


THE ROLE OF PWNU YOGYAKARTA IN CONSTRUCTING ASWAJA AN NAHDIYAH IN SOCIAL ACTIVIST DURING THE COVID-19

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Abstract

This paper aims to describe the Nahdlatul Ulama (NU) volunteering task force role in Yogyakarta during the Covid – 19 pandemic. This research focuses on two issues. It examines The NU regional committee of Yogyakarta (PWNU) involvement in managing volunteer performance that addresses the NU Executive Board (PBNU) policies and fulfills community needs. What was the role of PWNU Yogyakarta in regulating NU volunteers during the Covid – 19 pandemic period? How do NU volunteers internalize the values of ahlus sunnah wal jamaah (traditionalist Sunni Islam) in social activism during the Covid – 19 pandemic? These two questions are analyzed using a sociological approach based on Peter L. Berger's social construction theory. Methodologically, to obtain the data, this research uses case studies by meeting and interviewing key informants. From this research, it was found that first, NU volunteers followed the policy of handling Covid – 19 cases submitted by PWNU. This policy map shows a pattern of systemic policy derivation carried out by PWNU. Second, in carrying out volunteer duties, volunteers expressed the responsibility of internalizing NU values in their social activism. This is because volunteers need to show their ideological commitment while at the same time manifesting NU values in dealing with societal problems during a pandemic

Abstrak

Tulisan ini bertujuan menguraikan peran satuan tugas NU dalam menjalankan kerelawanannya di Yogyakarta selama masa Pandemi covid 19. Dengan mengkaji keterlibatan PWNU dalam mengatur kinerja kerelawanan yang sinergis antara kebijakan PBNU dengan kebutuhan masyarakat, penelitian ini fokus pada dua masalah. Yaitu, pertama, bagaimana peran PWNU Yogyakarta dalam mengatur pola aktifisme sosial relawan NU dalam menghadapi masa pandemi covid 19. Kedua, bagaimana nilai-nilai Ahlus Sunnah wal Jamaah NU diinternalisasi para relawan NU dalam melakukan aktifisme sosial di masa pandemi covid 19. Kedua pertanyaan ini dianalisis dengan pendekatan sosiologis yang berbasis pada teori konstruksi sosial Peter L Berger. Secara metodologis, untuk memperoleh datanya, penelitian ini menggunakan studi lapangan dengan cara menemui beberapa informan kunci dan informan penting untuk diwawancarai. Dari penelitian ini, ditemukan bahwa Pertama, relawan NU mengikuti kebijakan penanganan covid 19 yang disampaikan oleh PWNU. Dari peta kebijakan ini, ada pola derivasi kebijakan secara sistemik yang dilakukan oleh PWNU dalam menjelaskan pembagian tugas kepada para relawan. Kedua, Dalam melakukan tugas kerelawanan, para relawan mempunyai tanggung jawab sosial dalam menginternalisasi nilai-nilai ke NU an dalam aktivisme sosialnya. Sebab, para relawan perlu menunjukkan komitmen ideologisnya sekaligus memantapkan nilai-nilai ke NU an yang bercorak fleksible dan dinamis dalam menghadapi problem masyarakat di masa pandemi.

BACKGROUND

The Covid – 19 pandemic, which spread into various countries, including Indonesia, prompted many individuals and social groups to volunteer for social causes.¹ Through volunteerism,² each social group and community provide assistance and empowerment to

¹ Andri Azis Putra, "How to Create Social Cohesion During Pandemic? A Sociological Analysis of Digital Voluntarism as the Path of the Reconstruction of Religious Consciousness in Indonesia," *Jurnal Sosiologi Reflektif* 16, no. 2 (2022): 317 – 38.

² Ratih Probosiwi and Afrinia Lisdiyta Putri, "Jogo Tonggo: Solidaritas Masyarakat Di Era Pandemi Covid – 19," *Sosio Konsepsia* 10, no. 2 (2021): 177 – 92.



those who experience social and economic vulnerability.³ However, involving different social groups is sometimes accompanied by procedures that are modeled according to their respective organizational platform.⁴ This is commonly done because each organization has its own internal rules and authorities in regulating implementation. In designing a volunteer activism model during a pandemic, each organization also has its own policies and codes of ethics for managing community empowerment work. The NU regional committee (PWNU) of Yogyakarta is no exception. With socio-cultural modalities spread across various regions in Yogyakarta, PWNU designs the procedure of social-religious activism in accordance with the direction of the NU Executive Board (PBNU) and the central and regional governments. Through this social-religious activism scheme, PWNU formed a Covid-19 task force which was involved in the various branches of the NU organization at the regional level down to its branches and the various elements of society.⁵

In addition, in recruiting volunteers who can be involved in socio-religious activism during a pandemic, PWNU has also limited NU members. In addition to facilitating the implementation of the Covid-19 response policy as instructed by PBNU, PWNU also ensured the internalization of *aswaja an-nahdliyah* (NU *ahlussunnah wal jama'ah*; traditionalist Sunni Islam of NU) values on the part of every volunteer.⁶ In this way, every volunteer who takes part in society applies the organizational ideology⁷ based on the essential elements of *aswaja*, which are encompassed by aspects of thought (*fikrah*), religious, social work (*amaliyah*), and humanitarian movements (*harakah*)⁸⁹.

The role of PWNU, which was actively involved in the internalization of *aswaja an-nahdliyah* values in social-religious activism during the pandemic, is important to understand. As an entry point for studying the PWNU movement, the author presents two main problems. First, what is the role of PWNU Yogyakarta in dealing with the Covid-19 pandemic? Second, how are the NU *aswaja* values internalized by PWNU in the volunteer task force during the Covid-19 pandemic. The authors analyze the two problems using Peter L Berger's Social construction theory which is covered by three dialectical moments; externalization, objectivation, and internalization.¹⁰

This research is qualitative research based on case studies. Namely, the research aims to examine and observe firsthand the role of PWNU Yogyakarta in responding to the Covid-19 pandemic and PWNU's authority in internalizing *aswaja* NU values in social-religious activism.

This research uses in-depth interviews with several actors who implement social-religious activism in Yogyakarta. The data analysis method used is the data analysis stage recommended by Huberman and Miles, namely data reduction, data display, and

³ Hasan Bastomi and Abdurrohman Kasdi, "Kegiatan Filantropi Di Masa Pandemi Peran Satgas Nu Dalam Menanggulangi Dampak Covid-19 Di Indonesia," *Muslim Heritage* 7, no. 1 (2022): 29-52. <https://doi.org/10.21154/muslimheritage.v7i1.3551>.

⁴ Yulianti Yulianti and Khoniq Nur Afiah, "Filantropi Islam Dan Pemberdayaan Masyarakat Di Masa Pandemi Covid-19: Studi Kasus Institut Kemandirian Dompot Dhuafa (Islamic Philanthropy and Community Empowerment During the Covid-19 Pandemic: A Case Study of Institut Kemandirian Dompot Dhuafa)," *Jurnal Sosiologi Reflektif* 16, no. 2 (2022): 401-22.

⁵ By referring to PBNU Letter No.3945/CI34/03/2020 concerning the NU Care Protocol for COVID-19, PWNU Yogyakarta issued letter No. 455/AB/A1-04/03/2020 as the basis for the formation of the DIY NU Covid-19 task force chaired by KH. Fahmi Akbar Idris, SE. MM.

⁶ Mujamil Qomar, Implementasi Aswaja Dalam Perspektif NU Di Tengah Kehidupan Masyarakat (State Islamic Institute Of Tulungagung, 2014).

⁷ Hendri Prasetya, "Organizational Discourse: Ideologi Dan Relasi Kuasa Dalam Organisasi," *WACANA: Jurnal Ilmiah Ilmu Komunikasi* 4, no. 2 (2005): 48-57. <https://doi.org/10.32509/wacana.v4i2.213>

⁸ Tim Penulis, "Aswaja An Nahdliyah: Ajaran Ahlus Sunnah Wal Jamaah Yang Berlaku Di Lingkungan Nahdlatul Ulama" (Surabaya: Khalista & PW LTN NU Jawa Timur, 2007). Read also

⁹ Martin Van Bruinessen, *NU: Tradisi Relasi Kuasa Pencarian Wacana Baru* (LKIS, 1994).

¹⁰ Peter L Berger, "Tafsir Sosial Atas Kenyataan: Risaalah Tentang Sosiologi Pengetahuan," 1990.

conclusion drawing/verifying.¹¹¹² Through this stage, the researcher selects and sorts the data obtained in the field and verifies its validity. Through this method, the author will review in more detail the role of PWNU in addressing the Covid-19 pandemic and its involvement in directing volunteer work based on *aswaja* and *nahdliyah* values.

The Role of PWNU Yogyakarta in Dealing with the Covid-19 pandemic

The socio-religious role carried out by PWNU in responding to Covid-19 involves various organizational components. These include institutions and autonomous bodies. The involvement process is based on the spirit of brotherhood, which is based on religion, nationality, and humanity to help various groups affected by Covid-19.¹³ The involvement of these various components is instrumental in designing the division of tasks and authorities in carrying out humanitarian tasks.¹⁴ With a working system that is participatory and coordinative, these various components can carry out tasks in a measurable and structured manner. In this systemic and orderly way of working, various parties who have the noble desire to be involved in participatory humanitarian work can be in harmony with one another. The combined roles of the various components involved in humanitarian work will impact the growth of an altruistic ecosystem.

Therefore, in determining tactical and strategic humanitarian work, PWNU conducts conditioning first in the form of field assessments in order to obtain initial information before deploying volunteers. This step is essential so that the volunteers can work in harmony with PWNU plans and implementation on the ground. In addition, the presence of volunteers who are altruistic in spirit prevents psychological problems from arising when dealing with various levels of society who need help.

The conditional factor used to involve volunteers in humanitarian work is emphasized so that volunteers understand the situation on the field. Furthermore, PWNU also uses personal factors in determining which volunteers are suitable for the tasks and conditions in the field. This was conveyed by Mr. Fahmi Akbar Idris, the chairman of the Yogyakarta PWNU Task Force.¹⁷

In connection with this, volunteer work requires serious commitment. So, in recruiting volunteers, we opened registration for NU cadres and members and selection is made through a PWNU joint meeting. In this way, we determine the volunteers who can meet the requirements.

Interm of personal factors,¹⁸ PWNU recruits volunteers who are willing to be involved in humanitarian and can work together in group. Several administrative groups in PWNU are involved in recording and identifying the profiles of volunteers deemed eligible. There is a procedure for recruiting volunteers, starting from the opening of volunteer candidates, determining volunteers who are considered qualified, and evaluating volunteer work commitments.

The terms and conditions used are based on two main aspects. Namely, first, the willingness of prospective volunteers to cultivate an altruistic spirit by expressing the

¹¹ A Michael Huberman and Matthew B Miles, "Data Management and Analysis Methods," 1994.

¹² Patricia A Adler et al., "Handbook of Qualitative Research," Edited by Norman K. Denzin and Yvonna S. Lincoln, 1994, 377-92.

¹³ Salasiah Salasiah et al., "Membangun Kepedulian Pada Sesama Di Masa COVID-19," *PLAKAT (Pelayanan Kepada Masyarakat)* 2, no. 2 (2020): 160-66. <http://dx.doi.org/10.30872/plakat.v2i2.4973>.

¹⁴ Budi Suhartawan, "Kepedulian Sosial Di Tengah Wabah COVID-19 Dalam Perspektif Hadis," *Jurnal Dirayah* 2, no. 1 (2021): 1-18.

¹⁷ Fathorrahman, "Interview Fahmi Akbar Idris PWNU DIY" (Yogyakarta, 2022).

¹⁸ Ahmad Yusuf et al., "The Role of Personality Psychology in Islamic Religious Education," *Islam Transformatif: Journal of Islamic Studies* 5, no. 1 (2021): 45-46. <http://dx.doi.org/10.30983/it.v5i1.4271>

desire of helping others. In terms of helping, this is based on something other than likes and dislikes when dealing with conditions on the ground. Human sensitivity to help other parties with sincerity must be used as the primary benchmark in carrying out volunteer duties.

In determining volunteer candidates who personally have qualified humanitarian work capacity and can also work in coordinated group work, PWNU makes strict selection guidelines. As conveyed by KH. Hasan Abdullah, the Deputy Chairman of PWNU Yogyakarta.¹⁹

For us, collective work reflects a collective commitment. Moreover, NU is an organization that grew with a congregational system. Therefore, in volunteer work during a pandemic, we also prioritize collective work between volunteers that can synergize and coordinate with each other.

To facilitate the selection of potential volunteers according to the terms and conditions agreed upon by the PWNU management, the various organs of the PWNU can recommend anyone to be a NU volunteer. In addition, the selection of potential volunteers prioritizes NU members to foster an intimate connection to those directly implicated by the Covid – 19 pandemic. In this way, the volunteers can maximize their humanitarian work sincerely, one that aligns with the humanitarian work system at NU, which is based on devotion.

Sociologically, the PWNU policy of recruiting humanitarian volunteers is intended to encourage and train NU cadres to engage in humanitarian work.²⁰ Moreover, during the Covid – 19 pandemic, many residents of Yogyakarta needed help, especially the grassroots who experienced economic, social, and religious vulnerability. Moreover, the most affected grassroots are members of NU. Thus, the policies taken by PWNU is catered to this social profile.

However, PWNU's policy of prioritizing NU members as humanitarian volunteers does not mean closing opportunities for other groups to participate in volunteer work. PWNU sets a participatory level policy in recruiting volunteers. First is the cultural level participation in which the work is carried out by volunteers consisting of NU cadres and members. This step is taken to facilitate the reduction of policy instructions from the NU board, both at the branch council (MWC), branch, and PWNU levels. Reducing the policy instructions is managed by the PWNU Covid task force, which coordinates with the various NU branches.

Second, volunteer participation at the structural level is carried out by NU officials at various levels, starting from the senior management, regional, and branch boards. The form of volunteer participation that is carried out is the recruitment of several human resources personnel in the regions and branches to specific posts. This establishes a direct connection between PBNU policies and the regions and branches. In other words, the post in question is a special task place instructed by PBNU, which can connect with various outside parties, both government agencies, private institutions, and other non – governmental organizations.

At this level, the volunteer element is divided into models. Internally, the work system is managed by NU administrators at the regional and branch levels, who always coordinate with the top management. As for the external level, program arrangements are carried out jointly involving volunteers from within and outside NU. Those who are from outside NU

¹⁹ Fathorrahman, "Interview KH. Hasan Abdullah Deputy PWNU DIY" (Yogyakarta, 2022).

²⁰ Ahmad Taufik, "Respons Komunitas Muslim Indonesia Terhadap Wabah COVID – 19: The Responses of Indonesian Muslim Religious Community to the COVID – 19 Outbreak," *Jurnal Bimas Islam* 14, no. 2 (2021): 273 – 310.

are those who have particular expertise that can support the volunteer work system in helping people affected by Covid – 19.²¹

These two forms of volunteer participation carried out by PWNU are intended to produce an effective work ecosystem. Furthermore, they are so designed in order to foster an empathetic attitude on the part of the volunteers who interact with those in need, in this case those affected by the Covid – 19 pandemic. Since most of the people being served are part of the *nahdliyin* community, the positioning of volunteer activists, both at the cultural and structural levels, are dominated by NU members. This is solely intended to promote an intimate bond between NU administrators and members.

This was conveyed by Ahmad Bahiej, the secretary of the Covid Task Force from PWNU Yogyakarta.^{22,23}

In the NU tradition, organizing does not only prioritize external work. However, mental issues that emphasize empathy are also important aspects that we prioritize. Therefore, the involvement of volunteers, most of whom are NU cadres and members, is an organizational step in responding to humanitarian work that can be mutually reinforcing between volunteers and the people they face.

Thus, the element of volunteerism, which supports the success of its performance, is supported by personal factors. PWNU seeks to optimize volunteer work in responding to Covid – 19 in Yogyakarta through NU volunteers. The presence of volunteers from NU will make it easier to transmit the humanitarian values of the *aswaja*, as has been emphasized in the NU *khittah* (guidelines).

What was conveyed by several sources above was also reinforced by KH. Mas'ud Masduki, as Rais Syuriah PWNU Yogyakarta. He said.²⁴

One of the main supports of volunteer work during the pandemic is when NU cadres and members carry out volunteer work. [This is] because, ideologically, they can feel each other and understand how to carry out humanitarian activities but not forget the character of the problems often faced by the community and the NU members affected by the pandemic.

In this regard, PWNU's policy of recruiting volunteers from NU members allows them to build ideological bonds with the people they serve, as well as with the NU officials who determines the various policies on Covid – 19. It is also in line with the second factor, which is the spirit of altruism, one that necessitates the internalization of religious and moral values in volunteer work.²⁵

Sociologically, religious and moral values are critical elements in community life. These religious and moral values should be manifested in every task performed. Doing this will allow the volunteers to work with sincerity. This is because these two values remind everyone that the main goal in life is to serve. In the act of serving, there is one value that intersects with the theomorphic dimension, namely, giving one's existence to the God one believes in. There is also an anthropomorphic dimension: donating one's existence for the common good.

²¹ PWNU Yogyakarta, "Laporan Pelaksanaan Satuan Tugas NU DIY Peduli Covid 19 Maret – Juli 2022" (Yogyakarta, 2022).

²² Fathorrahman, "Interview Ahmad Bahiej, the Secretary of the Covid Task Force from PWNU Yogyakarta" (Yogyakarta, 2022).

²³ Muhamad Rauf, "NU Struktural Dan NU Kultural," in *Berkhidmat Untuk NKRI*, ed. Muhammad Rauf (Tuban: Karya Litera Indonesia, 2019), 3 – 45.

²⁴ Fathorrahman, "Interview KH. Mas'ud Masduki (Rais Syuriah PWNU Yogyakarta)" (Yogyakarta, 2022).

²⁵ Theguh Saumantri and Rifqi Ulinnuha, "Aktualisasi Nilai Spiritual Dalam Menghadapi Pandemi Covid – 19," *Jurnal Studi Hadis Nusantara* 3, no. 1 (2021): 1 – 9.

However, apart from the element of universality contained in religious and moral values, there is also an element of particularity imposed by each religious group. This element of particularity is related to a social code of ethics used to cultivate togetherness, obedience, and group commitment. Within the NU organization, religious and moral values are externalized into action and internalized²⁶ following the Islamic understanding taught by the founders of NU.

Various Islamic teachings based on *aswaja* teachings, which is the theological foundation of the NU community, are systemically manifested as a particular way of thinking (*fikrah*), practicing (*amaliah*) and organizing (*harakah*). What is more, these three methods are the consensus (*ijma'*) of the founders of NU, which are outlined in the basis (*khittah*) of NU's establishment. This *khittah* became the guidelines in activating NU as an organization. The consequence is that when these three ways are practiced by NU administrators and members in their lives, these teachings can strengthen their identity as being part of the NU community.

The sociological thinking framework used by PWNu in determining policies for recruiting volunteers, which on the one hand, uses personal factors and, on the other hand, advances religious and moral values, is a rational organizational choice.²⁸ This choice combines work systems and implementation criteria. This working system requires volunteers to devote themselves to humanity and help people affected by Covid.²⁹ Thus, to facilitate community service, the volunteers who are recruited are NU members who have an ideological bond with NU.

The construction of volunteerism designed by PWNu places more emphasis on the spirit of altruism, which has ideological undertones, both at the level of thought (*fikrah*), religious rites (*amaliah*), and social movement (*harakah*). However, this does not imply group fanaticism and exclusivity. As alluded to above, the policy emphasized by PWNu in recruiting volunteers is intended to facilitate the implementation of policies dealing with Covid and to construct a space that catalyzes Islamic values with *nahdliyah* humanitarian pattern.

NU social activist Islamic values

As described above, the Islamic values that form the basis of the social activism of NU volunteers, most of whom are NU cadres, originate from the teachings of *aswaja an-nahdliyah*. *Aswaja* teachings are based on four principles: *tawashut* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *taadul* (justice).³⁰

1. *Tawasuth*

The spirit of altruism in NU activism is related to the division of roles and, more specifically, how to respond to Covid – 19 and the affected communities in a manner that is balanced and not excessive. PWNu, as a civil society organization³¹ in Yogyakarta, positions itself as an organization that takes initiative in overcoming various problems in

²⁶ Berger, "Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan."

²⁸ Özgür Önday, "The Relationship between Concepts of Rational, Natural and Open Systems: Managing Organizations Today," *Business and Management* 10, no. 1 (2018).

²⁹ Shifa Nisrina Sujana and Sabiq Muhammad Ul-Haq, "The Recontextualization of the Spiritual Value Fasting in Improving the Body's Immune System During the Covid 19 Pandemic," *Islam Transformatif: Journal of Islamic Studies* 5, no. 2 (2021): 112–23. <http://dx.doi.org/10.30983/it.v5i2.4967>

³⁰ Khairul Maya Fatmawati, "Nahdlatul Ulama Dan Nilai Aaran Ahlus Sunnah Wal Jamaah Sebagai Pembentuk Pilihan Pendidikan Masyarakat," n.d.

³¹ Sri Noor Mustaqimatul Hidayah and Hasan Bastomi, "Peran Masyarakat Sipil Keagamaan Di Tengah Pandemi: Analisis Peran Nahdlatul Ulama (NU) Dalam Menghadapi Pandemi Covid 19 Di Indonesia," *Community Development: Jurnal Pengembangan Masyarakat Islam* 4, no. 2 (2020): 129–56. <http://dx.doi.org/10.21043/cdjpmi.v4i2.8925>

society. Through volunteers that consist of NU cadres, this moral function is manifested in the recipient community.

In addition, through *tawasuth*, the volunteers are equipped with dynamic Islamic values that guide how the community carries out religious activities during a pandemic. The government's policy of implementing social restrictions in every aspect of public life must be used as the basis for responding to the community's religious activities. Although the provision of social restrictions must be enforced, under certain conditions, each colleague must be able to facilitate religious activities in society.³²

To respond quickly to the religious needs of the community, such as worship, volunteers must have the sensitivity and capability to manage their emotions. They must use logic and maintain a positive outlook.³³ This is important in order to avoid counterproductive activities and to maintain focus on the tasks that need to be carried out. PWNU's policy of prioritizing volunteers from NU cadres intersects with the problems faced by similar organizations. Doing this allows PWNU to know the character of the community it serves, most of which follow NU teachings. It would also be able to approach every problem with flexibility. Thus, the principle of *tawasuth* guides volunteers to overcome any problems they face when dealing with the community. This is as stated by Masruhan, one of the PWNU volunteers.³⁴

As volunteers, we are always directed and reminded to address problems in communities affected by the pandemic and to prioritize aswaja values. Among the things emphasized is to be moderate [in our actions] so as to not cause jealousy in dealing with the community.

Apart from *tawasuth*, volunteers also pay attention to three things. A volunteer must have qualified knowledge of the volunteer work. although NU cadres are prioritized, PWNU still pays attention to the expertise possessed by each candidate. Only will proper knowledge and expertise will they overcome every problem the community faces.

2. *Tasamuh*

Tasamuh is an essential foundation in *aswaja* teachings. It is also used within the operational framework of volunteerism. PWNU always require the volunteers to act with wisdom when dealing with various societal differences. Through the attitude of *tasamuh*, volunteers can understand the character of the problems that occur in society, both related to religious issues and social problems.³⁵ This was conveyed by Mr. Fahmi Akbar Idris, chairman of the Yogyakarta PWNU Task Force.^{36,37}

Tasamuh is an inherent social capital that is consistent with the values of aswaja an – nahdliyah. Therefore, we always convey to the volunteers that this value must always be applied when dealing with every problem faced by the community. There are various kinds of problems that emerge in the community.

³² Ahmad Najib Burhani, "Al – Tawassuṭ Wa – l i 'tidl: The NU and Moderatism in Indonesian Islam," *Asian Journal of Social Science* 40, no. 5 – 6 (2012): 564 – 81.

³³ Indrawati Yuhertiana, "Paradigma Positivis: Sebuah Tinjauan Epistemologi Penelitian Ekonomi," n.d. Heru Nugroho, "Menumbuhkan Ide – Ide Kritis (Edisi Revisi)," *Pustaka Pelajar*, 2004.

³⁴ The interview was conducted on Saturday, 10 September 2022.

³⁵ Bustanul Arifin, "Implikasi Prinsip Tasamuh (Toleransi) Dalam Interaksi Antar Umat Beragama," *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya* 1, no. 2 (2016): 391 – 420.

³⁶ The interview was conducted on Tuesday, August 23, 2022.

³⁷ Sofyan A P Kau and Zulkarnain Suleman, "FIKIH TASAMUH: MERAJUT HARMONI DALAM KERAGAMAN PENDAPAT," *Al-Mizan* 11, no. 1 (2015): 211 – 24. <http://journal.iaingorontalo.ac.id/index.php/am/article/view/372>

By recognizing the different characteristics of the problems faced by different communities, the volunteers would be able to find the proper solution. This is because, whether we realize it or not, there is a psychological gap between the volunteers who have been working in various positions, the majority of whom are in the service sector, such as education and other social institutions, and the general public who work in the real sector, such as agriculture and small – scale commerce.

Therefore, the gap between volunteers and the community they serve in terms of their respective understandings of the problems faced can be bridged. By acting with *tasamuh*, volunteers can create an atmosphere of kinship and solidarity with the community. This facilitated the delivery of assistance during the pandemic. This is particularly true regarding social problems related to the performance of religious activities.

However, understanding and respecting the situation faced by the community does not mean denying the principle of volunteer activism and the fact that it is an extension of government policy in enforcing social restrictions in various public spaces. At a certain level, the *tasamuh* attitude is a strategy to address socio–religious issues without provoking disputes between volunteers and the community or other groups in society.

Volunteers from NU cadres offers a type of activism that can play a dynamic and flexible role in responding to various problems in society, especially those related to the pandemic. In manifesting aspects of *tasamuh* during a pandemic, NU cadres have quite a complicated task. Because in acting with *tasamuh*, the volunteer must also be humble and unpretentious when dealing with communities affected by the pandemic.

3. *Tawazun*

This refers to an attitude of maintaining balance when facing various problems. This requires careful consideration of the various aspects of the problem in question before acting. The involvement of volunteers in solving the problems faced by the communities they serve must create stable, healthy, safe, and comfortable conditions. People who want to resolve and respond to social, religious, and other community activities undertaken during a pandemic will should plan their course of action. Planning will allow the community to accept Covid–related policies that determined by the government. The attitude of *tawazun* expressed by the volunteers provides positive energy for the community so that they can be receptive to any policy on dealing with Covid in public spaces.

Volunteers who act with *tawazun* in responding to the pandemic can help enact various social restriction policies based on the principle of proportionality. Religious activities that are carried out in places of worship can trigger large crowds. A balanced way of thing is required in order to facilitate worship while implementing social restriction policies. Only then will the local community understand that such policies are for the greater good and require the involvement of all parties. KH Muhtar Salim Katib PWNNU Yogyakarta said:^{40 41}

We always emphasize tawazun, one of the values of aswaja, to the volunteers so that they can act appropriately when faced with societal problems. We also recommend that volunteers be proportional in offering understanding to the community.

The attitude of *tawazun* emphasized by PWNNU is intended to produce more efficient problem – solving schemes. On the one hand, the community is invited to understand the

⁴⁰ The interview will be conducted on Wednesday 3 September 2022.

⁴¹ Ayang Utrisa Yakin, "Islam Moderat Dan Isu – Isu Kontemporer: Demokrasi," *Pluralisme, Kebebasan Beragama, Non-Muslim, Poligami Dan Jihad, Cet. I*, 2016.

public policies related to Covid. On the other hand, the community is given choices on how to carry out religious activities in a sensible way. In this way, people will learn how to overcome the challenges and free themselves from stress and anxiety that can lead to a weakened immunity.

The application of *tawazun* in handling Covid policies is based on the values of *aswaja an-nahdliyah*. This is a strategy to deal with other societal problems. The solutions offered by the volunteers combine two points of view that support each other, namely the Covid – related policies implemented by the government and PBNU and the social reality on the ground.

4. *Taadul*

One of the most important *aswaja* values that NU volunteers must carry out is justice. In upholding justice volunteers advocate for the common good. This is the foundation of solving societal problems. This is as conveyed by KH. Hasan Abdullah, Deputy Chairman of PWNU Yogyakarta,⁴²

The taadul attitude is one of the aswaja values that we also emphasize to the volunteers. We consider this attitude to be very important. [Through justice] those who are faced with problems that arise in society can act [with the common good in mind] when responding to them.

The common good are the main assets for volunteers when responding to various problems related to the effects of the pandemic on the community. By emphasizing the common good, volunteers can treat everyone who experiences problems wisely in order to arrive at the best solution. In the midst of a pandemic, many people would keep their problems to themselves. This results in increased anxiety which can reduce their body's immunity. In fact, during a pandemic, an essential factor that strengthens physical resilience is when people are empowered to make decisions and have control over their lives. Thus, when shared interests become an essential foundation helping those affected by the pandemic, distributive justice will be attainable. This kind of justice consists of the fair distribution of rights and obligations.⁴³

Through the aforementioned four values of the *aswaja an-nahdliyah*, the NU volunteers can design strategic and technical guidelines in carrying out the government and PBNU's Covid response policies on the ground. Thus equipped, they are in a better position to empower communities affected by the pandemic.⁴⁴

CONCLUSION

There are two conclusions from the author's findings about the role of PWNU Yogyakarta in making sure that volunteers internalize the values of *aswaja an-nahdliyah* when dealing with the Covid – 19 pandemic. NU volunteers must follow the policy map submitted by PWNU. This policy systematize volunteer efforts, since it also divides and assigns tasks. This is intended to increase the efficiency of the volunteers' work in the community. In addition, volunteers can coordinate with NU organizations in each branch when dealing with complicated problems.

In carrying out volunteer duties, the volunteers, mostly NU cadres, have the social responsibility of internalizing NU values in their socio – religious activism. This affirmation

⁴² The interview was conducted on Wednesday 10 August 2022.

⁴³ Jullimursyida Ganto, "Keadilan Distributif Dan Keadilan Prosedural Serta Pengaruhnya Terhadap Kepuasan Kerja," *Jurnal Administrasi Pendidikan* 26, no. 1 (2019): 156 – 64. <https://doi.org/10.17509/jap.v26i1>

⁴⁴ Nurkilat Andiono, "Penguatan Nilai – Nilai Aswaja Ala Kiai Hasyim Asyari Dalam Pendidikan Kontra – Radikalisme," *MIYAH: Jurnal Studi Islam* 17, no. 01 (2021): 39 – 64.

is not just ideological commitment, it also showcases NU's flexible and dynamic values. This is very appropriate as a practical approach in dealing with people affected by the pandemic. This is because dealing with the problems of the communities on the ground requires cultural diplomacy, since they must comply with government policies, as well as the guidelines of PBNU and PWNu.

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