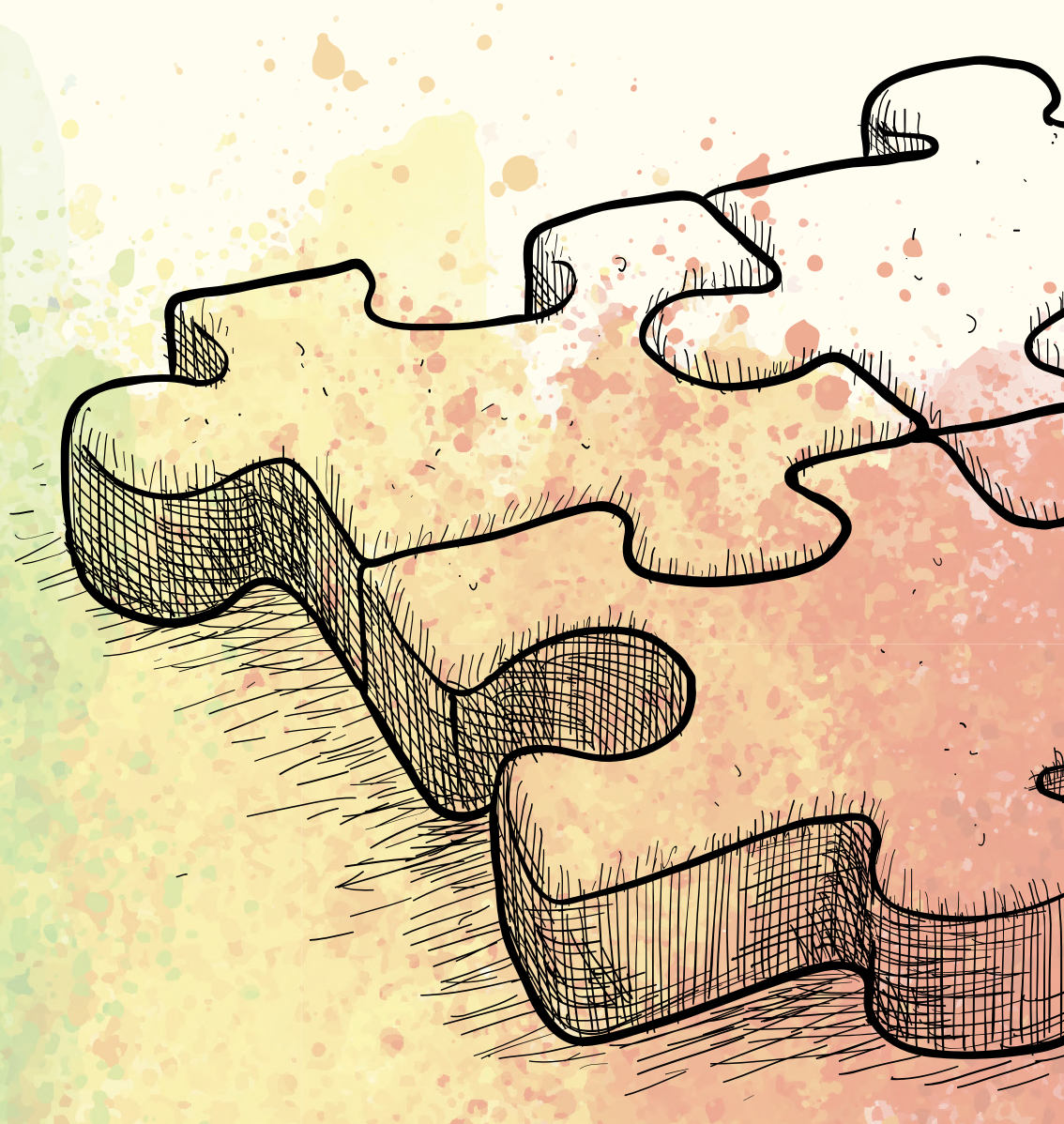


Peace by Piece

11 Best Essays from:
Write a Piece for Peace 2017 Writing Contest

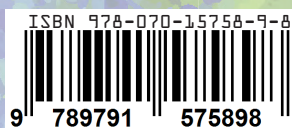
English Editors:
Sukasah Syahdan & Andri Syafaat



There was this 7-year-old kid who desires to be a killer amidst the Poso riots; a girl from an Ahmadiyah family who experienced bitter discrimination since 3 years old; a Kampong Jetis mosque, Sukoharjo, which suddenly turned chaotic due to the teachings by three village groups; and many more true stories beyond our wildest imagination...

This book contains eleven best essays from the Write a Piece for Peace 2017 competition organized to develop the talents of the young writers (16-25 years old). With more than 1000 manuscripts sent to the committee, this contest indeed received a warm welcome from all over Indonesia.

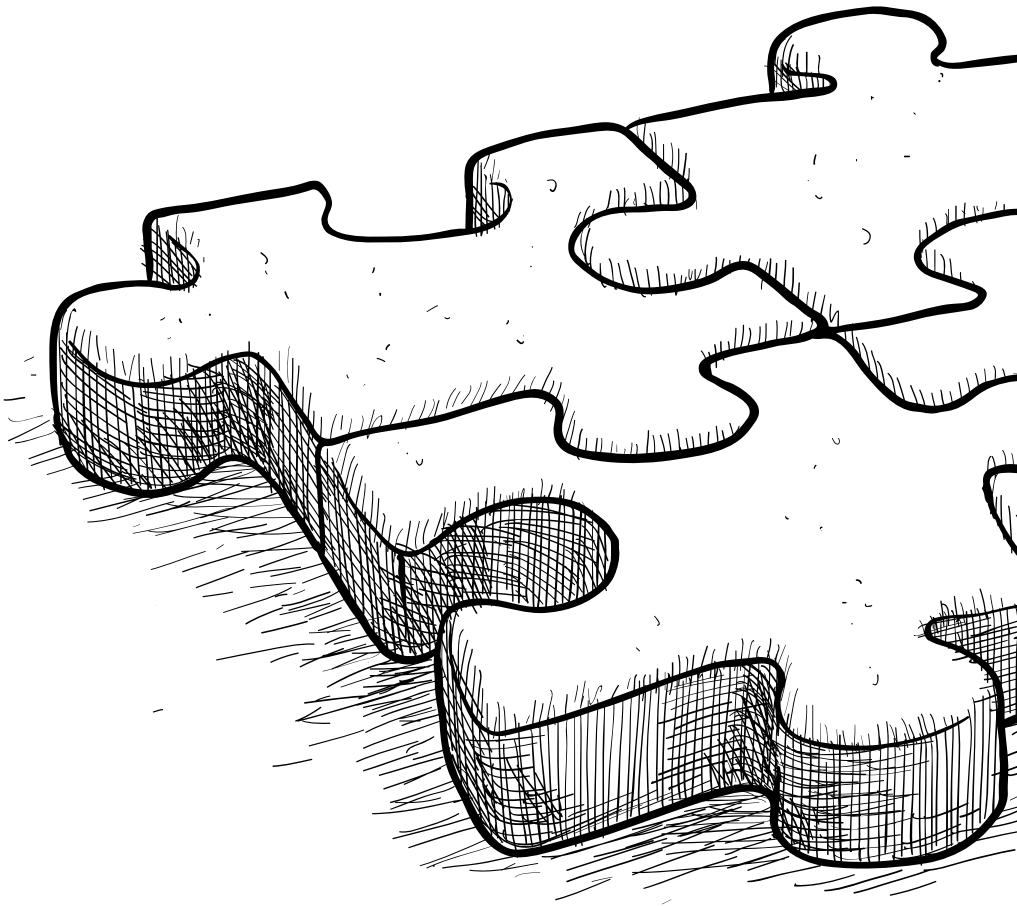
Through this writing contest, the young have been encouraged not only to describe their struggles with the violent issues they encountered or observed, but also to offer the ideas towards peace building in Indonesia. This book is important for everyone who wants to understand and seek peace, especially from the perspectives of the young generation.



Peace by Piece

11 Best Essays from:
Write a Piece for Peace 2017 Writing Contest

English Editors: Sukasah Syahdan & Andri Syafaat



PPIM UIN Jakarta - PUSAD Paramadina
2019

**Peace by Piece: 11 Best Essays from:
Write a Piece for Peace 2017
Competition**

English Editors:
Sukasah Syahdan & Andri Syafaat

Translator:
CMM Translation

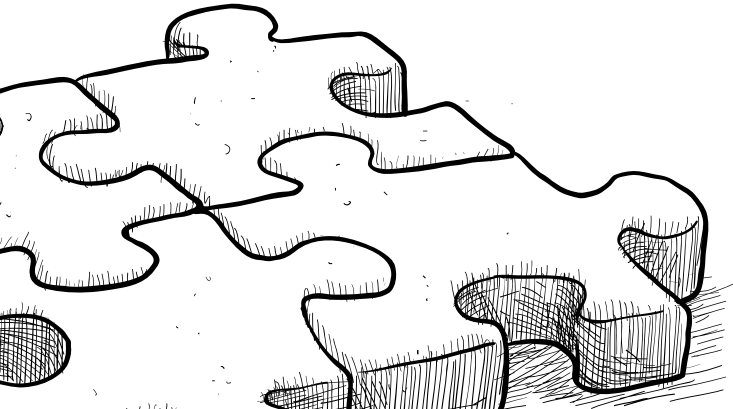
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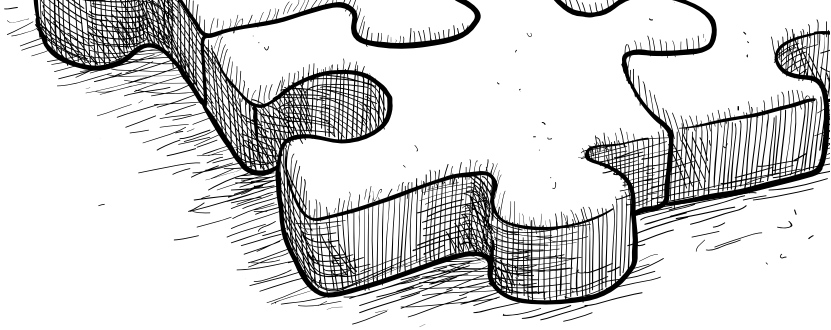
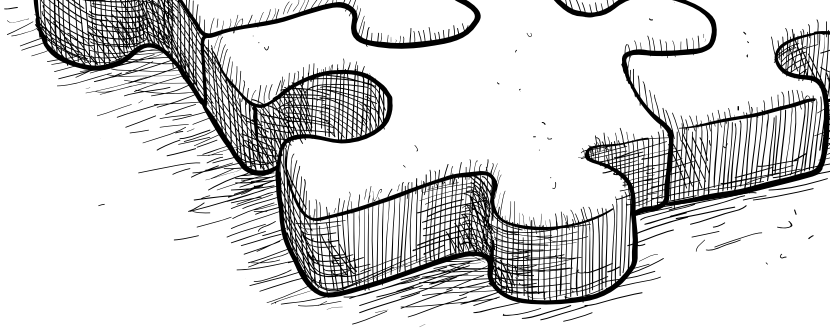


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Publisher's Notes

This book contains selected essays from the “Write a Piece for Peace” 2017 contest, a competition organized to nurture the writing talents of youths of 16-25 years old and provide them with space to explore various ideas and initiatives related to tolerance and peace building in Indonesia. The youth were encouraged to respond to the violence surrounding them, write on the impacts of violence on their lives, and share what they could do to address them.

The contest has received positive responses from the Indonesian society. By its due date on November 30, 2017, it was participated by 1,083 participants: 800 college students and 283 senior high school students. The contest selected 11 (eleven) finalists and finally decided 6 (six) winners from two categories: high school and university categories. The essays of the finalists are compiled in this book.

Through the publication of these papers, we would like to extend our gratitude to all participants who have participated in this essay competition. Hopefully, the essays in this book not only represent the unrest of all participants in dealing with the problem of violence but also represent our hope for a more peaceful life experience.

In addition, we would like to thank the adjudicators who have read and rated the essays. They are Zen RS (editor of Tirto.id and the author of

Jalan Lain ke Tulehu); Feby Indirani (novelist and author of *Bukan Perawan Maria*); Pangeran Siahaan (television presenter, author of *The Big Pang Theory*); Irfan Amalee (founder of Peace Generation and Islamcinta.co); and Irsyad Rafsadie (researcher and book editor of *Carita Orang Basudara*).

Furthermore, we would like to express a special appreciation to Feby Indirani and Irsyad Rafsadie who have taken the extra miles as editors by reviewing all the manuscripts and providing important input to the finalists to improve their essays. We also thank all the organizing committee members who have dedicated their hard work from the beginning to the end of this event.

Finally, we'd like to express our highest appreciation to the Center for the Study of Islam and Society (PPIM), the State Islamic University (UIN) Jakarta, and United Nations for Development Program (UNDP) for their support and cooperation so that the whole series of this event could be completed well. Hopefully, with the publication of this book, more and more young people are eager to voice peace.

Jakarta, February 2018

Ihsan Ali-Fauzi
Direktur PUSAD Paramadina



Editors' Preface: Write about Peace, Now

The best time to plant trees was twenty years ago, and the second-best time is now, says a Chinese proverb. So is writing about peace.

During the socialization of *Write a Piece for Peace* writing competition from PUSAD Paramadina, a student commented: I never knew any incidence whereby a conflict was solved by writing it. His doubt was natural and may well also have been shared by many. That is exactly why we cannot wait for a conflict to write about peace. We have to do it now and as much as possible because we can never give too much thought to peace, as we can never plant too many trees.

More than 1,000 participants submitted their essays to the committee, which was quite encouraging as we had the opportunity to be in direct contact with hundreds of thoughts from young people all over Indonesia. It is thrilling to imagine these adolescents are watching, pondering, reading and reviewing the violent issues that are happening and moved to at least start to think about what solutions can be done to create peace. We know peace is not something that can be nurtured through coercion but through understanding. Moreover, the literacy activities – reading and writing – are the best way to understand peace.

Unfortunately, it was not easy to find original essays that presented their arguments in an actual and clear way. Some writings actually have

a fascinating raw material, but unfortunately, are not processed with adequate writing skills. It seems to reflect the lack of literacy activity (reading and writing) in our educational institutions, which causes only a few students who can read properly and produce high-quality writing.

Nonetheless, it is exciting because more than a thousand young people were writing about peace. For those who have been in direct contact with violence, writing experiences can also be a therapy, an attempt to recover, both as victims and perpetrators of violence. Because by writing, individuals have a healthier distance with the events they experienced and have room to choose what to interpret.

The eleven essays in *Peace by Piece* contain violence in various forms, ranging from that experienced by themselves to the ones observed by the authors in the family, school, environment, and country. Zafira Nuraini shouted out her protest to parents who often do acts of violence to children by imposing their will. Ironically, the coercion can save a child's life (*We Are Not Robots to Realize Our Parents' Dreams*). In addition to reflecting on her observations, Zafira told her personal experience and her friends who were forced by the school to enter an accelerated class in order for the school to maintain its ranking. Most parents would feel proud for it means their children are considered smart. They may forget their children may feel depressed and deprived of their teenage years.

Such an issue is indeed an extended version of a complex problem involving many parties: the government that establishes the rules, and the education system; schools that ignore students' voices; and selfish parents who may well just imitate how their parents had done them in the past. Such problems can confuse children; while being faithful and grateful to parents is a key to success, feeling depressed and deprived of freedom at the same time is not.

Such a dilemma is often faced by young Indonesians who are generally raised with the value that parents are the figures to be obeyed. This was experienced by Ach Fawaid, who grew up in a tight and even stodgy Nahdlatul Ulama tradition because of which his parents forbade him to hang out with the children of the Muhammadiyah family (see *When Obedience is Not an Option*). The polarization between the NU

versus Muhammadiyah groups was being proved to be very strong, the friction between them intensifying in some areas. Interestingly, in Fawaid's essay, the figure of peace he introduced was not a formally religious person but rather a tattooed thug.

Such rancor between Nadlatul Ulama and Muhammadiyah also appeared in the essay of Izzudin Baqi, where he told us a story of Kisruh Takmir Mosque to explain the tension over the post of Sabilul Falah Mosque by three groups, NU, Muhammadiyah and Nggumuk (all local congregations) that happened in May 2017. This phenomenon is exciting to be examined further in how the village mosque becomes a venue of influence among these groups. The leaders of the two largest Islamic organizations in Indonesia, NU and Muhammadiyah seem to have to sit together to start thinking about the efforts to thaw tensions that often occur at the grassroots level.

Having said that, the most common theme in these essays is school abuse, especially against students from different ethnic and religious minorities. Harassment is a most frequent case of violence in Indonesia. Throughout 2011-2016, the Indonesian Child Protection Commission (KPAI) received more than 26,000 complaints, which is undoubtedly only a tip of the iceberg, because not all victims will report the abuse that they experienced. Based on a survey conducted by the International Center for Research on Women (ICRW) 84 percent of Indonesian children aged 12-17 years have experienced a bully.

The experience of becoming an abused victim certainly has an impact on the child's growth as Vanessa Ayu Setiawan explains how depression was caused by harassment in *Fall, Rise, and Grow*. Vanessa makes writing as a way to heal herself and to share with people of her age who have also experienced abuse.

Albertus Erwin Susanto, a Chinese and Catholic minority, recounts his experience of being a victim of abuse since childhood despite the fact he lived in a homogeneous environment at a Catholic boarding school. A survivor, Albert offers concrete steps to transform victims of abusive violence into exclusive communities (small circles of an average of six to seven people who formed a group in which each could find friends

willing to listen to his or her stories and grievances, reflective questions about life, and experiences (see *From Violence to Peace*).

The forming of small groups such as the above is traditionally practiced in many religious societies although it tends to fade away due to the hustles and bustles of modern society. Reinvigorating these groups can be one way to prevent violence and thus break the chain of violence by restoring the lives of victims while also curing the doers.

If Albert offers an inclusive community, Faisal Oddang in his *Poso: Pluralism in Indonesia and a Desire To Kill* advocates health as a means of treating violence.

Faisal was only a child when the bloody event of Poso occurred although he was quite far away from the center of the conflict. The impact on his generation, however, can be severe as the violence of the tortures got reproduced through stories shared by the elders. Faisal told his friends that they could easily get VCDs containing terrible snippets of the Poso conflict that spark hatred in their hearts.

Faisal writes how the instinct of violence that has been triggered within him is healed through his activities: literature, movies, music-and even by art. It is especially important for the attention of Indonesian policymakers-especially in the field of education since any artistic activity is often seen as a mere sight. Literature, film and music are still regarded as hobbies or fillers of leisure time so as not to get serious attention from the stakeholders. The view of art being only a fad has affected many sects, causing it to suffer meager financial support or resources for the promotion of art. Art is an essential tool to build a healthy society.

Mutmainna Tahir proposed that the younger generation return to the local cultural values as a 'peace and tranquility' peace-building effort 'Tudang Sipulung and Mappatabe Traditions. He describes the philosophy of the prawn from the word "shrimp" which means "sit" and "sipulung" which means "gather together". So literally in Bugis, it is defined as "sitting together". This spirit is certainly not foreign to the people of Indonesia who are generally familiar with the concept of consensus deliberation. While mappatabe 'comes from the word tabe' which means asking permission to pass others, with the words "tabe"

followed by the movement of the right hand towards the ground while slightly bending the body, is also a polite manner known to the Indonesian community from various ethnic and cultural backgrounds.

Local cultural values are important, but what if the elements of violence are deeply rooted in them?

An issue related to this appears in Ach Taufiqil Aziz's essay derived from Madura who has a *carok* that is a tradition of fighting using weapons (usually kluritit), due to certain reasons related to self-esteem, involving two people or large families. Carok is an important tradition of the Madurese, which, if set aside, is based on positive values such as courage, knight, and respect for self-esteem and family.

In the application of the modern legal system prevailing in Indonesia, most Carok perpetrators are law-abiding. They will immediately surrender to the police because they are aware that they have violated the legal norms. If they escape from the law, they tarnish their honor since Carok basically glorifies the values of the knight. That's what makes this Carok tradition seems impossible to erase. *'Violence in Culture, can it Be Abolished?'*

In managing the various cultures, ethnicities, and religions of Indonesian society, the role of government at the local and national level becomes very important. The government often perpetrates violence by allowing or not seeking maximum efforts to overcome the problem of violence. We already have laws and regulations that protect minorities, but in practice, it is not enough because actors in state institutions also belong to other groups that make up their identity. When a policymaker comes from a major religious group, it is often difficult for him to be fair to minority groups.

Rizki Amalia highlighted the phenomenon in her essay entitled *'The Movement of Santri City Towards a City of Tolerance'* which took the case in Jombang. Jombang city, which gave birth to tolerant Islamic figures such as Abdurahman Wahid and Nurcholis Madjid, apparently committed violence against Hindu minority groups - through the policies of the local government and police officers.

The lack of funds for the improvement of places of worship and

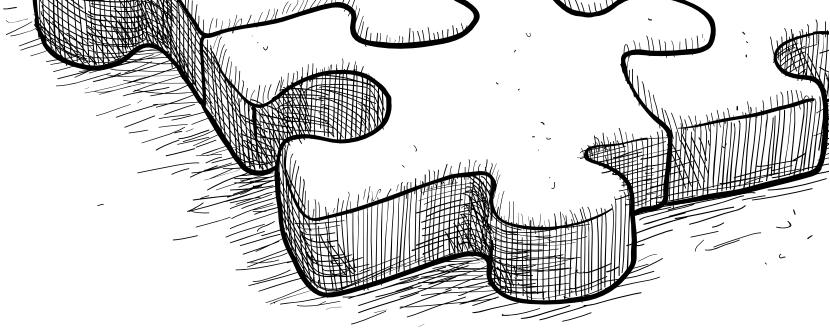
discriminatory treatment were often encountered by Hindus in Jombang. In fact, according to Rizki's story, there have been cases of Hindus arrested by the police because they claim to be Hindus, then they were imprisoned without trial. Finally, many of the Hindu adherents chose to make ID cards with Islamic identities although they still worship in temples regularly.

Violence from the state against minorities is also experienced by Ahmadis and Shiites. Hajar Ummu Fatikh an Ahmadi describes the forms of violence he experienced in childhood because his family was always accused of heresy and misleading. Even when the invaders destroyed their mosque in Kendal, no builders would join in rebuilding due to fear of majority pressure ("I am an Ahmadi. I am Muslim. I am an Indonesian"). Government and state apparatus from the regional to the national level have not been seen seriously in protecting minority groups.

The sarcasm appears in the essay of Wahyu Agung Prasetyo in *'Is the State Ignoring Them?'* Who wrote about the Shiite refugees in Sampang, Madura who were driven away from their village that was raided and burned by the masses in 2012. Wahyu who worked in the student press voiced criticism as well as feeling helpless because he feels what he does (writing and preaching) may not have a significant impact on the lives of the refugees. While people who have important and influential positions prefer a 'safe' and 'normative' position.

Finally, we believe a book can still be a trigger for social change, however small. May one tree of peace that we plant together have strong roots and solid trunks to contribute to the unity of this genuinely diverse nation.

Eleven of these young people; young people who write, who dare to voice their criticism and thoughts, to them we can still dare to hope for the future of Indonesia. ***



We are not Robots to Realize Our Parents' Dreams

Zafira Nuraini

Almost all parents want their children to have brilliant educational achievements. Unfortunately, sometimes they do not realize that they have made us, their children, like a robot that pitted in a competition.

A world leader, Martin Luther King Jr., once said the purpose of education is intelligence and character building. However, in reality, schools often only become the medium of parents and teachers' ambition.

Many stories can be raised about the problems that are motivated by the ambitions of parents and schools. There are a number of students who experience depression and even commit suicide. I still remember the suicide of a junior high school student in Klaten in June 2017, which had been triggered by her mother's anger. The child who just graduated from junior high school and received the national exam results was scolded by her mother because she got a bad score. Disappointment and hopelessness are thought to be the reason for the girl to use her hijab to hang herself in the kitchen.

The story of a student from Klaten who committed suicide was just one of many cases of child abuse with an educational background reported by the media. Another story I have heard is from Jofi, a linguistics student from one of the high schools in Salatiga. I know this story because she is an alumnus from my current school.

She was forced by her mother, who was a doctor, to study at a medical school which required her to move from a linguistics department and move to another school. At the beginning, she was able to follow the classes, even acceptable in the Faculty of Medicine to successfully pass. However, was she happy? Obviously not, various pressures soon accumulated and became the culprit for the growth of cancer that gnawed her body. At the end of her graduation from the Faculty of Medicine, her disease entered the final stage. Feeling she had granted his parents' requests, Jofi finally asked her mother to live by her choice before death finally picked her up.

Both stories above are examples of parents who have undermined the noble purpose of education. Education is no longer for creating a bright and characteristic young generation but a generation of robots to satisfy parental desires.

My friends and I also experienced the stressful state. Every child entering high school hopes to develop his or her potential and open up as many friends as possible. However, a number of other friends and I were chosen to enter the acceleration class beyond our will. The school management forced us to join the acceleration class to maintain its ranking at national and provincial levels. We were tested both academically and psychologically, but were never asked what we wanted. Do we really want that?

Instead of supporting us, parents even forced us to stay in the acceleration class because it felt as if winning a door prize. Our parents who used to free us to make choices, suddenly changed. The pressure to accept the decision to enter the acceleration class is continually being thrown out of them. The appeal to withdraw from this class was never addressed.

During this time often highlighted is typically a case of physical violence. The causes of cases of physical violence often begin with psychological violence. Psychological violence is classified as a violation done in a hidden or indirect way, such as through cases of intimidation, threats, or other actions that may cause pressures.

In my opinion, the form of violence that often happens to children is

the provision of pressure by demanding that children have outstanding achievements in school.

We are often demanded to always be outstanding in various fields, have perfect talents, get a bunch of achievements, and also definitely have a good career when working. The demands that have been disclosed without finding out our wishes sometimes bring a burden to us. Should we refuse or run it by force?

It is hard to resist the demands of parents because they realize that parents are the key to a child's success. However, if there is a result that makes the child's rights neglected and the parent does not realize it, does this include a violation of the rights of the child?

Education based on ambition and parental pressure has taken away the happiness of every child, even the right to choose their future goals. Parents, instead, deprive children of their right to develop; they turn their children into robots who will realize their ambitions.

Due to the tight schedule in the acceleration class, I was not able to follow the activities that became my hobby. I used to love Paskibra and dance activities, but the hope of being active in both activities disappeared after one of the teachers said we should focus on the acceleration class.

I try to be active in other activities, so as not to interrupt entirely with the outside world even though it is not easy with my busyness in acceleration class. The choice fell to the extracurricular scientific work which I think is still in line with the learning activities. I also hope can develop my skills in research and writing.

Changing my decisions not only aborted my dreams, but also became a joke of my friends. I was considered inconsistent because I quit my chosen activities. I am also jealous of seeing my friends from regular classes who can develop themselves freely in the extracurricular work they like.

Why are we never given a chance to say something and express our opinions? Are not we all the same? Where is our right to speak?

My friends who suffered the same fate as me eventually turned into quiet. They are not as happy as they used to be. We also slowly become apathetic human and do everything as a formality. In a short time, we

have changed like robots who continue working from morning to night to realize their dreams; our parents and teachers.

Let Us Choose What We Want

Tiredness and boredom often come. We often cry to relieve fatigue. We do not know how these things can turn us into what we are today, and to whom we will complain?

We ever complain to adults, to our parents as well as to our counseling teachers. However, everything is useless. They only heard but did not respond to anything. They seem to say that 'this is your consequence and your problem, you should be the one to finish'. However, they are the ones who have forced us to accept the decision early to attend the acceleration class, aren't they? Then, where are they when we are tired of all this?

Our belief in love and affection from family is tested. The emergence of pressure to the child is often unconscious occurred. Currently the level of competition in school runs very tight. All children struggle to achieve good grades. It should be realized that giving pressure to children by claiming to be superior in school sometimes makes depression because it fails to meet the expectations of parents. It would be wise if parents are also able to appreciate failure and keep encouraging.

However, what often happens is that parents forget about it. I am still grateful that my parents never demanded too much. Despite the pressure in the acceleration classes, at least I still have a chance to socialize. However, the concern with the circumstances of other children who are fighting for their rights is one of the things that often arise in my mind. Are they also okay?

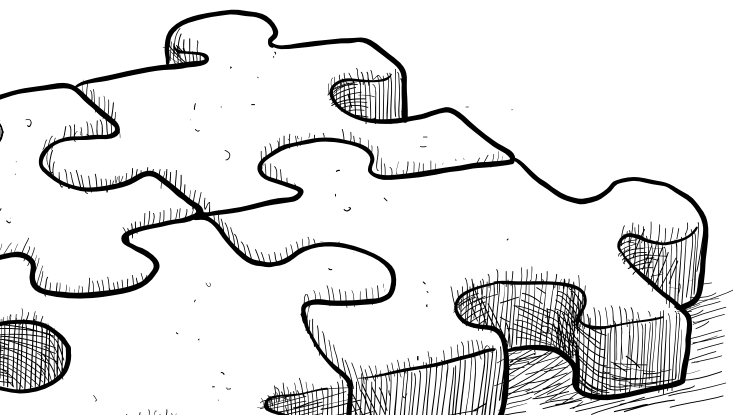
Being open and supportive of each other is the key to how my friends and I remain grateful. I can only imagine, what about those who have no friends at all because the socialization activities have been lost because of learning? Parents, who are the source of this violent outbreak, must change. Do not become dictators and make us as your robot implementers. Begin to look at your child's abilities, conduct discussions to find problem solving in case of disagreements with your child. That's

the way that we, your children, can grow creatively, innovatively and responsibly in making decisions.

Try to be our friend, not the dictator who organizes our dreams.

We are young people who need the attention, affection, and opportunity of the parents. Allow us to make you proud in our way. Let us get through our life processes. Life is a wonderful gift from God and give us the opportunity to interpret it in our way.

Remember, we are not robots. ***





Fall, Rise, and Grow

Vannesa Ayu Setiawan

There are many things that I experienced that made my mental state low. It makes me even depressed. Until it often sounds like a voice that says ‘just plunge, your problem will be finished’. It will be a bitter story that I want to share.

I started school at a younger age than most of my peers. I went to kindergarten when I was three and a half years old. Every day I have to get up early and go to school, but instead I played alone in the playground. I was there until my age was adequate and I started to enter elementary school.

By the third grade of elementary school, I made a mistake that made me hate school. I remember when I was in a religious examination. When the exam is over, the teacher asked us to exchange our paper with our classmate. Fortunately, on that day my classmate did not come.

I hold my own exam paper and had daydreams. And my teacher saw it, so he called me when I collected the exam paper. He asked me the same question with the test and I was too nervous to be able to answer some of the questions he asked. Besides me, there was one other friend who was also experiencing the same problem.

My teacher then called up all my friends who had finished the exam to re-enter the class. Then in front of everyone, my teacher then accused

me and my friend of lying and scolding us in front of the class.

At that time, I felt depressed and helpless. I thought I wanted to say that I did not want to have a teacher like that, but there was nothing I could do.

Then when I was in fourth grade, my family had to move to another town. The city I lived in had a different character from where I had lived; started from the speech, lifestyle, behavior, and many other things. The first thing that made me feel depressed was my dialect. Every time I talked, they used to laugh at me. Then they imitated my speaking style.

Furthermore, what made me even more depressed was most of the boys in my new school were so used to touch girls' bodies. I was very surprised to find some of my friends arbitrarily touching the body of their female friends. Something that I had never experienced in my previous environment.

On one occasion, when my female friend seemed to give a 'sign' to a male friend. I did not know what they were talking about. However, by the time I passed them, the boy then hit my ass. My friends who watched it laughed at me. At that time, I was really angry and felt much unappreciated. Maybe that's the first time I had been sexually abused.

On other occasions, my friends embarrassed me by mocking me stupid and other cruel insults. As they continued to harass me, I immediately cleaned up all the books and cried. I felt that I could not stand being a room with them anymore and told the teacher that I wanted to go home. The teacher just told me to go back to my seat and said, "Why are you crying? Do you not feel ashamed with your friends?"

Fall. Do Not Feel the Same Pain

I could get different things in junior high school because I have new teachers and it gives me a chance to shine. I was able to excel in a number of fields so that I became a welcomed student. There were some friends who were still harassing me, but overall, I felt better because in that school, most of my teachers are open-minded. I felt the strength of my teachers in junior high school. That was something badly needed by students who were the victims of abuse. Because of the frequent abuse,

some of the teacher and parents' responses were more likely to defend the offender than the victim, blame the victim of abuse, and trusted more on the perpetrator (Parson, 2009).

At that moment, I also found what I was looking forward to. I no longer had to listen to the person who made me scared. I felt that I was a new person, who had a dream, which was appreciated by those around me. Whatever I did, when others gave a comment, I did not want to hear them anymore. I felt that I meant something. No matter how people scoffed at me, underestimated me, laughed at what I did, I did not care. That was my life, I had a purpose, and I trusted what I aspired to.

In the next stage, I fell again. The reality hit me more than ever. When I entered high school, I often got sick. According to the doctor, I might be stressed because I was adapting to the new environment. Indeed, it was my first time to go to public school. I met new people who turned out to have very different personalities from my previous environment.

Since at the 10th grade, most of my friends had shown their dislike to me without any cause. I did make a mistake, but I still needed to learn a lot in this new environment. However, what I found was my school did not receive the slightest mistake and concluded something without knowing the truth. Schools should be a place to build positive attitudes and character. However, in reality, schools are the place for harassment practices (Fataruba, 2016).

I went to the same school as my sister. My sister was an active student who followed the school organization and was very good in the arts field. She contributed a lot to my school, while I was not a typical person who was interested in school organization. The thing I never expected was people always comparing me with my sister. For all the mistakes I made, they used to carry my sister's name and said if I did not look like my sister.

At that moment, I felt slumped, useless, and undesirable. Comparing with others is also one of the treatments that make victims of abuse even worse because they will feel very useless and undesirable.

When I was in class XI, I suffered abuse just because I accidentally took my friend's stuff and left it at home. At that time, my friend teased

me with words that hurt me so much. Not just one person, but almost the entire class. I realized that I made a mistake because my friend's stuff was at my house, and I brought almost similar items to school.

I just kept quiet until I got home from school because the harassment continued throughout the lesson hours. They were deliberately insinuating loudly, so I could keep listening to them. Harassment behaviors such as hitting or harassing the victims of abuse on a low-level interpretation meant teenage who are oppressors have a tendency to produce a self-satisfaction and pleasure feeling (Shidiqi & Suprapti, 2013). Satisfaction and pleasure were sometimes to cover their flaws, the perpetrators of harassment.

From that moment, I became a loner in high school. No one could break the limit I've made. I did not like my friends. That was my last decision. On the other hand, I could not control myself when there was something that did not match with what I wanted.

Finally, I tried to control my feelings. It was not an easy thing for me to keep myself to keep positive thinking when something did not run with what I want. I was trying to be calmer in facing my problems.

I realize that the impact of violence can be prolonged. After all, what has ever happened to me still remains. I am still depressed and afraid. Then, I began to experience something that could be said as the result of depression.

When I rode my bike, there were voices in my head that prompted me to harm myself. Like a voice that advised me to 'just hit your bike, then all the problems will be over'. Or when I was on the pitch, there was a voice that whispered me to 'just fall away, all your pain will be gone, they do not need you, you are useless' I always fought with my own mind. And I almost did that several times.

Depression can refer to subjective circumstances such as disappointment, despair, or unhappiness (Ramadhani & Retnowati, 2013). Feelings of disappointment, despair, or unhappiness make one feel empty in his life. Such moments that encourage people to do things that endanger themselves.

I felt that feeling for several years, which in the end made me feel of

no use in life. Addressing such things is not easy if the people around are also not supportive. Therefore, it is better if people around the victims of abuse continue to support and make them feel that they are valuable. That support can drive them to be strong.

Fall... but should rise again

Until now, I can still feel every injury and pain from the treatment of my friends who afflict me. My fears are still felt today. Many questions in my mind which I can not find the answer. Why should I go through such that moment? Why is my friend's bigger mistake acceptable while my little mistake is always exaggerated?

Every piece of memory hinders me from going forward and believing in myself. I was too scared to be sneered. I am afraid to see the future in front of me. I am afraid to be treated with the same thing. All of that severely hinders me.

However, as time went on, I dared to look ahead. I began to learn to accept all that. Take the positive points of every occurrence is the best thing.

To anyone, especially those who have experienced in harassment, I want to share three things that can make us transform ourselves from the victim of abuse into someone who has more power.

First, believe in our abilities. Everyone is created with his own strengths and weaknesses. Sometimes as victims, we feel that we do not have any edge. However, it was a fatal mistake. We have the capacity over those who oppress us, but most of us cannot find our strengths because the suppressors are pressuring us.

Second, learn to make peace with the past. Although it is difficult to do, but it is one of the most critical points. Making peace with the past and forgiving will lead us to a better path. Furthermore, when we start to go far, we will not have the wrong goal. Our goal is not to repay their mistreatment, but to prove to ourselves that we can.

Third, be inspired. Being an inspiration to those around us is a way to rise. Because we will be encouraged to strong bias and continue to rise. Being inspired also leads us to the right goal in our lives.

Some victims may be able to rise and become an inspiration for other victims. However, what about those who continue to be in the shadows of the past and hard to get out of the abyss?

I can only tell you, stay strong and make yourself a hero for yourself. We are all special. No one has the right to humiliate us. We are all valuable, whatever our shortcomings. Keep rising, because someday many people around you can see that you are glowing and precious in your own way. ***



Tudang Sipulung and Mappatabe': The Traditions of Peace

Mutmainna Tahir

Living in a peaceful and secure area would be a dream of every human being. Who wants to live in a violent atmosphere? The first President of Indonesia, the role model of every youth of the country, Ir. Soekarno, said: *'Build a world where all the people live in peace and brotherhood.'*

However, it seems that these big ideas have not been realized until now.

In my village, Pinrang District - South Sulawesi, for example, there is still much violence in the household and not infrequently claimed lives. Not only the parents who feel the impact, but the child feel the impact as well. I've also felt almost the same thing when my parents quarrel. Despite the endless divorce or murder, I genuinely felt the impact of the pressure from it. I do not want the same thing to happen to the seeds of the nation's successors out there. If a child's childhood is colored by violence, then it is likely that he can do something similar in adulthood.

Besides in the family, violence also often occurs in schools. The environment that should be a place to get knowledge even becomes a place filled with violence. Fights, brawls, harassments, and violence by teachers also often occur. I've also felt one of them. When I was in elementary school, a senior confronts me and asks for some money. She did that to almost all female students. The threat used in action was

because she was the daughter of my homeroom teacher at the time. The immature thoughts of the moment made my friends and I hand over our money.

What is more concerning is the violence that occurred in the community. Once, while I was still in junior high school, I was startled by my friends who watched a video on mobile phone. Hearing an unclear shout from the phone, I was curious and watched. I was astonished when I saw a teenage girl beaten by some young women. The victim is pushed, kicked, dragged, until stripped at the top.

What makes me very sorry is that immoral case occurred in my village, Pekkabata, district of Duampanua. Based on the conversations in the video, as well as from some sources I read, the violence was triggered by a trivial problem. That is because the victim was upset that one of the perpetrators had borrowed seventy-five thousand rupiah from her. The debt has long been unpaid. Annoyed, the victim uploaded a photo of one of the perpetrators of violence on Facebook accompanied by dirty words. The perpetrator felt offended so he trapped her victim and acted on her action while being recorded by one of his friends (Kompas 2016).

I am convinced that the cases of persecution in society also often occur in various regions. What really concerns me is that the persecution in the video is done by teenagers. In addition, a video that has spread uncontrollably may affect the audiences to do the same thing. I am sure that cases of persecution in the community also often occur in various regions. What concerns me is that the teenagers were the ones who were responsible for the persecution in the video.

Various attempts have been made to minimize the violence cases. However, it was still a dead end. . From some of the cases described earlier, the root of the problem was that the value of courtesy and mutual respect has disappeared in the society.

Local wisdoms that have become an integral part of people's lives can be part of the solution to this problem. One of the thousands of local wisdoms in Indonesia comes from Bugis. The tradition is found in South Sulawesi and has a strong influence on society. Two of the most influential are *Tudang Sipulung* and *Mappatabe'* traditions.

***Tudang Sipulung* in Solving a Problem**

It cannot be denied that life is not out of trouble. Problems that are not solved wisely will give rise to conflict. In fact, if the problem is solved by deliberation, at least it will minimize the occurrence of violence. Therefore, the way that needs to be pursued to uphold peace is to resolve the issue by reaching a consensus.

One of the local wisdom of the Bugis community, *Tudang Sipulung*, fulfills the concept. *Tudang Sipulung* comes from the word "*Tudang*" which means "Sit" and "*Sipulung*" which means "Gather or Together". So literally in Bugis, *Tudang Sipulung* defined as "Sitting Together". Generally, *Tudang Sipulung* implemented by farmers to discuss the issue of agriculture together and other various problems.

The decision in *Tudang sipulung* must be taken together. Concerns of various sides have to go hand in hand until they can find the common ground that benefits all parties. This togetherness and deliberation in this *Tudang sipulung* need to be developed in solving problems and creating peace. For example, if there is a conflict within a family, family members need to calm down, discuss the problems, and seek for the solutions together. This at least can minimize the occurrence of violence in the household as the previous case has been described.

Not only in the family environment, *Tudang sipulung* can also be applied in various environments. For example, in the school environment. In the case of misunderstanding between students, then they need to do *Tudang sipulung* accompanied by the teacher to solve the problem. So, the problem does not lead to harassment, brawl, and others.

The society also needs to apply the concept of *Tudang sipulung*. Not just in discussing agriculture issues, but all problems that often arise in the society. As a Bugis, I have felt the great impact of *Tudang sipulung*. From childhood, even long before I was born, *Tudang sipulung* has been applied to Bugis society. I wonder how many problems that have been completed without conflict with the existence of *Tudang sipulung*.

Tudang sipulung should be planted early on so that the younger generation can be saved from violence and can solve the problem wisely. This tradition indirectly teaches to be wise and to seek the best solution

of a problem.

Mapattabe' Tradition and the Value of Respect

Mutual respect is one of the most important factors in avoiding violence. Unfortunately, the value of mutual respect is slowly beginning to wear off. It is probably because the parents do not cultivate it or may be contaminated by a foreign culture. Most of the teenagers no longer respect to others anymore.

I often hear parents say these kind of remarks 'Today's children are not polite anymore'. I also often hear little children saying things that they should not say. In today's world, it is not a strange sight to see teenagers walk passing older people or insulting them.

Violence often occurs because of trivial problems due to the lack of mutual respect. Honestly, I, am also part of the younger generation, but sometimes feel the kindness today's youth cannot entirely be seen due the increasing lack of politeness and mutual respect.

One of the Bugis cultures that teach the value of mutual respect is the *Mappatabe'* tradition. *Mappatabe'* comes from the word *Tabe'* which means the permission when passing others, with the words "*Tabe'*" followed by the movement of the right hand towards the ground while slightly bowing. Those who understand this cultural value will generally respond by giving permission to pass, and giving a smile. *Mappatabe'* symbolizes the respectful endeavor that we should not be arbitrary towards those around us. Although at first glance seems trivial, this culture is very important because it can bring a sense of familiarity.

As *Pinrang* people, mostly populated by *Bugis*, I am very familiar with this tradition. And the impact can be immediately felt. The people in my neighborhood strongly uphold *Mappatabe'* culture. Children who practice *Mappatabe'* are considered to have parents who succeeded in educating them. Meanwhile, a child who does not know *Mappatabe'* is considered as a child who is not educated by his parents. Therefore, parents will feel ashamed if their children do not practice *Mappatabe'*.

Once upon a time, when I was a kid, I made such a terrible mistake and still lingers in my head. It started when a guest was visiting our

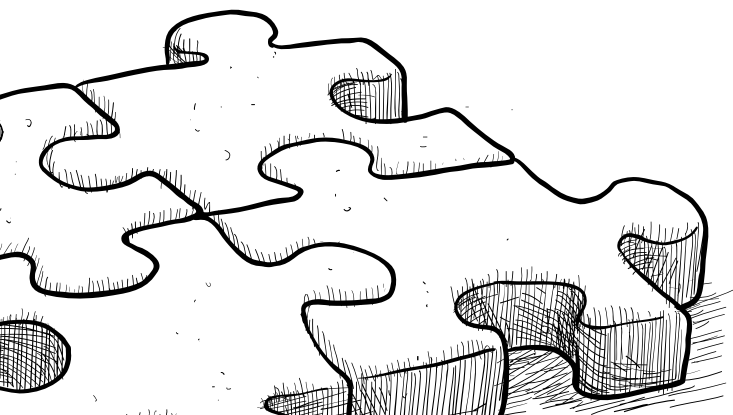
house. Just like any kid in general, I usually play while running around. I forget the teachings of my parents. I accidentally hit the guest. However, I still ran in front of the guest as if no one was there.

My parents gave me a sign that I must stop running around. However, I did not really understand the cue. As I recall, my parents kept apologizing to the guest. The guest also admitted it. However, after the guest's departure, my parents immediately asked me to sit down, advising me that I had to be *Mappatabe'* if passing in front of others, apologizing, and cultivating manners. This is the reason what made me try to apply it until now. The meanings and benefits I get from *Mappatabe'* are immeasurably big. The guest who was also my neighbor was very close to me, even he had regarded me as part of his family.

Commitment to Peace

As a younger generation, I certainly want a world of peace, mutual respect, greeting each other everywhere. The key word of all is the togetherness. With unity, the problem will be easier to overcome. Just like broomsticks are used together to clean though some of them must be short, big, thin, thick, and so forth. Therefore, the difference is a natural thing.

I'm sure the *Tudang Sipulung* and *Mappatabe'* tradition can be a way of solving problems and fostering mutual respect. I, the younger generation of Bugis and the people around me, through *Tudang Sipulung* and *Mappatabe'* tradition, want to abandon violence and hatred. ***





From Violence to Peace

Albertus Erwin Susanto

Violence, with all its meaning, may not be completely eliminated. As long as humans still have the freedom and the possibility of doing bad behaviour (fallibility) and during the intention of action the subject can switch meaning to the recipient, during which violence is inevitable in life. However, that does not mean we then negated all efforts to prevent and overcome the occurrence of violence in social relations, whether in the wider community or the school environment.

Is there anything that can be made that violence, which has and may continue to happen in our society, can be a transformative experience of a severe social problem?

The occurrence of violence in one's social life is a fact, and it demands an attempt to find a way to make this fact one of life's positive-transformative experiences, rather than seeing it merely as a disease that must be exterminated, while still trying to improve the social relations order. I will offer three essentials for the transformation of the experience of violence, on the basis of my own reflection of experience, (1) the ability of reflection, (2) the discovery of forte, and (3) the inclusive community. This paper certainly does not support violence but thinks about the possibility of transforming the experiences of violence that have occurred in one's life.

Personal Experience: Double Social Discrimination

My reflection on this essay is based on my experience of discrimination or psychological violence. Now, events that happened in the past, I can tell as an integral experience of my identity. I come from a Chinese-Catholic family. I live in a small sub-district town in Banyumas district, Central Java. The experience of social relations marked by double minority status that I experienced since childhood. However, my first personal experience was being appointed discriminatory-peyorative with Chinese-Catholic label was during my studies in a public high school in my hometown.

Haphazardly, my friends who had bad intention with me, asked me in Javanese, "*Kok koe teyeng keli tekan kene?* (How did you get drifted here)? *Bali kanah maring negaramu!* (Go home to your country!)" In confusion, I thought to myself, "How is this possible, we were both born in this land, in this city, how could he ask me as if I came from nowhere and he acted like the owner of this land?" the different religion even increasing the complexity of this social relation.

The discriminatory I experienced during my junior high school was only a small experience if I compared it with a more inclusive, non-discriminating friendship experiences. I had a lot of excellent Muslim friends and non-Chinese friends. However, such a small experience of psychological pressure was enough to make me feel that I was different and must enter into my 'own group'.

After graduating from junior high school, I continued my education in a private Catholic school. It was a boarding high school. However, one thing I forgot about my decision at the time: I had a dual social identity; choosing to enter a private Catholic school left only one minority identity, that was a religious identity, but not with another vulnerable ethnic identity.

The ridicule "*Yo! ... Chinese!*" Or "*your brain is Chinese!*" is no stranger to my ears. Any action or choice of attitude which is not conformist with the dominant party will result in a different cultural identity, Chinese.

The first two years of school in the dormitory was the hardest experience of my life. Coming from a warm, caring, and receptive

family, suddenly entering a different phase of life with about 70 male friends from very different family backgrounds (habits, speech, mindset, etc.) are hell! I was having a hard time. To whom should I complain? My parents were far away, and the boardingers of the school have many other activities.

In this heterogeneous group, those who had strong mentality and social power will win and determine the social rules. In the dormitory, conflicts occur from trivial matters such as the rules for sharing food brought by our parents, until the problem of borrowing clothes. This was where the evolutionary principle of *Survival of the Fittest* appears to be very relevant. As if the choice of social roles is only two: being a bullier or be bullied.

There was no physical violence that I experienced. However, the psychological pressure experienced for many years in the dorm had affected me very significantly. Inside the dormitory, I used to feel very sad. Sometimes I cried, felt alone, and unaccepted, felt worthless and even regreted for being born.

My determination to complete my studies at the school, as well as the presence of one or two confirming friends, plus spiritual experience in prayers were the source for my inner strength to face these social and mental pressures. In reflection, I find that this intense experience of social discrimination has led me to inferior syndrome and a tendency to feel rejected. It settled and became an integral part of me until today.

Transformation, the Victim Becomes the Winner

Now the questions are, *“Is there any possibility of transformation for the victim of full-tensioned discrimination like what I’ve experienced? Is there any possibility to make it better for myself as a bully victim? Or can I only cry over my bitter experience? Or instead should I transform into a harasser or bullier?”*

In this section, I would like to state three things that enabled the transformation of the discriminatory experience from the viewpoint of “the victim”; (1) the ability to reflect, (2) the discovery of forte, and (3) the inclusive community. These three things are the path of transformation from the victim to be the victor, becoming a bullier as well.

The Ability to Reflect

After completing my high school in the dormitory, I went to college and got acquainted with psychology to learn about the human experiences that make up a person. Many of the books I read, including the books of Catholic spirituality, provided new perspectives to see my life experiences during the dorm. It was from those inspirations that I learned to examine my experience, to re-identify what I had experienced, to place it on a framework of meaning that made me understand myself better.

Understanding that the experience of discrimination I experienced in my relationships with my co-dormitory friends has shaped me to be in a state of unconfident, inferior and rejected feeling. It is the result of self-reflection which helps my perspectives.

The ability to reflect does not necessarily change me out of the wound of social discrimination nor change my past experience. The memory of being discriminated stays there, and imprinted in me. However, without the ability to reflect, a transformation effort on the impact of the experience of psychological violence resulting from such discrimination is impossible.

Somehow, just by finding the meaning and putting the life experiences into a complete narrative, one can change any bad experience into something that may be better. Seeing that experience, I can understand who I am, why I become like myself today, and can out of the snare of two social roles: victims and afflictions, to further continue my life to be better and wiser.

With the ability to reflect, I find that many backgrounds made my friends to be a discriminating person. From the perspective of the perpetrators, I see that they have an unhappy family background, not as warm and as good as I experienced. From my point of view as a victim, I also find myself to be too easy to internalize the offensive attitudes of my friends. Furthermore, the social discrimination cases are always so complex. A reflective and critical attitude is necessary to prevent a victim from turning into a new assailant or remaining a victim who weeps for his life. This kind of ability can not simply grow in a person.

In the more severe cases of my experience, which involve lethal physical and psychic violence, an attempt to the reflection and the discovery of meaning over the experience of violence experienced by the victims becomes more critical. This is one that psychologists work for the victims of violence. Even sometimes the psychological perspectives are insufficient and require the help of a spiritual (or theological) perspective to healing the wounds of such abuse. No matter how much it is, reflection still gives hope of a transformation from a violent experience.

In addition, the reflections needed in the healing period are not necessarily as sophisticated as using the analysis of psychological and spiritual perspectives. Simple forms of reflection can be used, such as: (1) telling the truth on what really happened; (2) how the victim felt the experience and how it impacted on him; (3) why it could be happened; and (4) what good things might be expected for the future. In short, reflection means retelling the experience. Miraculously, recounting the whole story has a power to heal. This is the first (1) goal of reflection; to accept the bitter experience and made peace with the situation.

However, it is not enough just to receive the situation. The purpose of reflection will be fulfilled when (2) a person is able to take ownership of the harsh, bitter, or shameful experience violences, as part of the historical story of his life and establish his identity. "I am Erwin, who was ridiculed because I am Chinese and Catholic when I was in junior high school. And I am Erwin, who was mocked in senior high school because I am a Chinese. I received that bitter experience!"

I mentioned earlier about the second purpose which relates to human philosophy. In philosophical reflection, people are always looking for their identities (and the modern world that offers many things make people more anxious to find that identity). A man asks, "*Who am I?*" This question will not only give meaning to his life, but also give meaning to the whole experience, and show what he needs to do in life. The answer to that question will be obtained when he can position himself and his entire life experience in a whole story framework. It is like placing peices of puzzles on a framework, after finishing the puzzles, you can see the whole picture and what makes it interesting is that the unpleasant

feeling and traumatic experience make us more aware and we will ask these questions, “Why do we experience this? Furthermore, why do we exist?”

Reflection, besides helping us to reconcile with our bitter experience, it can also help us in putting these bad experiences in a framework of the full narrative of our lives and thus giving the depth of meaning to our life. Reflection helps us to answer the question, “Who am I?” The discovery of that answer makes one can discover the dignity and uniqueness of himself that makes him so precious.

In fact, everyone is looking for the meaning of his life by choosing a large story of a framework. Something that needs to be paid attention to is whether the violence chooses to follow the ‘religious radicalism’ group. This problem becomes a big concern in Indonesia today. People who has ever experienced violence or social discrimination without being able to place it on a proper reflection, they probably can fall into the perpetrators of ‘religious radicalism’. Religious radicalism gives meaning to his life, as well as providing a cure for his disappointment that has become a ‘victim’ of social discrimination.

Once again, the ability of reflection is very important! Probably not everyone can do it properly. Social violence is a vulnerable reality for anyone, and this makes the need for reflection become increasingly critical. The main point of reflection is the transformation of a violent experience into a winning experience of life. Viktor E. Frankl, a psychologist and survivor of the Nazi camp, in *Man’s Search for Meaning* states, “Not just creativity and pleasure are meaningful. If life is meaningful, then there must be a meaning that can be found behind suffering [because life cannot be separated from it].

The Discovery of *Forte*

The word *forte* is defined as a special point of excellence that someone has. I believe that everyone, in the midst of all possible weaknesses, has a hidden talent. The word ‘*superior*’ does not necessarily mean in terms of comparative-competitive with others, but about the power within the person himself. The *forte* point is what needs to be discovered and

then developed so that someone has certain objective things that can be counted on as a valuable thing from him. This can make it a concrete contribution to society. It is true that one's dignity does not lie in what good things he or she can give. However, in real life, *forte* is necessary in concrete human social relations. Without it, it is easy for people to feel worthless, useless, bad, and only to bring it to two possibilities; either dimming into a victim or exploding into a perpetrator.

However, despite the difficulties I encountered in such discriminatory social relationships, I found myself excelling in academics. I received some achievements at school. I won several competitions and awards. It was strange that these good things, which I share in living in a dorm, did not speak louder than the chipped sound of discrimination I experienced. It meant that instead of being proud, the achievements I had gained, counted as meaningless as long as my friends still look down on me or discriminate against me.

Finding by themselves, as well as being helped by others, these *forte* points required a person to have a balanced image and self-esteem. Without a balanced self-image, one's social relationships will not be good - either hyper-submissive or hyper-offensive. I think schools should be able to help their students to find their own *forte*, rather than simply emphasize the high academic value. Howard Gardner's idea, the psychologist, about the seven types of intelligence would help to broaden the view that everyone has their own advantages, such as; (1) musical intelligence, (2) logical-mathematical, (3) interpersonal, (4) kinesthetic-body, (5) language, (6) spatial- geographic, and (7) intrapersonal.

An Inclusive Community

In addition to the things mentioned above, there is one more important point in my observation that I have gotten in one's endeavor beyond the experience of violence that is the existence of friends who will strengthen you. There is no doubt that a person in an attempt to find a good self-image still requires the presence of another person who affirms him sincerely. Therefore, the third point required is the inclusive community.

The word 'inclusive' here is addressed to the people in the circle who are goodwilling and open minded to accept people with all their uniqueness, including their personal weakness and injuries. Finding friends like this is in fact a luxury that is rarely encountered. Therefore, in certain situations, creating such a community becomes necessary.

In Jakarta, I was actively involved in coordinating a group called MaGis Jakarta. This group, which is aided by the values of appreciating the spirituality of love and Catholic solidarity, brought the people together to form a supportive group to give meaning to their dense life and work in Jakarta (some of the members are still students). The three pillars this group upholds are; spirituality (deepening of Catholic religious values), which then extends to companionship, and service - from the core of spirituality and moves into concrete service to society. The point of this group which relates to the inclusive community points of this essay is the companionship points.

Related to the companionship, the group that annually receives about 40 people every year (started in 2008), is divided into several small base groups, consisting of six to seven people (plus two senior assistants). This small group is called *The MaGis Circle*. It is in this small space that a communal space of confidence is sought, in which each person can find a friend who is willing to listen to his stories and complaints, his reflective questions about life, and experience inclusive acceptance. From a survey made in 2016, it was found that most - even almost all participants - appreciate this group. They find communal spaces that are supportive and inclusive. It is something that people who live in urban areas are longing for.

To have this positive circle is necessary for all people, and certainly relevant and beneficial for people who are trying to transform the experience of violence or social discrimination that he experienced. I have my small circle of friends during the dorm period. It has a big part in transforming the experience of social discrimination that I have experienced since junior high school. The MaGis Jakarta shows that instead of waiting to find inclusive friends, such as friendship circles, can be built intensively (apart from the content of a particular religion, which

in the example of the MaGis Jakarta group is Catholicism).

Offering an Option

This paper would offer another perspective on the reality of violence that occurs in society, specifically in education. Furthermore, it raises questions such as Are there any efforts that might be able to transform a negative experience of violence into a positive and valuable experience for everyone who experiences it? This paper does not deny the efforts to build a more inclusive and violent resistance structure. Violence remains to be resisted. However, the efforts to eradicate violence is not a piece of cake. An option must be set by prioritizing efforts to create the possibility of transforming the experience of violence.

Based on my observations and experience, the transformation power was built by three variables; (1) the ability of reflection, (2) the discovery of *forte*, (3) the creation of an inclusive community space. Seeking the possibility of this transformation clearly needs to be integral in character education efforts that are concerned by the government and endeavored by many educational parties. Therefore, character building education needs to be considered so that students are equipped with the above three things (the first two things related to the victim, one other thing related to society).

Because of these three points, I was able to change the experience of social discrimination due to the dual identity of the minority I had as an integral experience in my life. Without embarrassment I received the experience, as well as my minority identity, including with the stereotypes that often-become jokes. If violence, in this case social discrimination, takes away the dignity in a person (because his minority labels), the reflection that transforms the bitter experience into a moment of deeper self-discovery and dignity. The discovery of *forte* and the inclusive group increasingly affirms the transformative power.

Thus, violence as a social reality will always happen. It can be an opportunity for the birth of tough and wise in our society. Sometimes, several persons are capable of becoming peacemakers, not because they have never experienced conflict. On the contrary, they have been able to

transcend and transform their conflicting experiences. We can hope that the year 2030 will be the top of the demographic bonus for Indonesia where this country has millions of tough young people struggling for kindness and peace. ***



When Obedience is not an Option

Ach Fawaid

I was born from a family of Nahdlatul Ulama (NU) settlers living in the Muhammadiyah neighborhood. I am frequently confused with whom must I take side. My parents often argue with the neighbors because the religious rituals they conduct are not the same as those taught by NU teachers, an Islamic organization founded by KH. Hasyim Ash'ari.

The differences in views and beliefs between them seem to be an excuse for not speaking to each other when they pass. I have been indoctrinated by parents to follow the full teaching of NU. In fact, I am forbidden to play with our friends whose parents are Muhammadiyah. I only played with the children from the NU family. My friends and I even made a basecamp specifically for NU children to play. The Muhammadiyah children also did the same thing. They even put out a flag with the 'I Love Muhammadiyah' sign.

Our childhood had been tainted with violence. We were the gang of NU children that fought with the Muhammadiyah children by throwing stones to each other. We even threw anything that could be used as bullets. Luckily, the incident did not last long because there was Mas Bro who broke us up.

“As long as we live in the same village, we are brothers. If you still do not want to be friends and remain hostile, I will throw you into the river!

“Mas Bro shouted loudly to stop our fight. Finally, the boy’s brawl was dispersed.

Mas Bro was a thug in my village. His real name is Samsul. Children feared him. He had a frightening face. He was muscular and had a dragon tattoo on his arm which made him even creepier. Although Mas Samsul was a thug, but he was the one who reconciled us and made me come to my senses that we were actually brothers, although we had different Islamic views.

If only Mas Bro had not been there, the brawl might turn up even worse. Someone would be injured. If that happened, it was certain that families would be involved and eventually could trigger a wider conflict.

What I experienced as a child was embedded in me until my adulthood. How can differences become the reason to hate each other? How can hatred that was the spawn of violence be taught and passed down by previous generations? The hatred which spread in our heart, the children of NU and Muhammadiyah, until we grew up.

Then, I realized that we should not always obey our parents’ path. There are times when we have to rebel but still in a good way. If it is possible, children should wake their parents up, that a life without peace and tolerance will have an adverse effect on the unity of the nation.

The Doctrine of Parents and Surroundings

However, I am aware that parents who have indoctrinated me to defend NU desperately and degrade other beliefs are also victims of indoctrination. It is that reason my mother and father can get so mad when I got along with people who are not from the NU family. Because of the doctrine, I could also defend an NU member even though he was guilty.

One day, a friend of mine – let’s just call him as Iqbal – rode Adi’s bicycle without permission. Dani (from Muhammadiyah family) scolded Iqbal;

“Why didn’t you ask permission to Adi?” said Dani to Iqbal. “I’ll tell him when I’m done” Iqbal replied. “It’s okay, Adi is an NU too,” I told Iqbal. This conversation showed how I used to take sides with people

who were in line with me. If I consumed the bad doctrine, then I would easily hate people who had different views and beliefs.

This bad habit has been carried on until now. Sometimes I have not been able to graciously accept the views of people with different thoughts, and always assume that my thoughts are the most correct ones. I also often become a person who is hard to be reprimanded, because I have considered that the person who reprimanded me to be wrong and is not in line with the way I think. Luckily, I have friends who always gave me advice when I act stupid. One of his suggestions that I always apply is, "Collaborate the opinions or beliefs of others with your opinions and beliefs, so you will have a positive mindset."

Nowadays, I often see acts of hatred during Friday prayer's speech, lectures, and sermons that favor their own group. I was often annoyed by the writers and the preacher who indoctrinates his readers or his congregation by saying that it is his teachings/belief is the one that is correct, whereas the other teachings are considered misguided.

I am really worried when someone yelled "AllahuAkbar" with red eyes. I am very nervous when there are people who claim that their gospel is the most correct one. What happens if many people follow them and my worries become a reality? However, people who say that they are the most correct will certainly cause more conflict.

This is just one case that involves between one religion, Islam. Then, what about differences between two religions? Would the condition be more severe compared to the situation mentioned above? It is so obvious if we do not have the behaviour to tolerate our belief in the same religion how are we going to tolerate other religions with its different belief and practice? Therefore, if we allow this to happen then the word "disbeliever" and "lost sheep" will always be said to someone who has a different religion.

Indoctrination, the Root of Violence

When a person is only fed a single version of the truth without appreciating the version of others, it is certain that he will be emotional, annoyed and even angry. This is the reason many people are involved

in acts of violence and hatred simply because of differences in views and beliefs. It must be the result of indoctrination coming from a single group, that never recognizes and appreciates the beliefs or views of others.

It is important for us to understand what the indoctrination is and what its characteristics are. It is easy to recognize which one is included as a indoctrination or not. When something is conveyed or taught by someone without any reason why we should do this and that, it is an indoctrination. Something unknown about something good or bad, useful or futile, dangerous or beneficial, then it is also an indoctrination.

Moreover, the other characteristics of indoctrination are remembering, restraining, shackling, and forcing. Thus, when someone is effected by a doctrine, he will have a blunt mind. Even the positive characters that he has will be lost. In addition, doctrine can make a person who is initially weak to be violent and do not want to know the circumstances of others i.e. he becomes intolerant. The most witnessed evidence of this great doctrine is terrorism, in which a terrorist assumes that what he is doing is a noble deed.

It seems, the more human beings on earth, the more people who hate each other. Assuming that other people are more despicable than others and believes that they are the most righteous. The question is, why could we have involved in this condition? In fact, there are many problems in this world, then why do we still often support or engage in acts of hatred or violence? I am convinced that we also have received a doctrine, but we do not realize that it is a doctrine.

Based on the questions mentioned above, let us learn or understand the root of hatred itself. The goal is to change our mind so we do not always get stuck in a situation that demands the spreading of hatred. Actually, hatred is rooted in almost every human being. Humans tend to hate differences but also do not fully love the similarities. For example, do we agree that people in the world are all rich? No farmers, no one works in factorie, and there is no such thing asscavengers. Basically, everyone is rich. Of course, we do not agree with this, and this is the evidence that we do not fully love similarities.

Another example, we sometimes speak of justice, but at other times we commit stunting and do evil. We want to be praised, but on the other hand we become blasphemous. We expect everyone to be obedient, but we often break the rules. We want to be loved, but unfortunately the heart is only used for envy and hatred. So, it is also clear that the root of hatred comes from ourselves.

If we allow and support hatred because of differences in views or beliefs, it is because we cannot control our own hatred. Thus, the doctrine or life history we have received since childhood has been the subject of constantly engaging in the crime of hatred in our life.

Hate speech occurs due to several reasons. One of them is prejudice against a particular person or group. Based on this point of view, we can learn that we keep prejudice against something, then it will evolve into other negative things.

It is unfortunate when hatred fills this life. According to Nelson Mandela, a South African peace figure, that hatred is like drinking poison and wish that something we hate is killed. The question is; how is it possible for certain person or groups to get killed if we ourselves drink the poison. Obviously, we will be killed. So, as long as there are seeds of hatred toward something, then be prepared to be killed by the hatred itself.

In my opinion, hatred and violence are not something to be fought about because when we fight something or someone, it will surely rebel and fight back. Furthermore, our job now is not to hate the haters, and not to be rude to people who practice violence.

I believe that people who allow, support, or engage in acts of violence and hatred because of different views and beliefs are those who do not really understand their religion. Are there any teachings or religions that command to hate each other? Of course not, it is all because of the doctrine which tells us that our teachings are the most correct ones and these are what causes hatred.

It is true what Abdurrahman Wahid, a renown Moslem cleric and the fourth President of the Republic of Indonesia said, "Religion is the message of peace, but the extremes turn it around." In line with the

words of Buya Syafii, a Muslim cleric, educator and former Chairman of Muhammadiyah, said that "Islam is peaceful, constructive and able to protect this nation without distinction of ethnic groups, religion, political affiliation, etc. And this is true Islam."

When we love violence and hatred, we are actually part of the people who overturn the meaning of peace. Then, let's think about it! If our religion that teaches us about peace and we do not respect different views and beliefs then what is religion used for? Let's reflect on this!

Towards Peace

To solve the problem of violence and hatred caused by the different views, we need to return to the spirit of *Bhinneka Tunggal Ika*; "Unity in Diversity". I try to live up to the attitude of appreciating differences, although at the first it might be very difficult. However, in the end I can sit together with people who have different beliefs.

Our country consists of many ethnic groups, cultures, religions, and a variety of teachings and beliefs. From the plurality condition, actually it can create two opposite sides; First, hatred that spawns violence, and second, the beauty of harmony that will lead all human beings. Unfortunately, there is still hatred of differences that divides us.

Regarding this issue, I often feel sad to see minorities who have no freedom of worship in accordance with their beliefs. There is still a majority of people who say that minority beliefs are wrong and misguided and they will go to hell. They also often discriminate minority groups, thus the assumptions of the minority will always be defeated by majority will always be in the thoughts of humans

As we Indonesians know, the 1945 Constitution has guaranteed a form of freedom to the believers according to the beliefs of their adherents. However, the reality is the opposite because although there is a guarantee of freedom, there are still many people who do not obey the constitution, do not respect human rights, and even disobey the rules of God. Therefore, we and this beloved nation experience a profound suffering, which is the continuation of hatred and violence.

Before we become the actors of hatred and violence, or become

victims of both, we must narrow down our view on religion. We cannot take things literally, but we must understand the essence of it. Thus, we certainly will not hate anything and anyone, except the hatred itself.

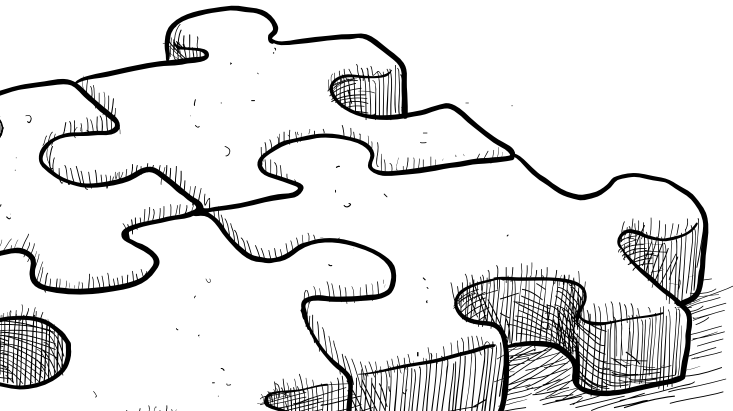
Abandoning violence and hatred for differences in views is actually quite simple. I personally do it by living peacefully. I will find many friends, close friends like family even though we have different beliefs. What a joy it is to live like that, because when we are known as a tolerant person, then we will be easily accepted by anyone from anywhere.

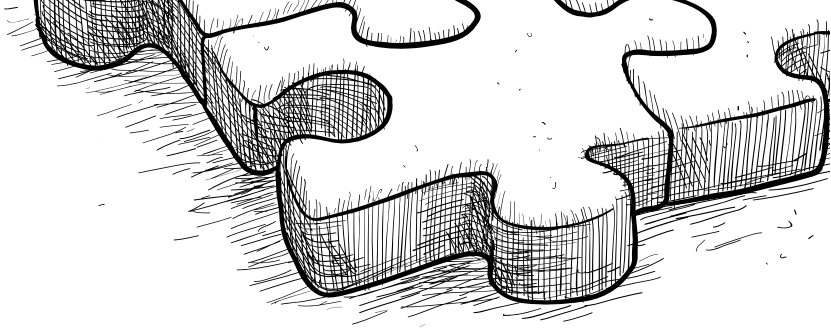
KH. Mustofa Bisri or also known as Gus Mus, writer and Rais Syuriah PBNU once said, "Those who insult your religion can not damage your religion, which can damage your religion is your behavior that contradicts to the teachings of your religion." This statement can be concluded that the behavior we do surely determines the religion that we believe in. In this case, we often see the followers of religion (perhaps including ourselves) who overturn the teachings of religion itself with the actions of indecency, acts of persecution, and even damage. In fact, religion is a guide to the essential path, but in reality, the beauty of religion is often undermined by its own adherents.

I agree with Gus Mus that an insult to a religion has no effect on religion itself. However, when we contradict the teachings of religion, hate the religion of others, and violate the rules of our religion, then that will damage religion, even the effects are crueller than mere insults. Therefore, it would be noble to get rid of bad traits, especially hatred of other religions or beliefs. So, let our religion remain beautiful, and we make that beauty as a guide to the way of salvation.

Now, I became more aware that my parents were not completely wrong, because they were also victims of the doctrine of grandparents who had not taught him the values of tolerance. The influence of this hateful doctrine will continue for generations, unless, we can stop the doctrine now.

I promise myself that when I have children, I will instill lessons on tolerance and mutual respect. The spirit of tolerance should be fertilized for the benefit of our grandchildren and all mankind.***





The Story of a Chaotic Mosque Administration

Izzudin Baqi

Since I was a child, I have always felt comfortable being in the mosque. Sabilul Falah Mosque's, front yard used to be my place and my childhood friends to play football after learning the Holy Qur'an. We also liked to fight for food when there was big religious assembly. Sometimes, we fell asleep because we were very tired. Moreover, the fathers and mothers in my village made the mosque as a place to hang out. Anyway, the mosque was the most pleasant shared place for my villagers. What a happy moment.

However, what happens when the virus of greed started entering the mosque? Even the position of the mosque's caretaker became a battleground to gain the position. The society's unity was at stake.

Sabilul Falah is a mosque in my village, precisely in Jetis Village, Baki-Sukoharjo. With a land area of about 2000 square meters, the mosque was built by the local people in 1998. Sabilul Falah became a place of worship and activity for the surrounding residents, as well as a stopover for travelers who often crossed Solo-Baki Highway.

Somehow, Sabilul Falah suddenly became a competition arena between three groups-Muhammadiyah, Nahdlatul Ulama (NU), and local groups commonly known as Nggumuk pilgrims, i.e. residents who became regular pilgrims and did not follow the two organizations.

Muhammadiyah is the first organization that has branches in my village so my family and my friends' families are also part of the group. As for the Banser NU, it was officially established in my village since April 2017 and quickly gained sympathy from the villagers.

The tensions between the three groups occurred in May 2017 during the three year election of the mosque's caretaker. Surprisingly, most of the group's perpetrator involved were not citizens who usually do their prayer in my mosque.

Suddenly, before the election there was an announcement containing the new structure of the mosque's caretaker on the bulletin board which was even signed by the head of the village and a number of local community leaders. This made the congregation shocked and furious-especially from the Muhammadiyah and Nggumuk circles-there has never been any official deliberation on the determination of the administrative structure. It is known that the members of the NU group met the village chief and local community leaders to persuade them to take up the position.

The NU members argued that the Sabilul Falah mosque was a mosque built with the village's fund, so every group in the village had the same right to take care of the mosque. Therefore, they insist on being able to incorporate their members into the management structure. Then the residents of the mosque showed their refusal by tearing up the unauthorized flyers containing the new structure. Furthermore, residents of the mosque faced the village head and local community leaders and at the same time invited them to attend a forum regarding the caretaker's election.

The heightened tension of the election took place at the eve of the forum. Due to the intense heat between the villagers before the election night, the police even sent a number of officers to secure the official meeting that took place inside the area. The head of police also attended the meeting and gave orders to his men to watch on each participant representing the group with their respective agenda.

The election process was tense. The participants often argued with a loud and high-pitched voice. The previous chairman was overwhelmed

in leading the discussion.

One of the issues that became a source of tension and time-consuming was when the previous treasurer of the mosque refused to be replaced. The person even sternly states that if all participants do not approve of him as treasurer, he will still insist on reclaiming his position. He even accused another treasurer with corruption allegations of mosque funds. On the contrary, the other participants also lashed out the treasurer because he had a double position as the treasurer of Muhammadiyah in the village.

During the forum, participants often argued with each other. In the process of selecting members to occupy the divisions, there was always a protest. "What about these factions? Please be fair!"

Argumentation is inevitable. Tension and anger were spreading among forum members. Several times police officers had to intervene the argument to avoid a brawl from happening.

I really felt sad. All of those happened in the mosque, in the house of God, a place that should be kept holy. In the nineteen years since Sabilul Falah was inaugurated, this was the first time chaos erupted during the mosque official election.

The Trigger of the Chaos

As a mosque member youth who witnessed the chaos, I would like to analyze what was the root factor of the election conflict. In this case, I do not mean to blame a particular mass organization, but only to explain it according to my own observations and the stories I got from the local people.

The presence of Banser NU to my village a month before the election was one of the factors of the chaos. In one of the assemblies that NU hosted, their speaker spoke openly criticizing Wahabi groups who were generally considered more conservative. The criticism he expressed did not highlight any substantive things, such as; deeds, actions, teachings, but rather refers to symbols that were considered to represent revelations such as having a beard, wearing loose pants robes and cap. One of the residents who attended the lecture recorded this event, then distributed

it so that the lecture was quickly and as a result there were protests from many parties, because many citizens of Sabilul Falah worshipers who regularly use the attributes that was criticized by the speaker.

On the other hand, the presence of NU actually brought blessings for Jetis village. Religious events such as *yasinan*, *tahlilan*, *shalawatan* and so on can re-appear in the community, something that is usually avoided by Muhammadiyah who first existed in my village. Events like these have a positive social and spiritual impact on society, where people frequently conduct gatherings and do several Islamic spiritual values activities together. The number of religious events like this can help eliminate various problems of society such as gambling, getting drunk, even prostitution. Conducting religious activities is certainly more civilized than having citizens close places of sins by force, although sometimes the immoral activities are still done as well.

Another factor that triggers this chaotic election was the socio-cultural conditions of local communities which was prone to the issue of provocation. In this case, what happened in Jetis Village could not be separated from the surrounding areas. Solo Raya area was declared by BNPT as the priority target of the program to overcome the issue of Islamic radicalization. Many community organizations were identified as radical groups appeared in the city of Bengawan. This made the people vulnerable to issues of provocation, especially when it was about religion. However, those accused of radicalization also rejected these allegations while usually declaring if they were the Solo Raya's saviors from the 'communist' dictatorship.

The term 'communist' usually refers to the PKI (Communist Indonesia Party) who was still a scapegoat blamed to any chaos. During the triumph day of PKI, Solo Raya was once the strongest base camp for PKI. The bloody tragedy of 1965 involving the PKI and killing of so many *santri*, clerics and citizens caused a prolonged historical trauma.

The arbitrary labeling of 'PKI' against a certain group is still often done by the citizens. For example, if there were thugs who conducted mischiefs, they automatically accused as a PKI. When there are groups who like to gamble, they are also accused as a PKI. If the issue of PKI

is being highlighted, hundreds of residents from across the Solo Raya would gather at the *Lapangan Kota Barat* stadium.

Most Jetis villagers were actually not really good in religious teachings. Even before 2000, the region became a hotbed of gambling and prostitution. The mosque then had an enormous role for the psychological and spiritual rehabilitation of society. Having no basis of religious science or strong science, citizens were easily effected by rumors. Another factor that made this election chaotic was public figures who should be well-respected by society but they turn out to be ignorant and easily provoked. This was proven by the village head and a number of community leaders who signed the new organizational structure. Theologians who avoided these sensitive issues were silent about it and ignored discussing the issue as if it was hidden under a rug.

Bringing People to the Middle Ground

Finally, the mosque's *Jamaat* agreed to choose a young Moslem priest who was only 24 years old, but his capacity and character were considered adequate to become the chairman of the mosque.

In addition, the young Moslem priest was the eldest son of an important public figure from the Jetis Village and the Sabilul Falah Mosque that had died several years ago. After the position of the chairman was secured, the solution that was taken by the residents was to evenly divide all the positions of the board of the mosque to all groups who were present.

The increasing of emotional tension between the groups within the congregation of the Sabilul Falah Mosque during the organizer election required the meeting committee to act swiftly. Each important position of the organization must have a representative from each group. In order to avoid chaos, each group was given a strategic position in the core management, although it seems as if it was a made upposition.

Furthermore, positions that did not exist were also created, such as the position of vice chairman of the board along with each division under it. The number of members must be multiples of three, in order to facilitate for the distribution of this position. The organization position of

the mosque was like a legislative seat, with each commission to be filled with certain factions. It had to be done since peace and the unity in this society is at stake. Thus this was considered the best solution there is.

The troublesome worked that the next administrators had to do was how they would divide the *ustadz's* schedule from each group to give their lectures at the mosque, whether it is weekly, monthly, or Friday prayer preaching. Thus, the schedule was made in order to distribute the allocation of preaching equally. All of those had to be done in order to minimize envy between them. It was considered the best short term solution at that time.

The Crucial Role of the Local Youth as a Pioneer of Peace

Young people have always been important in balancing and criticizing the elders through out the course of a nation's history including Indonesia. With the spirit of reformation, the youths tend to break through a stagnant situation.

It also happened in the case of the conflict at Sabilul Falah Mosque. When there was conflict, the youths were at the forefront and played an active role in calming the rigidity of congregational relationships that occurred after the seizure of the positions.

The feud became a challenge for us young generation who were regularly involved activities at the mosque. With its dynamic and easy-to-blend characteristics, the youth had a potential to respond to the challenge. After the incident, we oftenly gathered, regardless of our background and a sense of belonging to different groups. Fortunately, there were many activities that had brought us together, from inter-village football competition, or night watch activities, even doing hobbies together such as pigeon races, motor modifications, and many more.

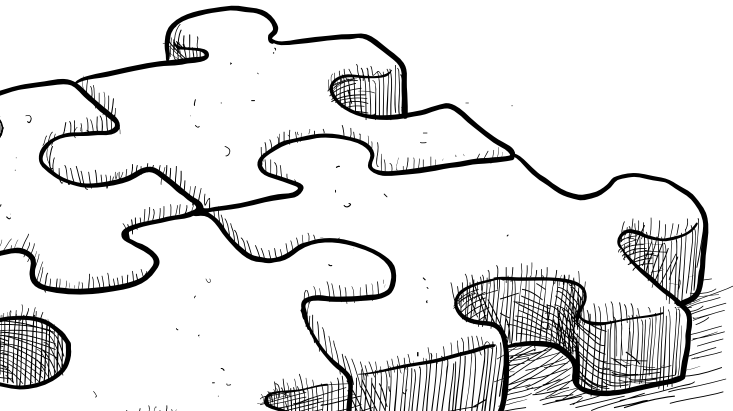
In addition, more substantive discussions such as how to manage the unity and prevent the danger of disunity, could also be created between our activities. The elders sometimes ignored the question of regeneration so we were more often discussing the mechanism of the case between ourselves. Let's say, a more insightful young man could enlighten another comrade up. However, the biggest challenge of the younger

generation in the village is being insightful and updated with today's challenges. In today's modern era, the young generation is classified as the generation that is increasingly distracted from the real world. There are only a handful of young men who are updated with today's issues that are around them..

In addition, in terms of insight, the village youth tend to be weak. The result is that they are easily influenced by certain parties. The efforts of the intelligences to the young generation are absolutely necessary, because one day we will replace the role of the older generation in society.

Among the factions of the Jetis Mosque who have different political interests, young people are the key to breaking the conflict chain as early as possible. Something that is important for us to maintain is self-reliance, not to fall into the vortex of problems and refuse to be a fanatic follower of any faction.

In the end, the pilgrims of Sabilul Falah were able to restore the family atmosphere that was damaged. I also wish that the event becomes an important lesson as well as an optimism and hope for change. Once again, success is driven by the youth. ***





Could We Abolish the Culture of Violence?

Ach Taufiqil Afif

Again, I saw the killing in Sumenep (30/11/2017). A 60-year-old man named Mattasan was killed with a gaping wound on his neck and head. His body was found in the rice fields. Because it was a new case, the modus operandi had not been revealed yet. Pictures of the bodies has spread on Facebook. The people wrote a caption on facebook as if they regretted the tragedy, but also displayed disturbing pictures of the tragedy.

Violence regulary occurs in Madura. Just like the iceberg phenomenon, what happened to Mattasan was only the appearance of the surface; there were still many other murders that I saw.

A year ago, while returning from my campus in UIN Sunan Ampel Surabaya to Sumenep, I saw a helpless man killed in cold blood near the Suramadu bridge. On the opposite side, I saw the police and local residents watched the event.

The killer shouted these words after he was satisfied with his actions and I still remember very clearly what he said: *"mateh la mateh. Engkok puaslah. Jhek reng bini nah orang e ganggu."* (You are dead and I am satisfied now! This is the consequences of harassing my wife!).

After saying that, he consciously went straight to the police car. Getting information from the crowd, it turned out that the murder

motive was because of jealousy j. The killer took the man's life whom he suspected had seduced his wife.

Usually in Madura, the killer or carok perpetrator will immediately surrender to the police. As I saw at that moment, the perpetrator went straight to the police car. Violence jealousy motive often occurs in Madura. A Researcher, A. Latief Wiyata, once conducted a study entitled "*Carok: Violent Conflicts and Self-Esteem of Madurese.*" The research which he conducted in Bangkalan, found that the majority of the *Carok* (fights between males) was triggered by female problems.

For the Madurese, when the wife is harassed, the husband's pride has been harassed as well. "*Lebih baik pote tolang katembheng pote mata*"; Better to die than to live a life of shame.

Since I was a kid, *Carok* has always been considered legal when dealing with pride issues. However, this 'pride' issue has extended not only about female problems but also relates with religion problems.n. Several years ago, there was a long and intense conflict in Sampang between the Sunni and Syiah.

This conflict was draining our emotions. It is unfortunate, because Madura is known for its Nahdlatul Ulama organization base with its values such as *tawassut*, *taadul*, *tasamuh*, and it had been wounded by something that deliberately provoked the Sunni and Syiah.

It did not happen only once. Long before that, when I was 7 years old in 1998, I witnessed a conflict between the local Muslim clerics and a public figure named Supardi.

There was an allegation that this was a continuation of the fall of the Soeharto's regime. It happened not only in Madura. In the area of Banyuwangi and Jember there was also a dispute over the issue of ninjas killing the local Muslim clerics. In my village, the fear ninjas also existed. However, Supardi's case was more terrifying because of its close proximity. It was only about 20 kilometers from my home and involved many local Muslim clerics from Sumenep.

I still remember, at that time I joined *jaza'*, a kind of ritual for the skin to become immune and not be impervious to all weapons. Almost all male villagers attended the ritual. *Celurit*, a traditional Indonesian machete

was sharpened again. Every night there was a patrol. The atmosphere was very terrifying in Sumenep.

Until now, for some villagers in Madura, if you do not carry a sharp weapon during your trip, you would be considered arrogant. Almost all men have to carry sharp weapons, including me. I was inherited a blade, and I was forced to carry it with me.

Learning from Supardi's case, violence tends to occur among the various teaching of Islam. In fact, the case of Supardi and the local Muslim clerics happened because it erupted among NU members. Supardi was a settler from Situbondo. Then, he moved and got married in the Tarate area, Sumenep. In Sumenep he was appointed as the board of Pagar Nusa NU.

After a while, Supardi's followers grew more and more until they successfully established a *Tawassulan*. *Tawassulan* is a kind of gathering or weekly meeting among fellow members of the congregation. Every week, this *Tawassulan* has its own prayer in the form of two *shahada* sentences, 1000 times a day of tauhid, 100 times of sholawat, 100 times of *istighfar*, and citing God's name around 500 times.

In addition, Supardi also founded an Islamic boarding school, Walisongo Akbar, in Tarate area, Sumenep. This boarding school was inaugurated by Kiai Sufyan from Saletreng Situbondo. Kiai Sufyan was an important Islamic figure in East Java, and was a teacher of Kiai Kholil As'ad Syamsul Arifin.

Supardi's movement gained attention because of two important things. First, *Tawassulan* activities were done in the early dawn and used loud speakers. Secondly, many of Supardi's followers quit from *Tawassulan*.

Rumors of Supardi's action began to circulate. Rumor has it that Supardi asked his followers to pay 300 thousand rupiah for heaven. Then the *shahada* sentence, as a testimony to Islam had been changed to: *asyhadu anlailahaillah waasyhaduanna Muhammad Supardi rasulullah*. Then, another rumor was that Supardi was accompanied by a woman during the *tawassulan* ritual.

This rumor suffocated the village community. Because of a strong

fanaticism of what he believed, people reported what he has taught to the local Muslim clerics. As part of the Madurese tradition, the clerics or also known as *kiai* has always been a place for complain.

Hearing the report, some clerics began to make their move. Some local clerics began to study the issue. A *fatwa*, a ruling on a point of Islamic law given by a recognized authority, was issued by Kiai Busyro Karim and Kiai Said. To kill Supardi is considered legal. The reason was that Supardi had spread heresy in society. Furthermore, his existence disturbs peace and tranquility in the society.

Another local cleric named Kiai Mustafa, began to search for Supardi. As previously described, this *Tawassulan* group moved from one place to another. At that time, Supardi's group conducted *Tawassulan* in Dungkek area, where Kiai Mustafa lived.

After both parties claimed the truth of the religion they believed in, the cold war was inevitable. Moreover, there was no room for dialogue between both parties.

The incident that occurred in Dungkek was only a small mosaic that occurred between religious people. Karen Armstrong notes that other religions, Christians and Jews also have stories of violence in the name of defending ones religion.

In Indonesia, some transnational Islamic teachings are also known to commit violent acts in the name of *jihad*. They shout *Allahu Akbar*, then, preceded by killing innocent people. The pretext is to defend his religion. The case of Supardi in Sumenep was also not much different. Local groups of clerics who did not like the presence of the Supardi's group gathered and moved with the intention of seeking accountability from Supardi.

The masses then moved towards Tarate, where the main mosque of the Supardi group was located. Initially, the masses moved with the intention to protest, expressing anxiety and dislikes for the existence of Supardi's group. But then, by shouting *Allahu Akbar*, they set fire to the mosque and boarding school where Supardi spread his faith.

Moreover, the problem was not finished yet. After the mass broke up, the Supardi party planned to revenge to the mass group commanded by

Kiai Mustafa.

In the dark of dawn, two trucks containing Supardi's followers came to Kiai Musthafa to plan a revenge. Kiai Musthafa was hidden by his supporters.

The feud resumed. The main attraction was when the supporters of Kiai Mustafafa confronted Supardi in front of the military command base. The conflict between the masses was inevitable. The shout of *takbir* and the call for *carok* between different groups happened. The feud could have been stopeed, but many victims had already fallen. Three people died in the incident. The security could only intervene without being able to secure the warring parties. Kiai Musthafa was still firm in his belief that Supardi was heretical. While the group of Supardi still wanted to hold accountable of their anarchist actions that had been conducted by Kiai Mustafa followers. This violence ended with the imprisonment of Supardi.

The story that developed in this society made me identify myself and the group. When I was a child, I obeyed the *Kiai* without doing further analysis. It might be that the violence occurred in the community was because of our actions they were that just went along without doing any *tabayyun* (clarification).

This experience became an important lesson for me not to jump into conclusion without any analysis. The violent cases that I directly saw made me analyzed several things. First, violence is often perpetrated by the majority against the minorities. The motive cannot only be simplified by religious factors. However, there is a factor of minority groups that have strengthened and the majority who do not want to lose their influence in society.

As Lewis A. Coser said, conflicts happen because people want to secure their status, power, economic resources and eliminate their rivals. This is what makes intra-religious conflict more common than inter-religious conflict. Thus, other religions are not considered as threatening because its existence is not considered as threatening.

Second, violence is part of a hidden agenda to control the economy. This is the result of research conducted by Prof. Masdar Hilmy, one of

my lecturers at UIN Sunan Ampel Surabaya, mentioned that the elite have economic interests by maintaining or creating conflict, while many societies are effected by ideology. Prof. Masdar Hilmy put forward the theory of the mode of production. According to him, the mode of production is an attempt to convey the Marxian paradigm and Weberian paradigm.

Simply put, Karl Marx emphasized the aspect of materialism in his idea. He analyzed more on the structural framework that have an important influence in reality. Moreover, the economic aspect as a class-builder has led to changes in society. Marx Weber also proposed another theory, which emphasis more on cultural and ideological aspects that can effect reality.

With the theory of production mode, Prof. Masdar Hilmy tried to find a common ground. The intersection departs from Prof. Masdar's analysis. According to Masdar, the violence was produced according to the mode. The structure of the mode of production includes social structure, political structure, economic structure, cultural structure and symbolic structure.

In the case of violence, the mode of production theory considers that the interests of the elite influence the economy, while the pure grassroots interests are ideological. However, the nuances of economic interests are more dominant than just ideological interests.

Third, violence occurs because of the culture of society. *Carok* can be long-lasting in Madura because of its culture of pride. Death is considered as honorable in *Carok*. Nevertheless, in this context, *Carok* remains in the framework of conflict. Basically, every society has their own interest . The difference in interest is what triggers conflict. Those who are unable to manage conflict will end in violence.

The problem is that acute and continuous violence in Madura has become a character and stereotype for Madurese. During my study in Surabaya, I often found two sides at the same time. On one hand, Madurese feel confident conducting violence. On the other hand, outsiders become allergic to Madurese violence. I often see Madurese men failed to propose Javanese women just because he is a Madurese. ,

Madurese who are settlers are always seen as someone who are violent and uncivilized so they became outcasts. In Surabaya, Madurese are scattered in terminals, markets and in river banks. Many of them became thugs and parking attendants.

Moreover, self-marginalization backed the Madurese who are still practicing violence. The feeling of inferiority and incapability to adapt to modern world and being a target for sarcasm have made Madurese to self-refelct and assert themselves. Since they cannot show their potential/talent, they will then show their violent attitude and frightening figure as a sign of superiority.

The feeling of self-importance was felt during the Dangdut contest in Indosiar with Irwan from Sumenep as one of the participants. Many Madurese spent a lot of money to vote him to win. I also heard there was a similar motive from the story of Marlap Sucipto, one of the advocates in Surabaya. In handling cases involving Madurese, they were supposed to pay double to win the cases.

Then, if we talk about marginalization and unwelcoming perceptions, Mughaddam, when analyzing terrorism, outlines five psychological levels in which everyone engages in violence; first, starting from the perception of justice; then, the desire to provide a solution but not able to do so; after that go into the terrorist network; next, experienced the process of indoctrination; and in the end, be ready to become a suicide bride.

Behind the Madurese who often perpetrate violence, there is another side of Madurese tradition that reflects peace. According to many observers, The Sumenep region, as the most eastern district of Madura, is considered to be the most tolerant area in East Java. In Pabian village, Sumenep regency, for example, there are different places of worship standing side by side; Baitul Arham Mosque, Pao Xian Lin Pagoda, and the Catholic Church of Mount Mary Karmel. These three religions live in harmony.

Harmony can be seen from their daily religious activities. For example, when the church worship begins, the mosque will announce that the church service will begin soon. In addition, the church bells that

usually rings at the same time as the *Adzan* (the call to prayer) will be stopped to give priority to *Adzan*.

In other social activities which involve many communities, these inter-religious communities also have social events. Occasionally it is conducted in the mosque, other times are done in Church or also in Klenteng.

When Muslims pass away and commit a tradition of commemorating the deaths of 3 days, 7 days, 40 days, 100 days and 1000 days, the Christians are also usually present and participate in the tradition. What makes it unique is that they still use the clothes that become the identity of Christians.

The harmony that exists in Pabian has its history. When the Port of Kalianget was still one of the major ports in the archipelago, many traders from various worlds went to Sumenep. By passing from Kalianget and following Kali Marengan which stretches from the west to the east of Pabian village became one of the foreign merchants' stopover.

Since the interests of trading and the need for places of worship increased, the traders who stopover built a place of worship respectively; The Christian - who were motly Europeans - built a Church; The Confucian Chinese built a Pagoda; and The Arabians built a mosque.

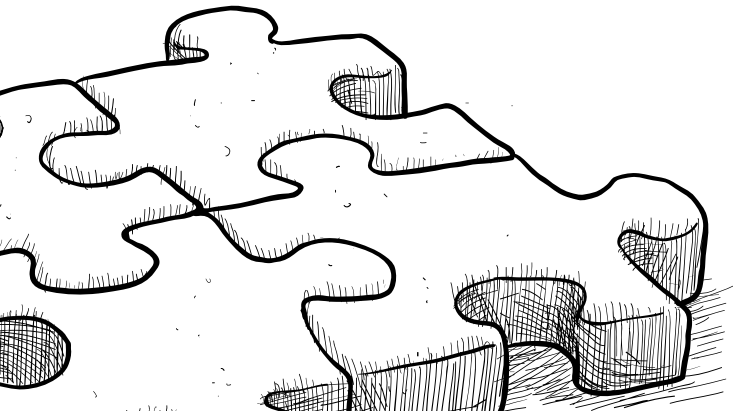
Besides Sumenep, I also travelled to several areas. I eventually understood more that there are many other values and issues related to peace, such as, Gresik and Kediri. In Gresik, there are the ArabVillage, China Town, and Kampong Kemas. In this different villages, various ethnic groups live in harmony. There are temples, churches and mosques next to each other. This shows that Indonesia is a place where different nations meet. Peace and religious tolerance are not just a bunch of words but have transferred in reality. *Bhineka Tunggal Ika - Unity in Diversity*; is alive and real.

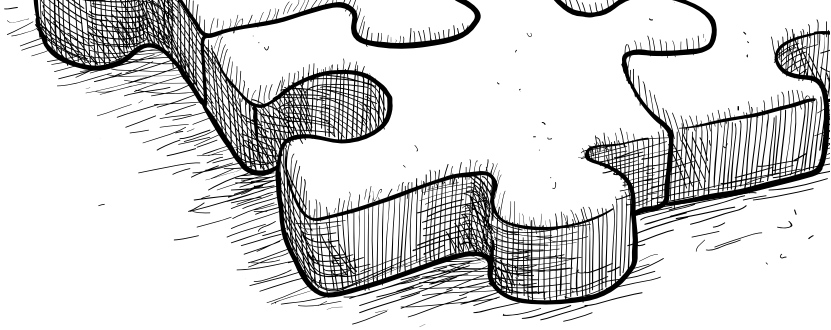
What is interesting, Kediri does not have sea and a big port. However, Kediri looks interesting because of its peaceful ambience that is nice to look at closer. Clifford Geertz was interested in researching Kediri since he thought it has some resemblance as Mujokuto. Clifford Geertz found that religion was a cultural system. In his review of Javanese Islam, he

found the classification of *Abangan*, *Santri* and *Priyayi*. Another interesting point from Kediri is that these different entities live in the spirit of peace.

Violent people may also need to travel around and see the outside world in order to have a better appreciation in differences and learn to understand others.

Stop Violence. Let's challenge ourselves to have peace from our heart.**





Poso: Pluralism in Indonesia and a Desire to Kill

Faisal Oddang

By the age of seven, my future ambition was not to become a soldier, doctor, pilot nor becoming a police officer. I just wanted to chop off the Christians' head. I thought at that time they deserved to be punished. I blamed them of the impoverished condition that happened to the cocoa farmers in my village.

Tale, the name of my village which is about 5 hours drive from Makassar, and 12 hours from Poso. Before 2000, many Tale residents sold their farm fields to buy cocoa farms in Mamuju, Palu and Poso areas. As a village where almost all of the citizens were rain-fed farmers, a new hope named cocoa came like a sip of water during a hot afternoon in the dry season. Those who chose to leave their villages were finally successful overseas and came home with their success stories, they did the Hajj pilgrimage, they built houses, and they also invited their neighbors to follow their footsteps. As for us, the children, received pocket money to buy a soccer ball.

Most of the people in my village started to migrate to Central Sulawesi. At the time, cocoa was a more promising commodity than rice. Since 1980 and 1990, a rapid expansion in cocoa farming had led Indonesia to become the world's third exporter. Like other countries, cocoa production in Indonesia was dominated by small farmers who

donated about 521 million dollars to the country's export earnings in 2002. In my village, when cocoa became a primadonna, cocoa farmers were considered to have a higher social status than rice farmers. Cocoa became the national superior commodity along with oil palm, coconut, rubber and sugar cane. The contribution of cocoa beans was the largest of the other commodities, after coconut and rubber.

However, suddenly, everything changed in one afternoon. When a minibus car with the route heading from Tale to Poso and Palu was canceled. The cocoa farmers had to delay the departure until indefinite time. Riots occurred, people were killed, houses were burned, and other horrifying stories told by adults that still lingers in my head. Cacao farms were abandoned, land prices decreased, and our fate changed as easily as turning the palm of our hand. No more success stories of Poso's settlers. Now, in some former cocoa gardens in the conflict area stands military buildings.

Since that time, when the stories about the riot in Poso spread out, I hated Christians, the people that I had never seen before, the people that I only knew from their religion and from the stories of the people in my village. The hatred that later changed into regret. Regret came back to me when I recently watched a French movie - *Train de vie* (Radu Mihaileanu, 1998), a film about a group of Jews who planned to flee by train to Palestine to escape from the *holocaust* and the Nazi army.

Watching the movie triggered my memory, how hatred once consumed me.

I remember the times when my friends and I watched movies together from pirated VCDs almost every night, depicts victims of the Poso conflict: gutted stomach, heads without bodies and vice versa, and burnings of people and places. As a child, I was not horrified by what I was watching instead I wanted to grow up quickly and fight to defend my religion. I wanted to be someone who is willing to die for his religion, in order to avenge those Muslims who were allegedly butchered by the Christians.

Thank God I never killed anyone, and I do not think I have ever committed violence. However, what I experienced was very dangerous.

From that incident, I tried to self-reflect, the hatred and the potential abominations in it. There are three things I want to write about. First, the violence in Poso that took place around me provoked a violent seed when I was young. Second, until a certain period of time, there was no effort that I or the adults around me did to find out about the Poso riots at the time. And third, the potential for violence in us was fueled by bias and incomplete information.

Violence comes with a variety of faces. One of which is the violence in the name of religion that has haunted my childhood and almost made me as a killer monster.

I believe that the seeds of violence are within everyone, and each individual has different abilities to control them. Then what about religion, does it also contain the potential for violence?

"Apologetically, it is too easy to claim that religion is essentially non-violent. To assert that, it is humankind who-individually or collectively-has deflected it from its true meaning. In reality, the roots of violence can be found directly in religion, and that is why religion can easily become a vessel for violence."

_Francois Houtart.

It is hard to argue with Houtart when we have seen so much violence in the name of religion. However, for me, religion is only a mask for the social, economic, political, to the problems of the country's negligence and its tools. Not all layers of society can uncover the mask, so it is not surprising that many violent issues are summed up as religious conflicts. In fact, it could be all accumulated problems of social, economic, and political problems that exist.

So, from my point of view, that was what happened in Poso.

Embracing the Potential Difference

I want to reflect on the pluralistic situation of South Sulawesi centuries ago. In 1575, Abdul Makmur, a minister of Islamic teachings from Minangkabau who came to South Sulawesi, felt as though he was bouncing off the wall. His Islamic teachings failed because of the powerful influence of local beliefs in the society. Three years later, Sultan Ternate urged King Gowa to embrace Islam and was again rejected. However, Christian Pelras in his book *Manusia Bugis* (2006: 158) says

that King Gowa-Daeng Mameta “... kindly allowed the Malay community in Makassar to build a mosque.”

At that time, Islam was presented in South Sulawesi as something new and different. Islam could be accepted openly and did not cause conflict with the local belief. If at that time the people could accept the changes, why are people now easily ignited by conflict because of differences?

It could be because in those days there was only one great power that could unite the acceptance of society, the king. In the meantime, the power of government does not have the same degree of influence as the king's ability and charisma to handle conflict and violence. However, besides that, I think there is one thing that is very interesting; how the process of Islamization at that time was able to embrace and accept differences. wh

In *Manusia Bugis* (2006: 161), Pelras writes that “... in the case of prohibition, the most emphasized is the prohibition of eating pork and adultery. As for other restrictions such as the consumption of palm wine and opium, lending money, gambling, offering shrines and worshipping inheritance- rather it is not enforced at the very beginning of the spread of Islam. “

The arts in South Sulawesi which were close to the ritual was considered deviant from the Islamic Shari'a, but it was not immediately eradicated. The decision did not ban rituals including arts in the early days of Islamization of South Sulawesi, I considered that it was the right decision. In spoken tradition, for example, the texts undergo indirect changes and then became the media of Islamic campaigns. In the *sureq* text the Bugis priest sings, *bissu*, for example; the names of the gods in *La Galigo* are slowly converted into the names of the Islamic prophets.

Thus, the early story of how Islam entered should have been able to stay side by side with the deep-rooted customs, beliefs and cultures, and became the richness for a pluralistic Indonesia.

Being a plural nation means to be ready to make a difference as a wheel of nationality. Wheels indeed bring progress to the nation but at the same time wheels can also run us over. Violence can occur when we are not able to manage differences, but simply suppress and run over

them in the name of dampening the potential for conflict as it did in the New Order.

Then how can we overcome the potential of violence with so many differences that we have?

“As a nation, we face problems that are not easily solved. There is no glue which is strong enough to unite so many societies that make up a nation called Indonesia.” Sapardi Djoko Damono, in *Kebudayaan: Populer di Sekitar Kita* (Culture: Popular among Us) (Editum, 2013).

On the continuation of his essay, I have found Sapardi offering something that can unite Indonesia. Below is the complete quotation:

“It turns out that we labeled Indonesia precisely what our ancestors mentioned as coming from the West, which means either Indian or white men. Rustam Effendi’s drama and poetry, for example, which is clearly the result of influence and contact with western literature, has only a place in Indonesian literature and cannot be placed in any regional literature; as well as the poems of Chairil Anwar, the compositions of Ismail Marzuki, Raden Saleh’s paintings, and the novel Mochtar Lubis cannot be sent back to certain ethnic groups. So, whether art has the potential as a glue of this nation? Maybe the answer is positive, but surely, we realize that everything I call it does not belong to the majority of people and only limited to some. Even if in many different arts it is all utilized by various cultural elements of the region—a phenomenon which we seem to recognize as important over the past few decades, yet the result does not belong to the majority of people (2013: 68).”

At that moment, I was really optimistic. Even if the arts could not unite the whole society, at least it could be the door that leadus to the acceptance of plurality.

In this article, there is a reason why I mentioned the movie of Mihaileanu. There is a reason why I quoted Sapardi Djoko Damono and mentioned the works of Chairil Anwar, Ismail Marzuki, Mochtar Lubis and Raden Saleh. My childhood hatred has been cured by literature, film, music and theater-I have been healed by art.

I am so grateful for the arts, which have helped me when the violent monsters that once lived in me. One day in 2006 or 2007, when I was just starting school at SMPN 1 Majauleng - I found a story from the Christian

tradition that actually led me to have a completely different perspective on the religion I once hated.

Narrated (more or less); One day, Jesus went to watch a soccer match between Protestant and Catholic. Jesus clapped his hands as the team scored and again clapped when the other team retaliated. The bewildered audience asked which team was Jesus taking sides with. Jesus said, he was not taking sides, he just enjoyed the game.

Then I knew that what I was reading a translation of the short stories in Anthony de Mello's *The Song of the Bird* (1984). I was fascinated by the story, and was compelled to search for other stories, looked for other references of Christianity. Eventually, I discovered that Christians - (by the way I am Islam) also teach peace and compassion.

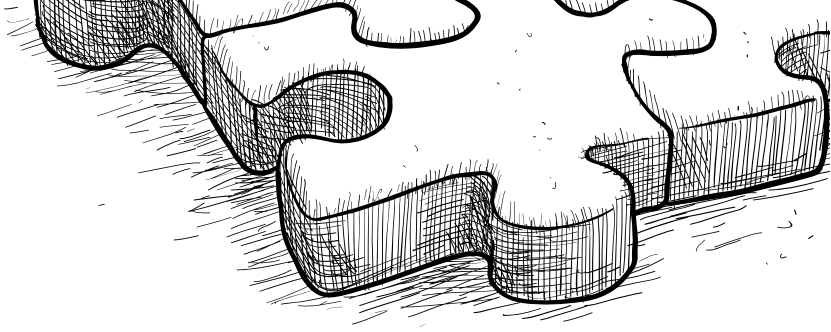
I was fortunate to have found that story which then made to enjoy movies, literature and music, all the artworks that had touched my life. There is a universe in my head that has been unfolded. The universe makes me become an open-minded human being to accept all kinds of differences

For Indonesia's current situation that is susceptible to conflict and religious violence, art can be a medium for campaigning for tolerance.

Such as music that awakens the importance of pluralism as a spectacle that leads to peace. Of course, it takes people who want to carry out a peace mission in the existing art sectors, and we can become the agency that is needed.

Art can erase hatred, soften the heart, and restore our society that was once damaged because of violence.

I believe, art can help us to forgive. ***



The Movement of a *Santri* City Towards a City of Tolerance

Rizki Amalia

"We can only be a strong nation if different religions understand each other, not only just by having mutual respect" (Gus Dur)

Hearing the name of Jombang, we will remember the big name of Nahdlatul Ulama (NU), the largest Islamic organization in Indonesia which is often referred to the vanguard in Indonesia.

Jombang became the place of birth and the main base of this organization. Jombang is also known as a *santri* town where there are many Islamic boarding school with hundreds of thousands of students from all over the country. Many people know Jombang as a tolerant *santri* city. However, following the various cross-faith activities in Jombang, it has given me a different perspective on the meaning of tolerance in this *santri* town.

There are different facts that I got during a friendly encounter with religious minorities in Jombang. The ugly facts that have been buried are covered by Jombang's tolerant image. Although it is regarded as a *santri* city it does not mean all citizens of Jombang are Muslims. From the official website of the Ministry of Religious Affairs of East Java 2013, from 1,139,128 residents, 30,438 residents of Jombang are non-Muslims. Their percentage may be small, but tens of thousands of the society is certainly not a small amount. Unfortunately, according to my observations, the

treatment of minority religions have not been equal.

This issue raises a big question; How will NU solve the intolerance problem in this city?

I heard stories regarding the injustice treatment on non-Muslim population directly from the followers during the *Pilgrime for Justice*, a Peace activity, on April 23-24, 2016 held by the cooperation of the Gusdurian community and the Islamic Christian Church of Jombang. In the event, 25 young people from various religions, including me, visited various places of worship. We shared stories and experiences of life about the dynamics and portraits of each religious follower in carrying out his belief in this *santri* city.

The first place of worship I visited was Pura Amarta Buana. The place of worship of the Hindus was built by “tears”. Repeatedly, the temple was stoned and destroyed by the people, and many times Hindus struggled to fix it without assistance of the government.

This place of worship was not as luxurious as hundreds of mosques in Jombang. However, there was a core part that must remain in this temple—that was where Sang Hyang Widhi was placed. The cost needed to build it reached 52 million rupiahs. However, in fact, in the construction of the temple, the local government of Jombang only gave 30 million rupiahs. This was certainly far compared to the amount of funds given to the entire mosque in Jombang.

As a religion officially recognized by the Indonesian government, Hindus should still have the right to establish a proper place of worship, at least an important part of the place of worship. As a Muslim, who is part of the majority religion in Jombang, I always try to put myself in the minority side to sympathize with what they experience. I believe, how to feel the pain of others is to put ourselves in their shoes, feel what they feel and treat them as we would like to be treated.

At Amarta Buana Temple, I met with a Hindu religious leader, Mr. Sukirno. He was the only civil servant of the Hindu religious teacher in Jombang, so he must teach 19 educational institutions in a week since 1968. Hindus were discriminated. They were not given an equal portion of religion teachers.. There were many youths who were ready to become

civil servants teachers of Hindu, but the government did not give back allotment after Mr. Sukirno. As revealed by Mr. Sukirno in front of us,

“As Hindus, we are taught to accept all things in life with an open heart. We really have no desire to demand justice, even though we were badly treated since long ago. We met one of the government officials to propose a portion of Hindu civil servant teachers, but it was because of the insistence of Gusdurian who encouraged us to demand justice as fellow believers. “

Teaching in 19 educational institutions in one week was certainly a tough thing for him. Although their rights had not been fulfilled, Hindus tried to fulfill their obligations fully as citizens, including following the election.

In the field of education, Hindu children also got discriminated. They were required to attend Friday prayers at their schools even though their teachers know that they were Hindus. The discriminatory treatment of Hindus in such an education was certainly not feasible by the government or the educators.

According to Mr Sukirno's presentation, Hindus in Jombang were quite a lot. In the past, there were 4,163 Hindus. Their numbers continued to decline because of the discriminatory treatment they had gotten. Many Hindus were arrested by the Police and Military just because they claimed to be Hindus. In fact, many of them were arrested and imprisoned without going through court proceedings only because of their religion. Now the number of Hindus recorded is 1,608. Many adherents of Hinduism chose to make ID cards with the identity of the religion of Islam, although they still worshipped in the temple regularly.

The Roots of Violence

In my opinion, Hindus were treated by the government discriminatively because of their small numbers. The government considered that with a small number of followers, they were considered worthy of little assistance. The government had not understood in detail that it was not just a bit, but the rights they got have not been met. On the other hand, people who were discriminatory tended to isolate the Hindu residents for fear of being influenced by their teachings. People

had not understood that in Hinduism, there was no command to invite other faiths to enter Hinduism. What the Hindus must do is to do the good deeds that they believed. That is why the number of family cards of Hindus has never increased since a long time ago. Even if the number of adherents' changed, they would come from one family from generation to generation.

Without a complete knowledge about something, people become susceptible and suspect. Friendly communication is what we can use as a bridge to shorten the distance and reduce unproven prejudices.

Discriminatory treatment in the name of religion was also experienced by Confucians. This explanation was delivered by Mas Toni who manages Hok San Kiong pagoda in Gudo, Jombang.

Confucians were still deeply traumatized by the massacre they experienced 30 years ago. Currently, discrimination against Confucians had declined further. However, the number of Confucians who chose to make ID cards with the identity of Islam were almost similar with what the Hindus did. They also had the same reasons for choosing the decision.

The conclusion I could draw from the Hok San Kiong Temple manager's explanation, the discriminatory treatment of Confucians was due to the notion that the Confucians were not indigenous Indonesians. The tendency of people compartmentalizing the Indonesian population based on the original ethnic group was still incomplete so that the impact is on the discriminatory treatment against Confucians.

The Impact of Violence

Discriminatory treatment by government and society in the name of religion has an impact on various aspects. In the field of religion itself, religious rituals of minorities is often disturbed and it is not adequate because the places of worship are not suitable to be used. In the field of education, there is a lack of religion teachers besides Islam in many places. This disturbs the learning process of non-Islamic religion students. They cannot get the maximum religion lesson. Some Hindu students even choose to go to Kediri school to get a school with sufficient

Hindu teaching. This proves that Jombang as a *santri* city has not been able to become a friendly city for all religion followers.

Knowing the discriminatory treatment in Jombang makes me more aware of the importance of massive movement to to make the city of Jombang as a city of tolerance and be recognized. In this case, it becomes a city of tolerance not only by recognizing the existence of other religions in Jombang, but also giving a right to those believers. Being a city of tolerance means realizing Jombang as a friendly city for all religion followers where no one is hurt by any policy taken by the authorities. Being a city of tolerance means realizing Jombang as a civil society.

I quote this definition from Prof. Dr. Nurcholis Madjid. Civil Society is a society that refers to the Islamic community that was once built by the Prophet Muhammad in Medina. As a city community or civilized society with features that include: egalitarian (equalization), appreciate achievement and work, openness, tolerance, and democratic.

We need to increase our historical consciousness so that as a nation we are not uprooted from our cultural roots. The past can be considered as *ibrah* (example).

Azyumardi Azra once put it forward: "*History as a phrase is recovered, remembered and invented.*" I deliberately quoted the Columbia University graduate historian's statement in order to remember our collective memory as a nation that has long held up the distinction in any name. For the values of nobility as a dignified nation remain awake, we need to seek to rediscover what has long been lost or perhaps has been wasted. Hangayomi, Teposliro, Handarbeni, Gotong Royong and so on, which is characteristic of us as a nation who loves dialogue rather than bickering, chooses to embrace rather than hit, choose love rather than hate, choose respect instead of degrading.

When we want to study the lives of peaceful ancestors in the midst of today's religious diversity, we will not be easily influenced to be unfair to others, so the bitterness of the Hindus, as I mentioned above, will not happen.

We need to be respectful and open to others. Thus, we will be more acquainted so there will be no prejudice towards other religions

just because of our shallow interpretation. By the time the “openness” becomes rare, suspicion will rise into fanaticism. Ordinary people need to be encouraged constantly to be good friends of other religions. Society needs to be encouraged to limit themselves to not interfere in the affairs of others, and in any case, we must respect the choices of others. If this is implemented, there will be no destruction of other religions’ place of worship like what happened in Amarta Buana Temple.

When living in a society, we should not be self-imposed on the basis of religion. When taking policy, even if the rulers are the majority religion, they must look at everything from different points of view so that every policy brings good to all religions. This is because we have to do good deeds to all human beings, not only on a particular religion.

I memorized what GusDur said, “*It does not matter what your religion or your ethnic group is, if you can do something good for everyone, people never ask what your religion is.*” The story I mentioned above was another side of Jombang that was not widely known. Efforts to create Jombang as a city of tolerance had been conducted by various elements of society so that discriminatory treatment against religion minorities could be eliminated.

The Role of *Pesantren* (Islamic Boarding School)

Pesantren is one of the elements that participated in the effort to create a life full of tolerance in Jombang. As a santri city, Jombang has many *pesantren*, both *salaf pesantren* and *integrated pesantren* (a mixture of salaf and modern). Each *pesantren* has different ways to participate in promoting harmony between different religions. *Pesantren* Darul Ulum Jombang for example, held the *Asian Youth Inter faith Camp* (AYIC) on October 28th-30th, 2017.

This event was attended by participants from 25 countries. In addition to getting insight into the life of tolerance, participants were also invited to visit various places of interfaith worship. This international activity had proven a concerted effort to create a peaceful and harmonious life in Jombang even though not many Jombang residents attended the event.

On the other hand, many *pesantren* have taught the importance of tolerance by providing insight to students at school and in their Islamic

studies at the cottage, as written by Ali Maksum in the Journal of Islamic Religious Education in May 2015. The journal is told how Pesantren Tebu Ireng Jombang teaches tolerance in schools through the subjects of Civic Education. The santri studied the *Ahlissunnah Wal Jamaah* Book which teaches not to be an extremist in a religion.

In other ways, *Pesantren* Tambak Beras also actively participated in spreading the importance of tolerance. In addition to studying the yellow book in the *Pesantren*, one way to spread the value of tolerance was to hold a movie together and conducted a discussion of *Santri* movie in commemorating the day of international tolerance. The event was held on November 16th, 2017.

Pesantren in Jombang cooperated in eliminating intolerance attitude in Jombang. From an early age, students are taught to respect and understand other religions. As a follower of the majority religion, *santri* continued to be invited to get closer to followers of other religions. I think personally this way is quite good but has not given maximum results. This is because the *santris* only receive theories, not directly experiencing in real life with the followers of different religions. Social sensitivity will be much improved as we relate intimately with people of different faiths from us.

On the other hand, various elements of Jombang community also have their own way of spreading the value of tolerance. One of them is the commemoration of *Haul GusDur* that takes place every year and it is organized by a joint committee of various religions. This method is effective because interfaith communities can work together and help each other for a common purpose. In here, religious harmony is not only used as a mere theory but has been manifested in real action.

In realizing interreligious harmony, A.S. Hikam (2016) uncovered several approaches; (1) humanist approach, is an approach that focuses on human rights aspects; (2) social communication approach, is an approach that emphasizes synergistic communication, and strives to keep the principle of non-violence and non-intimidation. Transparency in various social relationships is the basis for not raising an endless suspicion; (3) Participatory approaches from elements of society, in

which all elements of society participate in realizing a harmonious life with the followers of different religions.

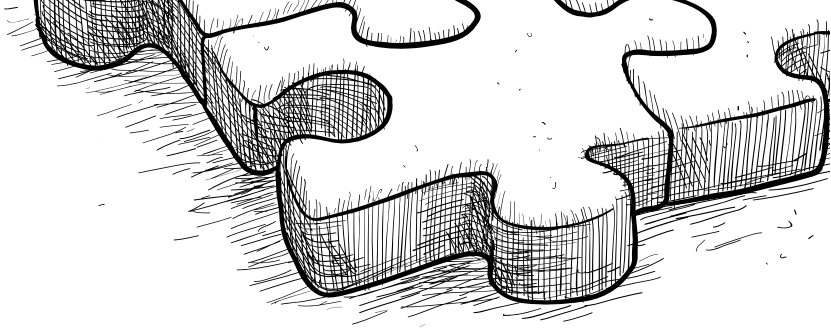
Transformation and Commitment to Peace

As a young generation, I am committed to continue to strive for the realization of a harmonious life among religions. This is the reason I am active in interfaith activities, especially those often held by the Gusdurian community. The activity is conducted by living with other faiths, eating together, having a sleep over, sharing stories and experiences. This makes the emotional bond with other believers closely intertwined. This powerful emotional bond brings me to the deep feelings of sympathy for the discrimination experienced by other faiths. It also avoids negative thinking and suspicion of other religions that make life between religions distant.

Interfaith activities are also conducted through involvement in interfaith activities such as attending puppet shows during Christmas celebrations and eating with Konghucu residents during the Lunar New Year celebrations. Other religious believers also attended the anniversary of Islam. Even during Ramadan, they raise private funds to break their fast together. There are also a number of young Christians who volunteer to open a motorcycle wash service in front of the church every Sunday after worship in order to raise money they use to share *takjil* (*food that is usually served when breaking the fast*).

I am committed to continue to be involved in the effort to create a life of harmony among religious people by inviting friends, relatives and people around me to engage in interfaith activities. Since I believe who ever is directly involved in the community and having a close relationship with other believers will have more emotional ties to other believers even share their pain and struggle to grant their rights properly.

The movement to create the city of santri toward the city of tolerance for me is a movement to build an emotional closeness between the followers of religion in order to create a life of harmony without prejudice that can give birth to discrimination. Each of us must be an ambassador of tolerance wherever we are. ***



I am an Ahmadi, a Moslem, and an Indonesian

Hajar Ummu Fatikh

Who can choose to be born into a majority or minority group? As I know, I am the son of an Ahmadiyah Muslim who is labeled as an astray in this *Bhineka Tunggal Ika* state where I was born.

I was in the third grade when I realized that Ahmadiyah was a group that was marginalized. When I saw a mob gathering in the village hall. They carried banners that said “Ahmadiyah is Misguided”. Various kinds of curses came out of their mouths while shouting angrily protesting our existance, the *Ahmadiyah Jamaat Indonesia* (JAI).

The incident was strongly patched in my memories.

A few days before the incident, my father suggested to the village head to have a dialogue with the community about the existence of JAI in the village. The proposal was accepted, then my father invited the Muslim clerics and several other JAI administrators to the village hall. Arriving at the village hall, the residents had gathered. Unfortunately, they did not come to have a dialogue but to protest against the existence of JAI in our village.

At that time, I did not fully understand what was happening, but all the shouting, cursing, and anger that we received still felt so bitter and made an impression to this day. Even more, I also experienced the violent discriminatory when I was in high school, al-Wahid, Wanasigra,

Salawu, Tasikmalaya.

When I was in the tenth grade, the JAI group of the East Priangan region held a *Jalsah Salanah* event. Thousands of JAI members from various regions in Indonesia flocked to Wanasigra to follow *Jalsah Salanah* which lasted for three days. We also invited other groups and organizations, such as *Syiah*, *Gusdurian*, and others.

The first day of *Jalsah Salanah* went solemnly. However, in the evening, suddenly a group of mobs armed with rocks and samurai came to attack the settlement of *Ahmadiyah* members in Wanasigra. We, who had just fallen asleep, woke up immediately and awake with a tense feeling. At that moment, we could only pray that Allah SWT always protected us and other *Jalsah Salanah* guests.

We were frightened and surrendered to accept the violence they address to JAI. There seemed to be no place to be safe. Even though we took refuge in our room and locked the door from the inside, they were still blindly damaging the settlement of JAI members. I could not imagine how the children who received this terror felt, so did the mothers and the elderly. Nothing we could do. We could only pray and strengthen each other.

In the morning after the attack, many of the JAI members rushed back to their respective areas. While our settlement in Wanasigra were still haunted by follow-up attacks. To anticipate this situation, *Ahmadiyah's* youth were on guard. The females and children fled to the next village including the high school students of al-Wahid who came from various regions in Indonesia.

While crying in fear and praying, we also contacted our parents in their hometowns in hopes of calming us down. At the time, that was all they could do. Even if they wanted to pick us up, it would take a long time because of the long distance. I cried when I was calling my parents. But my parents just said, "My daughter, what are you doing? Do not cry, recite *shalawat* and pray." in a high pitch voice my father instructed me. Then, I rushed and conducted ablution and prayed. While sobbing, I complained to The God Almighty of Justice.

If the death picked me up at that time, I could only ask Allah's

forgiveness for not being able to be His obedient servant. I also prayed that other Ahmadis had not experienced the same things as me. Not to mention my childhood is often afflicted by classmates, when I returned home from school I was once stoned by another child. I could only be patient and surrender to the bad treatment.

Various forms of discriminatory actions from the community seem to never stop haunting JAI members. There are always groups who hate us, and we never bothered them. The deep pain of discriminatory behavior was again felt when I saw the mosque that I used to do my prayers and glorify God was destroyed in May 2016. It really made me sad and could not understand why they could be so cruel. They were so brave to disturb the peace of God's abode. Were they too emotionally possessed to forget their manners in a mosque?

"What's the punishment for the offender, Daddy?" I asked. My father said the perpetrators were only sentenced to prison for three months of probation and a fine of five thousand dollars. It was like being slapped. I could not believe my father's answer. From my point of view, the punishment was too light.

"In the eyes of the law, we are worthless, my daughter. Remember the Cikeusik case? The killer was only sentenced for two months in prison," Dad explained. It made me cry, I remembered the haters shouted that our blood is *halal*. It means, anyone can kill us, anytime and anywhere. Is this the fate that we should always go through with?

I understand if my father expects me to be steadfast, patient, and mentally strong. But that's not always easy for me to do.

In the face of discriminatory treatment from others, I would like to be able to imitate the example of the Prophet Muhammad who was once ostracized and even expelled from the land of his birth, Mecca. Prophet Muhammad had to migrate to Medina for a long time. When the Prophet Muhammad returned to conquer Mecca until finally victorious, he did not take revenge against the Quraysh people who had once expelled him. Furthermore, the Prophet Muhammad freed them and set them free.

The story of the Prophet Muhammad inspired me to always conduct his *akhlaquלקarimah*. However, to be able to reach that point requires an

extensive struggle. My child hood and adolescent days that was full of hatred and and violence has turned me into a coward. I was afraid to see the hatred coming from my friend' seyes, teachers, and society, as if they could not accept my presence. Fear of losing my life before I could do something meaningful for my parents, religion, and nation.

If I could turn back the time, I would not be a silent person, and be unconfident like this. I will not bring sadness and bad treatment of others in my sleep which then later became a nightmare. Instead I would use it as a force to defend and resist. As one Ahmadi said, Irene Ameena says, *"As an Ahmadi, I have learned the power of hatred. As an Ahmadi, I have learned the power of love. And as an Ahmadi, I have learned what it means to strength."*

Discriminatory treatment against minority groups is not only accepted by JAI, but also a number of other minority groups from different parts of Indonesia. One of my friends in the interfaith organization told about the discriminatory treatment of the Sapta Darma trustees in Pati regency, Central Java. They were excommunicated by the Muslim majority community. Even the believer of Sapta Darma had received social boycott actions such as not being able to buy staples in the stalls around the village.

Once, one of the family members of Sapta Darma's believer died. The community refused to bury the corpse in the village cemetery. Eventually, the family was forced to bury it in the backyard of the house. There was another inhuman action. , an anonymous put a dead dog on the tomb of the believer of Sapta Darma. This action adds a deeper grief to the family.

Dealing with Differences Wisely

Various kinds of discriminatory acts leading to prolonged conflicts experienced by JAI, SaptaDarma, and other minority groups are triggered by differences that are not addressed prudently. It happens due to the factors of misunderstanding and one's ignorance of the essence of difference.

We know that everything has different sides. When one views the

difference as a blessing, life becomes more colorful. But when one sees differences as disastrous then this will lead to conflict. The reason is that human priorities more on their ego than common sense. Emotions come and culminate when there is something sensitive that offends to cause hatred, violence, and prolonged conflict. As a result, there must be victims of the incident.

The Ahmadiyya Indonesia (JAI) community is not only one of its victims. There are countless speeches of hatred, discrimination, and even persecution towards JAI, Gafatar, Shia, Sapta Darma, and other beliefs. The targets are not only towards adults, children also become victims. It is still fresh in our minds, the burning of JAI houses in Lombok.

As a result, the members of JAI Lombok were forced to live in an uninhabitable Transito. Similarly, the case of Gafatar in Kalimantan who experienced their homes burned and they were forced to return home to their respective homes. In addition, there are many cases of sealing and destruction of houses that are scheduled to take place in the region. This issue is a common anxiety that must be resolved soon.

Stems from a *Fatwa*

Based on my hypothesis, the resentment of the community to JAI members stems from the fatwa of the Indonesian Ulama Council (MUI), which states that the Ahmadiyah is misguided and tainted the religion of Islam in 2005. The fatwa is reinforced by a Joint Decree (SKB) of three ministers, regulating what is allowed and should not be done by JAI members.

After the publication of the MUI fatwa, people always think negative about JAI. I encountered a lot of hate speech about JAI on Facebook, and some even did not hesitate to shout out "Get rid of Ahmadiyah!" Our neighbors would not accept the thanksgiving food from the birth of the Ahmadiyah member and the sacrificial meat we distributed. We were labelled as misleading.

The *fatwa* raises religious prejudices that gave a holy status to the violence perpetrated by the community who were against JAI members. On the other hand, I believe that the prejudice is not merely arising

from the teachings of religion, but because of the narrow insight of the adherents.

These religion prejudices made the Ahmadiyah haters spread hate speech everywhere, both in social media and directly to the community. They had ignited the fire of hatred, spread seeds of hate through their children, judged us as perverted, intimidated us, destroyed places of worship, and always cornered us.

Those who hated JAI felt their group was better and had a strong social identity. Based on an analysis from a social psychologist, Henri Tajfel and John Turner (2003), a group that feels to have a strong identity will classify the people around them into In-Group and Out-Group people. The group prefers prejudice, stereotypes, and negative attitudes; they think those who are outside of their group as enemies to be fought.

However, my father was once treated as an out-group in a discussion forum of the establishment of Ahmadiyah mosque that took place in the sub-district office. My father as a JAI representative was not given a chance to speak. He had raised his hand many times but was ignored and still was not given the opportunity to speak. The funny thing was that there were representatives of the Religious Harmony Forum (FKUB) Kendal, and the subdistrict apparatus who were concerned about the fate of JAI.

This kind of thing also happened when my father reported an intimidation incident from the Chief of Police Unit (Satpol PP) to the Regent of Kendal through a letter. What did we get in return? The Regent said that what the Chief of Police Unit (Satpol PP) did was not an intimidation, but merely a form of heated debate.

Is it possible that the government supported the persecution of JAI members?

The Message of Religion and Relative Truth

Why can someone commit violence in the name of religion against other people of different faiths? Religion is a source of peace, isn't it? According to Darius Dubut in *Celebrating Religious Freedom*, religion has two faces; a face of peace as well as a face of violence.

The peaceful face of a religion is present when its adherents believe that religion has a mission to fight for the integrity of human dignity . Willing to cooperate with other religious society to build harmony for all. That is the essence of religion. While the face of violence of a religion arises when its adherents claim that it is his/her religion that is absolutely true and other religions are misguided.

Speaking about the truth in a religion, the one that is always right/truthful is only God, isn't it? That is why no one or any religion deserves the name of God and then punish others with different beliefs. It is at this level that religion becomes an idol. Religion is different from God. Religion can not even be God. Only God is right, and He is the only true owner of truth.

The nature of religion is to carry out God's will and command to fight in goodness, to make the world a comfortable and pleasant home for all. This is the spirit of every religion, not merely putting forward covers, clothes, or cultural symbols.

Religion is the human way of worshiping and worshipping God, in the context of the history of time and space. That is the reason all religions are not the same. The difference is united by universal values, namely; love, peace, justice, and humanity. These values enable the creation of harmony and peace between religious communities.

I am an Ahmadi. I am a Moslem. I am Indonesian.

I chose to be an Ahmadi solely not because of heredity, but because my heart has decided.

Like Salman al-Farisi who was born of as Majusi parents, he tried to find the best religion by studying all religions that existed at that time. After he assessed and examined all religions, he ultimately preferred Islam, because he felt that Islam was the best. I also did a search since I was in junior high school, and my heart always felt the peace and tranquility while among the Ahmadiyah. There are many things about such feelings that I cannot describe in words.

I consider that Ahmadiyah have reflected the truth of Islamic teaching through their activities and social movements such as blood

donation, eye donation, social service, cleaning the city, spreading the message of peace, establishing humanity first, and much more. The atmosphere of love is in line with the Ahmadiyya slogan, *"Love for all, hatred for none."*

The love will always shine even though our constitutional right, JAI Kendal, is tarnished. Our mosque is destroyed, we are always blocked and complicated to worship and continue the construction of the mosque although we already have Building Permit (IMB) in accordance with the legal procedures applied. Isn't it in the law that the state has guaranteed its citizens to freely choose and to perform their worship in accordance with their respective beliefs? Or is the law only applied for the majority?

In addition, the written law relating to the perpetrators of discrimination and persecution violence has also been affirmed in the Criminal Code (KUHP) article 170 paragraph 1 which states: *"Anyone who openly and by force together to use violence against persons or goods shall be threatened with a maximum imprisonment of five years and six months"*.

However, violence in the name of religion or belief until now has not been fully resolved, because society still put forward their emotions. Moreover, the government that supports the violence, and as a result the system and law cannot be enforced properly. Government and society certainly know if religion or beliefs are contested then there will never be found the common ground, because each has a relative truth value. It will only give rise to mutual disbelief.

This kind of religious behavior is closely tied to the group of theological paradigms. Amin Abdullah in his book on *the Studies of Religions*, asserts that there are three characteristics inherent in a person or group that tend to be paradigmatic.

First, the tendency to put loyalty to their group is very strong. Second, the involvement of individuals and appreciation is so thick and concentrated to the theological teachings are believed to be true. Third, expressing ones feeling and thoughts with the language of the offender, not the observer.

This kind of paradigm can certainly blind to the truths of other groups.

They tend to be exclusive, emotional, and rigid. Moreover, the gathering of the three basic traits of theological thought within a person or group will tempt a person to prioritize the truth claim rather than the honest argumentative dialogue. This exclusive attitude is characterized by Ian G. Barbour as the most dominant composition in the process of forming dogmatic and fanatical attitudes (Amin Abdullah, *Study of Religions*).

I am 20 years old today. The bitter days as an Ahmadi have never stop until now. I have always observed that people who hate JAI members or other minority groups have different perceptions of beliefs that we believe to be true. For example, perceptions of the concept of divinity and prophethood, the majority community already has stereotypes against JAI and other minority groups based only on rumors and issues. They are reluctant to clarify and verify the truth first about us.

The people who accept rumors without verification and clarification will easily label us as heretics, kafirs, or someone who defames religions. We are even considered *halal* to be killed thus the community did not hesitate to persecute and conducted act of violence against us. Yes, even though Indonesia is already 70 years old. But what is still going on? Respecting differences is still only wishful thinking.

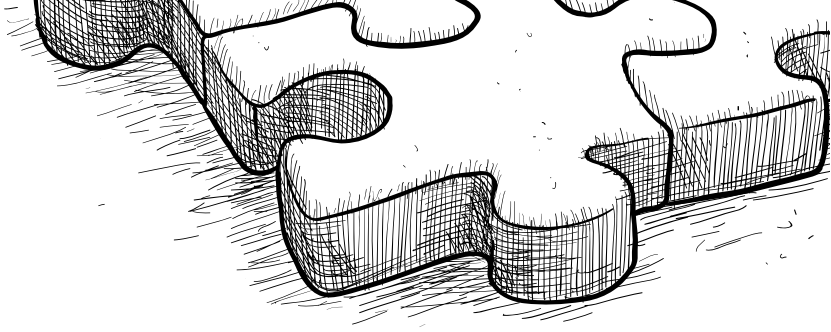
Dialogues and other endeavors have been pursued. As the minorities who also have right-of-life in God's earth that upholds tolerance. Although most people are still harsh with its stance, as well as disobey the consensus of the founders of the nation as a *Bhineka Tunggal Ika* (Unity in Diversity) Nation and believe on the first principles of *Pancasila* and other principles of *Pancasila*.

My God and JAI's God is one, Allah SWT. Differences in priests and ways of worship should be recognized by the majority as appropriate. I am an Indonesian. I respect *Pancasila* and Law in this country as a society that also wants to make peace in differences. If this kind of conflict is perpetuated against the minority, Other minority groups and I will continue to give questions to your servanthood and humanity until I die.

As a congregation that was born in Indonesia, and became a minority group who are continuously being battered by unrelenting violence and conflict, other minorities groups and I will continue to pray and hope

that all elements in this country realize that we are also a group of human being who wants to live peacefully with our fellow citizens even though there are differences in beliefs and worships. Do not consider yourself as the most righteous and easily do acts of violence inhumanely.

We are one. We are Indonesians. The differences in faith, priest, and worship is the will of the Creator. Is it because of our differences that we leave our humanity? May Indonesia continue to uphold *Bhinneka Tunggal Ika* and its humanity. Hope that God is not wrathful because there are several human beings who close their minds by continuing to act that does not reflect their religion which always teaches peace and tolerance to all human beings. ***



Did the State Neglect Them?

Wahyu Agung Prasetyo

In Ramadan 2016, a friend asked me to accompany him to cover *Sampang Syiah* refugees in Sidoarjo. My friend is the secretary of the press magazine Innovation student, Asrur. Previously, he also covered *Sampang Syiah* refugees in 2012. At that time, *Sampang Syiah* refugees were still evacuated in Sampang GOR, after their house was burnt by the mob. Asrur did not want his concerns to run out even after the news had been distributed. From his invitation, I knew that the people who hold this *Bhinneka Tunggal Ika* uniqueness did not always appreciated the differences as it is usually proclaimed.

The first time I went to Sidoarjo, Asrur invited me and two other friends, Gilang and Anisa. We went there by motorcycles, it took us about two hours to get to Sidoarjo. After getting lost for several times around eight o'clock in the evening, we finally arrived at the *Akar Teki*, a non-governmental organization (NGO) committed to assisting the education of refugee's children..

We met Luly and other members of the *Akar Teki*. They kindly served us dinner. "*The first meal is free, okay. For the next one you have to pay,*" Luly teased us. After eating dinner, at half past nine, we were escorted to the refugee camp at *Puspa Agro Flats* in Jemundo, Sidoarjo. Luly did not join us since it was her working hour. The one who drove us to the location

was Niki and his friend.

Everyone who wants to enter the tower must buy a ticket for two thousand rupiah at the entrance gate. The officers let us pass, maybe they knew that we were with the *Akar Teki* volunteers. After that, we arrived at the location. There were two blue-painted buildings with five floors.

Walking into Flats, Asrur, Gilang, Anisa, and I were surprised by the the refugee children's greeting. They kindly welcomed us, even though we have never met before. A child suddenly grabbed my hand and pressed it to his cheek. Then he took me to the study room, along with the other kids.

Before the evening study begins, a girl organized the children to enter the room. Her name was Siti Rohmah, she was 18 years old. She was used to disciplining children before studying, so that's why it did not take long for her to arrange the children to sit in a semi circle shape in the room.

Siti then invited Niki to start the class. Then, Niki divided the groups into three. Asrur and I were in the history group of Indonesia, Gilang and Anisa were in the drawing group, while Niki and her friends were in the English group. Asrur and I got the sheets containing the Indonesian map, the symbol of Garuda Pancasila, and pictures of heroes. Asrur started telling stories about history, he faced the children on the right side, while I faced the children on the left side. We told stories separately despite being in a circle surrounded by children.

Suddenly a child asked me "Sister, why did the Dutch colonize us?" I, who rarely read history books just replied, "Because we have spices that they do not have. Therefore, they want to get our spices." Awkwardly, I explained that the colonization was not in accordance with the human rights, we should live in harmony and peace.

I then changed the discussion to the meaning of Pancasila. I asked the children to say the five principles r, then I asked what the principles meant. But they asked me to explain it. Then I did what they asked me to do. They listened enthusiastically, except for the child who asked earlier. When I explained the meaning of the third principle, he said with a bored expression, "Yes-yes, I understand." His words made me think

until the class was over.

The night was getting late, the children were getting sleepy, some were already asleep, so we finished the class. "Sister, do not go home," said a child. "Yes, tomorrow we will meet again," I said. Then we went home, we spent the night at the *Akar Teki* house. When we got home, we told a lot of things, about *Akar Teki*, their stories becoming volunteers, and the educational conditions of the refugee children. We told the story until late night. I almost forgot what we were talking about. I just remembered Luly said, "We are volunteers, not employees, and we do not like only to have discourse without any action. If the discourse continues, the problem will not be over."

The sharing of stories went for a long time so we forgot that later we had to get up for *sahor*. We continued to sleep although only for a little while, but after dawn, we went to bed again and woke up during the afternoon. And went home in the afternoon. I had to break my promise to meet the children. Asrur canceled his interview with Tajul Muluk, a person who taught *Syiah* openly in Sampang.

Then we met again in September. Asrur then went to interview Tajul Muluk, while Ainin covered the education of refugee children. I just accompanied them.

From Ainin's coverage I knew the problems of children's experience in learning. Every day they studied in emergency school for two hours. Emergency schools were carried out in the flats itself, while the teachers were sent from the Education Office of Sidoarjo. But the teachers often arrived late and went home quickly, the children's learning hours must be reduced, and not all subjects could be found. According to Siti, the teachers who were sent were volunteer teachers who should teach in SDN Jemundo 1. They were paid and were not burdened to teach in emergency schools.

Not all the refugee children were studying in emergency schools. Some of them studied in formal schools at SDN Jemundo 1. Those who studied there were only the third graders up to sixth graders. There were also those who studied in junior high and senior high school. However, the children at SDN 1 Jemundo had difficulties in learning Javanese

which was not their daily language. The subjects that should have been taught gradually from elementary to high school, they had to learn it when they were in the fourth grade. Moreover, the emergency schools were not taught in Javanese. Unfortunately, the Education Officials of Sidoarjo did not pay attention on this problem.

However, Siti and other refugees could still be grateful with the help of *Akar Teki* volunteers. Although it was only twice a week, *Akar Teki* volunteers consistently followed up on the lessons for two hours each day.

What these children were experiencing was not fair. They could not get a proper education because they were expelled from their homeland. They might witness and felt the violence by those who rejected the *Syiah* teachings.

I know a little about the chronology of this expulsion from Asrur's coverage. He quoted from Ali-Fauzi's book "*Religious Conflict in Indonesia*". The expulsion of *Syiah* was caused by people's sentiments that *Syiah* is heretical. Tajul Muluk sees some habits in Madura so burdensome to society. One is the *Mawlid* tradition. People who invite *kiai*, usually had to pay of 150,000 to 500,000 rupiah. Even, some had to sell their livestock to run the tradition of *Mawlid*.

Then, from the madrassah that Tajul founded with his family, they began to teach the Shia teachings. Tajul also introduced new habits. Everyone who carried out the *Mawlid* did not have to pay to the *kiai*, but the payment was just one time for a village. Tajul himself was the *kiai*. He introduced these new habits so that people would not be overwhelmed and could use their money for the education of the children.

Not only that, Tajul also invited people to hold patrols to improve the security of livestock from thieves. He also emphasized the importance of education and saving, so that citizens could send their children to school as high as possible, not just schools in madrasah only.

Madrasah which was founded by Tajul began to be visited by the santri. Some religious leaders who saw this felt restless. In 2004, there was a clash when there was a *Mawlid* celebration plan that was held simultaneously with the 40th anniversary of the death of Makmun,

Tajul's father. There was a group of opponents of Tajul who fought against him while holding a celurit and a machete. The clashes were triggered by an information that the 12 *Syiah* mu-tals from Kuwait would come to the *Mawlid*.

The problem was widespread when the opposing group took the case to a network of *ulama* in Madura, the majority of NU, including Madura Ulama of Madurese (Bassra). On February 24, 2006, Tajul was asked to meet the NU group to clarify the Shia teachings he disseminated. But Tajul was absent.

Two days later, the NU group decided that the Shia teachings propagated by Tajul was against the teachings held by religious elites. Then, on October 26 2009, Branch Manager of NU Madura held a meeting to re-discuss the teachings of Shia spread by Tajul. In the forum, Tajul was forced to answer 32 questions about Shi'ite teachings that was considered heretical. Due to being cornered, Tajul signed a statement of willingness to stop the activities of Shia teachings in Sampang.

On April 4, 2011, MUI, PCNU, and Bassra forced Tajul to stop his activities or he must get out of Sampang. If that was not done then Shia followers must die. At its peak, on May 28, 2011, the MUI of Madura issued a fatwa that the teachings of Shia propagated by Tajul was a heresy. The government was advised to relocate Tajul to Malang. At the same time, the house of Tajul and the homes of Shia Muslims were burnt by the masses.

After that the government arrested Tajul based on the blasphemy article and sentenced him to two years in prison. It was the first attack. The second attack occurred on 26 August 2012, where the masses set fire to schools, mosques, and homes of Shiites again. Dozens of people were injured, and one person died. The incident happened a week after Idul Fitri.

Syiah citizens who no longer had home should flee to the Sports Arena Tennis Indoor at the Sampang District. But the masses still did not accept the presence of them. They again urged the government to let the Shias be removed immediately. Since then the Shias fled to the Puspa Agro Jemundo Flat, until now.

After five years have passed, the Syiahs were still waiting when they could go home. What I could do after the coverage is just monitoring the situation of refugees from the news and articles on online media. Various reconciliation efforts have been made. Indoprogress noted President Susilo Bambang Yudhoyono set up a *Sampang Syiah* reconciliation team in 2013. CNN Indonesia also noted that the National Commission on Human Rights (Komnas HAM) held a meeting between NU and Syiah representatives to discuss reconciliation and repatriation strategies to Sampang. However, there were no results from the discussion. The latest news I learned from VOA Indonesia, Tajul and his group had faced and submitted the demands to the Office of the Presidential Staff, but there had been no response.

In a news report on VOA Indonesia on March 21, 2017 a discussion entitled "*Reflection of 5 Years of Shia Advocacy Trip Sampang*" was held in Surabaya. In the discussion, several institutions such as the Indonesian Commission for the Disappearances and Victims of Violence (Kontras) Surabaya, The Asian Muslim Action Network (AMAN) Indonesia, the Islamist Anti-Discrimination Network (JIAD), urged the government to repatriate Shiites to their hometowns.

For Andy Irfan Junaidi, the Chairman of Kontras Surabaya, said that temporary shelter and living allowance money were not enough to deal with this problem. The government should be responsible for restoring the rights of *Syiah Sampang* by sending them back to their hometowns.

Ruby Cholifah, the Director of AMAN Indonesia, also commented on this. She said the issue of intolerance must be resolved. It is as important as the case of corruption and terrorism. The country's legal instruments should be involved to ensure equal rights for every citizen. Meanwhile, Aan Anshori of JIAD affirms that the country was obliged to protect and guarantee their independence.

The governments seemed to do nothing to accomplish this problem. All I know was that Shia people just want to go home, they just wanted harmony and peace. As Tajul said, if the harmony was not established, how could we build this nation into a developed nation?

Yes, this nation will not advance if we do not get along, if we think

that we are the ones who are correct and others are wrong, if we continue to use violence to solve problems, instead of using healthier methods. At least that's what I think. While all I can do is meet the kids, learn together, eat together, and share stories with people through Asrur and Aini's written stories.

I once interviewed Abdul Haris, The Rector at my campus, UIN Maliki Malang. In the speech of the ceremony, he said that UIN Maliki Malang would establish a *fatwa* for the institution. I knew less about the *fatwa* institution and finally asked about the forbidden *fatwa* towards the *Syiah* teachings.

But Haris's answer was so theoretical to be understood. He said: "*Of course the fatwa is in accordance with the sciences that are used as the basis for issuing fatwas, to be honest, that is the guiding principle. So I think the fatwa is used to solve the problem, not adding problems.*" He did not mention anything about a *haram* fatwa or about Shi'a that came out of from his mouth. Maybe he said that because he wanted to be safe. With an answer like that, it seems that my campus has not been able to position its allegiance to the problem that afflicted the Shi'a family.

I felt there was nothing else I could do to help the children and the Shias. All I could do was talk with Siti via Facebook. Sometimes, Siti asked me when I could visit them again.

The last time she told me that the children and the elderly people in the Flat had Hernia (a disease due to the decrease of the testicles along with the weakening of the lining of the abdominal wall muscle). I could only feel sorry and apologize to Siti, because I could not help..

When I remembered about Siti, the children, and the Shias, I was aware of this powerless situation. The theories and values that I had been studying was worthless. Although I also studied theories and studies of social inequality, I was speechless when I met Siti. I just understood the theory, but Siti experienced it. I was annoyed when I became more aware of the inequities that occur in front of me, but I was powerless, and unable to change them.

Based on this situation, I had a view that, everyone who wanted to take the position to care, should always question his own concern. "*Do*

we care and really want to be involved directly to solve the problem or do we only care in just a period of time?" Ideally, we should be concerned and really be involved directly to solve problems. And from this question, between being truly involved and temporarily involved was the choice that we have taken. But, for me this question was still important so we could clarify and be honest with ourselves. Furthermore, so we do not consider ourselves in caring temporarily, or just for our own interest.

I was also aware that my own involvement and concern was not clear. As Asrur said in the introduction to his writings, a reporter had the potential to exploit, *"The source of information is only considered as a document it will eventually be put away."*

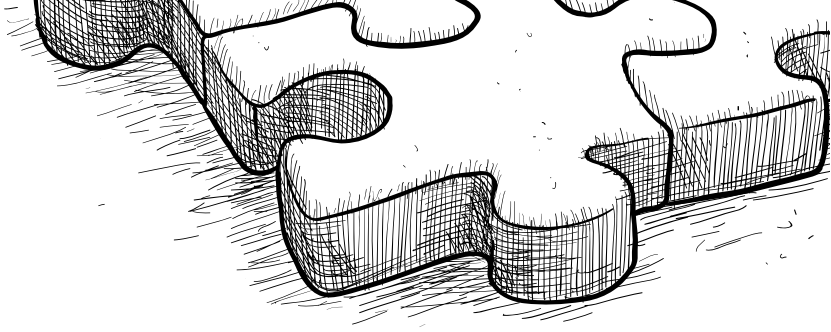
To be honest, I do not know how to actualize my concerns. I have not been able to do anything that could really help like what has done by *Akar Teki* volunteers. The problem is actually in myself and the environment itself. For people in the press field like me, my job is to convey the right information, to meet the needs of the community. Either information that educates, entertains, or as a form of social control.

The press indeed only moves in the field of information and discourse, my friend said. There is hope by conveying information then change will happen soon. By informing the unfairness of the Shias, the people around me should be aware and then do something for the change. The government should do something. We should be able to do something.

Hoever, the change has not happened yet. And I was wondering, is the country really deliberately ignoring them?

If the condition turns out to be like this, my friend once said, we only can walk alone. He passionately said that we should be able to move together to bring the change. Hope must be materialized, hope must bring change.

Yes, that's right, it's easier said than done.***



About the Editors and Authors

About the Editors

Feby Indirani, a writer cum journalist, has written widely since her teenage years, especially after being second winner of a magazine's essay competition. After graduating from Padjadjaran University, she worked in a number of national media such as Tempo Magazine, Bloomberg Businessweek Indonesia, and Kompas TV. Feby has received several international scholarships from Australia, Germany, and Japan. Before she left the media industry to focus as a freelance writer in 2013, she had published a few novels, among which is *Moon Symphony* (2006). In 2017, Feby launched a collection of short stories entitled *Not the Virgin Mary*; it is part of a movement titled *#relaksasiberagama* (religion relaxation) in response to the current religious tensions within the Indonesian society. Feby Indirani can be reached at her buku.terbuka@gmail.com or via her twitter account [@febyindirani](https://twitter.com/febyindirani).

Irsyad Rafsadie is a ResearchManager in the Center for the Study of Religion and Democracy (PUSAD), Paramadina Foundation, Jakarta. After graduating from the State Islamic University (UIN), Jakarta, he attended a course on human rights and development organized by The Kosmopolis Institute of the University of Humanistic Studies in India

(2014). Besides writing in *Policing Religious Conflicts in Indonesia* (2015), *Ketika Agama Bawa Damai, bukan Perang: Belajar dari "Imam dan Pastor"* (2017), *Kebebasan, Toleransi dan Terorisme: Riset dan Kebijakan Agama di Indonesia* (2017), he also joined in editing *Sisi Gelap Demokrasi: Kekerasan Masyarakat Madani di Indonesia* (2015) dan *Basudara Stories of Peace from Maluku* (2017). He also translated to Bahasa Indonesia the work of Abu Nimer, *Nonviolence and Peace building in Islam: Theory and Practice* (2010), and Fazlur Rahman, *Islam* (2017).

Ach Fawaid, also known pseudonymously as Ahfa Waid, was born in Bondowoso on September 24, 1994. He is a student of *Mazhab Comparative School*, Faculty of Shariah, UIN Sunan Kalijaga, Yogyakarta. In addition to writing essays, opinions, and reviews in some media, he has published several books, among which are: *Tsakep dengan Asmaul Husna* (Safirah, 2014), *Fiqh Cewek: Manual Ibadah Harian bagi Para Cewek Kece dan Shalihah* (DivaPress, 2014), *Nyambut Jodoh via Tahajjud Yuk!* (DivaPress, 2014), *Islam Itu No Galau* (DivaPress, 2014), *Ayo Insaf, Maksiat Kok Jalan Terus* (Diva Press, 2014), *Ah Sudahlah: Manajemen Ragam Masalah Emosi for Teen* (DivaPress, 2015), *Islam Itu Gaul Banget Kagak Pernah Mati Gaya* (Diva Press, 2015), *Nasihat- Nasihat Keseharian GusDur, GusMus, dan Cak Nun* (DivaPress, 2017), and *Maaf Tuhan, Saya Khilaf* (Laksana, 2017).

Ach Taufiqil Aziz was born in Sumenep on June 30, 1992. He first learned to write in PP Annuqayah Lubangsa. As a student at UIN Sunan Ampel Surabaya, he preferred to be known as a demonstrator rather than a writer. Aziz's concern towards peace was embodied in his participation in the Gusdurian Network of Surabaya to establish the Gusdurian in Sumenep Community. His op-ed article entitled *Isra' Mi'raj dan Kebangkitan Toleransi* was published in *Jawa Pos* in 2016.

Albertus Erwin Susanta studies at the Driyarkara School of Philosophy. In addition to being involved in managing the Driyarkara Journal, he also runs MaGis, a group of young people in Jakarta who support the community with spiritual values.

Faisal Oddang, born in Wajo on September 18, 1994, is a student of

Indonesian literature at Hasanuddin University. His novel, *Puyake Puya* (Gramedia), won the Jakarta Art Council novel competition 2014 and became the best novel of 2015 by Tempo Magazine. His latest books of poetry were *Perkabungan Untuk Cinta* (Basabasi, 2017) and *Manurung* (Gramedia Pustaka Utama, 2017). Faisal also achieved the *ASEAN Young Writers Award 2014* from Thailand Government, the Best Essay Writer of Kompas in 2014, an Art Figure of Tempo in 2015. Faisal has been invited to several festivals such as: *Ubud Writers and Readers Festival 2014*, *Salihara International Literary Biennale 2015* and *Makassar International Writers Festival*.

Hajar Ummu Fatikh, born in Kendal on June 5, 1997, is a psychology student at Walisongo State Islamic University (UIN), Semarang. Also a student of the Faculty of Psychology and Health (FPK), Hajar is a member of the study and research at Lembaga Pers Mahasiswa (LPM) Idea UIN Walisongo Semarang. Her interests are journalism and pedagogy, her ambition being to become a psychologist cum writer. She is also interested in interfaith activities as well as Rumi's poetry. For her, writing is a way to touch souls – her own as well as other people's.

Izzudin Baqi aka **Baqi**, born in Sukoharjo on January 11, 1998, went to a boarding school since grade 1 of elementary school. After completing his studies at Tahfidh Pesibu Qur'an for 4 years, he moved to a private school in Surakarta, SD Ta'mirul Islam, then to Islamic boarding school Al-Mukmin Ngruki. He went to a prestigious Indonesian high school that provided full scholarship, MAN Insan Cendekia Serpong. Currently, he is studying at the Sepuluh Nopember Institute of Technology, Faculty of Marine Technology, Department of Marine Transportation. Baqi loves to write for the campus media, maintains his own blogs, and likes traveling.

Mutmainna Tahir, born in Pinrang on June 10 2001, is currently studying in a boarding high school, SMA Negeri 11 Pinrang. In addition to being active in various organizations and social communities, she enjoys reading and writing. She has achieved a lot of achievements in literature, such as: being first winner of the Quasi-Writing Competition Contest Competition General Category Pinrang Regency (2016); main winner of

Indonesia Revive Writing Force I in SMA/K level by IRDH (2017); and, winner of the Opinion Writing Competition, Film Category National by KEMDIKBUD Film Development Center (2017).

Rizki Amalia was born in the central kingdom of Majapahit, Mojokerto on August 30, 1994. Completing her bachelor degree at Pesantren Tinggi Darul Ulum University in Jombang, she is currently undergoing a language enrichment program at the Center for Arts, Design and Languages of the Institute of Technology Bandung as a requirement before entering her postgraduate class. She joined several interfaith activities held by GusDURIan Jombang as well as serving as a religious Branch Manager in Islamic Movement of Indonesia - Jombang (PC PMII Jombang 2016-2017). Her writing about tolerance can be seen in her book--*Kota Jombang, Kota (In)Toleran*, and also on her blog <http://rizkiamalia308.blogspot.co.id/>. The author can be contacted at this email rizkiamalia308@gmail.com

Vannesa Ayu Setiawan, born in Blitar on January 17, 2000, is a 12th grader majoring in language at a state-owned high school (SMA) in Malang, East Java. In addition to singing, she has participated in several mini concerts and likes to write novels and short stories. She firmly believes that the school and the surrounding affinity can play a role in the growth of a child through her experience.

Wahyu Agung Prasetyo, born in Trenggalek on March 2 of 1996 prefers studying in the Student Press Activity Unit and the Student Choir of Gema Gita Bahana to studying in the UIN Maliki Malang classroom. According to him, one of the benefits of going to school is to know that the education we expect can be very disappointing; he also believes one does not need to go to school to get educated. However, he cannot argue being a lucky person himself as because he can still go to school. In the meantime, he likes to spend time by reading, writing, and discussing, and is currently preparing an effective plan and a clear agenda of his own.

Zafira Nuraini was born on September 27, 2000 in Salatiga. She was

born when her father had a job in Palembang as a soldier. She went to a kindergarten, an elementary school, and a junior high school, all in Salatiga. Currently, she is continuing her education at a high school in Salatiga. Her achievements include: OLGENAS (Olympic Geography National) Olympic champion X junior high school year 2015, Bronze Medalist of OLGENAS (National Geography Olympic) XII SMM Level 2017, and Finalist in an Essay Writing Contest at UNS 2017. As a student, she loves coffee and swimming; she is also active in SKI (an Islamic spirituality organization in her school) and MPK until today.

