the human need is to be social, the success of the event fosters the spirit that there must be other efforts that bridge between the present and the future. What is meant is that the current interfaith harmony must always be maintained and nurtured for the sustainability of life in the future.

With various internal community considerations, Mr. Firman and Mrs. Ory began visiting several places of worship to introduce GUSDURians. It started with visits to
Dipa Buddhist monastery, Awatara Temple, Pedaleman Giri Kendeng Temple in Klinting Somagede and followed by visits to churches. Light communication and moral approach were used as an introduction strategy at that time. The results of Mr. Firman and Mrs. Ori's visits can be seen in the presence of religious leaders at various GUSDURian Banyumas events. The community membership at that time became fat and productive. Still in the same year 2014, this situation became an opportunity to develop the knowledge of its members through the first GUSDURian thought class (KPG) held at Hening Griya Baturraden. The delivery of studies and discussions in KPG is a penetration of knowledge about Gus Dur, diversity, and the 9 values of Gus Dur.

As community development is carried out educationally, the initiators of GUSDURian Banyumas who are also the takmir of the wakafiah mosque organized a public recitation in commemoration of the Maulid of the Prophet Muhammad SAW 1437 and the 6th Haul of K.H Abdurrahman Wahid (Gus Dur) in 2016. In this event, the venue was the Wakafiah Mosque, Jalan Wakafiah No. 10 Purwokerto wetan. The committee invited the chairman of PBNU K.H Sahid Aqil Siraj as the main speaker. This activity attracted the attention of the surrounding community towards GUSDURians. The positive impact is that many identity and marginalized communities began to show themselves and stated that they wanted to join the Banyumas GUSDURian community. So at that time, the GUSDURian activists transferred and centralized all activities at Griya GUSDURian which is located at Jalan Masjid no 37 Purwokerto. The development of this organization increased significantly, as well as the variety of activities held.

Strengthening the GUSDURian community at that time, in the same year 2016 the issue of the Islamic Defenders Front (FPI) emerged, which was quite disturbing to the community because this organization carried religious interests that were overlapped with political interests. The actions that have been carried out by FPI Purwokerto have become controversial for some Muslims themselves. Having the same concerns, various Islamic organizations, student alliances, and various minority communities that feel threatened by the actions of the FPI began to communicate intensely with the GUSDURIANS to find solutions together. This makes the GUSDURian community the right place to consolidate. Facing extreme Islam, the community realizes that this cannot be resolved person by person, so that several communities consolidate with GUSDURian who later joined the Benteng Nusantara Coalition (KBN) in the context of rejection of FPI and HTI voicing opinions in public for the dissolution of FPI and HTI.

In order to prevent the growth of seeds of intolerance, GUSDURian with its moral approach, intensifies the dissemination of tolerance. This dissemination is more easily delivered centrally through an education system as early as possible to children. Organizational transformation through the education system is very potential to be developed. The GUSDURian Banyumas community facilitates this by holding language classes, such as Mandarin, Arabic, and English. To develop skills, GUSDURian Banyumas also conducts Taekwondo training and Barongsai art training in
collaboration with the Hok Tek Bio Temple. With a class atmosphere that decorated with pictures with elements of the 6th religion, as well as writings of moral messages and 9 values of Gus Dur make participants and visitors educated non-verbally. Of the many classes presented, it became the attraction and attention of the community, especially to parents to entrust their children to participate in informal learning activities at Griya GUSDURian. In addition, many students participated as facilitators and participants of the learning.

Seeing the participation of people from all walks of life and increasing enthusiasm, GUSDURian Banyumas tried to hold a parade to commemorate the Day of Tolerance in 2016 which invited all elements and organizations in Banyumas Regency, from government structures, government institutions, non-formal educational institutions such as Islamic boarding schools, religious congregations, cultural communities, to small existing communities. This unification of action is a source of strength and trust that Banyumas Regency can unite in maintaining peace and rejecting radicalism. As Mrs. Ori stated:

"We are grateful if we can hold this big event. However, it is emphasized that the activity does not have to be big, it does not always have to cost money. So once there is a day of peace, use it as a discussion, share flowers or we just hold a banner and don't say anything. Those are all humanitarian messages. So, young friends must start organizing that. We have to circle the moment, because our movement now is about the moment. Sharelah is about discussion, not limited to campus, share in general, even including high school children" (Interview with Mrs. Ori, Thursday, November 15, 2022).

The statement above is a form of information that activities do not always have to be big, united to inform the community out there, that future challenges can be anticipated with a climate of mutual trust and a climate of mutual care.

Various activities began to be organized such as the 17an forum. This 17an forum usually discusses strategic and actual issues, which can be done by gathering to watch a movie together and continued with a discussion with the facilitator. As stated by Mukhibullah Ahmad, the Secretary of the GUSDURian Network responded that "This is how GUSDURian does every activity, presenting speakers who are diverse in terms of religion and gender, as well as the participants" (Budiman, 2022) The purpose of this forum is that the discussion participants can share knowledge, respond to each other, and voice their opinions according to the GUSDURian point of view.

The commemoration of religious holidays is also an important moment in spreading the value of tolerance. Almost every religious holiday celebration, Banyumas GUSDURians are invited to participate in the celebration as sympathizers such as Cap Go Meh, Christmas, and New Year celebrations. Other celebrations consist of national and international holidays, such as religious holidays, tolerance day, democracy day, women's day, peace day, human rights day, anti-corruption day and Indonesian independence day.
Harlah and Haul commemorations. In the month-long harlah event from August 4 (de yure) to September 7 (de facto), while the haul is commemorated in December to January, which is then called Gus Dur month. The event includes a grand recitation, light discussions, competitions, and other art events and invites the general public to participate. Harlah and haul celebrations are also commemorated by the National Secretariat by inviting the entire GUSDURian network to attend a pilgrimage to Gus Dur's grave and visit Gus Dur's house.

The organization of the GUSDURian Thought Class (KPG) as a training is also organized to strengthen literacy and strengthen the capacity of GUSDURian members and anyone who follows KPG. This activity is also open to the public. During the pandemic, KPG was conducted online due to restrictions on activities, but this limitation did not mean everything became an obstacle. The event continued as it should, the activities were filled with sharing and reflection.

Following the times, that social media is currently very effective in conveying messages and information, all GUSDURian communities agree that there is a need for a social media campaign as a strategy for disseminating Gus Dur's values, thoughts, and exemplary example. The campaign, which was initially initiated by the National Secretariat, became one of the routine activities that could be done individually. Without realizing it, this appeal encouraged creativity and increased the skills of the members. Although GUSDURian Banyumas has a special content creator and admin on the Instagram platform, this does not limit members in creating content from existing documentation.

CONCLUSION

In order to anticipate the development of intolerant attitudes that are invisible to the eye and based on reality, GUSDURian took the initiative to take action to interact with the community through its activities. This activity is a form of tolerance dissemination strategy initiative that is expected to be a community awakening to changes in the meaning of differences that lead to constructive social change. The Banyumas community can live in peace, and spread kindness and not misunderstand each other's differences. Various kinds of tolerance dissemination activities, namely:

1. Gusdurian 17an Forum
   This forum is usually held regularly every month to discuss strategic issues, as well as actual issues through the GUSDURian perspective. Usually held around the 17th by presenting discussion starters and presenters, and inviting the general public to join.

2. Big Day Commemoration
   This celebration consists of religious, national, and international holidays, such as the holidays of every religion, tolerance day, democracy day, women's day, peace day, human rights day, anti-corruption and Indonesian independence.

3. Harlah and Haul Gus Dur
In the month-long harlah event from August 4 (de yure) to September 7 (de facto), while the haul is commemorated in December to January, which is then called Gus Dur month. The events organized include a grand recitation, light discussions, competitions, and other art events and invite the general public to participate.

4. Gus Dur Thought Class (KPG)
KPG is organized and prepared for activists, GUSDURian members, and is also intended for the general public. The training class is used to understand and explore the value of Gus Dur's thoughts and examples. Usually in its implementation, GUSDURian activists will work together with interfaith members and the community to share in the class.

5. Social Media Campaign
This activity is a means of disseminating Gus Dur's Values, Thoughts, and Exemplary (NPK Gus Dur). This campaign is initiated by the National Secretariat every month with a predetermined theme. Social media used include Twitter, Instagram, Facebook, Youtube, and TikTok. (Teaching Materials for Gudsurian National Gathering, 2022)

REFERENCES


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