

STUDIA ISLAMIKA

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TOWARD PANCASILA THROUGH SOEKARNO'S WAY

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Fostering Youth Dialogue, Encountering Diversity

Document

Youth Camp for Preventing Violent-Extremism: Fostering Youth Dialogue, Encountering Diversity

Endi Aulia Garadian

On the Saturday late night, 10th February 2018, Basit—an Islamic teacher (*ustādh*)—admonished street children because of their perturbing behaviours in the front of his store. However, feeling offended by the *ustādh*, the children had battered down of him instead. His right hand was severely torn due to knife cuts and got a bruised face after being showered with punches from the children. On the next day, 11th February 2018, Mass (Divine Liturgy) at St. Lidwina Church in Sleman, Yogyakarta turned out to be “Bloody Mass” after being attacked by a 23-year-old young man. Allegedly running toward choir, the youngster swung repeatedly his blade in the front of the church and slashed pastor, churchgoer, church congregation and police officer as well.

Those, however, only a handful of violence - and perhaps terror - cases perpetrated by youth. That was unfortunate indeed, since over the past decades we had witnessed many cases involving youth as a perpetrator of terrorism, vigilantism, lynching, and brawl fight. At the same time, many studies also confirm that there is a tendency where

Indonesia's youth become more radical from time to time. Several circumstances such as unfair law, economic disparity, and radical thought that spread on the internet are considerably determined as main factors which encourage youth to become radical. This youth radicalism phenomenon, especially those that lead to acts of violence and terror, is a menace and ultimately will cause social anxiety disorder in our society.

To grasp the above situations, a slight endeavour called Convey Indonesia, a social movement initiated by The Centre for the Study of Islam and Society (Pusat Pengkajian Islam dan Masyarakat, PPIM) State Islamic University (Universitas Islam Negeri, UIN) Jakarta and United Nations and Development Programme (UNDP), had been conducted since 2016. As written by Dita Kirana in "Enhancing Religious Education: An Attempt to Counter Violent Extremism in Indonesia" *Studia Islamika* Vol. 25 (1) 2018, Convey Indonesia is an "errand of mercy" to bring awareness of violent extremism (VE) for the society, especially youth.

In engaging the youth to get better awareness of VE, Convey Indonesia conducted attractive youth camps namely *Lombok Youth Camp* (21-25 January 2018), *National Interfaith Youth Camp* (25-30 January 2018), and *International Youth Leadership Camp* (2-5 February 2018). These camps were meant to give a youth as many as possible the dialogue spaces to encounter their diversity of thought, culture, and religion.

Lombok Youth Camp: Promoting *Rahmatan li al-‘Ālamīn*

Five days camp called the *Lombok Youth Camp* (LYC) 2018 has been conducted by inviting two hundred students coming from the State Islamic University (UIN), the State Institute of Islamic Studies (IAIN) and the State Islamic Institutes (STAIN) from all over Indonesia. After passing the highly competitive selection, LYC has had the participants from almost all the provinces in Indonesia, except Bali and East Nusa Tenggara, which consist of 100 male and 100 female students. This activity was organized by one of the Convey's partner, Nusa Tenggara Centre (NC) in Lombok. The camp, as highlighted by Professor Soeprapto, NC's director, wants to develop and strengthen insights on Indonesia, Islam, peace keeping values, and develop various concrete efforts to prevent violence, radicalism and extremism in youths.

Promoting Islam *rahmatan li al-‘ālamīn* (a mercy to all creation) to the campers, this camp introducing and inculcating the nine values of it as follows: justice, humanity, inclusiveness, egalitarianism, tolerance, pluralism, moderatism, and gender awareness. In the amidst of heavy raining seasons, all of these was explained thoughtfully in the sessions called Harmony Council I, II, III. These sessions covered several topics such as “Islam that is mercy to all creation”, “role of youth in nurturing nationalism” and “how to countermeasures violence, extremism, radicalism, and terrorism in Indonesia”.

Almost in every opportunity, the cheerful atmosphere of the camp could be felt when the participants yelled the camp’s motto: “*Islam...I see...I learn...I act...I move on*”. The discussion session among Muslim students also could bring the happiness and enlightenment to them. Their involvement in the discussion to discuss “sensitive” issues on Islam has opened their horizon. Lots of participants just to know that Ahmadiyah and Syiah are also believing the same God as common Islam in Indonesia (read: *Ahl al-Sunnah wa al-Jamā‘ah*) and praying like major Muslim did. Manapiah Anadiroh even said, “if there was not an open dialogue spaces as presented by the LYC 2018, I would feel ignorance about the ‘others.’” Obviously, the discussion was very fruitful, since it can brought an idea of the importance of tolerance to everyone who participate on that camp.

On the camp’s occasion, participants were visiting worship places and museums. Many of the campers thought this site visit is the most impressive one since it changed Islamic students’ perception in looking at differences and Indonesia’s diversity. Some of them had never entered another worship building except mosque. According to Antika Eviana Sari, one of the campers, at the first time she looked unsure to enter the church, shrine and monastery. Yet, after coming in, she became enthusiastic and asked many questions to the monk and church congregations relating to the faith.

Not only campers who got the good first impression, but also the facilitator. Putrasari, for instance, said that she was quite surprised when visiting the Lingsar Temple, one of the biggest temple in Mataram, she found praying room (*muşalla*) inside. At first, Putrasari, and participants as well, hesitate to pray there. But later on, they became impressed after knowing the fact that the temple prepares praying place for different worshippers.

Rahmatan li al-‘alamīn conception promoted on LYC 2018 has converted many of campers’ paradigm about the “others”. There is a Sasak’s saying that said “*maraq kunyiq awor apuh*” which means just like turmeric mix with chalk, it will turn red. Turmeric’s color is yellow while chalk is white. When the two is mixed, it will change into red instantly. This proverb may explain the change happened during LYC: rather fast and drastic. There are significant changes that were experienced by participants.

The change was also felt by Halimah, one of the participants from North Sumatra. She is a beautiful girl who wears a long hijab and was challenged by other participants for her statement, “it is a women’s nature to be under a man’s feet”. After a long debate, a male student from Bandung mediates them by saying that women have a multi-identity, she can be anything, as long as she knows her limitations. Halimah got more wisdom during the gender awareness session. Halimah at first stated that other religious believers than Islam is unbeliever (*kafir*). She became more open after the site visit and involved in many religious discussions. After she returned home, Halimah sent message through WhatsApp application to Hani, one of the organizing committees. Halimah said that heaven is God’s matter. She no longer believes that only Muslim is people of Heaven.

In addition, participants want to duplicate this activity as a follow up; not only on campus, but also in community like mosque youth, youth organization and others. Antika, a Lampung’s girl. She said that she will promote *Islam rahmatan li al-‘alamīn* on her surrounding and no longer act apathetic, and sceptic as well, toward other religions’ activities. To implement her knowledge and wisdom that she got, Antika have a plan to organize leadership camp with her colleagues in Lampung, using the implementation of nine Islamic values that mercy to all creation (*rahmatan li al-‘alamīn*) module. Similarly, Eva, the camper from Surabaya, want to assist in reconciliation between Surabaya soccer fandom (*Bonek Surabaya*) and so-called traditional martial arts group, *Persaudaraan Setia Hati Terate* (PSHT).

National Interfaith Youth Camp: Strength Lies in Differences, not in Similarities

The *National Interfaith Youth Camp* (NIYC) 2018 was an attempt to give as many as Indonesian youth opportunities for sharing their

experiences regarding to safeguard the diversity as well as pluralism. The camp which was under the big theme of “*Counter Violent Extremism*”, was conducted by another Convey’s partner, Ambon Reconciliation and Mediation Centre (ARMC) IAIN Ambon at Hunimua Beach, Negeri Liang, Central Maluku regency, on 25-30 January 2018. There were 120 participants with various ethnics and religions from all of Indonesian. Enthusiastically, Dr. Abidin Wakano, ARMC Director, said that the camp could make an impact to the tolerance and inclusivity development in Maluku and Indonesia as well. Inviting many participants across Indonesia, this activity should enrich participants with many valuable experiences that could be shared across the nation.

On the first day, the shiny and windy weather greeted tenderly the participants. The camp started with the beating of *tifa*, traditional drum, at the official residence of the Maluku Vice Governor, Zeth Sahuburua. After enjoying the traditional song of Ambon, The Vice Governor said that it was such an honour for Maluku, since it was selected as place to host the camp. He said this is a sign that Maluku is a province that is taken into account in the future nation’s development. In his last speech prior to please the participants for dinner, he hoped that participants who are coming from all over Indonesian provinces could become a peace and harmony interreligious icon in their home town after the event. Before returning to the camp, all of participants sang together and ended the course with full of joy.

The nice weather on day one apparently did not continue on the next day. Participants were gathered at the Hunimua Beach. When suddenly tides started to increase its level, the wind started to gust and it began to rain. That afternoon the plan was to watch a movie beside the beach, yet unfortunately the event was changed then into discussion inside the tent with topic on ‘dynamics movement of intolerance, radicalism, terrorism, and violent extremist and diversity future in Indonesia’. Participants then shared their experience, for example an *Ahmadiyah* youth told about his discrimination story. There were also others who shared their experience as a refugee, whose house was burnt down because of religious conflict; a person who was forced to be a child soldier and forced to go into war; a girl who witness someone was murdered right before her eyes, when she was a child she was also forced to live separately with her parents because of the Ambon conflict. Many got valuable lessons after listening to the other

people experiences directly. In fact, some of them got intrigued from the moment when hearing Ahmadiyah's fellow that want to forgive the people who traumatized them.

Sharing sessions of the camp were believed to be the most effective ways to make youth people more tolerant. Sulhiati from West Nusa Tenggara (NTB), for instance, told her story that Lombok is Islam majority area and she almost never interacted with people other than Muslim community. Before getting a chance to join with NIYC 2018, she never had an experience making friends and interacting with a non-Christian, so she has her own presumption towards Christian as unbeliever (*kafir*) and never will enter the heaven. However, her opinion was changed once she was in Maluku, because she established friendships, opened up with dialog on concept of Christianity and Islam with her peers and as a result felt enlightened.

Other participants were also impressed by sharing activity. As an example, Supriyadi A. Arief from Gorontalo said, "this camp taught diversity. Indonesia is created and formed from differences to become one Indonesia". A girl covered with scarf that conceals the face but leaves only the eyes get exposed from Maluku, Rosa Fitriana, said, "I gained incredible lesson out of this activity, which I will share it later in the outside".

One day before the event ended, Glenn Fredly, talented musician, also attended the camp and gave a special performance on the cultural night. Furthermore, after singing several inspirational songs, Bung Glenn shared to the people motivational words, "Maluku's children can become inspiration, not only on this island but anywhere they are must become inspiration. Hard work, working together that is the main thing. We cannot walk by ourselves again. Youth today, today's millennial the strength is in able to work together, be an inspiration, collaborate and finally can make innovation".

The final day of the event, NIYC's participants declared a charter called "Piagam Liang Maluku 2018". The charter states 10 articles emphasizing some of the points such as prioritizing youth's role in building peace, tolerance, inclusiveness, justice for Indonesia and showing appreciation for those already engage in peacebuilding. In addition, the charter also calls on the state to be able to protect all kinds of religions in Indonesia, including *penghayat kepercayaan* (native-faith), and no longer repeat mistakes that have occurred in the past.

As a matter of fact, there are more than 1,100 ethnics exist in Indonesia. It is rather bizarre if there is someone wants to force their exclusive point of view in the name of certain religion. Indonesian diversity is a social capital that can make Indonesia as state and nation role model. However, one of the participants named Mita reminded, “Indonesia as a state that has heterogeneous society is at risk with a potential grow of intolerance and radicalism. Therefore, all nation elements should be an agent to convey peace messages because strength lies in differences, not in Similarities.”

At the end, almost all of youths in NIYC believe could continuously spread positive vaccine in the society, overcoming intolerance, radicalism, terrorism, and extremism viruses for Indonesia’s brighter future.

International Youth Leadership Camp: Learning Indonesian Islam

Social Trust Fund (STF) UIN Jakarta, Convey’s partner, conducted International youth camp called ‘*International Youth Leadership Camp (IYLC) 2018*’. The *Strengthening of the Value of Islam Rahmatan li al-‘Ālamīn (Mercy to the Entire Universe) Among Young Muslims* is the theme chosen for this activity. Moreover, in selecting the participants, the IYLC 2018 has one important criteria to be fulfilled, viz, foreign Muslim students who are currently studying in Jakarta and greater Jakarta (Jakarta, Bogor, Depok, Tangerang, and Bekasi). The main goal of this activity is to introduce the Peaceful Islam Indonesian way. Though, there are a few Indonesian students who can join with two conditions: must be active in the student activity unit (*UKM*) and must have an interest in peace, Islam and counter radicalism issues.

First day. That was early morning when a big bus with a “Tourism” sign had waited patiently at the UIN Jakarta’s parking lot. It was unusual for having eventful morning in the long semester break of the campus. Organizing committees looked busy checking and coordinating. A few participants were in rush, they were putting their bags inside the trunk and were entering the bus. They sat on red foam chairs that were divided up into two or three seat rows. In addition to the organizers, there are twenty-eight participants from Afghanistan, Brunei Darussalam, Gambia, Canada, Malaysia, Palestine, Thailand, Yamen dan Indonesia. After waiting less than 20 minutes, the bus was full and headed toward

Buddha Dharma temple and 8 *Pho-Sat* in Bogor, the first occasion on the IYLC 2018. After having serious discussion on the temples, taking pictures and looking around, participants then continued their journey to the campsite in Jambu Luwuk, Ciawi and there was one session waiting for them. The first session was talking about ‘*Understanding Radicalism and Its Threats to the World Peace*’.

Second day. The discussion was conducted with discussing the theme ‘*The Difference Schools of Thoughts in Islam and Responses to Radical Thoughts*’. “Participants were still not satisfied in class discussion, so they kept on asking the presenter in the dining room because they are still curious. The way speaker explained about that topic just brought a good impression to the campers. As he was not only giving proof by example (*dalil*) but more by building arguments. According to the campers, it was intriguing as well as challenging to your thought, since it was trying to connect faith and logic as unison.

Third day. The next day, Yeni Ratna Yuningsih gave presentation on “Strengthening Values of *Rahmatan li al-‘Alamin*” and “Youth Role in Promoting Peace” by Syafiq Syafiq Hasyim. Those speakers could also grab the participants eagerness and could attract the participants inquiries. Overall, considering the interesting material presented by the speakers, the participants felt there was not enough time, because they still have many questions on their mind relating to Indonesian Islam.

In general, participants felt the materials were interesting and very useful to them. Abdul Saboor Hamedi from Afhanistan, for example, claimed that he was happy to join this activity since he learned how to differentiate between prejudice, discrimination, radicalism, and extremism with Islam *rahmatan li al-‘alamīn*. He learned that the fundamentals of Islam are to respecting each other. Respect is not only limited among Muslim, but also other people with different religions. Islam even teaches the importance of respect to the environment, including plants and animals.

Isatou Jaborteh, psychology student from UIN Jakarta who is originally coming from Gambia said that this activity is very interesting and educational. She is very impressed with the acceptance material, since it is not an easy thing for people to accept differences in thought, ideology, and religion. Islam not only teaches to accept others, but also in building relationship, love, and helping hand in hand. Islam also promotes the idea of peace and harmony, to both Muslims and non-

Muslims. According to her, it is important to make peace with one self, before making peace with others and wanting to change the world.

On some occurrences, while camp was running some participants also asked how they perceived Islam in Indonesia. Pamodou Faal from Gambia said, he could easily strengthen his faith in Indonesia. Similarly, a beautiful lady from Canada, Iqra Yunus Palejwala also expressed her blissfulness to be able to hear the Islamic call to prayer (*adhān*) five times a day, while in her country it can only be heard inside a mosque. She can walk to any mosque in Jakarta, while in Canada she has to drive car for a mile just to go to mosque. Niameeroh Hamamuso is an accounting student at the Muhammadiyah University of Prof. Dr. Hamka who is originally from South Thailand. She claimed that she is happy living in Indonesia, because it is easy to find a place to pray, muslim prayer room (*muṣalla*) is available everywhere. This is not something that is easy to find in Thailand. Other than praying places, she also likes Indonesian food because halal and non-halal food is not an issue.

However, there are also unpleasant experiences when they just moved to Indonesia. “I was once asked by a street singer, *‘Are you from ISIS?’* Just because I wear a *niqāb* (a head covering and scarf that conceals the face but leaves only the eyes get exposed). I never experienced this in Canada, even though Muslim people are a minority there” said Iqra. Pamodou also had discrimination experience. He was kicked out by his landlord because of his colour skin. He has dark skin so he was often mistakenly thought as Nigerian, who are often misperceive as drug dealer.

Fourth day. During the last night at the camp, participants got emotional. They were supposed to have a bonfire, but because of the rain it has to be cancelled. The outbound organizing committee then replaced it with self-assessment (*muḥāsabah*) activity. Participants were given the question: what have been done all this time, to our body, life, religion, and to others. According to Elfi Fetrina, Program Coordinator of IYLC 2018, one of the participants from Gambia, Mam Mass Sey who is a big man, in fact, was seen sobbing in his self-assessment.

Fifth day. The event is closed with participant’s creativity performances. There are two groups that sang *Heal the World*, one of the Michael Jackson’s song, that had inspired them and touch their hearts. Even though the camp was finished, but the memories still remain on

there. Sometimes, according to Emi Ilmiah, the Program Secretary of IYLC 2018, they gather just want to reminisce their stories on the youth camp and to share their latest experiences about Indonesian Islam.

Youth Camp and Prevention of Violent Extremism: Some Lessons

It is not clearly enough whether the camp was successful to deter violent extremism or not. However, it is crystal clear that the youth camp can bring a lot of experiences to the youth about the diversity and inclusivity. The encounter of the youth in the dialogue spaces, as happened in the Convey's series of youth camps activities, in turn, can open their horizons about the diversity, differences, and various perspectives of the worldview. Also, their encounter will teach them how to promote unity is more important than the divisive ego. Through the dialogues that took place in the youth camp, youth has had more understood how important it was to discuss differences and sensitivities with the aim of seeking a peace.

Violent extremism can flourish as there is only a few spaces for youth to convey their diverse backgrounds. The lack of dialogue spaces will have an impact on the exclusivity and closed mindset of the youth. Therefore, both of these must be eliminated so that the youth may be shunned from extremism and may even prevent and counter violent extremism from their neighbourhood, becoming peacebuilders and peacekeepers in their community. Last but not least, youth camp, inter alia, is an effort to make youth realize that.

Endi Aulia Garadian, *Center for the Study of Islam and Society (PPIM), Syarif Hidayatullah State Islamic University (UIN) of Jakarta, Indonesia.*
Email: endi.garadian@uinjkt.ac.id.

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2. Booth, Anne. 1988. "Living Standards and the Distribution of Income in Colonial Indonesia: A Review of the Evidence." *Journal of Southeast Asian Studies* 19(2): 310–34.
3. Feener, Michael R., and Mark E. Cammack, eds. 2007. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Islamic Legal Studies Program.
4. Wahid, Din. 2014. *Nurturing Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia*. PhD dissertation. Utrecht University.
5. Utriza, Ayang. 2008. "Mencari Model Kerukunan Antaragama." *Kompas*. March 19: 59.
6. Ms. *Undhang-Undhang Banten*, L.Or.5598, Leiden University.
7. Interview with K.H. Sahal Mahfudz, Kajen, Pati, June 11th, 2007.

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مدير التحرير:

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هيئة التحرير:

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جمهاري

ديدين شفرالدين

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فؤاد جبلي

علمي منحرف

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دين واحد

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بنيمين ج. فرمان

دانيل فتريون

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تصميم الغلاف:

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معضلة الأقلية المسيحية
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