

Gusdurian Peduli's Charitable Efforts: Islamic Philanthropy and COVID-19

Arif Zunaidi*, Fachrial Lailatul Maghfiroh
IAIN Kediri

Email: arifzunaidi@iainkediri.ac.id, fachriallailatul@gmail.com

Nurul Athirah Mohd Azmi

Universiti Islam Pahang Sultan Ahmad Shah (UniPSAS) Malaysia

Email: nurulathirah@unipsas.edu.my

Abstract

The epidemic has had a considerable impact in some Indonesian areas, including Nganjuk and Kediri. In the midst of this economic crisis, the Gusdurian Peduli movement made a significant contribution to those in need, particularly those affected by the epidemic. The Gusdurian Peduli for COVID-19 Action is one of the community activities that helps with COVID-19 management. The Gusdurian Network's philanthropic targets are peripheral groups of people impacted by COVID-19 who are regarded as economically unable. This study employed a field research methodology, whereas this research approach was qualitative. The data used in this study was analyzed using inductive analysis, whereas the data collected was analyzed using descriptive analysis. According to the findings of this study, the Gusdurian Cares campaign plays an important role for people afflicted by COVID-19. It has alleviated the load on those affected by the uncertain economic volatility through its actions and donations.

Keywords: Gusdurian Peduli, COVID-19, donations, Economic Turbulence, philanthropy.

Abstrak

Pandemic telah memberikan dampak yang cukup signifikan di beberapa wilayah di Indonesia, tak terkecuali di kabupaten Nganjuk dan Kediri. Di tengah-tengah kekacauan ekonomi tersebut, hadirnya gerakan gusdurian peduli memberikan sumbangsib yang sangat berarti bagi masyarakat yang membutuhkan, terutama bagi masyarakat yang terdampak pandemi. Aksi Gusdurian Peduli COVID-19 merupakan salah satu kegiatan masyarakat yang berkontribusi dalam penanggulangan COVID-19. Sasaran filantropi Jaringan Gusdurian adalah kelompok marginal masyarakat terdampak Covid-19 yang dinilai tidak mampu secara ekonomi. Penelitian ini menggunakan metodologi penelitian lapangan (field research), Sedangkan pendekatan penelitian ini dengan pendekatan kualitatif. Analisis data yang digunakan dalam

penelitian ini adalah analisis induktif. Sedangkan untuk menganalisis data yang diperoleh menggunakan analisis deskriptif. Hasil dari penelitian ini menyimpulkan bahwa gerakan gusdurian peduli ini memberi peran yang sangat berarti bagi masyarakat yang terdampak covid-19. melalui kegiatan-kegiatan yang dilakukan dan donasi-donasi yang diberikan telah meringankan beban masyarakat terdampak turbulensi ekonomi yang tidak menentu.

Kata Kunci: Gusdurian Peduli, COVID-19, Donasi, Turbulensi Ekonomi, Filantropi.

Introduction

The COVID-19 pandemic has had a systemic impact on all aspects of communal life. Economic, health, tourism, transportation, and so on.¹ In terms of community activities, the pandemic has also impacted community activities due to social isolation and lockdown restrictions enacted to minimize virus spread.² In order to recover more rapidly from the effects of the epidemic, the government is collaborating with a number of organizations and social networks.³

The economic sector has been impacted by the pandemic. Even in the midst of the coronavirus pandemic, the Asian Development Bank (ADB) expects that the Indonesian economy will only be able to increase by 2.5% in 2020. According to the 2020 Asian Development Outlook (ADO), the COVID-19 pandemic, which was accompanied by falling commodity prices and financial market turmoil, had a negative impact on the global economy and Indonesia, particularly given the deterioration of a number of countries' economies, particularly Indonesia.⁴

The government has implemented a variety of coping strategies, both economic and non-economic in nature. One of the initiatives implemented by the government is the addition of the 405.1 trillion

¹ Ayyoob Sharifi and Amir Reza Khavarian-Garmsir, "The COVID-19 Pandemic: Impacts on Cities and Major Lessons for Urban Planning, Design, and Management," *Science of the Total Environment* 749 (2020): 1–3, <https://doi.org/10.1016/j.scitotenv.2020.142391>.

² Rudianto Rudianto et al., "Community Activities amid Activity Restrictions during the Coronavirus Disease-19 Pandemic in North Sumatra," *Open Access Macedonian Journal of Medical Sciences* 9 (2021): 964–68, <https://doi.org/10.3889/oamjms.2021.7088>.

³ José Antonio Belso-Martínez et al., "The COVID-19 Response System and Collective Social Service Provision. Strategic Network Dimensions and Proximity Considerations," *Service Business* 14, no. 3 (2020): 387–411, <https://doi.org/10.1007/s11628-020-00421-w>.

⁴ Asian Development Bank, "Indonesia's Economic Growth to Slow in 2020 on COVID-19 Impact, but Gradual Recovery Expected in 2021," [adb.org](https://www.adb.org/news/indonesia-s-economic-growth-slow-2020-covid-19-impact-gradual-recovery-expected-2021), 2020, <https://www.adb.org/news/indonesia-s-economic-growth-slow-2020-covid-19-impact-gradual-recovery-expected-2021>.

state budget to counteract the impact of the spread of the Corona virus in Indonesia.⁵ The fiscal imbalance expanded to 5.07% of GDP as a result of additional state budget spending. This circumstance clearly exceeds the legal limit of 3% of GDP for a budget deficit. As a result, on March 31, 2020, the government published Government Regulation in Lieu of Law Number 1 of 2020, or Perppu, to boost spending allocations in the 2020 State Budget (APBN).⁶

The ongoing COVID-19 outbreak has demonstrated the country's inability to handle all of its social and economic problems on its own.⁷ The large population of Indonesia, which is dominated by the informal sector and microenterprises, necessitates collaboration between the community and the government.⁸ These two industries should collaborate to discover prospects for alternate solutions to this calamity. One method is to employ and empower philanthropic funds.⁹

The notion of charity is mentioned several times in the Qur'an, including the right of the destitute to receive aid (QS 51:195 and 17:26), the distribution of wealth between rich and poor (QS 59:7), and the maintenance of an equitable economy (QS 59:7).¹⁰ The concept of rights for the poor provides a cause and incentive for the destitute to seek assistance while raising awareness among the wealthy about the significance of sharing with those in need.¹¹ Providing assistance to those in need supports the belief that things belong solely to God and that humans are accountable for properly managing them.¹²

⁵ ILO, "Country Policy Responses Indonesia," *International Labour Organization: COVID-19 and The World of Work*, no. June (2020): 19–21, <https://www.ilo.org/global/topics/coronavirus/country-responses/lang-en/index.htm#JP>.

⁶ Direktorat Jenderal Anggaran Kementerian Keuangan, "Annual Report: Managing Indonesia's Budget On The Road To Indonesia Recovery" (Jakarta, 2020).

⁷ Alin Halimatussadiyah et al., *Thinking Ahead : Indonesia ' s Agenda on Sustainable Recovery from COVID -19 Pandemic*, Institute for Economic and Social Research, LPEM FEB UI (Jakarta: LPEM FEB UI & BAPPENAS, 2020).

⁸ Bappenas, "Indonesia's Voluntary National Review (VNR) 2021," *Kementerian PPN/Bappenas*, 2021.

⁹ Dwi Prasetyani, Amelia Choya Tia Rosalia, and Rizky Nur Ayuningtyas Putri, "Sociopreneurship and Philanthropy during Pandemic COVID-19 : A Matchmaker Idea," *Jurnal Ilmiah Bidang Ilmu Ekonomi* 17, no. 2 (2022): 139–48.

¹⁰ Abdul Mutalib Embong et al., "Infaq In Times Of Pandemic: The New Norm Of Islamic Eschatology," *AZKA International Journal of Zakat & Social Finance* 2, no. 2 (2021): 131–50, <https://doi.org/10.51377/azjaf.vol2no2.63>.

¹¹ Erlindawati, "Motivasi Masyarakat Dalam Membayar Zakat Untuk Meningkatkan Kesejahteraan," *QTISHADUNA: Jurnal Ilmiah Ekonomi Kita* 5, no. 2 (2016): 1–23.

¹² Saprida, Qodariyah Barkah, and Zuul Fitriani Umari, *Sejarah Pemikiran Ekonomi Islam* (Jakarta: Prenada Media, 2021).

Islam presents itself as a humanitarian religion as a religion of kamil and syamil and rahmatan li 'al-lamin.¹³ The mechanism of ijthihad abandoned al-Qur'an and hadith as sources and religious beliefs, giving birth to generosity in the form of zakat, infaq, alms, and endowments.¹⁴ So that philanthropy is represented by the acceleration of the circulation of money, economic activities, and other social activities,¹⁵ so that wealth does not only revolve around individuals who have wealth, but people from all walks of life feel the money cycle.¹⁶ This is well-known in Islam. Sunnah and obligatory sunnah are the two techniques for sharing assets, zakat, infaq and sedekah.

Various non-governmental philanthropic institutions moved in various ways to collect money to support the community throughout the pandemic.¹⁷ Not just in terms of money but also of personal protective equipment and medical equipment.¹⁸

During the COVID-19 pandemic, the Indonesian people's mutual cooperation was evident.¹⁹ The community's philanthropic attitude to unite in fighting the COVID-19 pandemic, free of coercion from parties ready to offer a portion of their riches to assist others. The presence of COVID-19 during the holy month of Ramadan 2020 increases his sense of unity and intention to offer alms, because according to Islamic beliefs, almsgiving is a specific priority for his people during the holy month.²⁰ The general population is eager and willing to contribute money, time, and effort to the greater good.²¹

¹³ Arif Maftuhin, *Filantropi Islam Fikih Untuk Keadilan Sosial* (Yogyakarta: Magnum Pustaka, 2017).

¹⁴ Murodi, *Dakwah Dan Filantropi Jalan Menuju Kesejahteraan Umat* (Jakarta: Prenada Media, 2021).

¹⁵ Nur Kasanah, *Model Filantropi Nahdliyyin : Menghimpun Infak Menebar Manfaat Melalui Gerakan Koin NU* (Indramayu: Penerbit Adab, 2021).

¹⁶ Arif Maftuhin, *Filantropi Islam Pengantar Teori Dan Praktik* (Yogyakarta: Magnum Pustaka, 2022).

¹⁷ Nurul Alfiatus Sholikhah, "Peran Lembaga Filantropi Untuk Kesejahteraan Masyarakat Global (Studi Kasus Pada Aksi Cepat Tanggap Madiun)," *Journal of Islamic Philanthropy and Disaster (JOIPAD)* 1, no. 1 (2021): 27–42, <https://doi.org/10.21154/joipad.v1i1.3051>.

¹⁸ 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>.

¹⁹ et al., "Jogo Tonggo : Solidaritas Masyarakat Di Era Pandemi Covid-19," *Sosio Konsepsia* 10, no. 2 (2021): 177–92, <https://doi.org/10.33007/ska.v10i2.2423>.

²⁰ Idris Hemay et al., *Solidaritas Sosial Dan Harmoni Di Tengah Pandemi Covid-19* (Jakarta: Center for the Study of Religion and Culture (CSRC), 2021).

²¹ Sukriyanto Gausu, Kasim Yahiji, and Muhibbuddin, "Spirit Muzakki Sebagai

In order to attain their objectives, social movements are continually evolving and changing. Social movements that exist in society have employed many methods in their acts to hasten their efforts toward their aims. One of the fascinating occurrences we are watching now is the birth of the Gusdurian movement. An open, non-political, and practical cultural movement comprised of individuals, communities, and diverse institutions that promote ideas, emulate character, values, and beliefs, and aim to carry on Gus Dur's battle to establish himself as a strong and huge organization.²² The Bani Abdurrahman Wahid Foundation coordinates this network. The Gusdurian movement has so far stretched its wings to include community movements, dozens of institutions, and a huge number of individuals. Member synergy is aimed at becoming the main strength of the network-based movement, which has as its main resource nine Gus Dur spirits.²³

The Gusdurian Caring for COVID-19 Action is one of the community activities that helps with COVID-19 management.²⁴ As of March 2020, the Gusdurian Network has established the Gusdurian Cares movement as a form of philanthropy, actively gathering cash and establishing locations in various places to offer needed aid. The Gusdurian Network's philanthropic targets are peripheral groups of people impacted by COVID-19 who are regarded as economically unable.²⁵

The Gusdurian Mojokutho 87 Pare Kediri and Gusdurian Nganjuk post was one of the Gusdurian care posts that was active in lobbying and raising awareness throughout the epidemic. Posco assisted pandemic-affected areas through many activities implemented throughout the outbreak.

Konfigurasi Filantropi Islam Di Masa Pandemi Covid-19 Pada Badan Amil Zakat Nasional (Baznas) Kota Gorontalo," *Mutawazin (Jurnal Ekonomi Syariah IAIN Sultan Amai Gorontalo)* 3, no. 2 (2022): 106–20.

²² Yani Fathur Rohman, "Memaknai Kembali Pemikiran Gus Dur: Studi Pada Komunitas Gusdurian Sunter Jakarta," *SANGKÉP: Jurnal Kajian Sosial Keagamaan* 3, no. 2 (2020): 169–84, <https://doi.org/10.20414/sangkep.v2i2.p-ISSN>.

²³ Nunung Dwi Nugroho, "Gerakan Sosial Dalam Perspektif Jaringan Melihat Pola Dan Pengelolaan Jaringan Dalam Gerakan Gusdurian" (Universitas Gadjah Mada, 2015).

²⁴ Alam Mahadika and Viqri Rahmad Satria, "Gerakan Filantropi Di Masa Pandemi: Studi Netnografi Hilal Merah Indonesia Sayap Juang Front Persaudaraan Islam (FPI)," *Brawijaya Journal of Social Science* 1, no. 02 (2022): 17–39, <https://doi.org/10.21776/ub.bjss.2022.001.02.2>.

²⁵ Siswoyo Aris Munandar, "Gerakan Filantropi Jaringan Gusdurian Ditengah Wabah Covid-19: Philanthropy Movement of the Gusdurian Network Among the Covid-19 Plague," *Jurnal Bimas Islam* 14, no. 1 (2021): 33–76, <https://jurnalbimasislam.kemenag.go.id/jbi/article/view/362>.

The global economy is in disarray as a result of the COVID-19 outbreak, and Indonesia is no exception. Economic turbulence, like an airplane, must be properly followed up.²⁶ Turbulence is defined as market instability produced by a variety of factors such as global terrorism, conflict, rising oil costs, innovation, and pandemic breakouts.²⁷

Given the numerous effects of COVID-19 that have resulted in community-based economic turbulence, the authors want to investigate the extent to which Gusdurian Peduli's philanthropic actions at the Gusdurian Mojokutho 87 Pare Kediri and Gusdurian Nganjuk have helped people overcome the economic turbulence caused by COVID-19. This research is expected to make an academic contribution, particularly in the contribution and management model, so that it can make a substantial contribution to communities affected by the pandemic owing to economic volatility.

This study employs a field research methodology, specifically collecting field data and observing directly. While this is a qualitative research approach, it is highly appropriate because the research object is about people and social life.²⁸ This method will reveal the Gusdurian Movement's contribution to philanthropy or empowerment. Primary data sources include interviews, observations, and documentation, while secondary data sources include books, journals, and materials that provide hints to primary sources.

Inductive data analysis was employed in this work, which begins with specific knowledge and progresses to generic events. This data analysis is used to examine information gathered through observations, interviews, and documentation.²⁹ Data is collected, categorized, minimized, and interpreted in order to reach a conclusion afterwards. Meanwhile, descriptive analysis will be used to study the data acquired, especially by attempting to describe and explain something as it is (what happened at the research location).

²⁶ Manggi Taruna Habir and Wisnu Wardana, "COVID-19's Impact on Indonesia's Economy and Financial Markets," *ISEAS-Yusuf Ishak Institute*, no. 142 (2020): 1–13, <https://www.csis.org/programs/southeast-asia-program/southeast-asia-covid-19-tracker-0>.

²⁷ Kuswandi, "Turbulensi Ekonomi Global Akibat Pandemi Covid-19," *Jawapos*, 2020, <https://www.jawapos.com/opini/01296369/turbulensi-ekonomi-global-akibat-pandemi-covid19>.

²⁸ Conny R. Semiawan, *Metode Penelitian Kualitatif: Jenis, Karakteristik Dan Keunggulannya* (Jakarta: Grasindo, 2010).

²⁹ R Willya Achmad W and Yulianah, *Metodelogi Penelitian Sosial* (Batam: Rey Media Grafika, 2022).

Philanthropy in Islam

Humanitarian and philanthropic problems have grown in popularity in recent years as part of initiatives to raise social awareness and empower communities.³⁰ This move arose in reaction to the government's philanthropic operations, which have so far been less than optimal because they are currently manifested in short-term social development programs.³¹ The presence of philanthropic groups or institutions is thought to be capable of resolving short-term problems with government programs.³²

Philanthropy has huge potential to be exploited as an alternative source of funding for community empowerment.³³ We can see it in the growing number of charitable groups and institutions in society. The presence in Indonesia of numerous charitable groups or institutions for religious, social, and other causes.³⁴

Prior to Islam, there was a philanthropic culture as well as ideas about social justice. Philanthropy is a recent concept, although collaboration and concern for others can be traced back to ancient times.³⁵ Philanthropy is also promoted to Christians, and in the Magi's beliefs, it becomes one of the most essential components of their lives. Philanthropy is growing not only in Middle Eastern religious traditions but also in Hinduism and Buddhism in India, religions in China and Japan, indigenous African and American faiths, and other kinds of belief worldwide.³⁶

³⁰ Caroline Hartnell, "Philanthropy in Indonesia," *In Association with Alliance, Filantropi Indonesia, Indonesia for Humanity and WINGS*, no. February (2020): 1-67, <http://www.psjp.org/resources/philanthropy-in-indonesia/>.

³¹ Qi Mangku Bahjatulloh, "Pengembangan Pemberdayaan Ekonomi Masyarakat Melalui Kegiatan Filantropi (Studi Kasus Lembaga Tazakka DIII Perbankan Syariah IAIN Salatiga)," *Inferensi* 10, no. 1 (2016): 473, <https://doi.org/10.18326/infsl3.v10i1.473-494>.

³² Sholikhah, "Peran Lembaga Filantropi Untuk Kesejahteraan Masyarakat Global (Studi Kasus Pada Aksi Cepat Tanggap Madiun)."

³³ Kathryn Dilworth, "Philanthropy in Public Libraries: Its Impact on Community Well-Being Missions," *International Journal of Community Well-Being* 5, no. 2 (2022): 455-73, <https://doi.org/10.1007/s42413-021-00140-8>.

³⁴ Hartnell, "Philanthropy in Indonesia."

³⁵ Udin Saripudin, "Filantropi Islam Dan Pemberdayaan Ekonomi," *BISNIS : Jurnal Bisnis Dan Manajemen Islam* 4, no. 2 (2016): 165, <https://doi.org/10.21043/bisnis.v4i2.2697>.

³⁶ Abdurrohman Kasdi, "Membangun Kemandirian Melalui Filantropi Kaum Perempuan; Potensi Kedermawanan Untuk Pemberdayaan Perempuan Indonesia," *PALASTREN Jurnal Studi Gender* 12, no. 1 (2019): 99, <https://doi.org/10.21043/palastren.v12i1.3184>.

In Islam, philanthropy refers to charitable behaviors in Islamic tradition, such as the distribution of zakat, infaq, alms, and endowments.³⁷ This word contextualizes the discourse of Islamic philanthropy. Problems must be viewed not only through the lens of traditional discourses such as Islamic jurisprudence and ethics but also in relation to themes of social justice, human welfare, civil society, public policy, good governance, and professional management.³⁸

Islam promotes giving so that wealth does not flow solely among the wealthy (QS. 59: 7). The Qur'an frequently employs the terms zakat, infaq, and alms to describe generosity, all of which connote alms.³⁹ The formal form of Islamic philanthropy in Islam is generosity, which comprises broad dimensions of goodness such as zakat, infaq, alms, and endowments. The jurists then constructed this Islamic charitable system, largely depending on the Qur'an and Prophet's hadith for specific requirements such as asset kinds, minimum levels, amounts, and other rules.⁴⁰

The way the Qur'an emphasizes the balance between zakat and prayer demonstrates the importance of generosity in Islam. The Qur'an then repeats the zakat instruction 72 times (*ita' az-zakat*) and combines it with the command to pray (*iqam ash-salat*). The words infaq and alms appear 71 and 24 times, respectively, demonstrating the meaning and acts of Islamic philanthropy. The teaching of prayer is the basic pillar of Islam, and zakat is regarded as similar to the practice of prayer (QS. 2: 177).⁴¹

Economic Turbulence

Economic turbulence is a state in which a locality or country is economically vulnerable. A country's economic stability is related to

³⁷ Ahmad Rezy Meidina and Zaimudin Al-Mahdi Moka, "Shifting Meaning: Islamic Philanthropy According to the View of Muhammadiyah," *Journal of Islamic Economics and Philanthropy* 6, no. 1 (2023): 29, <https://doi.org/10.21111/jiep.v6i1.9283>.

³⁸ Abdurrohman Kasdi, "Filantropi Islam Untuk Pemberdayaan Ekonomi Umat (Model Pemberdayaan ZISWAF Di BMT Se-Kabupaten Demak)," *IQTISHADIA Jurnal Kajian Ekonomi Dan Bisnis Islam* 9, no. 2 (2016): 227, <https://doi.org/10.21043/igtishadia.v9i2.1729>.

³⁹ Saifullah Abdusshmad, "Ayat Tentang Distribusi Dan Realisasinya Dalam Kehidupan," 2015, 61–81.

⁴⁰ Yūsuf Qaradāwī, *Fiqh Al-Zakāh A Comprehensive Study of Zakah Regulations and Philosophy in the Light of the Qur'an and Sunnah* (Islamic Book Trust, 2011).

⁴¹ M Z Arifin, "Filantropi Zakat; Kajian Sosio-Historis Dan Dampaknya Terhadap Kesejahteraan Sosial," *Syar'ie* 4, no. 1 (2021): 1–12.

its ability to govern the economy in the short term in order to avoid the main macroeconomic illnesses, which are inflation, unemployment, and balance of payments imbalances.⁴² The state's responsibility for sustaining economic stability is difficult due to the complicated link between the three components that influence each other.

Economic stability is a necessary condition for raising people's wellbeing through strong growth and improving growth quality.⁴³ Economic stability is critical to providing economic operators with commercial certainty. When the main macroeconomic variables, such as the link between domestic demand and national output, the balance of payments, income, and fiscal spending, as well as savings and investment, are in balance, macroeconomic stability is achieved.⁴⁴ Relationships do not always have to be ideal. Fiscal and balance-of-payments deficits, for example, are consistent with economic stability if they can be financed in a sustainable manner.

An unstable economy has severe economic and societal implications. Instability will make it harder for people to plan for the future, particularly over the longer timeframes required for investment. Low investment limits the possibility of long-term economic growth. The presence of high variations in output growth will diminish the skill level of long-term unemployed people.⁴⁵

Inflation and extreme volatility impose significant costs on society. Due to falling purchasing power, the poor will bear the burden of excessive inflation. Because of the high volatility of inflation, it is difficult to distinguish price movements caused by changes in the demand or supply of products and services from general price rises induced by excess demand. As a result, there is inefficiency in resource allocation.⁴⁶

Given the importance of macroeconomic stability in ensuring the successful execution and achievement of national development

⁴² Boediono, *Ekonomi Makro* (Yogyakarta: BPFE, 2014).

⁴³ Heru Kusmanto, "Mewujudkan Stabilitas Keamanan Mendukung Pertumbuhan Ekonomi Nasional," *Kajian Lemhanas RI* 25 (2016): 25.

⁴⁴ Triwahyuni, "Peraturan Menteri Keuangan (PMK). Berdasarkan Peraturan Menteri Keuangan Nomor :," *Jurnal Pemikiran Dan Pengembangan Ekonomi Syariah* 6, no. 2 (2021): 199–210.

⁴⁵ S. S. Eka, "Analisis Pengaruh Variabel Makroekonomi Terhadap Harga Saham Di Indonesia," *Jurnal Ilmiah Mahasiswa FEB*, 2017, 1–9.

⁴⁶ Setyo Tri Wahyudi, M. Khusaini, and Rihana Sofie Nabella, "Mengukur Persistensi Inflasi: Studi Komparasi Delapan Kabupaten/Kota Di Jawa Timur," *Jurnal Ekonomi Dan Kebijakan Publik* 12, no. 2 (2021): 117–29, <https://doi.org/10.22212/jekp.v12i2.1905>.

goals, the administration is resolved to maintain and strengthen macroeconomic stability. One of the macroeconomic framework's medium-term goals is to ensure macroeconomic stability and prevent excessive economic swings.

Indonesia, being a developing country, cannot avoid economic instability. Furthermore, Indonesia's international trade policies are still heavily reliant on partner countries, making it vulnerable to global economic turbulence.⁴⁷ The 1998 and 2008 crises shook the foundations of Indonesia's national economy. The pandemic has also pushed Indonesia into the ranks of economically troubled countries.

Based on the past economic crisis, the government's general policy and Bank Indonesia's monetary policy focused on strengthening macroeconomic fundamentals, such as monetary and financial stability, to support long-term economic growth. So far, the primary purpose of monetary regulation has been to keep prices stable and low. According to the World Bank, increasing current account, balance of payments, and state financial performance, as well as lowering the debt service ratio (DSR) to a safe level.⁴⁸

Since early 2020, the COVID-19 epidemic has had a significant worldwide impact. According to Worldometer, 216 nations were affected. According to the WHO, there were 479,417 new cases on October 29, 2020. It consists of 44,351,506 verified cases and 1,171,225 confirmed deaths. The COVID-19 pandemic has had an impact not only on the health sector but also on the economic, social, educational, and other spheres.⁴⁹

The COVID-19 pandemic occurred when the world was so interconnected in a web of political, economic, and socio-cultural interactions, a process known as globalization. With the advancement of transportation, communication, and information technology in the globalization period, the movement of products, services, and people is becoming faster and more vast.

⁴⁷ Ngatikoh and Faqih, "Kebijakan Ekspor Impor : Strategi Meningkatkan Pertumbuhan Ekonomi Di Indonesia," *LABATILA: Jurnal Ilmu Ekonomi Islam* 4, no. 1 (2020): 68–93, <http://ejournal.iainu-kebumen.ac.id/index.php/lab/article/view/269>.

⁴⁸ Muhyiddin, "Covid-19, New Normal, Dan Perencanaan Pembangunan Di Indonesia," *Jurnal Perencanaan Pembangunan: The Indonesian Journal of Development Planning* 4, no. 2 (2020): 240–52, <https://doi.org/10.36574/jpp.v4i2.118>.

⁴⁹ Domenico Cucinotta and Maurizio Vanelli, "WHO Declares COVID-19 a Pandemic," *Acta Biomedica* 91, no. 1 (2020): 157–60, <https://doi.org/10.23750/abm.v91i1.9397>.

The entire economy is in turmoil as a result of the COVID-19 pandemic. The threat of turbulence in the economic sector, like that of flights, must be addressed effectively. Turbulence is defined as market instability caused by a variety of factors such as global terrorism, conflict, rising oil costs, innovation, and pandemic breakouts.

The global economic turmoil caused by the COVID-19 epidemic, according to the World Bank (2020), comprises shocks in various industries. First, regional quarantine, manufacturing closures, and social distancing measures will reduce employment. Second, the Trade Costs sector will see a rise in import and export costs as a result of shorter operating hours, access/road closures, border closures, and increased transportation costs. Third, tourism will decline considerably in 2020, as predicted by the World Travel and Tourism Council. Fourth, the consumption of other products and services will shift away from those that require interaction, such as mass transportation, tourism, restaurants, and recreational activities.

The global economic turmoil caused by the COVID-19 outbreak coincided with deteriorating commercial ties between the United States and China. This forces countries in the global value chain to re-correct the continuity of their industrial networks. As a result, many countries seek to preserve their national economic conditions by instituting domestic product protection and nationalization in order to ensure economic stability.

Nganjuk Regency, Kediri Regency, and Kediri City are among the cities and regencies that have endured economic hardship as a result of COVID. Nganjuk Regency is one of the East Java regencies that have been economically impacted by COVID-19. The average trader in Nganjuk Regency saw a 75% reduction in turnover. The economic impact is seen directly by food and beverage vendors and street vendors (PKL), who operate in tourist spots throughout the Nganjuk Regency.⁵⁰ the number of poor people increased from 118.51 thousand people in 2019 to 122.73 thousand people in 2020.

⁵⁰ Yenik Pujowati, Putri Ari Saruhun Hasibuan, and Suchahyo Tri Budiono, "Analisis Dampak Covid-19 Terhadap Pendapatan UMKM (Usaha Mikro, Kecil Menengah) Di Kabupaten Nganjuk," *Jurnal Pamator : Jurnal Ilmiah Universitas Trunojoyo* 15, no. 1 (2022): 100–112, <https://doi.org/10.21107/pamator.v15i1.13922>.

Table 01. Economic Growth Rate of Nganjuk Regency during the Covid-19 pandemic

Regency	Economic Growth Rate		
	2020	2021	2022
Nganjuk	-1.71	3.61	4.84

Source: BPS Nganjuk⁵¹

The impact of the Corona pandemic (COVID-19) hit hard and greatly affected the economy in Kabul and Kediri. This was revealed during the 2020 Regent Accountability Report (LKPJ) Special Committee meeting with the People's Representative Council (DPRD).⁵² Kediri Regency's economic growth in 2018 was 5.07 percent; however, it fell to 5.08 percent in 2019. Kediri Regency's economic growth has dropped dramatically, by -2.41 percent in 2020.⁵³

Table 02. Economic Growth Rate of Kediri Regency during the Covid-19 pandemic

Regency	Economic Growth Rate		
	2020	2021	2022
Kediri	-2.41	3.06	4.90

Source: BPS Kediri⁵⁴

According to the data presented above, both the Nganjuk and Kediri districts faced economic upheaval during the pandemic. Reduced economic growth as a result of restrictions on people's

⁵¹ Badan Pusat Statistik Kabupaten Nganjuk, "Laju Pertumbuhan Ekonomi 2020-2022," Badan Pusat Statistik Kabupaten Nganjuk, 2022, <https://nganjukkab.bps.go.id/indicator/52/210/1/laju-pertumbuhan-ekonomi.html>.

⁵² Detikbhayangkara, "Pandemi Covid-19, Laju Pertumbuhan Ekonomi Kab. Kediri Tahun 2020 Minus 2,42 Persen," Detikbhayangkara, 2021, <https://detikbhayangkara.com/2021/04/20/pandemi-covid-19-laju-pertumbuhan-ekonomi-kab-kediri-tahun-2020-minus-242-persen/>.

⁵³ M Choirur Rofiq, "Harmoni Dan Inovasi Untuk Kebangkitan Ekonomi Kediri," Radarkediri, 2022, <https://radarkediri.jawapos.com/opini/30/12/2022/harmoni-dan-inovasi-untuk-kebangkitan-ekonomi-kediri/>.

⁵⁴ Badan Pusat Statistik Kabupaten Kediri, "Produk Domestik Regional Bruto (PDRB) Kabupaten Kediri Tahun 2022 Menurut Lapangan Usaha Dan Pengeluaran," Badan Pusat Statistik Kabupaten Kediri, 2023, <https://kedirikab.bps.go.id/pressrelease/2023/02/28/120/produk-domestik-regional-bruto--pdrb--kabupaten-kediri-tahun-2022-menurut-lapangan-usaha-dan-pengeluaran.html>.

movement during the pandemic harmed the economic activity sector and its economic growth.

The Role of Gusdurian Peduli's Philanthropic Actions in Overcoming the Economic Turbulence of Communities Affected by COVID-19

During the epidemic, the economies of Nganjuk Regency and Kediri Regency all suffered considerable losses. There was a decline in buying and selling transactions in the community as a result of limits on community social activities, which resulted in a decrease in per capita income and a decrease in the pace of economic growth.

The existence of philanthropic and social movements in society is always evolving in order to speed its efforts in accomplishing its goals. The rise of the Gusdurian movement is one of the fascinating occurrences that we are witnessing today.

Gusdurian Cares is a work unit of the Gusdurian Indonesia Network, a solid and massive network that was born to continue the values of the late Gus Dur's struggle in the human sphere. It is a cultural movement that is open, practical, and non-political, consisting of individuals, communities, and various institutions that support ideas, emulate character, values, and principles, and seek to continue the struggle of Gus Dur. Gusdurian Peduli, formerly known as the Gusdurian Charity Barn, focuses on disaster response, social and economic empowerment, and volunteer organizing.

Emotional connections, power, and interests serve as the foundation for the formation of networks among its members. The movement's key strength and strategy that distinguishes it from similar social movements is a network with a unique style of functioning and a constitutive pattern in the form of a patchwork network synergy between members. The key contribution of this research is the discovery of networking patterns that are distinctive and distinct from the networking patterns used by previous social movements.

The Humanitarian Work division of the Indonesian Gusdurian Network operates the Gusdurian Care Post for COVID-19. Gusdurian Peduli is developing an active response to the spread of COVID-19, and the Gusdurian Peduli Post is implementing several collaboration activities in conjunction with it. The Gusdurian Peduli Post strives to help the community deal with the different issues that have developed

as a result of the corona outbreak in Indonesia. Gusdurian Peduli is rallying support from many parties to help the most vulnerable residents afflicted by the spread of COVID-19.

Gusdurian Peduli posts are located in 66 cities around Indonesia, including over 100 volunteers in Nganjuk district, Kediri district. During the epidemic, members of the gusdurian movement banded together to collect aid, either in the form of money or supplies.

The findings of the help collection were then disseminated in the manner of delivering relief to residents affected by COVID-19 via postings located at various sites. Spraying disinfectant packets, basic food packages, personal protective equipment packages, hygiene packages (soap and hand sanitizer), multivitamin packages, and mask and hand washing equipment packages are among the types of aid supplied.

During the epidemic, Gusdurian Nganjuk's network tried to deliver free oxygen cylinders to households. Because of the COVID-19 pandemic, residents are still having problems accessing oxygen. Moh Anwar, the Gusdurian Nganjuk program coordinator, stated that his party serves villagers who come in wanting to borrow a 1.5-cubic-meter cylinder of oxygen every day.

There are three posts in all. The main post (Nganjuk east) is located at Sitara Jl Panglima Sudirman, Pulorejo, Kedungrejo, Tanjunganom District, the city post is located in Loceret, and the West Nganjuk post is located at Jl Raya Nganjuk Madiun, Jatisari Hamlet, Wilangan Village, Wilangan District.



Figure 1: Gusdurian Nganjuk's oxygen cylinder lending post.

During the 2021 pandemic, Gusdurian cared for the Nganjuk district and handed over 1,674 basic food packages. 178 packs of mask

aid. Rice as much as 422 bags. 50 bottles of hand sanitizer and IDR 273 million in cash assistance in kind. Specifically, in the form of 30 eggs, 28 boxes of instant milk, 12 masks, 9 bottles of vitamin C, and 26 packs of honey. Then, 1 pack of baby food, 51 cans of sardines, 5 kg of rice, 27 plastic pecel sauces, 96 bundles of garlic, and 96 bundles of shallots.

Meanwhile, a large number of COVID-19 cases hit the Gusdurian Mojokutho 89 Community, Tulungrejo Village, Pare District, and Kediri Regency. This community also created coffins for residents who died at home from COVID-19-like symptoms. This was done because the scarcity of coffins has increased considerably since the COVID-19 case in Kediri. This free chest, however, is only available to disadvantaged residents.

Gusdurian Antok Mbeler, the action's coordinator, stated that it was a form of concern for the youth, who voluntarily spent their time and energy creating coffins that were delivered to disadvantaged locals for their family funerals.

In addition, residents were helped by the Kediri district Gusdurian network. "Assist with administrative matters, Jamkesmas administration, and COVID-19 vaccination. "Because the vaccine requires them to have an ID card, which they do not have," Wina explained. "Yesterday, several grandparents (elderly) in the studio lacked an identity for social assistance (bansos) management." As a result, we took care of registering with the social service and the Kediri Disdukcapil. "The officer finally arrived in the elderly studio to record the identity," he explained.

Aside from that, the Gusdurian Peduli Post organizes a variety of educational programs and campaigns concerning self-defense and physical distance in an effort to prevent the spread of COVID-19. The first is the self-care movement; the second is the distance-keeping movement; and the third is the mutual-care movement. Initially, this activity concentrated on public education, such as how individuals want to take care of themselves and do things from home. However, after seeing the impact of COVID 19, namely that there was economic turbulence for residents whose daily income was becoming weaker and needed assistance, the GusDurian Network launched the #salingjaga program with the hope that this activity could be useful and reduce the burden on the people affected by the pandemic.

The #SalingJaga Against Corona initiative is a collaborative effort to assist the economic requirements of informal sector workers,

particularly small communities, who are vulnerable to the Corona virus. The #SalingJaga Gusduri initiative assists or offers basic and daily needs for doctors, such as hand sanitizers, masks, gloves, and personal protective equipment. The impoverished in big cities, laborers, and people working in the informal economy are the ones who benefit.

Gusdurian Peduli runs many fundraising and relief delivery activities, including the #SalingJaga movement. Gusdurian Peduli is still on the field, distributing help packages from various groups, institutions, and businesses. Distribution of food packages and hygiene kits; personal protective equipment (PPE) for medical staff; basic meal packages; and a variety of other services. Gusdurian Peduli also gathers and distributes donations for schoolchildren's learning facilities.

In the distribution department, we collaborated with online motorcycle taxi drivers, who were also affected at the time, to supply ready-to-distribute items. Meanwhile, from grocery shopping to joining online motorbike taxi drivers carrying humanitarian items to beneficiaries' houses, Benefits are intended not only for residents but also for orphans, Islamic boarding schools, and hospitals.

The government is aggressively planning, implementing, monitoring, controlling, and evaluating progress to the point of refocusing the state budget so that it is on pace for dealing with the COVID-19 pandemic and expediting Indonesia's economic recovery. On the other hand, the Indonesian people continue to work together to assist and support their fellow citizens as they battle with the COVID-19 pandemic.

Social movements have popped up and provided direct benefits to people in need, ranging from the distribution of medical supplies such as masks and hand sanitizers to the provision of oxygen cylinders.

During the COVID-19 pandemic, community cooperation in offering moral and material support to neighboring communities was a true expression of social solidarity for the Indonesian people. This is consistent with a report published by the Charities Aid Foundation (CAF) World Giving Index 2021, which ranks Indonesia #1 out of 114 countries in terms of helping others, donations, and volunteering. Despite the fact that Indonesia's GDP per capita has decreased and the country's classification has been changed from upper-middle income to lower-middle income (World Bank, 2021), community solidarity actions continue in large numbers in the midst of the COVID-19 pandemic.

It is hoped that the government's and the community's roles in planning and implementing national development, both in the context of dealing with the COVID-19 pandemic and accelerating national economic recovery, will result in a resilient Indonesia and an unyielding spirit in dealing with the COVID-19 pandemic. Indonesia continues to forge ahead on a difficult route toward a brighter future.

The economic crisis caused by the epidemic has sparked social solidarity among numerous groups, including the government and society. If the government depends on current mechanisms of delivering aid, such as social aid (*bansos*), pre-employment cards, and so on, which are funded by the state budget, it is not the same as non-government philanthropy. They solicited donations by echoing them on social media platforms. Of course, with so many outlets to donate to, people must also be more cautious when donating money.

This tremendous support for the GUSDURian Cares movement demonstrates that the Indonesian people have always been wise enough to stand in solidarity, strengthen themselves independently, and care for one another.

Conclusion

According to the facts presented above, during the COVID-19 epidemic, the KH Abdurahman Wahid (Gus Dur)-admired community of thought held a fundraising drive to assist residents impacted by COVID-19. The Gusdurian network in Nganjuk and Kediri districts offers numerous activities to deal with the impact of pandemic-related community turmoil. GUSDURian is especially concerned with rising up to support the most vulnerable communities afflicted by the pandemic. The goal is to assist economically vulnerable residents and informal sector workers who rely on daily pay for a living.

This tremendous support for the GUSDURian Cares movement demonstrates that the Indonesian people have always been wise enough to stand in solidarity, strengthen themselves independently, and care for one another.[]

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