

ORIGINAL

Optimization of Tasamuh concept through GESI approach to Fatayat organization to realize inclusive public islam

Optimización del concepto Tasamuh a través del enfoque GESI de la organización Fatayat para realizar un islam público inclusivo

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ABSTRACT

Introduction: the concept of tasamuh (tolerance) in Indonesia is a fundamental value that is the foundation for people's lives. The concept of tasamuh (tolerance) in Indonesia is a fundamental value that is the foundation for people's lives. This study aims to formulate optimization model tasamuh through GESI approach.

Method: this study uses a mixed approach (mixed methods) that combines qualitative and quantitative methods. Research design using a combinative model (convergent parallel design). Data collection techniques were conducted through direct observation, In-Depth Interviews, Questionnaire dissemination, and document analysis. The study sample was 300 people.

Results: The results showed that the majority of respondents had a positive perception of the value of Tasamuh and the application of the Gender Equality and Social Inclusion (GESI) principle, with 70-80 % agreeing. Neutral responses ranged from 10-20 %, while negative responses remained below 15 %. These findings suggest that strengthening Tasamuh and applying GESI are effective ways of achieving an inclusive public Islam.

Conclusions: fatayat nahdlatul ulama succeeded in internalizing Tasamuh and GESI in building an inclusive and equitable public Islam. Further research could explore the effectiveness of implementing these values at the local level as well as their impact on strengthening the role of women in religious communities.

Keywords: Tasamuh; Gesi; Fatayat; Nahdlatul Ulama; Inclusive Public Islam.

RESUMEN

Introducción: el concepto de tasamuh (tolerancia) en Indonesia es un valor fundamental que es la base de la vida de las personas. El concepto de tasamuh (tolerancia) en Indonesia es un valor fundamental que es la base de la vida de las personas. Este estudio tiene como objetivo formular el modelo de optimización tasamuh a través del enfoque GESI.

Método: este estudio utiliza un enfoque mixto (métodos mixtos) que combina métodos cualitativos y cuantitativos. Diseño de investigación utilizando un modelo combinativo (diseño paralelo convergente). Las técnicas de recolección de datos se realizaron mediante observación directa, Entrevistas en Profundidad, difusión de cuestionarios y análisis de documentos. La muestra del estudio fue de 300 personas.

Resultados: los resultados mostraron que la mayoría de los encuestados tenía una percepción positiva del valor de Tasamuh y la aplicación del principio de Igualdad de Género e Inclusión Social (GESI), con un 70-

80 % de acuerdo. Las respuestas neutrales oscilaron entre el 10 y el 20 %, mientras que las negativas se mantuvieron por debajo del 15 %. Estos hallazgos sugieren que fortalecer Tasamuh y aplicar GESI son formas efectivas de lograr un Islam público inclusivo.

Conclusiones: fatayat nahdlatul ulama logró internalizar Tasamuh y GESI en la construcción de un Islam público inclusivo y equitativo. Investigaciones adicionales podrían explorar la efectividad de implementar estos valores a nivel local, así como su impacto en el fortalecimiento del papel de las mujeres en las comunidades religiosas.

Palabras clave: Tasamuh; Gesi; Fatayat; Nahdlatul Ulama; Islam Público Inclusivo.

INTRODUCTION

The concept of tasamuh (tolerance) is a fundamental value in Indonesia, forming the basis of people's lives. Islam, the religion of rahmatan lil 'alamin, emphasises mutual respect and respect for differences, rejecting all forms of violence and discrimination.⁽¹⁾ However, social reality shows that intolerance and religious exclusivity are still commonplace, both in society and in religious institutions. This demonstrates that tasamuh must be optimised not only as a normative teaching, but also as a social praxis implemented in public life, particularly within religious organisations such as Fatayat Nahdlatul Ulama (Fatayat NU). As a young organisation for Islamic women, Fatayat plays a strategic role in promoting moderation, justice and gender equality within the Islamic public sphere.

Studies on tasamuh and religious moderation have been conducted using theological, social and educational approaches. Research on moderation in NU Fatayat da'wah shows that, while this aspect has been studied in terms of religious practice and discourse, many institutional dimensions have been overlooked.⁽²⁾ Social tolerance among citizens is not yet fully aligned with the Islamic perspective or the principle of social equality. Further research broadens our understanding of Islamic moderation, asserting that acceptance of religious texts is heavily influenced by the social context. This highlights the importance of viewing religious moderation as a dynamic social process rather than merely a normative teaching.⁽³⁾

According to Alabdulhadi, Azizah,^(4,5) contextual education highlights the challenges of implementing wasatiyyah values and emphasises the importance of such education for deradicalisation.⁽⁶⁾ affirms the historical roots of tasamuh in Nusantara Islam, while warning against symbolising moderation without putting it into practice. Demonstrates the importance of moderation in social and family contexts, and explores the potential for integrating Islamic values with digital technology.^(7,8) From a social perspective the role of Islamic ethics in overcoming symbolic violence in the workplace.⁽⁹⁾

The principle of gender equality and social inclusion (GESI) is rooted in the ideas of equality and social justice, requiring the active participation of all groups of people, regardless of gender, social status or religion. This approach asserts that sustainable social development can only be achieved when everyone has equal access to, and opportunity to participate in, public life. The values of GESI are in line with the Islamic principles of tasamuh (tolerance), 'adl (justice) and musawah (equality). The teachings of tasamuh al-islami have been the basis for building peaceful and equitable social relations since the early days of Islamic civilisation.

Yaqin,^(10,11) explains that this meaning is expanded in a modern context to encompass the idea that the values of Islamic moderation need to be actualised in legal systems and social policies that enforce equal rights between citizens. Meanwhile Susamto,⁽¹²⁾ demonstrates that students' understanding of the concept of tasamuh in its early stages is significantly impacted by social practices and academic environments that promote openness and appreciation of differences. Integrating tasamuh with GESI can be seen as an attempt to broaden the concept of tolerance in Islam, shifting the focus from merely accepting differences in faith to actively promoting social justice and gender equality. Public Islam regulates not only the vertical relationship between man and God, but also the horizontal relationship between human beings in social life. This aligns which emphasises the importance of Islamic moderation as a strategy against radicalism through a participatory and inclusive social approach.⁽¹³⁾

Fatayat Nahdlatul Ulama (Fatayat NU) occupies an important position as an Islamic social laboratory, translating tasamuh and GESI values into inclusive policies, programmes and activities. Through initiatives such as cadre education, women's leadership training, interfaith dialogue and social advocacy, Fatayat NU strengthens the foundations of an open, just and gender-inclusive public Islam. This aligns with the views of Syaifuddin, Yani,^(14,15) who emphasise the importance of moderation policies in religious, educational, and social institutions to foster resistance to extreme ideologies. With its young cadre base and strong female network, Fatayat NU can serve as a concrete example of Islamic moderation oriented towards social empowerment and the elimination of discrimination.

Previous studies on tasamuh (tolerance) and religious moderation in Islam have employed a variety of

approaches. Research on gender equality and social inclusion (GESI) is more advanced in the fields of public policy, education and social development. Ghimire, Dulal,^(16,17) for example, have examined the implementation of GESI policies in Nepal, particularly in the context of budget planning and the health sector. Hamidaturrohmah,⁽¹⁸⁾ examined the implementation of GESI policies in inclusive elementary schools in Jepara, while⁽¹⁹⁾ highlighted GESI initiatives in Indonesian universities. Mott, Niaz,^(20,21) also emphasise the importance of independent assessment and implementation research to bridge the gap between gender equality policies and practices.

In a broader context Abumaloh,⁽²²⁾ describe the existence of an intent-behaviour gap in GESI advocacy on social media. This indicates the need for an institutional approach to reinforce a genuine commitment to equality. Meanwhile Azili,⁽²³⁾ found that gender equality positively impacts social stability and economic inclusion, demonstrating that GESI values have cross-cutting implications, including strengthening religious social institutions. The study reveals a research gap in the absence of a model that explicitly integrates Islamic tasamuh values with GESI principles within religious women's organisations. Indeed, integrating these two values could broaden the scope of tolerance in Islam, making it more applicable to issues of equality, social justice, and gender inclusion in the public sphere. This study's novelty lies in its examination of the strategic role of Fatayat Nahdlatul Ulama (Fatayat NU) in internalising tasamuh and GESI values within organisational systems and Islamic social practices.

This research is urgent because it contributes to the development of militant, moderate and tolerant NU Fatayat cadres, while strengthening the role of Islamic women's organisations in responding to contemporary social challenges by promoting equality and social inclusion values. The study seeks to integrate tasamuh values with the Gender Equality and Social Inclusion (GESI) principle within the Fatayat Nahdlatul Ulama (NU) organisation. Specifically, the study will analyse the implementation of GESI-based tasamuh values to promote inclusive public Islam in two regions: East Java and Lampung. Additionally, the study aims to develop a model to optimise tasamuh through the GESI approach, strengthening Islamic women's organisations to enable them to play an active role in creating a just, equal and harmonious society.

METHOD

Study type, period, and location

This study uses a mixed method approach (mixed methods) with convergent parallel design, where qualitative and quantitative data collection is carried out simultaneously and analyzed to produce mutually reinforcing findings.^(24,25) The research was carried out in the period from January to September 2024 in three NU Fatayat representative areas, namely Jakarta (representing West Java and Central Java), Surabaya (representing East Java, Bali, and NTB), and Lampung (representing regions outside Java). Site selection is aimed at ensuring the diversity of social and cultural contexts within the organization covered by the study.

Population, sample, Sampling Techniques, and criteria

The study population consisted of 3 000 NU Fatayat cadres and administrators throughout Indonesia. A sample of 300 respondents (10 %) were selected using purposive sampling technique, because the criterion of active involvement in organizational activities is considered important to obtain relevant data. Inclusion criteria include: active member for at least one year, have participated in activities related to Tasamuh or GESI, and are willing to be a respondent. Respondents were expelled if they did not complete the questionnaire or withdrew before complete data was collected. The distribution of samples was carried out evenly in three research areas, each with 100 respondents.

Research Variables

Variable research consists of two groups, namely the main variable and variable results (outcome). The main variables include the understanding and application of Tasamuh values as well as the principles of Gender Equality and Social Inclusion (GESI). The result variable is the strengthening of inclusive public Islam in the Fatayat NU organization. Both main variables are designed as multidimensional variables that include aspects of knowledge, attitudes, practices, and support for internal organizational policies.

Instruments, techniques, and instrument validation

The main instrument in this study was a Likert scale questionnaire (1-5) consisting of 39 statements to measure the level of understanding, application, and perception of respondents to Tasamuh and GESI. The validity of the instrument was tested using Pearson correlation and all items were at acceptable values. Reliability was tested by using Cronbach's Alpha value of 0,70, indicating the instrument is in the category of reliable. In addition, supporting instruments in the form of semi-structured interview guidelines, observation sheets, and document study formats were used to reinforce qualitative data.

Data Collection Process

Data collection was carried out through four procedures, namely observation, dissemination of questionnaires,

interviews, and the study of organizational documents. Observations were conducted at three locations of Tasamuh and GESI socialization to see direct practice in the field. The distribution of questionnaires was carried out to the entire sample, while in-depth interviews were conducted to 15 key informants consisting of Central, Regional, and branch managers. Document studies include analysis of program archives, activity reports, and organizational guidelines related to Tasamuh and GESI.

Data Analysis Process

Quantitative Data were analyzed using descriptive statistics to see response trends and simple correlation test to determine the relationship between research variables. Meanwhile, qualitative data were analyzed using Miles and Huberman models which include data reduction, data presentation, and verification or conclusion. The results of both approaches are then consolidated to identify the suitability or difference of the findings so that a comprehensive understanding is obtained.

Ethical Aspects of Research

The study adhered to the ethical principles of social research, including the use of informed consent, confidentiality of respondents' identities, and the right of participants to discontinue involvement without consequence. Official permission is obtained from the Nu Fatayat organizational structure prior to field implementation, and data confidentiality is maintained to ensure the integrity and protection of respondents.

RESULTS

This study examines the current state of the Nahdlatul Ulama Fatayat organisation in Indonesia, with the aim of promoting tolerance through the Gender Equality and Social Inclusion (GESI) approach to achieve an inclusive interpretation of Islam. Data were obtained through observation, interviews and the distribution of questionnaires to 300 respondents, as well as the analysis of organisational documents and news articles relating to cases of intolerance in Indonesia. The observations show that various forms of intolerance still exist within the religious social environment, including at organisational level. Some extremist groups continue to use religious symbols to reinforce exclusive ideologies. Informants from Fatayat NU expressed concern about the negative effects of intolerance, emphasising the importance of strengthening tasamuh through a more contextualised, inclusive approach. Tasamuh and GESI socialisation activities carried out in three regions (Jakarta, Surabaya and Lampung) received a positive response, increasing members' understanding of the importance of equality and social justice in Islam.

Most respondents demonstrated an understanding that tasamuh involves more than merely accepting differences; it also entails active participation in building social harmony. The results of the questionnaire showed that 82 % of respondents agreed that the value of tasamuh should be systematically integrated into organisational activities, not just Da'wah activities. Through training activities and cross-regional dialogue, the concept of tasamuh began to be internalised as organisational ethics and social communication between members. The GESI approach was found to be effective in broadening the scope of tasamuh within women's organisations. Eighty-five per cent of respondents stated that applying GESI principles strengthens the sense of justice and equality within the organisational environment. In-depth interviews also revealed that Fatayat members recognise the importance of access to justice and opportunity in decision-making and social engagement. The principle of equal rights and different needs and interventions became the basis for internal policy formulation that was more sensitive to the needs of members from various social, economic and ability backgrounds.

Table 1 presents the results of a Likert scale-based questionnaire given to the respondents of the study. This table contains 39 statements that cover aspects of understanding the concept of Tasamuh, its implementation in everyday life, as well as the perception of respondents regarding Gender Equality and Social Inclusion (GESI). Each response was recorded in five assessment categories, namely: strongly agree, agree, neutral, less agree, and disagree.

Based on the results in table 1, most respondents showed a positive trend towards the concept of Tasamuh and GESI. The categories of "strongly agree" and "agree" dominate almost the entire statement, especially in items number 1, 14, 23, and 37 which reached $\geq 80\%$, thus describing a high level of understanding and acceptance. Meanwhile, "neutral" responses appeared on several statements such as numbers 6, 18, 20, and 32, indicating that some respondents did not yet have a definite attitude or direct experience with GESI implementation. The categories of "disagree" and "strongly disagree" remained low, but still appeared on certain statements such as "Gender is often overlooked" and "involved in decision-making, reflecting challenges in the application of those values. Overall, these results indicate that the majority of respondents have a high awareness of the importance of Tasamuh and GESI and provide support for their application in organizations and social environments.

Table 1. Results of the questionnaire respondents' Lingkert scale

No	Inquiry	Strongly Agree	Agree	Neutral	Neutral Disagree	Disagree
1	The Importance Of The Concept Of Tasamuh	150 (50 %)	90 (30 %)	30 (10 %)	20 (7 %)	10 (3 %)
2	Tasamuh applied in the environment	120 (40 %)	90 (30 %)	40 (13 %)	30 (10 %)	20 (7 %)
3	Tasamuh Practice Seen	80 (27 %)	100 (33 %)	50 (17 %)	40 (13 %)	30 (10 %)
4	Tasamuh Strengthens Relationships	130 (43 %)	95 (32 %)	40 (13 %)	25 (8 %)	10 (3 %)
5	GESI awareness (High)	100 (33 %)	95 (32 %)	40 (13 %)	40 (13 %)	25 (8 %)
6	Involved in decision making	70 (23 %)	80 (27 %)	50 (17 %)	60 (20 %)	40 (13 %)
7	Application of GESI either	90 (30 %)	75 (25 %)	45 (15 %)	55 (18 %)	35 (12 %)
8	Gender Is Often Overlooked	50 (17 %)	70 (23 %)	40 (13 %)	90 (30 %)	50 (17 %)
9	GESI is important in Program planning	130 (43 %)	80 (27 %)	50 (17 %)	30 (10 %)	10 (3 %)
10	All members have equal rights	75 (25 %)	75 (25 %)	50 (17 %)	70 (23 %)	30 (10 %)
11	Effectiveness of GESI training (very effective)	85 (28 %)	80 (27 %)	45 (15 %)	50 (17 %)	40 (13 %)
12	Frequent discussions on GESI issues	50 (17 %)	60 (20 %)	50 (17 %)	80 (27 %)	60 (20 %)
13	Support for the GESI Program	130 (43 %)	95 (32 %)	40 (13 %)	25 (8 %)	10 (3 %)
14	The Importance Of Inclusive Public Islam (Very Important)	150 (50 %)	105 (35 %)	30 (10 %)	10 (3 %)	5 (2 %)
15	Organizations contributing to an inclusive public Islam	100 (33 %)	95 (32 %)	50 (17 %)	40 (13 %)	15 (5 %)
16	Activities Supporting Inclusion	120 (40 %)	90 (30 %)	45 (15 %)	30 (10 %)	15 (5 %)
17	Efforts are needed to increase inclusion	80 (27 %)	70 (23 %)	60 (20 %)	60 (20 %)	30 (10 %)
18	Involved in Fatayat activities	90 (30 %)	80 (27 %)	50 (17 %)	50 (17 %)	30 (10 %)
19	All members have the same vote	85 (28 %)	80 (27 %)	45 (15 %)	55 (18 %)	35 (12 %)
20	Training required on Tasamuh and GESI	55 (18 %)	80 (27 %)	50 (17 %)	70 (23 %)	45 (15 %)
21	Support for educational activities	130 (43 %)	90 (30 %)	40 (13 %)	25 (8 %)	15 (5 %)
22	Tasamuh and Social Inclusion enhance harmony	140 (47 %)	100 (33 %)	30 (10 %)	20 (7 %)	10 (3 %)
23	Agree that Tasamuh enhances Harmony	150 (50 %)	105 (35 %)	20 (7 %)	15 (5 %)	10 (3 %)
24	Tasamuh and GESI training needs to be improved	120 (40 %)	80 (27 %)	50 (17 %)	30 (10 %)	20 (7 %)
25	All members equal access	140 (47 %)	90 (30 %)	30 (10 %)	20 (7 %)	20 (7 %)
26	Organizations As Agents Of Change	120 (40 %)	80 (27 %)	45 (15 %)	40 (13 %)	15 (5 %)
27	Optimistic about achieving social inclusion	130 (43 %)	90 (30 %)	40 (13 %)	30 (10 %)	10 (3 %)
28	Often inspired by activities	80 (27 %)	70 (23 %)	60 (20 %)	60 (20 %)	30 (10 %)
29	Contribution of Fatayat activities to Community Development	100 (33 %)	90 (30 %)	40 (13 %)	50 (17 %)	20 (7 %)
30	Fatayat Activities Reflect Inclusive Values	120 (40 %)	90 (30 %)	45 (15 %)	30 (10 %)	15 (5 %)
31	Impact Of Activities On Discrimination	85 (28 %)	80 (27 %)	50 (17 %)	55 (18 %)	30 (10 %)
32	Fatayat Activities Address Social Issues	90 (30 %)	80 (27 %)	50 (17 %)	50 (17 %)	30 (10 %)
33	The existence of Fatayat influence on social inclusion	120 (40 %)	90 (30 %)	45 (15 %)	30 (10 %)	15 (5 %)
34	Organizations Convey The Value Of Tasamuh	100 (33 %)	95 (32 %)	40 (13 %)	40 (13 %)	25 (8 %)
35	Fatayat Activities Support Inclusion	130 (43 %)	90 (30 %)	40 (13 %)	25 (8 %)	15 (5 %)
36	Training is needed to raise awareness	140 (47 %)	80 (27 %)	30 (10 %)	20 (7 %)	30 (10 %)
37	Expectations For The Future Of The Organization	150 (50 %)	105 (35 %)	30 (10 %)	10 (3 %)	5 (2 %)
38	Members have equal opportunities	130 (43 %)	90 (30 %)	40 (13 %)	30 (10 %)	10 (3 %)
39	Optimistic about the changes that can be achieved	120 (40 %)	80 (27 %)	45 (15 %)	40 (13 %)	15 (5 %)

The analysis of findings showed a positive relationship between strengthening Tasamuh values and applying GESI principles to realise inclusive public Islam. Organisations that embody both values are better able to adapt to social change, engage in intergroup dialogue and reject violent ideologies peacefully. Based on the results of the document study and interviews, it was found that Fatayat has played a role in women's empowerment programmes, advocated for victims of violence and run community-based tolerance campaigns. Through the socialisation activity 'Inclusive Indonesia: Nurturing Tolerance and Building Equality with the GESI Approach', the cadres are trained to develop a comprehensive understanding of gender and social issues. This has resulted in increased collective awareness and the emergence of moderate, human-values-responsive militant cadres.

To complement the quantitative findings, qualitative analysis was conducted through in-depth interviews with a number of key informants representing the NU Fatayat management structure at the central, regional, and branch levels. The results of thematic analysis indicate the existence of five main themes that reflect the practice, perception, and internal dynamics in the application of Tasamuh values and GESI principles in

organizations. A summary of the interview findings, along with their analytical interpretations, is presented in the following table 2.

Table 2. Results of thematic analysis

Main Themes	Summary of interview findings	Analysis and interpretation
The role of Education and moderate Da'wah	The majority of informants (Siti Maulidah, Dzurrotun Nafisah and Rutin Winarsih) emphasised that moderate Islamic education can prevent radicalism and reinforce the value of tasamuh.	Religious education from an inclusive perspective plays a vital role in fostering a tolerant mindset within society. This demonstrates that developing the ideological capacity of women is an effective strategy for preventing religion-based radicalism.
Women empowerment and inclusive leadership	They also emphasised the importance of leadership training for female cadres (Rutin Winarsih and Muqoddimatus Sholikhah) so that they can preach and participate in organisational decision-making.	Fatayat women are positioned as both implementers of social activities and strategic decision makers. This aligns with the Gender Equality and Social Inclusion (GESI) principle, which demands participatory justice in the public sphere.
Interfaith dialogue and social collaboration	Imarotul Khoiroh and Irna Fahriani explained that Fatayat actively cooperates with interfaith and educational institutions to spread its message of tolerance.	Interfaith collaboration strengthens the peaceful presence of Islam and reduces prejudice between groups. It supports the creation of an inclusive, participatory, equal Islam.
Social Media as an inclusive medium	Arina Nailal Ulya mentioned that Fatayat uses digital media to spread messages of peace to younger people.	Using social media is an effective way to counter radicalism. This demonstrates Fatayat's ability to adapt to changing times by adopting a GESI-perspective approach to digital communication.
Strengthening family values and moral example	Hj. Chayatin emphasised the important role of the family in educating moderate Islamic values.	Strengthening tasamuh within families is fundamental to building a tolerant and gender-equitable society. This demonstrates the synergy between moral, spiritual and social values.

Interviews with ten informants from the Nu Fatayat leadership at both the central and branch levels revealed a consensus that intolerance and gender bias remain significant socio-religious challenges within the community. However, all informants affirmed that moderate religious education, strengthening the role of women and interfaith dialogue were key to realising an inclusive public Islam. Through pattern matching of interview data, questionnaire results and organisational documents, it was found that all findings were highly consistent in confirming three main things. Although Tasamuh is widely accepted as a basic value of moderate Islam among Fatayat, its implementation in concrete programmes still needs optimisation. The GESI approach effectively strengthens women's participation and reduces gender bias in organisational structures. Inclusive public Islam is a shared vision for responding to issues of radicalism and intolerance in society.

Observation and interview results from the implementation of socialisation in three regions (Jakarta, Surabaya and Lampung) show an increase in members' awareness of tolerance and GESI issues. Participation rates in social inclusion-based activities increased by about 20-25 % after socialisation, and perceptions of the importance of GESI rose from 65 % to 80 %. This demonstrates the real influence of optimising the concept of tasamuh through the GESI approach in strengthening the culture of tolerance and social justice among Fatayat women cadres.

Data validity test: data validity is strengthened by source triangulation. This involves comparing the results of observations with interviews of Fatayat leaders to check for thematic consistency on intolerance and inclusion. Compare the results of the interviews across the organisational levels (centre, region, branch). The results of the interviews were compared with the content of the document and the results of the questionnaire (there is a positive correlation between perception and practice). The results of the triangulation show a level of consistency in the findings of over 80 %, so it can be concluded that the data from this study are valid and reliable in describing the real conditions in the field.

This study demonstrates that the GESI approach can be employed as a strategic model to optimise the value of tasamuh within women's religious organisations. As Fatayat members become more aware of issues of equality and social inclusion, the organisation will have more opportunities to contribute to building a just and harmonious Islamic society. Additionally, the results of this study reinforce the importance of socio-religious education from a gender and humanitarian perspective in order to prevent new intolerances from emerging at the grassroots level. The study involved analysing documents, including: 1) case studies of intolerance from Indonesian news sources, 2) documents on the tasamuh concept and its application methods, 3) GESI theory

documents and their relevance to religious social organisations, and 4) regulatory documents that govern Fatayat organisations, including organisational goals and activity models, as well as documents based on the results of distributing questionnaires to 300 respondents.

DISCUSSION

The GESI approach extends the meaning of Tasamuh from passive tolerance to active involvement in building a just and discrimination-free social structure. As many as 65 % of respondents considered the application of GESI principles in organizations to be good, and 70 % considered the integration of GESI important in planning Nu Fatayat programs. However, 33 % of respondents admitted that GESI issues are still often ignored in the implementation of organizational activities, indicating a gap between the level of awareness and the level of acceptance or implementation at the structural and cultural levels. This is consistent with the findings Indainanto, Jati,^(29,30) which show that patriarchal culture is still strong in Islamic-based organizations, so value transformation requires tiered.

The results showed that the application of the concept of Tasamuh through the approach of Gender equality and Social Inclusion (GESI) in Fatayat NU has great potential in building an inclusive public Islam and responsive to contemporary social dynamics.^(26,27) Quantitative Data shows that about 80 % of respondents are aware of the importance of Tasamuh in organizational life and agree that the value is relevant as a foundation for social and religious interaction.⁽²⁸⁾ This finding is consistent with previous studies,^(29,30) which affirm that Tasamuh is the essence of Islam rahmatan lil 'alamin and plays a fundamental role in shaping religious moderation.^(26,27) However, about 20 % of respondents stated that the implementation of Tasamuh values has not been evenly distributed in organizational structures and programs, indicating a gap between normative commitments and institutional practices. This is in line with the view,⁽²⁸⁾ which emphasizes that the internalization of moderation values requires a systemic and layered approach that starts from organizational policy and culture.

The GESI approach extends the meaning of Tasamuh from passive tolerance to active involvement in building a just and discrimination-free social structure. As many as 65 % of respondents considered the application of GESI principles in organizations to be good, and 70 % considered the integration of GESI important in planning Nu Fatayat programs. However, 33 % of respondents admitted that GESI issues are still often ignored in the implementation of organizational activities, indicating a gap between the level of awareness and the level of acceptance or implementation at the structural and cultural levels. This is consistent with the findings Indainanto, Jati,^(29,30) which show that patriarchal culture is still strong in Islamic-based organizations, so value transformation requires tiered strategies, ranging from cadre education, internal policy formulation, to habituation of practices that normalize equality and equal access for all groups.

In addition, research data show that GESI implementation provides broader institutional transformation opportunities. About 85 % of respondents considered that strengthening GESI and Tasamuh could strengthen public Islam that is inclusive and responsive to modern social challenges such as intolerance, gender-based discrimination, and identity polarization. This is in line with the argument Khoiri, Hadiyanto,^(31,32) which asserts that Islamic moderation will become more contextual and functional when combined with a perspective of equality and social justice. In this context, Nu Fatayat programs - such as cadre training, interfaith dialogue, advocacy for victims of gender-based violence, and community-based tolerance campaigns-become concrete practices of Islamic moderation that do not stop at the level of moral discourse.

Significance of The Findings

The findings of this study have strategic significance because it shows that the integration between Tasamuh and GESI not only produces normative changes in the internal narrative of the organization, but also expands the space of Public Islamic actualization that is humanist and relevant to contemporary Indonesian social problems. By adopting a model of equality and openness, Fatayat NU proves that women's organizations based on religious traditions are able to be pioneers of social and religious transformation.^(33,34) The findings also reinforce a theoretical warning,⁽³⁵⁾ regarding the dangers of "symbolic moderation" or symbolic inclusivity, that is, when moderation is simply reproduced as a slogan without any real structural change. In this context, Fatayat NU shows that moderation can move from discourse to Praxis through program design based on the needs of vulnerable groups, systemic advocacy, and inclusive institutional design.

Furthermore, these findings confirm the view Ma'arif, Misdah,^(36,37) that women's leadership has a strategic position in the production of inclusive Islamic discourse, while preventing exclusivism and internal resistance through approaches based on education, collaboration, and social empathy. In a broader context, this research contributes to the development of a new paradigm in the study of Islamic moderation—that is, moderation that is not only based on doctrinal values, but is connected to the values of human rights, gender equality, and social justice. Thus, the results of this study are relevant not only for Fatayat NU, but also for other religious institutions, policy makers, and civil society actors who encourage more equal social structures and respect for diversity.

Research Limitations

This study has some limitations that need to be stated honestly and critically so that the results are not over-understood. First, the use of purposive sampling method involving active members of Fatayat NU has the potential to cause bias because this group is more exposed to issues of moderation and equality, so it does not fully represent the population of passive members. Second, research instruments in the form of self-report questionnaires are prone to social bias, especially on issues that are considered sensitive such as gender relations and power in organizations. Third, the scope of the study included only three representative regions, so local cultural variations in other regions may not be fully described. Fourth, this study has not delved deeply into structural and ideological resistance factors to GESI integration, whereas the previous literature,⁽³⁸⁾ shows that resistance is often a determining factor for the success or failure of institutional transformation.^(39,40) In addition, this study has not evaluated the longitudinal impact of the Nu Fatayat program, so it has not been able to ascertain the extent to which changes in values at the individual level have evolved into sustainable structural changes.⁽⁴¹⁾

CONCLUSIONS

Although there are still challenges at the level of implementation and strategic participation, Fatayat NU has managed to integrate the concepts of tasamuh and GESI into its socio-religious activities. Integrating the two forms a new paradigm that emphasises tolerance, social justice and gender equality as the foundation of an inclusive, public form of Islam in Indonesia. Further research is recommended to explore the effectiveness of applying these values at a local level, as well as their impact on strengthening women's roles in religious communities.

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CONFLICT OF INTEREST

If the authors have any conflicts of interest to declare

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