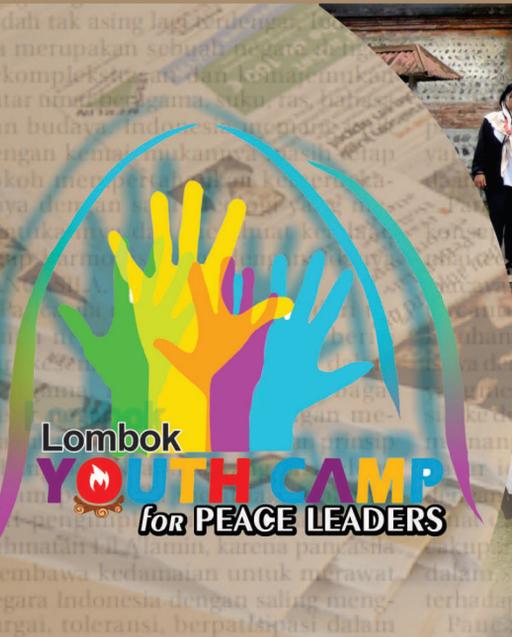


ESSAY ANTHOLOGY

by Lombok Youth Camp Participants



— ESSAY —

ANTHOLOGY

by Lombok Youth Camp Participants

Ahmad Fakhri Hasan, et al.

**Essay Anthology
by Lombok Youth Camp Participants**

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Preface

Director of Nusatenggara Centre

Praise to Allah SWT, the Almighty God who has betowed us with strength to complete the book of Essay Anthology by PTKIN Youth Camp Participants (Lombok Youth Camp). Praise and greetings upon the Holy Prophet Muhammad, the last Prophet who has taught Islam as the teaching of *Rahmatan lilalamin* or peace for the universe.

Lombok Youth Camp for Peace Leader Program is an event to bring together 200 students of PTKI in Indonesia to discuss about the dangers of violence, terrorism and extremism which recently happened in Indonesia. The event, which is a collaboration between NC Mataram and the Center for the Study of Islam and Society (PPIM) UIN Jakarta and UNDP (United Nations Development Program), is dedicated to galvanizing peace building agencies among youth or university students.

The choice of gathering students in a camp to talk about peaceful life is considered appropriate because this group (youth) is considered vulnerable to the influence of radical groups and the temptations of other acts of violence. One indicator for example, there are still many teenagers who support and express attitudes agreeing with the movement of religious-based extremism. In addition, there are many young perpetrators of radical acts and terrorism caught in some areas in Indonesia, and there is a tendency to strengthen the narrative of violence among students and even students.

Violent Acts, radicalization, terrorism and extremism in Indonesia have an increasing trend. More than 200 cases of religion-based violence occur each year, marked by increasing groups of radicalization and extremism, all of which are spread across the Indonesian archipelago such as Sulawesi, Sumatra, Aceh, Maluku, Bima, Lombok and so on.

In five days (21-25 January 2018) of Youth Camp, the participants received material classified into three major themes, namely; “*Islam Rahmatan lil Alamin*”, “Caring for our Nationalism and Indonesia,” and “Preventing Violence, Extremism, Radicalism and Terrorism.” The materials are presented in several forms of activities: Harmony Assembly, Mentoring, Ice Breaking, and Outbound, in the form of educational games and other simulations, including through site visit.

Two hundred participants who participated in the Youth Camp were the best students. They were young people selected from two thousand students who were interested (register / apply) in joining the Youth Camp. Their intellectual capital, coupled with material injection during the Youth Camp, has led them to become students who understand about the concept of Islam, nationality, and peace or nonviolence. Their attitudes and behaviors have shown themselves to be inclusive and tolerant students amid the diversity they face.

Even further, the Youth Camp participants have followed up their commitment to be peaceful ambassadors and peace leaders through real action and work after they return to their respective campuses. One of them has spread his ideas and thoughts related to the materials gained during the Youth Camp through writing (such as articles or essays). Some of these articles have been published in mass media and social media, although most others are still in private collections of the participants.

This book is presented to facilitate the “scattered” creativity and productivity of Youth Camp participants so that it can be neatly arranged in a book of *Antologi Essai* and read by the wider community. The enthusiasm of the Youth Camp alumni to post their work is very high, but the limitations of space in this book allow us to limit only to fifty articles, selected by the professional team.

The diversity of the text in this book is inevitable, so we group the

articles into four parts. Part 1 relates to “Islam *Rahmatan lil Alamin*”, part 2 to “Nationalism”, part 3 to “Youth and Peace Building” and part 4 to “Tolerance”. Since all the writers in this book are early semester students who are learning to write, please understand if there are errors or deficiencies in the quality of the writing.

The existence of this book cannot be separated from the contribution of many parties. It is therefore appropriate to thank all the people directly or indirectly for the success of making and publishing this book. To UNDP and PPIM UIN Jakarta, as well as all parties who have contributed to the publication of this book, we express our pride and gratitude.

Our pride goes to writers who have seriously contributed their ideas and thoughts through the articles in this book. All of you are great youth, who will continue to be agents of peace, and leaders of tomorrow. Finally, any deficiencies in this book are requested to be corrected in the form of constructive suggestions.

Mataram, 20 February 2018

Director of NC

Prof. Dr. Suprpto, M.Ag



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Part 1

**Islam
Rahmatan Lil Alamin**



Forgotten Muslim- Christian Cooperation

■ Ahmad Fakhri Hasan | IAIN Palangkaraya

Cooperation is a form of social interaction that has an associative nature (social process that creates unity) or occurs because of the same view within a group of people either between individuals or groups to achieve certain goals. Likewise with the relationship or cooperation of Muslim and Christians which has a long history both experienced by Muslims and is narrated in the Qur'an, such as how the necessity of a Muslim to respect the religion taught by Prophet Isa Al-Masih.

Islam itself feels that non-Islamic religions are religions that must be recognized because they are not separated from the will of Allah SWT. It is revealed by Allah AWT that Christians and Jews are called honorably as *ahlul kitab* (owner, adherent of scripture). Here it is illustrated that the values of tolerance, recognition and mutual respect of various religions have existed since ancient times.

In facing these different religions, Islam chooses proportionately according to the conditions of the religion itself. First, categorized as *ad-diin* is a belief whose founder or prophet, scripture, and teachings, including rituals and many adherents, are still very clear. The second is called the *millah*, a belief whose prophet is clear, but not the scriptures, and no recognition of the Shari'a or ritual form. The third is called *nihlah*, a belief that the Prophet or carrier, the scriptures or his teachings are no longer recognizable. With

this sort of separation, Islam is able to appreciate every existing religion with good prejudice that they come from the single truth of the *kalimatun sawa* (which goes towards the same ideals) that is to prosper and save the people in the world and the hereafter.

For 13 years the Prophet allowed hundreds of idols mounted around the Ka'bah in the Grand Mosque. The Prophet did not feel disturbed during the worship although he was still surrounded by various idols. It was not until Fathul Makkah (Mecca's conquest) when there were no Pagans any more, one by one the idols were removed, because they were not used. This is the prophet's respect for other religions. So, as the generation which always declares itself as a youth who brings the values of Islam *rahmatan lil 'alamin*, we must know about the concept of the prophet on how to communicate or cooperate with non-Islamic religion which would have an impact on the sustainability of peace within the state.

Considering the reality in Indonesia, Islam which is developed by the *wali* (saints) and *ulama* (theologian) always teaches coolness and peace, develops understanding that agrees to reconcile the world of science with the world of politics and spirituality to develop Islamic civilization. It is the tradition of the saints that is continued by the successor *ulama* to continue developing a moderate, balanced, and tolerant social attitude. The three are the middle way that the *Quran* called as *ummatan wasathan*, and the form of the ummah which is also described by the *Quran* as *khairal ummah* (the best of society). For this consideration the position was chosen as the successor of the tradition of the *wali* and *ulama* until to date.

This choice is not based on likes and dislikes but based on theological considerations and arguments according to the call of Islam itself, the ideological grounds and even to the epistemological basis. This is a strategy of Islamic culture in strengthening the national position. Pancasila with all its devises in politics, economy, and culture is the middle way that must be internalized. This Pancasila acceptance can be analogized to the reception of the Medina Charter in the time of the Prophet.

Praise be to The One Almighty God, in the past in Indonesia there were mosques in Kudus, Central Java that applied the architecture of shrines or Hindu temples. In addition, to respect the Hindus in the area, the Muslims

in that area were forbidden to slaughter cows, animals which are sacred by Hindus people. So, it is not wrong that the values of tolerance built by the saints who spread Islam in Indonesia, especially the island of Java, to be inherited from generation to generation who want Islam as *Rahmatan Lil 'Alamin* (a mercy to all creation). This principle must be developed by the current generation of Indonesia as it is in accordance with the development of the existing community. So, for the next stage we need to follow back the steps of the Nusantara *ulama* who had preceded trying to develop Islam with some steps. The first is *tadriji* (gradual), no teachings are imposed suddenly, all should be through the process of adjustment. The second is *taqlilul taklif* (lighten the load), everyone should be able to carry out. The third is *'adamul karaj* (not harmful), Islam comes not by harassing existing traditions, not even harassing the religions and beliefs, even strengthening it byt in the Islamic way. The *ulama* taught by raising awareness, not by violence and coercion.

Although Christianity entered Indonesia along with the presence of Portuguese and Dutch colonialism, the Islamic community can think clearly and act proportional, so they could distinguish between religion and invaders. Thus, they could cooperate with Christians intensively. For example, not far from Pesantren Tubuireng Jombang, the largest pesantren of its time, there has been the oldest Christian education center in Indonesia, the Mojowarno Church. Both still lived side by side.

Likewise, in the struggle against Dutch and Japanese colonialism, Muslim cooperation with Christians continued to run. Even when trying to achieve independence in preparing the independence of Indonesia, Muslim and Christian figures united to sit in BPUPKI in June 1945 to make the Constitution of this free country. Thus, the Christians in Indonesia had a big role in the formation of this Indonesian state. Therefore, Indonesia hasnot been formed as an Islamic state, but as the state of Pancasila considering the plurality of the population and religion that; thus, the Muslims who are the majority tolerate them. This is all inspired by the Medina Charter applied by Prophet Muhammad SAW.

It can be concluded that there are some important points that the author wants to emphasize. It starts from the concept of Rasulullah SAW who really

respected other religions in the society, which later was realized through the concept of Medina Charter. The second point is that is necessary once we know that the wali and ulama Nusantara also used the same concept as the Prophet's. The author's hopes that these two basic points not be forgotten and not known, because these are our *hujjah*, our power in caring and keeping the nation and religion, especially in Indonesia. So, the young men and women of Indonesia have a great responsibility to continue the struggle, apply the concepts that in fact have already existed since the unity of religions from the time of the prophet to the time of the great figures of Indonesia in the past.

The question is have we forgotten the concepts, or even, we do not know? This question we need to answer individually with a calm heart and continue to improve the quality of our love for this nation. That the role of young men and women of Indonesia is first, to maintain unity because we as *Ukhuwah Islamiah* (brothers and sisters in faith) and *Ukhuwah Wathaniah* (fellow countryman) must unite, so must the fellows from other religions, so our communication and cooperation continue intertwined. This nation will be strong because the *ikhtiar* (effort) that we do is the values of goodness, and Indonesia has modeled it.

These all are the blessings from God Almighty for Indonesia which is rich in culture, including in religions and in natural resources; so, there should be no other attitude except to be grateful. With this disclosure we hope that this experience of Indonesia can be learned and applied elsewhere, This is because in reality,, in Southeast Asia alone, Muslim minorities do not have adequate positions; they are still in the grip of discrimination. We hope social emancipation for the minority is applied every where, and equity can be actualized immediately. With the presence of tolerance, cooperation can be run, so each religious person can be positioned proportionally and respectfully, away from discrimination. Considering Indonesia is a country with the world's leading Muslim population, it is a demand and a necessity for Indonesia to be always humble and appreciative to other religions. IThe concept of Islam as *Rahmatan Lil 'Alamin* has been done by Indonesia. It is our commitment that to become a strong nation, and *Islam Rahmatan Lil' Alamin* , this cannot be separated from *silaturrahmi*. Therefore, cooperation

and mutual understanding need to be intensified, including through forums and cooperation like this.

Lombok Youth Camp 2018 is the place where we built our *silaturrahmi*, and the place where we determined to be the front guard in facing problems this nation has been having. For the basis of strength, together we need to cultivate the concepts taught by the Prophet and the concepts that have been arranged by this country, so that with one view and thought, strength and togetherness will arise as the realization of the third point of Pancasila, which is the unity of Indonesia. []



Islam and Peace Building

■ Bhatara Dharma Wijaya | UIN Walisongo Semarang

Lately, Islam is accused as the source conflict that hit Indonesia up to the international scale. The stereotype comes as a result of the various acts of terrorism, radicalism and extremism that surfaced. Such lucid actions are clearly preconceived and addressed to Islam with certain tendencies. Eventually, the image of cruel and hideous Islam arises and develops today. In addition, there are some propaganda and legitimacy of a part of Islamic teachings that reflect war and violence by people who hate and love Islam excessively. Even worse, the teachings are understood immaturely, partially and textually , making Islam seems like a religion without any peace affairs at all.

Principally, the presence of Islam in human life is as a mercy to the world. This is proven by the teachings of Islam that realizethe needs of mankind to actualize peace in the frame of life and diversity. The existence of Islam in its essence tries to resolve conflicts that arise from the existence of injustice. Thus, to actualize the condition, resistance to injustice is one of the missions of Islamic teachings aiming to honour the just and civilized humanity.

Surely, the process of realizing peace building is not as easy as reversing the palm of the hand due to the many cultural and structural problems that need to be addressed. Assessing Islam for the realization of peacefulness principally cannot be separated from the life history of the Messenger of

Allah who always carried the messages of Islam *rahmatan lil 'alamin* in his life. He is a “master plan” that can be used as a role model throughout the ages in the context of development and forming peace building in the midst of cultural differences as well as social structural society.

Positive Peace

According to the theory of Johan Galtung (1959), fulfilling and actualizing the condition of peace do not depart from the trivial problems that exist on the surface alone, or in other word there is no conflict. This is the case of negative peace theory which describes a condition of peace that emerged by itself without any problems and differences at all. Thus, in reality the condition of peace in a negative peace is essentially absent, and if it exists it will not survive long because in essence, the peace only departs from the surface only. Simultaneously, as long as there are human beings, who have different interests from one another, it cannot actualize sustainable peace circumstances.

This is what distinguishes the concept of negative peace from positive peace. Positive peace is a manifestation of peace by reflecting the real condition in human life with the existence of difference and diversity in many aspects. The existence of problems and conflict is an integral part that cannot be separated from *sunatullah* in positive peace. The conception of a positive peace departs from the reality of conflicts resulting from structural and cultural fundamental problems. This generates a peaceful condition that is able to go more deeply relating to intersecting humanitarian interests and issues.

Islam and Peace Building

Reflecting on the history of Islam brought by the Prophet Muhammad, culture and structure were the problems of its time. Arab society at that time assumed that the emergence of Islam could disrupt the patterns of habits, stability and social construction of society that had been built so far. As a result, Islam was hated, abused and even subjected to discrimination.

In connection to that reality, many verses in the Qur'an describe the condition of how Islam responds to problems and conflicts. For example,

in bringing about peace building in the structural and cultural aspects, the Qur'an through sura Al-Hajj verses 39-40 described how God allows war. However, the legality of war is accompanied by certain conditions and corridors. In addition, exploring more deeply to the history of Islam, the conquest of Mecca or *fathu al-makkah* is a clear proof of the existence of peaceful within Islam that accommodates structural and cultural diversity.

Thus, the conception of the peace-building in Islam does not depart from triviality in the absence of a conflict and a problem. Rather, Islam comes from the needs of mankind whose values can be the basis for realizing conflict resolution. Therefore, cultural and structural problems can be overcome with the guidance of the Qur'an as a grip of human life in life. Thus, the basic assumption that Islam is the root of various acts of recent terror and extremism is not true. Rather, Islam comes to be a "problem solver" in realizing a positive peace by producing godly and pious people to bring *baldatun toyyibatun warabbun ghofur* (good country with merciful God).



Islam as Rahmatan Lil'amin Brings Happiness

■ Diarama Tirta Pertiwi | UIN Sunan Kalijaga Yogyakarta

Islam under the Prophet SAW is a teaching that uphold the values, rules and norms in which it relates to all aspects of daily life. Prophet Muhammad was sent to the earth upon the Grace of God that was given to all mankind. The goal is to improve human morals because of the many confusions in every life. Many things show that Islam as *rahmatan lil'amin*; one of them is that Islam is descended not only for certain groups or classes but for all human.

As the complement of human life, Islam teaches compassion, love and peace. In term of akidah, Islam is exclusively understood as believing with the heart that Islam is the most correct religion, whereas inclusively Islam is interpreted as teaching people to tolerate each other.

Islam guarantees the physical and mental salvation in the world and the hereafter of anyone who believes in God, keeps the commandments, and avoids His prohibitions. Islam strongly upholds the principles of justice and peace, meaning that Islam places something in its place and treats human beings according to their rights and obligations. Islam

came not to burden the people but to solve all the problems as *rahmatan lil'amin* to bring mercy and prosperity to all human beings brought through the guidance in the Qur'an. Islam forbids man to act arbitrarily towards his creatures. God's promise is clear that whoever does good will be rewarded and whoever does bad will get very painful punishment on the Day of Resurrection.

Humans are the most perfect creatures that Allah has created, who by using their minds and hearts are able to distinguish between right and wrong, good and bad, and run *amar ma'ruf nahi munkar* (do good and avoid bad).

The perfect human being is the human who are capable of humanizing human beings and looking at them equally. This is the human who is full of kindness. A kind human does not look at people based on their physical appearance, language, ethnicity, and even religion because human rights should not be limited by barriers of primordialism.

The perfect human being according to the teaching of Islam is those who are able to deliver the message of *rahmatan lil'amin*. Its presence in the midst of people's lives is capable of realizing peace and compassion for humans and nature. From the message of Islam *rahmatan lil'amin*, it can be concluded that Islam is not just a religion but also a clear and universal view of life which brings the truth to eternal happiness.

Today chaos, violence, and disobedience still frequently occur in society. It is none other because humans do not understand the essence in implementing the religion and have no character, so conscience cannot be used as the benchmark of all actions. Actually the key to the realization of Islam *rahmatan lil'amin* is human character which has the principles of tolerance and exclusive. The tolerance meant is the mutual respect between individuals, groups in society, and others. Tolerance is needed to deal with the pluralistic and complex reality of life.

On the other hand, the inclusive principle meantis to regard all people as part of themselves although among them there are many sociological differences. This principle does not justify that all the views are righteous, but it views that all the people as brothers. With this principle humans can create peace, there is no war because of the small things.

Finally, the nature and character of human beings who bring happiness are those who are able to apply a harmonious religious life, based on the message of *Islam rahmatan lil amin*. Such is the life that we crave together; a life filled with people who smile happily, give to each other, compassionate and love each other. Not a life built on the basis of hostility even though we were created with many differences. The purpose of our life is only one, which is how we do good to all humans so that we can become perfect human being.



Islam for Youth, Islam for Indonesia, Islam for the World

■ Ibnu Nugroho | IAIN Ponorogo

Difference can not only divide but it can also foster unity. This is because solid unity is built upon equality in differences. As a country which has a variety of religions but still holds tightly to the unity of the nation, no doubt it finally faces problem of religious view differences. Therefore, as youth we must know the meaning of boundaries and the line of difference so that we do not become the trigger of conflict of differences.

In social life there are two distinct notions of religious diversity, namely pluralism and plurality. Both have limitations that we must know in order to avoid any gaps in addressing those differences. Before discussing further how youth attitudes and roles should be taken, religious plurality and pluralism should be first understood.

The difference between religious plurality and pluralism is clear. The religious plurality is a fact that in certain countries or in certain areas there are religious followers who live side by side (Fatwa by MUI). Definition of religious plurality gives us an illustration that it is a necessity for Muslims to live side by side with the followers of other religions. A Muslim confesses that there are other believers besides Islam, but the confession is limited to religious diversity, not other religious truths. Simply put, religious plurality refers to the notion that in the vicinity of Muslims there are followers of other religions other than Islam.

In contrast, the notion of religious pluralism is a notion that teaches that all religions are the same as the truth for every religion is relative. In pluralism every believer cannot claim that his religion is right while other religions are wrong. Pluralism also teaches that all followers of religions will enter Paradise (Fatwa by MUI). Religious pluralism is based on one assumption that all the path of religions lead to the same God, so according to this understanding all religions are just different paths to the same God. This pluralism is often compared to inclusivism which is considered equally dangerous. Inclusivism is even considered to be more dangerous because it teaches that religion is not the only way of salvation. In this understanding, it should not be considered that the believers of other religions will go to Hell.

From the foregoing understanding, it can be clearly concluded that the most fundamental thing is inclusivism. That is the attitude which assumes his/her belief as the truest one and does not recognize the beliefs of others. If every young man has such understanding, there will be many religious conflicts triggered by youth. Therefore, considering Indonesia is a country with abundant diversity, it is necessary to provide a forum to provide youth understanding related to plurality and pluralism in Indonesia. Youth who in fact have a high spirit and idealism, have a role to care for unity in religious diversity.

The Lombok Youth Camp for Peace Leaders organized by the Nusatenggara Centre in collaboration with the Center for the Study of Islam and Society (PPIM) UIN Jakarta which was held last week in Lombok West Nusa Tenggara has succeeded in collecting peace ambassadors from Indonesian Islamic Universities. This activity was followed by 200 students who previously had to follow several selection process such as registration, file verification, essay selection of Islamic values *rahmatan lil 'alamin* and stage announcement of participants passing the selection. The event, which was held on 21-25 January 2018, was a harmony assembly presenting prominent figures, governor of NTB, Secretary General of Ministry of Youth and Sports and other figures related to youth in fostering Islamic values *rahmatan lil alamin*. Students learned the knowledge and insights related to religious diversity, especially in Indonesia. The deepening of Islamic values that are tolerant, respectful, and limiting without separating; the plurality of religions; the role of youth in

cares for the unity of the Indonesian; and the Islamic *rahmatan lil alamin* are the main subjects for students.

Students, as the main leader of the nation's continuity, need a deep understanding of the value of Islam *rahmatan lil alamin* in taking care of the diversity of Indonesia. Because the effectiveness of managing the diversity is chasing with the success of providing social and legal justice, finding a strategy to manage diversity without seeking answers to social and legal justice is almost useless and wasteful.

Islam *rahmatan lil alamin* is already explained in the Qur'an "And not we send you (Muhammad), but to be a mercy to the world" (Surat al-Anbiya, v. 107). That is the promise of God and the best political and economic concept of Islam that needs to be developed, a kind of bridge that brings together the concept of religion and nationalism.

How is the true character of *rahmatan lil alamin* in concrete practice? First, we will always look at the whole matter through a method called *al-tawassuth* which means moderate, not extreme left-liberal or right-fundamental. The second principle is *at-tawazzun* which means balanced in the application of rules, texts, ratios, and reality. With that principle, as long as the youth are able to appreciate and respect the plurality of religions without contradicting it to Islamic values and the rule of law, we need to share it with the wider community.

Next, the third and fourth principles are *al-i'tidal* and *at-tasamuh*. *Al-i'tidal* means stand upright and not easily provoked, while *at-tasamuh* means to uphold the tolerant attitude. The affirmation of Islam *rahmatan lil alamin* in its implementation is always based at least on these four principles. Constitutionally, these values are already implemented in Pancasila as the foundation of the nation and the philosophy of life of the nation. However, the survival of the values of Pancasila in the implementation of Islamic values *rahmatan lil alamin* depends on the youth especially college students. Three roles of college students must be able to be implemented according to the Islamic values of *rahmatan lil alamin*.

First, as the "Agent of Change". As the agent of change, college students must be able to change the narrow perceptions of plurality among youth. Provide an understanding of Islamic values for the wider community.

Second, as the “Agent of Social Control”. As the controller of the community, college students must be able to provide an example for other youth to be able to play an active role in controlling government policy and participating in building society based on the value of Islam *rahmatan lil alamin*.

Third, as the “Iron Stock”. As the next generation of the nation, college students are expected to have the ability, skills, and noble characters to become a ready-to-use leaders. So, the role of college students is not only as intellectual academics who just sit listening to the lecturer in the classroom. College students must enrich themselves with the knowledge in terms of both professionalism and society, and also based on the provision of religious values and minds in order to actualize the value of *rahmatan lil alamin*, not merely of *rahmatan lil umat*.

Rahmatan lil alamin is a moderate, balanced (proportional), calm, and tolerant application. In this diverse and hectic nature of Indonesia, the practice of *rahmatan lil alamin* becomes more human, warm, comfortable and friendly. Being happy in differences. Being friendly in life adequacy. Those three roles need to be understood not only by college students but also by all youth across nusantara in order to actualize Islam *rahmatan lil alamin* and the diversity of Indonesia.



Islam Rahmatan Lil'amin as the Mean of Peacekeeping in Indonesia

■ Amar Yusuf | UIN Sunan Kalijaga

*“And We do not send you, O Muhammad,
but as a mercy to all the world.”*
(Q.S Al Anbiya verse 107)

Indonesia is a country that has abundant of natural resources. The people are diverse in tribe, language, culture and even greater in religion. This difference is the characteristic of the State of Indonesia that distinguishes it from other countries. The difference must be preserved so that the citizens of Indonesia can live safely and peacefully. There are no war, discrimination, and spreading of hatred between ethnic groups.

As Indonesian we should be grateful that our country has been destined by God to be blessed with abundant diversity. The difference will lead us to a life which is very safe, peaceful, tolerant and caring for each other, so that there is a powerful love in this country.

However, terrorism, bullying, discrimination, etc. have made some citizens lose their sense of security, as what happened during the bombing incident around the street of MH Thamrin central Jakarta on Thursday (14/1/2016), which made the surrounding residents terrified. Some cases of bullying and discrimination are common in some schools. In addition, there are groups of organizations that want the country's philosophy of Pancasila,

to be changed with Khilafah philosophy.

Islam as the most embraced religion in Indonesia should be able to eliminate some of these actions, so Islam can provide a sense of security and comfort for other religions. The way Islam should realize it has actually already existed in the Qur'an which says "And We do not send you, O Muhammad, but as a mercy to the whole world." The existence of this verse shows the concept of Islam *rahmatan lil'alamin*.

Islam *rahmatan lil'alamin* is Islam which gives mercy to the whole world; not only humans but also animals and plants get the mercy from Islam. Linguistically, mercy means gentleness and compassion. So, with the existence of Islam in Indonesia, all violence, terrorism, bullying, warfare and others should disappear by itself; all that remains should be love, safe living and peace.

Islam *rahmatan lil'alamin* in Indonesia can be actualized if every Muslim is able to apply the following 9 points. This concept is but if it is done, it will give a tremendous impact. The first is *humanity*. Islam does not teach violence; instead, it teaches affection to human beings. Thus, the attitude of humanizing humans is an attitude that views humans not only from the physical appearance, language and ethnicity but also as social beings who both need respect and compassion.

Second, *justice*. The meaning of justice here is to be impartial to any group and to follow the rules or put things on the right place, so that division will not happen because of unfairness. Third, *egalitarianism*. This is a view which assumes that basically everyone has equal status, even if there are different groups. If we can apply the egalitarian attitude, communication, interaction and cooperation will be very safe, although in fact there are differences.

The fourth is *deliberation*. Deliberation is a problem solving by taking decisions resulting from mutual agreement. Solving problems together is more appropriate than solving problems alone. Fifth, *pluralism*. Differences between religions from one another have been scripted by Allah SWT as something we have to accept; being plural is an attitude ready to accept differences. By being plural the harmony of religious life will be created well. Sixth, *tolerance*. Tolerance is an attitude of mutual respect between

individuals, groups or communities. Tolerance is necessary to maintain the integrity of a nation that has various groups, so war and discrimination will not happen.

Seventh, *moderatism*. Islam strongly prioritizes moderation or balanced in every way, which means to take the middle path between two opposite poles opposite to each other. Eighth, *inclusivism*. It is an attitude that assumes everyone is a part of him, despite the fact that there are many differences. This attitude, however, does not connote to justify everyone but rather to a point of view that assumes everyone is a part of himself. And the last is *gender equality*. It is an awareness that the status, rights, duties and responsibilities between men and women are essentially the equal; although they are physically different, their social roles remain the same.

By applying the Islamic concept of *rahmatan lil' alamin*, the pluralistic life in Indonesia will be very safe and peaceful. There will be no harmful action against each other, such as terrorism, violence and discrimination. Instead, life in Indonesia will be very harmonious, full of tolerance and helpful to each other. []



Islamic Theorem, a Breaker of the Peace Door *(I See, I Learn, I Act, I Move On)*

■ Khumaidatul Aini | IAIN Jember

Islam is a word that is no strange to everyone in this world. The word Islam is always synonymous with one of the religious names in this world. However, not many people understand the true meaning of Islam. Many people see Islam only as a religion that is embraced by the followers of Prophet Muhammad SAW. Frequently, they also judge Islam only from the actions of the individuals. It is actually necessary and understood what the true meaning of Islam. What is the meaning of the word “Islam” that has been very attached to this beloved country? It is inappropriate to judge something from just a narrow perspective without recognizing the meaning implied.

Etymologically, the word “Islam” comes from the Arabic word “Salima” which means peace, safety or prosperity. In term of terminology, Islam is a religion revealed by God that teaches and regulates the relationship between human and God, human with human, and human with the natural surroundings. The main mission of Islam is to lead people to a peaceful, harmonious, secure, tranquil, happy and prosperous way of life in the world and the hereafter. From the word ‘Islam’, it can be seen that Islam is a religion which brings peace.

There is another word that is interesting but has often been ignored by many. “Theorem” is a familiar word to a mathematician, but not to the general public. Theorem is a statement whose true value has not been proven yet. To consider it true, it requires evidence of another theorem

or lemma capable of supporting it toward apostulate with absolute truth. So many people have issued theorems about Islam, positive or negative theorems. However, the truth of those theorems is still uncertain because propositions from the scriptures are still needed to justify.

All these times, myriad views about Islam have emerged. Those views come not only from Muslims themselves, but also from other religious followers; and frequently, they judge Islam only from one or two perspectives. Lots of new theorems emerge from the twist and turn of life in this world. However, not all of these theorems are true. Things happen do not always meet the expectation of human plan. Many people think that Islam is hard; Islam is extreme; Islam is radical. Islam is also viewed as a terrorist.

Islam is a violent religion which likes to force and demand its followers to do difficult things and torture themselves. Islam is extreme and fanatical. Islam considers itself always right. Furthermore, Islam cannot tolerate believers of other religion and ideology. Islam is radical by not accepting differences and being harsh in its religious teachings without any compromise. And last but not least is the calling of Islam as a terrorist. Islam likes to terrorize people do not believe it. Islam likes to kill people who do not believe in God. Islam is very close to what are called bombs and weapon. Are there any bases for all of these theorems? Can other theorems justify the uncertainty of the accusations given to Islam? If they base their theories on the reality that often happen in the world, why blame Islam? Is not Islam just a word that represents the name of a religion of some people? Islam even means peace.

Do not easily judge and look at things only from the action of the individuals in it. Not all Muslims are terrorists. Not all Muslims are fanatical towards their religion. Do not smear the face of Muslims just because of a leaky pen that contaminates the white paper which is like a religion. Religion is never wrong; Islam is never wrong because in essence Islam is full of peace. It is the individual doing the act is the wrong one. Those people are in the Islamic world, but they do not understand Islam itself. To eliminate and dismiss such theorems, a new theorem emerges as a breaker of the peace door. The peace door in Islam needs to be opened, so that people who can feel the beauty of peace spread by Islam are not only the Muslims but also the people from other religions or even the non believers.

The acronym of the theorem is ISLAM. *I see, I learn, I act and I move on.* It is a theorem established by peace agents in spreading peace throughout the world. Whether in the city center or even in remote areas, run by educated people, intellectuals or even ordinary people, if all Muslims do that, the peace that becomes the main mission of Islam will spread and scent all over the world. Come together to act and apply the theorem into real action in life.

First, I see means I understand and I know. This means that the Muslim community should know and understand Islam itself. As humans, we are expected to be sensitive to the environment, be it the social environment, culture or nature. *Secondly, I learn* means I learn. After knowing and understanding the phenomena that occur, we are expected to be able to learn and deepen the knowledge and insight in order to balance the things that have been known before. *Thirdly, I act* means I act by doing what has been learned before. Knowledge will be like a fruitless tree if it is not applied in the form of concrete action. And *finally, I move on* means I change and share. The latter is something that is so important and urgent to do. As Muslims who are agents of peace, we should be able to make a change in the paradigm and views the society has about Islam so far. It can succeed by sharing knowledge and insights that have been owned to others. With that, there will be millions of peace ambassadors in the chain of Islam.

If Islam is well recognized and applied in life, the theorems that exist will return to the original postulate which is Islam is *rahmatan lil alamin*. With the values contained in Islam *rahmatan lil alamin* such as *humanity, justice, egalitarianism, deliberation, pluralism, tolerance, moderatism, inclusivism and gender awareness*, the peace in Islam will spread evenly not only to Muslims, but also to other religions and all beings on earth. If that happens, the negative theorems about Islam will automatically disappear, covered by a much more true absolute postulate. There will be no more violence, extremism, radicalism and terrorism in this beloved country. There is a harmony, tolerance and mutual respect. As quoted from KH. Abdurrahman Wahid (Gus Dur) who said “*It does not matter what your religion or your ethnic is, if you can do something good for everyone, people never ask what your religion is.*”^[1]



Indonesia and Its Diversity

■ Mahsan | Universitas Hamzanwadi

Indonesia is an archipelagic country with 17,508 islands consisting of 5 large islands and thousands of small islands. Indonesian population is now almost 250 million people. Large countries certainly have a lot of diversity of differences in race, race, culture, or religion. In terms of ethnicity, Indonesia has diversity such as Malay, Chinese, and Arabic. This diversity becomes a variation and color of Indonesia, and not even a single country in the world has as much ethnic diversity as Indonesia.

Bhineka Tunggal Ika is a term that reflects all forms of diversity in the country, both in terms of ethnic diversity and fragmented territory in the whole archipelago. The reflection of the slogan meaning must be attached to every Indonesian who claimed to have Pancasila spirit. Although we are full of differences, we are one, Indonesia. Tolerance between every citizen in the governance, culture, and religion is a consequence of the differences that exist because in essence tolerance is the attitude or willingness to accept differences without being hostile towards different people or groups. If this tolerant attitude is grown in this country, security within the state will be felt.

As a great nation, let us cultivate tolerance, especially in religion. Indonesia is a country that is tolerant toward religious life. It is proven

by the freedom in carrying out respective religious activities. It is selfish to think about which religion is the best, which religion is the most appropriate and so forth. We believe that all religions teach about goodness. Therefore, none of us can claim that our religion is the most correct and other religions are wrong. Our society should be well aware that religious freedom exists as long as it solidifies one to be better and useful for others. Different faiths and beliefs are a diversity of human nature. Kyai H. Abdurrahman Wahid (Gus Dur) said, *“if you do good people will not ask what your religion is.”* From this statement we can understand that when someone does good, it will be unlikely for people to ask who we are, where we are from, or what religion we embrace because doing good reflects the action of a religious person without having to know what the religion is.

Islam asserts that human beings are created in different nations, tribes, gender so that we know each other. This conception of creation in Islam must be able to raise the awareness of a universal value in order to maintain relationships with others in difference and to maintain our unity. Referring to one of the scientific disciplines about the mixture of substances, no matter how beautiful or good an element is if it does not mix with other substances or elements, it means nothing or is imperfect. It is like the delicacy of a cuisine which comes from the blend of various spices creating a specific flavour. That is the analogy of the differences in this country. If we all unite and complement each other, there will be a variation that will be admired by other nations.

We should not be affected by the whispers wanting to break this country's unity. Moreover, young people are the generation of the nation that will continue the struggle of the elders. The young generation is the hope of the nation; if the young generation is destroyed, a country will be destroyed. As kyai Zainuddin MZ (alm) said, *“If you want to destroy a country, breaks its young generation”*. So, in the hands of the young generation is the future of a nation. It is wrong to think that the young is the source of trouble. In the time of Prophet Muhammad SAW youth had an important position. The youth had a huge responsibility to help the spread of Islam. It is

reasonable that Ir. Soekarno, the nation's first president said *“Give me a thousand elders, and I will pull out mount Semeru from its roots! Give me ten youths, and I will rock the world!”*. Therefore, as young people of this nation, we need to highlight and underline the statements of these figures as they were all our predecessors who in his time deeply admired and relied on the youth in the struggle to defend the unity. Let us instill the attitude of tolerance and openness in understanding and accepting the differences we have in this beloved country in ourselves, our children and our grandchildren because difference is a mercy so that we get to know each other.[]



Youth in the Framework of Peace

■ Mucharom Syifa | IAIN Pekalongan

Indonesia is a country consisting of many islands spreading out from Sabang to Merauke which have become the territory of the The Unitary Republic of Indonesia (NKRI). This makes Indonesia diverse in ethnic, religious, racial, and cultural background. This also makes *Bhinneka Tunggal Ika* with a very deep philosophical meaning ‘different but still united’ became the motto of Indonesia. The motto is the foundation that difference should not cause hostility. Instead, it is a mercy that must be maintained together for the sake of the realization of harmony in pluralism. This is the basis for the establishment of tolerant nation which respects differences.

History noted that Indonesia was able to seize independence through youth unions from various regions. It was the spirit of these young people that encouraged the formation of the Unitary State of the Republic of Indonesia. With the burning spirit they dare to sacrifice soul and body just to see this country independent. After the independence, the ideal of this country does not just stop there but continue to keep the world peace, as stated in the opening of the Constitution of the Republic of Indonesia of 1945.

This peace is the important foundation in fostering the diversity that exists in Indonesia, a determination in establishing true fraternity, diversity without merging. So, as a young generation, it is our duty to continue the

peace that becomes the ideal of the nation. Therefore, the role of youth is urgently needed in continuing peace in this country because historically, the youth became had become the unifying pioneer long before Indonesia became independent.

One of the problems faced by youth in building peace is the emergence of conflicts that result from not being able to accept diversity either it is tribal, religious, racial or inter-group difference, such as the social conflict with religious nuance in Poso, Central Sulawesi, or the conflict that caused many victims between ethnics in Sampit, Central Kalimantan. There were also incidents of burning mosques in Tolikara, Papua, which sparked conflict between two religions - Islam and Christianity. These various conflicts which have occurred in this nation make us aware that as youth who always run religious activities with respect for differences, uphold unity, and realize that our religion is a blessing for the whole of nature, we have to find the solution.

Islam is a religion of peace, so as youths who understand the condition of this nation, we must show moderate religious practices which have always been a role model for all. This can be reflected from the application of Islamic concept of *rahmatan lil lamin*, which is the effort of Muslims especially young people to maintain peace.

There are nine points that must be possessed by youth in instilling peace. Among those the first is Humanity. The attitude of humanizing human beings or viewing human beings as fundamentally the same and equal is the attitude stressed in Islam. It is a humanist attitude which views a human not from his physical appearance, language, ethnicity, or even religion. As said by Gusdur, *"It does not matter what your religion or your ethnic is. If you can do good for everyone. People will never ask what your religion is."*

The second point is justice. Being just means not one-sided or not in accordance with the rules, and not putting things on its place. As youths, we should be able to be fair to anyone without discriminating. The third point is *egalitarianism*. It is the view which believes that basically everyone has equal status even though among them there are differences in age, intelligence, race, ethnicity, social status of political aspirations, aristocracy hierarchy, physical appearance, religion, , talent and so on. *Egalitarianism* will result in qualities, such as positive viewpoint, appreciation, empathy, communication,

interaction, cooperation, service and empowerment.

The fourth point is the *deliberation*, the effort to solve the problem together to reach a mutual decision / consensus. The fifth is *Pluralism*, which is a pluralistic state. Differences among humans have been designed by God as something that must be accepted. Therefore, pluralism can also be interpreted as readiness to accept complexity.

Religious pluralism is often misunderstood as a notion that equates all religions and considers all religions relative. In fact, it should be understood that in religious pluralism, a person still clings to the religion he embraced. However, he/she does not blame other religions. Instead, it should be realized and understood that the adherents of other religions also believe that their religion is the most true for them.

The sixth point is *tolerance*. Tolerance is a mutual respect between individuals or groups in society or others. Tolerance is needed to face the reality of plurality and complex world of life. Even in the same religion, tolerance is necessary to avoid friction and clash caused by the differences in understanding.

The seventh point is the concept of Islam *rahmatan lil alamin*, which is the moderate (tawasuth) or fair attitude in all aspects. This attitude takes the middle way between two opposite extremes.

The eighth point is *inclusivism*, a view which assumes all people are part of themselves even though among them there are many sociological differences. *Inclusivism* does not connote justifying everyone's view, but rather as a way of thinking that considers everyone as his extended family.

The last point is *gender awareness*, which is the awareness of the principle that men and women have equal roles, positions, rights, duties and responsibilities in life. Although men and women have many physical differences, what really distinguishes between them is their devotion.

So, it is very important for the youth to take a role in peace, such as by disseminating peace in Indonesia, or providing real action in maintaining national unity. This is because it cannot be denied that the existence of youth is needed. Like what Dr. TGH Muhammad Zainul Majid said in his lecture during the Lombok Youth Camp 2018, "Youth is an important part that can be trusted in handling big affairs." One of the big affairs is peace which is the goal of the Indonesian nation. []



The Construction of Wali Sanga's Da'wah, the Existence of Peace Building in Nusantara

■ Musyafian | UIN Walisongo Semarang

The phenomena that have developed recently show that there are the existence of very sensitive issues related to the excessive primordialism in viewing the aspect of diversity; the terrors that often occur are related to discrimination, intolerance, even up to persecution. However, many of these cases tend to be related to one particular religion, namely Islam. Thus, recently Islam is considered as a harsh religion, a religion that produces terrorists and hard to accept differences and diversity.

The existing phenomena clearly contradict the nature of Islam as a religion that spreads peace and brings salvation and grace to the world. In spreading the message of peace, Islam accommodates its teachings through da'wah. The context of da'wah in Islam has the vision to call, invite, and give direction to the right path. Surely, according to the way of human nature, it has been outlined in Al-Quran chapter Adz-Dzariyat verse 56 that the purpose of human creation is nothing but for them to worship. Since then, da'wah has been known as a way of worship.

As time goes by, the way and journey of da'wah as a religious command from God to man have become increasingly various. The stories told in da'wah must have been very familiar to the Muslims. Starting from the da'wah by the Prophet to da'wah by the Wali, all have the same vision of Islamization. Da'wah began to develop wings by applying various contemporary methods.

This is done to fit with the existing condition of the audience. Currently, online da'wah is emerging or also emerges *e-Da'wah*. The da'i should be appreciated for the effort that has been done in developing the methods of da'wah.

Islam in Indonesia is not something that has just existed since yesterday, and the dakwah activity is not something that has been raging since yesterday afternoon either. Da'wah and the development of Islam has gone hand in hand starting from the entry of Arab traders, Gujarat and Persia in Indonesia. It was then further expanded by the presence of Wali Sanga who worked in guerrilla in the land of Java. They worked hard in order to actualize Godly Nusantara through the da'wah method that upholds tolerance and difference.

Nowadays da'wah is done in various and more modern way. Many young people also like the style of da'wah through art. However, unconsciously many of the da'wah that currently exist have lost the essence of da'wah values. Many are only fixated on the final result of the entry or the faithfulness of ummah to Islam. We lose the value of da'wah in the process; we lose the attitude once upheld by the Prophet. One such attitude is *rahmatan li alamin*. Islam has long been known as a religion of peace. Even if there is a dispute, it soon will be resolved with tolerance.

Seeing the condition of da'wah in Indonesia that is increasingly losing the essence of values, it is necessary to review the literature of da'wah history in Indonesia. Walisongo, that is the name of the first Islamic da'wah organization in Java. Thanks to them, Islam has been growing rapidly until now. The da'wah carried by Wali Sanga was full of peace. We certainly know that the arrival of Walisongo in the land of Java was like the arrival of an unknown guest. Before the arrival of Islam in Java, there had been the previous beliefs inherent in Java, starting from Hindu, Buddhist, and Kejawen, to animism and dynamism.

Certainly it was a difficult for Walisongo to do the da'wah, and the condition was also prone to conflict. Conflict arose from rejection of Islam was like when we are already loyal to someone, we will surely refuse others who try to influence us. However, that was not what happened; it was not riots that occurred in Java at that time. The peaceful method used by Wali

Sanga was very powerful in picking up the hearts of Javanese society at that time. They also use the concept of *tadarruj* in doing the da'wah.

Tadarruj is when the Javanese culture was acculturated slowly with Islamic teachings through art, everyday culture, and the government. Wali Sanga also never forced the people to convert to Islam; they preferred to tell about the goodness and the peace of Islam that made the people sympathetic and touched. As a result, Islam was easily accepted by the public.

The process of Walisongo's da'wah was very long. They upheld tolerance because they realized that their da'wah would not succeed if it was done through violence. This essence should not fade from Islamic da'wah; this should become the characteristic of it. The multicultural in Indonesia needs to be addressed wisely in doing da'wah.

So, da'wah in Indonesia must prioritize the message of peace, which is the core of Islamic teachings. Indeed, people like peaceful da'wah; it is what the ummah are longing for. Every preacher must remember and understand that in doing da'wah they should really master the concept of *rahmatan lilalamin*, as has ever been done by the Walisongo. []



The Youth and the Concept of Islam Rahmatan Lil Alamin in Strengthening NKRI

■ Mirnawati | UIN Raden Fatah Palembang)

Youth is a generation whose shoulders burdened with a variety of expectations. It is understandable because youth are expected to be the next generation, the generation that will continue the struggle of the previous generation, the generation that fills and continues the development. They are the enormous energy that this nation has because the independence of the Indonesian nation cannot be separated from the intervention of the youth who had a burning spirit to grasp the independence from the invaders.

About the Lombok Youth Camp for Peace Leader which was attended by 200 young men and women all over Indonesia, I am very proud to say that this activity is extraordinary. I was one of 200 students who were selected strictly both in terms of administration and insight of Islam and nationality. In this event gathered the best young men and women from all Islamic Religious Universities across Indonesia. I really saw that Indonesia is diverse culturally, linguistically and ethnically. All of the young people present in this activity have the same noble purpose that is to bring peace.

The youth was initially judged by some people as troublemakers; the generation that did not love peace, the proponents of anarchist demonstrations. However, the opinion is not entirely true. At the opening speech at the Lombok Youth Camp for Peace Leader, the Governor of NTB

said, “If young people were the source of the problem, then the Prophet Muhammad would not entrust big affairs to the youth because in fact, in youth there is a spirit of goodness from their unexpected and visionary soul.” The quote made the 200 youths of the nation enthusiastic.

The youth was an important party trusted to hold the mandate and handle big affairs. In Islamic history, for example, in the time of the Prophet SAW, a 12-year-old young man named Zaid bin Thabit was trusted by the Prophet SAW to take care of great things that were to write the revelations and the prophet’s letters. The Prophet SAW paid great attention and gave full confidence to the youth because in youth live the spirit of goodness and strong commitment to carry out the goodness. And in youth too honesty, courage, and consistency exist.

In the era of independence, the youth were also the pioneer. Look at Bung Karno, Bung Hatta and most people who proclaimed Indonesian independence; they were all youngsters. The young people who came from Sabang to Merauke did not care about the cultural, ethnical and religious differences. What they knew was they were great force for Indonesia.

From this notion, it can be seen that Indonesia is a country full of diversity, and we realize that the motto of *Bhineka Tunggal Ika* taken from *Kakawin Sutasoma* by Mpu Tatular has a very significant meaning in upholding tolerance between tribes, religions, beliefs, customs and other bondings in Indonesia.

The youth’s responsibility is to preserve these values, the values that will make our nation strong and not easily broken down by the issue of differences that can divide the nation. NKRI will not stand firm without the strong desire of the young people, those who have the concept of *Islam rahmatan lilalamin*.

In the concept of *Islam rahmatan lil alamin*, there are 9 principles that must be practiced so that statesman life is in line with religious life. One of the principles is the principle of *humanity*. The attitude of humanizing human beings or viewing human beings as fundamentally the same and equal is the attitude stressed in Islam. Humanistic attitudes view human beings not from their physical appearance, language, ethnicity, or even religion because respect for human rights should not be limited by the barriers of primordialism.

Second, the principle of *justice*. Being just means not taking sides, following rules and putting things on their place. Being just can also mean a balance between rights and duties. Islam strongly advocates doing justice. Third, the principle of *egalitarianism*. It is a view which assumes that basically everyone is equal in status even though among them there are differences in age, intellect, race, politics, noble lineage, physical appearance, religion, intelligence, talent and so on.

Fourth, the principle of *deliberation*. This principle considers solving problems together more productive and more accountable than individual effort, not matter how great the individual may be. Islam advocates people to solve problems through deliberation because in deliberation is based on love, solidarity and help. Fifth, the principle of *Pluralism*. Differences between human beings have been designed by God as something that must be accepted. Religious pluralism is often misunderstood as a notion that equates all religions. It should be understood that in religious pluralism a person still holds firm to his/her religion and believes that it is the best for him/her.

Sixth, the principle of *tolerance*. In the case of religion, tolerance is necessary to avoid friction and clash caused by differences, especially tolerance among religious people, mutual respect between the adherents of all other religions, not imposing their religious beliefs to other religions. Tolerance is mutual respect between one group and another.

Seventh, the principle of *moderatism*. Islam strongly emphasizes moderation or balance in all things, taking the middle path between two opposing poles. The opposite of moderate is radical and extreme. A moderate attitude in religion is demonstrated when religious followers do not overdo and choose a middle ground.

Eighth, the principle of *inclusivism*. A view that assumes all people as part of themselves eventhough among them there are many social differences. Inclusivism does not connote to justify everyone's view, but rather as a way of thinking that considers everyone as his extended family.

Ninth, the principle of *gender awareness*. It is an awareness that, principally, believes that both male and female communities have equal status, rights, duties and responsibilities in the promotion of life as a whole

(although there are many physical and non-physical differences).

These nine principles have great power in maintaining the diversity that exists in Indonesia. If these nine values are applied by young people, daily religious life will not be divided just because of differences. Instill these values within and make Bhineka Tunggal Ika a symbol, and our nation's youth is the greatest power possessed by the Indonesian nation in strengthening the Unitary Country of the Republik of Indonesia.[]



Millennial Youth of Pancasila and Islam Rahmatan Lil Alamin

■ Wildan Nur Hidayat | IAIN Salatiga

“Give me 10 youths, and I will rock the world!”

This is a very remarkable statement of the nation’s figure, the first President of the Republic of Indonesia, Sukarno, that aroused the spirit of the youth. Bung Karno’s statement was like magic; it aroused the spirit of youth because he knew the youth could bring changes to this nation. The youth in question, of course, is not the *frantic* young people framed in *glamorous* and Westernized life style, but it is they who have high vision and idealism in carrying out their responsibilities.

According to Regulation No. 40 of 2009 Article 19, youth are responsible for national development to safeguard Pancasila as the state ideology and keep the Unitary Country of the Republic of Indonesia upright and united.. Here we see the role of youth that is very urgent in developing the life of nation and state. Youth plays an active role as social control, as well as agents of change in all aspects of national development. The active role of youth as a social control is manifested by strengthening nationalistic insights; maintaining Pancasila as the state ideology; raising awareness of responsibilities, rights and obligations as citizens; evoking a critical attitude toward the environment and law enforcement; and increasing participation in the formulation of public policy as well as the agent of moral control in its

implementation as *agent of change*.

Taufik Abdullah once stated how the great events in this country were traversed and mobilized by youth. History records that the National Awakening of May 20, 1908 was a socio-political engineering of Indonesian youth in moving the spirit of nationalism against the colonial colonists. The important milestone was brought back to the Second Youth Congress on 28 October 1928, giving the Youth Pledge, which affirmed the unity of intent and strengthen the determination and the spirit of one country, one nation, and one national language namely Bahasa Indonesia.

Then, the spirit of nationalism was crystallized and found its momentum when the Republic of Indonesia on 17 August 1945 was proclaimed by Soekarno and Hatta. Surely, the roles were all initiated by the youth. The sharp instinct of the youth of the nation at that time was very extraordinary; they dared to kidnap the *Founding Fathers* of this nation with a very noble goal, namely the independence of the nation out from all the pressure of the invaders.

January 21-25, 2018 was a historic day for the millennial young generation of Indonesia. Two hundred youths from various Islamic Religious Colleges gathered in a peace camp program called Lombok Youth Camp with the intention of developing and strengthening insights of Indonesianess, Islam, and the values of peace building, and altogether developing the real efforts of youth in preventing violence, radicalism and extremism.

The event held at Klui Beach, North Lombok regency also aimed at facilitating campus activists in campaigning Islamic values that rahmatan lil ‘alamin, inculcating the practice of Islamic youth that brings coolness and peace. In many cases religion was abused as the source of violence, such as done by many terrorist groups in different parts of the world. These cases have given bad impression to Islam because those terrorists often carry Islamic attributes. Hate speeches and persecutions that recently happened in several big cities in Indonesia, were also done by many young people affiliated with mass organizations that often shout religious values.

Besides developing the insight of Indonesia, Pancasila and Islam, this peace camp program joined by the millennials also aimed to facilitate campus activists in building cooperation across student organizations in

PTKIN in Indonesia to become millennial generation that has wide network and insight knowledge of the local wisdom of all regions in the Indonesia. This activity also emphasized the younger generation to be intellectually and morally intelligent to have the nature of tolerance and high *egalitarianism*, because it takes these traits to see this nation in the state of peace and comfort.

Why did it target millennials? Because basically, youth is the cornerstone of the nation's civilization and progress whose future is determined by the quality of today's millennial youth. In addition, today's youth have intelligence in accessing information quickly. So, from the beginning, it is youth who has always been the pioneer when the country is hit by slumpedness. These 200 youths came from all over the archipelago with the diversity of race, tribe, culture and language with the same determination of realizing the wholeness of NKRI based on Islamic teachings *rahmatan lil 'alamin*.

Thus, this country will welcome a bright future because of the birth of agents who always spread the peace. These young men and women will be able to actualize the ideals of the nation to become a country that is independent and pleasant to be occupied by the whole society. []



Islam Says No to Bully

■ Yudia Ardhita Muslimah | UIN Mataram

The case of bullying is a neverending rampant case in Indonesia. Bullying is an action/behavior that creates fear/threat toward others in the form of disturbing, harassing or harming action. Many factors affect this case, such as lack of education, no mutual respect, loss of human morals, and loss of one's ethics (the base of a strong religion). This case often occurs among the general public and the educated (among students/college students), and this is very worrying because it gives the numerous negative impacts, such as mental disorders, headaches and stomachache, sadness, anxiety, and depression. In Islam bullying is such unfortunate thing because it is an action outside the perspective of Islamic teachings. Islam is a religion whose meaning is peaceful, loving, open, non-violent and tolerant. The role of Islam is very important in this respect; some things must be prevented or not done to prevent bullying, such as preventing violence, extremism and radicalism.

The first thing is preventing violence. Violence is something that hurts a person through physical or non-physical violence, known as verbal and non-verbal violence. Violence is a character and morally reprehensible because the Prophet Muhammad never taught his people to be harsh and hurt others; he taught his people to be gentle to everyone, Muslim or non-Muslim. Violence should be prevented because it will only enable people to

judge others without beingcare about their actions. Islam never teaches us to commit violence because when people commit violence they are out of control and do not care about anyone. One of the bullying factors is violence itself because violence is an aggressive trait that can disrupt or hurt others; therefore, violence must be avoided by everyone, especially by the nation's youth. There are many very concerning cases of bullying caused by violence among the citizens or between students in our country And for the welfare of religion, nation and state, this should be stopped.

The second is to avoid extremism. Extremism is a notion in which one considers himself right while others/other groups wrong, or fanatical. Islam itself is a religion that has moderate/balanced nature that never felt as the most correct; therefore, we must also have a moderate nature to everyone. When people are fanatic and feel the most righteous, they will tend to bully others. This, either being fanatical in religious beliefs, stance or other things, should be avoided by everyone because fanatic nature will only hurt ourselves. Fanatical people tend to be emotional and not to care about others. The fanatical soul must be eliminated from the souls of everyone, especially the Muslims, to become a religion exemplified by other religions.

The last thing to avoid is the nature of radicalism. What is radicalism? Radicalism is a tough attitude without compromising or accepting differences. This nature easily triggers bully actions toward people or a group that is considered not in accordance with the professed understanding or the establishment d. They often bully directly/physically or through the act of isolation. However, Islam opposes radicalism because Islam highly values diversity and tolerance, respects everyone without looking at what is embraced, ethnicity, race, and others.

Islam is a religion filled with love and peace that leads to tolerance, difference, and not fanaticism. Islam deeply regrets the action of bullying because it is not in accordance with its teachings. Bullying is a bad action and gives a lot of negative impact on everyone. To avoid this, Islam has several principles, which are anti-violence, anti-extremism and anti-radicalism. []



Islam *Rahmatan Lil'alamin* as the Foundation of Youth in Caring of Nationalism and Indonesianness

■ Yusrinaldi | UIN Sumatera Utara

Islam *rahmatan lil-alamin*, according to the commentators, is Islam as a mercy for the whole world. It is explained in sura Al-anbiya verse 107 which means, "And we did not send you (Muhammad), but to be a mercy for all creatures". It is also stated in a hadith which means, "Truly I am a mercy awarded by God" (narrated by Al Bukhari, Al-Albani). Allah says Islam as *rahmatan lil alamin* because Allah wants to give grace to all creatures by the sending of the Prophet Muhammad.

It is known that Indonesia is a country with the most Muslim population in the world. Thus, Indonesia should be able to apply the concept of *Islam rahmatan lil-alamin* better. In reality, what is happening in Indonesia today is the rise of moral crisis, the belief in the society and even in the government.

Some of the flaring issues that occur include discrimination. As an example, violence happens often to women, while women should be the people who must be protected. Not only about discrimination, the most severe problems lie within the government itself, such as the rampant corruption. The law established in Indonesia is still very weak, or it can be said it still discriminates, or in other words, the law is only to protect the middle and upper people.

In line with the problems that occur, it can be said that Indonesia is not in line with the existing Pancasila. We know that Pancasila consists of: believing

in the one supreme God, just and civilized Humanity, Unity of Indonesia, Democracy led by the wisdom of deliberations among representatives, and social justice for all Indonesian people.

Seen from the first principal, what occurred in Indonesia is a lack of tolerance among religious people, blasphemy is a frequent occurrence, discrimination of scholars, the spread of radical teachings and so on. It should be understood that Indonesia consists of various religions, races, ethnicities and cultures. So from these differences, tolerance becomes a benchmark in society.

From the second principal, the frequent problem of Nepotism becomes a matter of spontaneous discourse, in which the leader's injustice is everywhere, whether in public administration or private enterprise.

The unity of Indonesia is the third principle which can be said successfully manifested among other principles, if viewed from the perspective of the unity of the people in maintaining the unity of peace and belief. The public should be appreciated. It can be seen from the unity of the Muslim community who defend the truth and ask for justice for the law to apply indiscriminately when the blasphemy of Islam happened. This community unity is not just happening for domestic problems. Society and government officials have begun to intervene in viewing violence and oppression as happened to the Rohingya and Palestinians. Indonesian people also participate in providing assistance, and the government also take part by sending aid in the form of troops to support and protect the people.

Democracy led by the wisdom of deliberation among representatives, is the figure of wise and prudent leader in policy making. In the present facts, the value of deliberation can no longer be the basis of democracy.

And the last principle, the currently hot issue in this country is about unequal social justice among the people of Indonesia, whether it is in the field of work, health, law or others. Proper medical treatment is provided only for the rich, good job must be accompanied by a lot of money, this problem often occurs in the community. Ironically, the government seemed to ignore this issue.

Viewed from these problems, it can be said that Indonesia with the majority of Muslim population are not yet able to fully apply Islam rahmatan

lil'alamin. The rise of extremism, radicalism and terrorism is a very logical problem to be discussed and prevented, along with the political, economic, social, cultural upheaval with racial, ethnic, and religious issues,an also the news that is dividing Indonesian society.

When these problems continue to fluctuate and the government seems reluctant to follow up, it is not impossible that the community will be affected or starts rebelling against the existing system of government. Let alone, if the people do not understand the meaning of diversity.

I, as a young peacebuilder, see that this problem will be easy to solve. If the society and the government can work together, the law is strictly enforced indiscriminately. For example, there is a problem of hate speech about faiths and beliefs, When this kind of problem emerges, it will become a hot conversation in the community, and it will be accompanied also by the emergence of hoax news in the form of news in social media or talks directly in the public.

As hoax news proliferates on this issue, government agencies should be able to oversee the press agencies so as not to harness the hoaxes to take advantage of politics, economics and religion because the community could be provoked by what is conveyed by the mass media. While the government can manage to oversee the press agency, the public must also be wise in responding to the hoaxes in circulation. So in this case, an independent national mass media to anticipate the occurrence of provocation, and a firm regulation on hoax news are required.[]



Comfortably Practicing Religion

■ Uyun Rika Uyuni | UIN Sultan Maulana Hasanuddin

In life a person is given equal opportunity to achieve as well as to determine which direction to take, good or bad. The problem is that sometimes direction alone is not enough because it happens frequently that good things turn bad because the way is wrong.

It cannot be denied that religion is the milestone of world civilization. All religions must have a doctrine that leads to peace. Ironically, many of radicalism perpetrators claim that it is done in the name of religion. Sometimes because of our lack of religious teaching understanding, most verses used are the ones allowing jihad. Many radical actions are understood as jihad. In fact, jihad is not necessarily synonymous with violence; instead it manifests in improvement and comfort, not sustained hostility.

There is a term saying “killing one is tantamount to killing all human beings.” This term is known in many religious teachings such as Islam, Christianity, Judaism, Hinduism and Buddhism. It embraces the power to appreciate every human life, build togetherness with fellow human beings because the experience of building togetherness will connect us with the attitude of ‘Tolerance’.

Quoting from the book written by Komaruddin Hidayat entitled Religious Psychology, it is written the words of The Prophet SAW which means: “A Muslim is him whose hand and tongue always bring peace and salvation instead

of harming people.” Considering the words of the messenger, we should always practice religion comfortably, a religion that truly spreads peace and compassion for all, regardless of what the background is. Following the example of the Prophet SAW, surely he had a tolerant soul to anyone, as Allah Almighty says in Al-Quran Surah al-Hujurat verse 10, which means: “*Those who believe are brothers and sisters, so reconcile (improve the relationship) between your two brothers and fear God, that you may be gracious.*”

From this verse we can take the lesson that in fact all Muslims around the world are brothers who are bound by the ropes of religion. As brothers, a believer should not hurt each other, let alone kill. Allah also firmly dislikes enmity or division, as stated in Al-Quran Surah Ali ‘Imran verse 103 which means: “*Hold on to the ropes of Allah’s religion and do not divide.*”

Some people find it so difficult to bring peace to difference. In fact, differences often lead to division. But it should be understood too that God creates various kinds of people, race, tribe, culture and religion is not without reason, but to teach to know each other and appreciate each other. If in this world all people were black, everybody would look the same; if all flowers had the same color, then what is interesting from this world? So our role as youth is very important, which is to instill tolerance from now, in order to create peace among religious, race, tribe and culture.

Everyone has their own judgment when looking at the diversity of cultures, races and customs in Indonesia. Many judge it as something special but some also judge it as something brings negative impact, depending on which angle they see the difference. So with the attitude of tolerance, it is expected that ethnic, racial and religious conflict no longer exist.

The Prophet SAW embraced togetherness since centuries ago, started living in harmony with each other even among different religions. For him, doing should not be limited to a certain background because the Allah’s mercy is to anyone. Gus Dur also said “It does not matter what your religion or your ethnics is, if you can do something good for everyone, people will never ask what your religion is.”

Finally, let us always imitate the way of religion that has been exemplified by The Prophet SAW. It does not discriminate man in terms of physical or material, but sees human being as the creation of Allah SWT, whose life is

equally guaranteed, not persecuted, not opposed either. That is what is meant by practicing religion comfortably, in accordance with the nature of Islam that came as a grace to the world. []

Part 2

Tolerance

Harmony in Diversity

■ Arifin | UIN Raden Fatah Palembang, South Sumatera

Differences are used as reasons for violence, discrimination. Religion is known as a mean for destruction, war, and hostility. Is that true? Difference is a beautiful gift given by God, like a garden that will look beautiful because it consists of several kinds of flowers and colors. Indonesia does not only consist of one ethnic; the ethnics are not separated by islands, provinces, even between districts or cities either. So, for that reason do we hate, oppress, and distrust each other? Do not we realize that differences make life more rhythmic, not rigid, making it more dynamic and not static. In Islam itself, it is said that Allah SWT does not look at someone based on his wealth, ethnicity, skin color, or language, but based on his piety.

All religions teach kindness and compassion. Adherents of a religion believe that the religion they embrace is the best religion; therefore, tolerance and mutual respect should be presented in religion. Religion is the one that unifies and not divides. Should religion differences become the reason to hate and kill each other? It is a misconception. It was so easy for God to make us one, but why did He make us diversified in ethnic, religion, belief, or skin colors?

Is it because he cannot do it? Of course not, it is because He wants to make our lives more dynamic.

An example of how religion is not a reason to lead to extremism and

violence is in Plaju, where Madrasah Aliyah Patra Mandiri and Xaverius school can operate in harmony, and also a church and a mosque can stand harmoniously within one area in Pertamina neighbourhood. An example outside Sumatera is in the island of Lombok that has high tolerance between religious people (Learning from my experience in Lombok Youth Camp for Peace Leaders 2018 Program).

Indonesian independence was not due to people of Sumatera, Java, Madura, but because of a united society. We became easily conquered because we were divided. It is an egalitarian and moderate attitude that can ignite selfish attitude between ethnicity or religions groups. We are fortunate in Indonesia because there is no humanity crisis, which views humankind not as human, and does not experience the drought of religious harmony.

Worshipping God is still implemented but human relationship are also maintained in harmony. In addition to egalitarian and moderate attitude, inclusive attitude is also important in religious and state life, a view which assumes all people as part of themselves even though among them there are many sociological differences, being open to receiving advice from others, either from men or women or different religions, which in Islam known as “Unzurmaqola wa la tanzhur man qola”, meaning see what it says and do not see who delivers it.

Sometimes we realize that there is a lot of violence; a lot of inhumane attitudes happen around us. Are we called to carry a peace mission? Surely there are many ways to keep peace, harmony above difference, starting from ourselves and starting from now. Love the love itself and foil the enmity itself. When we want to lead to the goodness, of course do it ethically and in good ways, not roughly and violently, and if terrorism is considered as Jihad, then change our mindset. Let's do jihad in our respective portion. As students let us jihad by studying earnestly; as leaders we do it by carrying out the mandate as well as possible, doing the job fairly. If we understand the meaning of difference and understand peace well, then I believe that our beloved country Indonesia can maintain its harmony even better, or it could be an example for other countries for religious harmony and mutual respect between ethnic groups.[]



Tolerance in the Midst of Plurality

■ Bustamil | IAI Muhammadiyah Bima

ON 21-25 January 2018, Klui Beach North Lombok seemed to be a silent witness of the election of hundred of students from all of Islamic universities in Indonesia to be agents of peace, the ones who can resolve the conflict and spread the peace viruses through oral, written, and social media in facing the plurality of Indonesian society. In this activity the students were taught about the concept of Islam *rahmatan lil alamin* as conveyed directly by the Governor of West Nusa Tenggara, DR. TGH. Muhammad Zainul Majdi, M.A or known as Tuan Guru Bajang (TGB). He delivered directly in front of hundreds of students that the concept of Islam *rahmatan lil alamin* is very important to be understood, controlled and implemented in everyday life for the realization of peaceful social life.

In his explanation TGB conveyed that one of Islamic concept of *rahmatan lil alamin* was to maintain tolerance, both between religious people or social tolerance. In religious tolerance we should respect each other and respect people from other religions, and not impose our beliefs to others.

Then in social tolerance, we must respect each other's groups, and the majority must respect the minority. According to the mentors in *Lombok Youth Camp for Peace Leader*, tolerance is needed to face a pluralistic world of life. They said that tolerance is mutual respect between individuals, groups in society, and others.

TGB explained to hundreds of students to be able to maintain tolerance in the wider society, especially because Indonesia is a country that consists of various races, ethnics, and religions. We should not discredit other's culture or habit that could offend them. Moreover, Indonesia is united because of the differences; difference is the one that make Indonesia intact and harmonious in everyday life. According to Mr. Musta'a, a mentor of *Lombok Youth Camp*, one of the verses that talks about tolerance is the last verses of Surah Al-Kafirun which means "To you your religion and to me mine". This means we should not interfere in their religion affairs, let alone to say that their religion is wrong. We should appreciate the religious difference so that we can achieve the Islamic *rahmatan lil alamin*. Like the words of KH. Mamiun Zubair " " You cannot just punish someone infidel; you can't be certain that you will go to heaven yourself, so why bother the others".

One of the programs in LYC was site visit. This program was aimed to let the participants see directly how real life is. The first group (*sa'i*) visited Loang Baloq Graveyard and Kemaliq Lingsar in West Lombok, one of the Hindu Worship Places. In the same place and still in the area of the temple, they provide a place of worship for muslims, meaning that these people are able to create a harmonious and peaceful life despite having different belief.

The kinship relationship created is very beautiful. This is a very important lesson for us and then can be used as a role model for other communities to create a peaceful society because in the end, there is no conflict occurred. The alternatives to maintain tolerance are:

Building friendship among human beings

Building friendship among human beings both Muslims and non-Muslim is important. Through this we can establish kinship and close friendship. This will always motivate us to live in harmony and peace.

Appreciate the difference

When people mention about Indonesia, what comes into their mind is the difference. *Bhineka Tunggal Ika* or unity in diversity as the state symbol, with 34 provinces from Sabang to Merauke and as many as 16.056 islands, Indonesia is different but still one. This is the uniqueness of Indonesia which

is able to unite all the provinces and islands that exist. We have to believe that Indonesia is beautiful because of the differences. One of the differences is cultural difference, a characteristic that has become a diversity that makes Indonesia beautiful. For that we must respect the differences, and we should not interfere with the affairs of others relating to their beliefs or habits. As TGB said, “I am glad to be standing in front of all of you, because I can see this is Indonesia, as Indonesia sees me. With the holding of Lombok Youth Camp for Peace Leader by Nusatenggara Centre, I can see how beautiful the cultures collected by Indonesia”.

Carry out the rights and obligations owned by each person

Right is something that is ours, and its use depends on us. Obligation is something that must be done with full responsibility. Rights and obligations are inseparable. We as Muslims must not impose the will for things that are already their rights and obligations. We must not impose our wish that our religion is the most correct, our culture is the best. This is a very reprehensible attitude posed by the public. Let it be their rights and obligations.

The things mentioned above are summarized in the eight messages of Islam *rahmatan lil alamin*, i.e. humanity, egalitarianism (equality), deliberation, pluralism (diversity), tolerance, moderateism, inclusivism (regarding all people as part of himself), and gender awareness. When the eight concepts have been able to be realized in everyday life, life in the nation and state becomes peaceful, and no one interrupted in every matter of worship. That is the teachings of Islam *rahmatan lil alamin* or a mercy for the whole nature.



Yes for Dissent, No for Anger

■ Fajrul | UIN Mataram

History has proven that to guarantee the unity of the nation, it is not enough to make sense of unity only as a sacred promise of youth vows (*sumpah pemuda*). The slogan in the symbol of the country is not enough to guarantee the unity of the nation because unity should be reflected in the attitude and behavior in life. This, in the end, will raise the awareness of every individual in the religious community of the right of understanding his/her own religion with the principle of freedom of thought, although not in the way or free-thinking. The principle of freedom and equality of rights perhaps is one of the factors that enriches the scientific treasures with the variety and style of thinking. On the other hand, loose and unrestricted freedom can result in the understanding without capacity and authority. Regardless of the positive and the negative impact, certainly its development, which has resulted in a variety of different opinions, which in turn each opinion have been cristalized into a double-edged blade value, can bring either grace or disaster.

In all aspects of life, a belief must be followed by evidence. Shouting a belief without following it with devotion and proof is a soul deception. If it is left alone, more and more will remain empty scraps from its contents. Therefore we need young people who can share the virtues of Islamic *rahmatan lil alamin* in a diverse life, culture, races, ethnic, and language. As

Allah says in the Qur'an, Surah Huud: 118-119, “

Had your Lord willed, all the people would have been one community. But they will always dispute, except those blessed with mercy from your Lord”.

Lombok Youth Camp For Peace Leaders 2018 held by Nusatenggara Centre has taught us to show five attitudes in addressing differences to not create divisions: First, believe that difference is one essence and undoubtedly the grace of Allah SWT. The facts in life have proven it; one of which is that we are created as men different from women, but God has united us in the great marriage. Therefore, differences are inevitable. It means, we could be different from our neighbors, other citizens, co-workers, or fellow human beings, which are indeed destined to be full of diversity and plurality. However, in reality, God always has a way to make us one either in terms of state, community, ethnicity, or in terms of form, etc.

Second, LYC has taught young generation to be able to solve the problem of differences wisely, thoughtfully, mutually appreciatively, non-coercively and non-violently. Wise man says that we must be able to make the differences as our strength. Therefore, we must be wise in acting, be more open in managing something different because disunity arises on the basis of differences not similarities.

Third, facing differences are not enough simply by silencing, or by denying its existence, but it needs to be discussed. As the slogan in LYC's banner “only the toilets separate us” those are simple words but have deep meaning. It means, to understand the differences, we need the data and information about what it the difference, how the difference is, and why it is different. This is the lesson we get during our camp and after the site visit activity as a series of LYC For Peace Leaders activities.

Fourth, addressing the difference through exemplary, not just for oneself, but also as an example for others. Especially for leaders, the exemplary will be a guide for everyone. Indeed, exemplary must be formed from self, family, and then spread in life. Within short time, LYC has taught us that creating family atmosphere in difference can be done in various ways and styles as long as it does not offend ethnicity, religion, race, and inter-group relations, does violate human rights, and without defamation.

Fifth, responding the difference by establishing a democratic, transparent, and accountable policy, program, and activity. Difference is not just a matter of theory, but rather as a practice that requires fair implementation and can avoid the emergence of prejudice and mispreception. The implementation of *LYC For Peace Leaders* entrusts us as young generation to produce peace-building agents among youth and students, ready to broadcast *Islam rahmatan lil alamin* wherever they are. We will always be willing to offer or promote how tolerant Islam is to every difference and beauty of life together, despite having different desires and wishes.

In conclusion, as an alumnus of *LYC ForPeace Leaders* I invite all readers to become more Islamic in accordance with acronyms in the activity, that contains the meaning of *I See, I Learn, I Act, and I Move On*. *I See* means that youths must be able to see, observe or read facts and phenomenas that occur around their social life or religion, not just flow like water and drift.

I Learn teaches youths to learn from the phenomenon that occurs, not just drifting in life in what is not necessarily good or bad.

I Act is a real action of youths based on their observation and learning to be applied in personal life and the people around, because youths bringing change is someone who is able to act, and not someone who can only promise.

I Move On is a form of steps and changes taken for the better. Similarly, if associated with *Pemuda Anti Hoax*. As a young man living in global society with unlimited technological advancement as it is today, it is a big challenge to always be within the limit when processing news. The limit is done by spreading only good news that the origins and the truth is known clearly by looking at the phenomenon that occurs and not just spreading it. The news must be learned and understood and not embellished with hate speech and hoax in order to create harmony, prosperity, an other good things in life. []



Differences Teach the Meaning of Plurality

■ Harun | IAIN Bengkulu

I, Harun, sat in the first row 3rd to the right, wearing Bengkulu custom clothes consisting of Detar, teluk belango, and songket in the Lombok Youth Camp for Peace Leaders 2018. I was a contingent from Bengkulu. This activity was held on 21-25 January 2018 in West Nusa Tenggara (NTB) with the participants who were students from Islamic Religious University throughout Indonesia, from Sabang to Merauke. Two hundred participants from 72 universities all over Indonesia came and gathered to be educated as peace agents. I had not expected before that I could be among these great people, people with great insight and experiences. For me to be able to set foot in Lombok Island required sacrifices that were not easy in terms of material and knowledge. Honestly, I am not from wealthy family, my parents are just a farmer. But with strong intention, effort, willingness, and encouragement from my parents, I could set myself in NTB, seeing the civilization in the island known as the island of a thousand mosques. Let me pass my argument on “Differences Teach the Meaning of Tolerance”.

Differences are used as reasons for violence, discrimination. Religion is known as a means to destruction, dispute, and hostility. Is that true?

In my opinion, difference is the most beautiful gift given by Allah SWT to us. Difference is like a beautiful garden because it consists of several kinds of colorful flowers and beautiful butterflies. Indonesia does not consist

of just one ethnic; the ethnic is not either separated by islands, provinces, districts, and there are also many ethnicities within a province, for example in Bengkulu there are 4 ethnicities: Malay, Serawai, Lembak, and Rajeng. And also, Bengkulu consists of many religions, that is Islam, Protestant, Catholic, Hinduism, and Buddhism. So, should for that reason we hate, berate, humiliate, oppres, and also suspect each other? Do not we realize that differences make life unrigid, more dynamic rather than static? In Islam itself it is said that Allah SWT does not look at someone based on his wealth, ethnicity, skin color, or language, but at someone because of his piety.

In my opinion, all religions or beliefs must teach about kindness, belonging, and affection. Adherent of a religious believe that his religion is the best, the most beautiful and passionately peaceful. Therefore, tolerance and mutual respect should be presented in each religion. Religion should be the unifier rather than a divider. Must different religion become a reason to hate, rebuke, and even kill each other? This is a very dangerous mispreception. It is so easy for Allah SWT to make us one, but why did He make us diverse in ethnic, religion, belief, or skin colors?

Is it because he cannot do it? Of course not, it is because He wants to make our lives more dynamic.

Indonesian independence was not because of the people of Sumatera, Jawa, or Bugis only, but it was because of its united people. We were easy to conquer because we were divided. It is egalitarian and moderate attitude that could ignite selfish attitude between ethnic and religion groups. Fortunately, in Indonesia we do not have any humanity crisis, which see humankind inhumanly, is in no drought of religious harmony and have high tolerance. It can be seen from how we can still worship our God and the human relationship which is also maintained in harmony. In addition to egalitarian and moderate attitudes, inclusivism is also necessary in religious and state life. Inclusivism is a view which assumes all people as part of themselves even if among them there are many sosiological differences; they are open to receiving advice from others both man and women of the same or different religions.

Sometimes we realize that there is a lot of violence around us; a lot of inhumane attitudes happen in our neighbourhood; so do we feel called to

carry a peace mission? Of course there are many ways to keep peace and harmony above difference, starting from ourselves and from now on. Love the love itself, and foil the enmity itself. When we want people to get engaged with goodness, of course we do it with good ethics and in good ways, not with harshness and violence, and if terrorism is considered as Jihad, then change our mindset .

Let us do Jihad in our respective portion. As a student, let us do Jihad by studying earnestly; as a leader, do Jihad by carrying the mandate as well as possible, and do our task as fair as possible. If we understand the meaning of difference and understand peace well then I believe that Indonesia can create a sense of tolerance even better than before, or it could be an example for other countries in the matter of teaching the meaning of tolerance among religion, ethnicity, race, and culture. []



Making Diversity as a Mean to Build Tolerance

■ Izzah Nadhirotul Munawwaroh | UIN Maulana Malik Ibrahim

Indonesia is a country with the biggest archipelago in the world. There are 17.000 islands, in which only about 7000 island are inhabited. Indonesia is also the country with the fourth largest population in the world after China, India, and Amerika. With so many islands and population, it impacts on the many and varied ethnicities and cultures that exist in Indonesia. There are about 300 ethnicities, and each ethnic has its own dialect. Overall, there are 360 dialects, all enrich Indonesian culture. From the description it is very clear that Indonesia has a very rich diversity. Such diversity will lead to many points of view. If it is not framed well, it will lead to conflict and disunity.

The role of youth in producing the generations who love peace.

Like the first President of Indonesia who had given full trust to the youth, he said that with the young generations he would be able to change the world. Therefore, the youth has a very important role to create a peace generation, a generation that can understand more deeply how important the tolerance, mutual respect, be it religious tolerance, tolerance in ethnicity and race as well as in sosio-culture in Indonesia.

Why does the youth have important role to play in creating peace?

Psychologically, the youth are not people who are busy with themseoves

like teenagers. The youth are people who start to participate and to contribute. They are people who seek to build self-reliance and excellence, play an active role in their social environment, and contribute to the ummah. Psychologically, it turns out indeed that the youth should care about the people. The youth should not be selfish, just thinking of themselves. The maturity of someone is just not decided by age. A young man can be called an adult if in him there are certain psychological traits. Among these psychological traits, according to G.W. Allport is: extension of the self. Extension of the self is characterized by the ability of a person to consider someone or other things as part of himself as well. Selfishness is reduced, and instead, grows a sense of belonging. One distinctive sign is the growing of loving to the others and the natural surroundings.

Therefore, the youths are the spearhead in bringing peace especially in Indonesia. In addition to their creative and innovative thoughts, the soul of young man must have a caring nature of the surroundings. Youth must also be sensitive to the conflicts that exist in Indonesia, especially because of the diversity that raises different interpretation and point of view. As stated by the Governor of West Nusa Tenggara Mr. Dr. TGH. Zainul Majdi, MA in the opening ceremony of Lombok Youth Camp 2018 : “ For Indonesia youth is the solution; for Indonesia youth is hope; for Indonesia youth is glory”. It is very clear that this nation has great hope toward the youth.

What is the cause of the conflict ?

Conflict in Indonesia occurred not without cause. The main cause were the lack of tolerance as well as the existence of deviant teaching and hard doctrine. Some terms are frequently used in actions that trigger conflict, such as:

Extremism: an understanding, tendency or character toward a view; a belief that transcend custom, especially in political terms, for example, left-wing extremism and right-wing extremism. The opposite of this term is moderate view, a middle ground. These terms refer to understanding or belief. Therefore, extreme terms, extreme beliefs, and extreme insight are often heard. Extremists can be people or groups who advocate or take steps outside of general norms or habits, especially in political terms. Extremists also

mean people who hold extremism. In addition, there is *Radicalism* : derived from the latin, *radix* which means “root”. It is a term used in the late 18th century in the west to refer to the ideals, ideas, support idea of movement that demanded fundamental change. *Radicalization* can also be interpreted as an advanced process of extremism that shifts moderate understanding or general view into extreme view. When a person undergoes radicalization stage, he will generate radical attitude and movement.

So, what is the solution for conflict tolerance?

When there is a triggering factor, if it is impossible to eliminate altogether, the anticipatory step and solution is to minimize,, so that the conflict does not occur, or at least decreases. One effort that can prevent the split is by instilling mutual respect or tolerance between one another. Not to force people who are different from us agree with us, or to uniform them with us, because uniformity will never be able to grow. It will only slowly die.

Tolerance (*tasamuh*) means the attitude of allowing disagreement without rejecting own opinions, attitude, and lifestyle. The implementation of tolerance is not only done in the matters related to different spiritual and moral aspect, but also to the more broad aspect, including different ideology and political aspects. Tolerance is born from high self-esteem. The key is how all parties unite themselves with the others. Tolerance will appear in people who have understood plurality optimistically. While on the theoretical level, the concept of tolerance presupposes the foundation of shared values so that religions can coexist in coexistence should be realized.

Besides instilling tolerance attitude in Indonesia, another effort that can be done to prevent or reduce conflicts is to build awareness of diversity within the group. Diversity is an unavoidable reality. It has existed and became an integral part of this archipelago, the fact that has characterized Indonesia. An important aspect that should be nurtured in order to avoid conflict is to develop understanding and awareness to address diversity positively-constructively. Through this kind of event, it is expected that diversity can enrich our life. One effective way to build awareness is through pluralist religious education. Pluralist religious education is an educational model that emphasizes moral values, such as compassion, love, helping

each other, tolerance, benevolence, respect for differences of opinion, and other humanitarian attitudes. Besides pluralist religious education, another solution is to organize an event which conveys about pluralism in Indonesia and about extreme understanding so that those who join the event do not fall and have a broad view of the diversity and also later will convey about it to others.

One of the events that can be used as a reference in conveying plurality in Indonesia is the Lombok Youth Camp 2018 organized by NC (Nusatenggara Centre) in cooperation with PPIM UIN Jakarta and CONVEY Indonesia on 21-25 January 2018 located on the Klui Beach, North Lombok, West Nusa Tenggara.[]



Nurturing Peace within Diversity

■ Nura Duratul Baiza | UIN Ar-Rainiry Banda Aceh

Lombok island is a small island known as the Island of a Thousand Mosques and located in West Nusa Tenggara. At first glance this island looks similar as the island of Dewata Bali, from the architectural form of the existing buildings of this island which is almost like Hindu-style royal temple, from the numerous white frangipani trees which are almost in every corner of the eye, to the exotic beautiful beaches with thousands of foreign tourists sunbathing wearing bikinis. But there is another side that make this island different from Bali Island. While Baliis strong with Hindu Culture, Lombok is very strong with Islamic culture.

Lombok is led by a Governor named Dr. TGH. Muhammad Zainul Majdi, MA, also known as TGB (*Tuan Guru Bajang*). He is a hafiz and a graduate of Al-Azhar University Egypt as well as a grandson of the founder of the largest Islamic organization in NTB, Nahdatul Wathan (NW). Before he continued his education to obtain doctorate degree at Al-Azhar University Cairo, he had taken a pesantren education in Ma'had Darul Qur'an Wal Hadist NW Pancor. Before becoming a governor he was also actively engaged in various field of Da'wah and also occupied various positions such as YPH chairman, PPD NW Pancor, Ro'is Am Dewan Tanfidziyah PBNW, also a member of DPR RI (Indonesian parlement) representing NTB period 2004-2009 from PBB fraction. Looking at the educational history and marvelous experiences in

da'wah, there is not doubt in his Islamic knowledge. The island known as the Island of a Thousand Mosques is worthy to be led by a hafiz.

Then, what causes Lombok named as The Island of a Thousand Mosques? According to the info I acquired from my friends from Lombok, it is because it is very easy to find mosque in this Island. Every village has a mosque, sometimes there are even 2-5 mosques in one village. If the number of mosques is multiplied by the number of villages in Lombok, the total will be numerous. This is not to mention the existing mushalla, especially with the empowerment of halal tourism that introduces mosques and mushalla in every tourist attraction.

For about a week I had the opportunity to get around a small part of Lombok. This island is worth named as the island of a thousand mosques because I found so many mosques along the road and every corner of the village in West Nusa Tenggara. Even when the first time I arrived in Lombok, the symbol of "*Pulau Seribu Masjid*" was already visible when I passed the landmark in the shape of a gold-domed mosque with beautiful hills as the background. This monument is known as Tugu Giri Menang Square or abbreviated as TGMS. Inaugurated in 2013, a circle traffic with a monument resembling a mosque is a connecting road between cities, as well as a main gate to the Lombok Island.

About the diversity, the people of Lombok have different religions background, namely Islam, Budha, Christianity, and Confucianism. What is remarkable is that all religions here have their own place of worship; all can worship quietly according to their respective religion without any disturbance. The people of Lombok have a very high respect towards each other. The majority of the people of Lombok are Muslim with a percentage of almost 96%, and they have very high religious tolerance. The Muslims here are very friendly towards other religious people; there is no discrimination at all. They live in an atmosphere of help and peace in the island of a thousand mosques. Lombok with very fast growth in tourism sector makes many foreign tourists from various part of the world come to this island. The halal tourism developed here is certainly not only for th Muslims but also for all people. The Budhists, Hindus, Christians, and Confusianists can

benefit from the development of this tourism. This is an example that Islam is *rahmatan lil 'alamin*.

The potrait of Muslim life in NTB reflects Islam in Indonesia, which is full of modernization and tolerance. At the same time this puts the values of togetherness into the best example for religious life in the world. The life order of the Muslims in this State of Thousand Mosques is also able to straighten the perception of Islam that had been misunderstood by many people. In fact, Islam who always lives in harmony and helps each other with people from other religions like in NTB, is longed by the people in the world, even the Arabs. “Life like in NTB is the one we lost in Arab”, as revealed by Prof. Dr. Muhammad Fadhiel El-Qoushi, vice chairman of The World Organization for al-Azhar Graduates (WOAG), a former Minister of Waqaf Egypt, at the opening ceremony of *Konferensi Internasional dan Multaqa Nasional Alumni Mesir* at Islamic Center Ballroom NTB Province, on Wednesday, October 18, 2017.

The above words are a proof that the religious life in NTB deserves thumbs up. The majority of muslims do not make other religions isolated, they live in balance, mutual help, harmony and peace.[]



Building Tolerance for the Integrity of Indonesia

■ Nurul Hidayatul Ulum | STAIN Pamekasan

Indonesia is a country that lies between Pacific Ocean and Indian Ocean and is flanked by two continents, Asia continent and Australia continent. Indonesia is an archipelago that has 13,466 islands in 34 provinces stretching from Sabang to Merauke. This makes Indonesia a plural country because of the diverse cultures, ethnics, races, languages, and religions. Diversity is a wealth and uniqueness that cannot be separated from this country. Diversity is a wonderful blessing from God Almighty and we should be grateful for its existence. The diversity and wealths of a nation is not only seen from its natural resources but from various aspects; among them are the cultural diversity and local wisdoms. Unfortunately, the diversity sometimes becomes the trigger of conflict between different ethnics and even occurs among those with different beliefs (religions).

In recent years, there have been many divisions within this nation, cultural differences and beliefs are often the trigger of conflict and inter-religions violence. The lack of tolerance awareness and mutual respect are the matter of concern for this nation. Rural and urban people often nudge each other, banter, and hostile because of differences in beliefs and understandings. In fact, diversity and difference could be a force to build a more advanced and progressive Indonesia. To maintain the unity of the nation there is no harm for us to really understand the meaning of true tolerance. Tolerance

is respect, allowing the establishment of opinions, views, beliefs, habits, behavior, and so forth. . Tillman explained that tolerance is a mutual respect through the understanding of peace goal.

Most people view tolerance as applicable only in religion difference and not in other aspects of life, whereas the meaning of tolerance and respect for others is not only in one context but also covers various aspects of society and state life such as economic, social, political, religious, customs, even culture. Religious tolerance does not mean that we should follow other beliefs and apply them, but the true tolerance is to appreciate and respect the beliefs of other people in different faiths and beliefs, not preventing them from worshipping, not discriminating and avoiding behaviors that may cause inconvenience to other who disagree with us. Tolerance is not that we mix other religious teaching with the teachings that we profess. We still in our belief (religion) but not accusing each other that the doctrine adopted by other is misguided, or even accused others heresy.

In Indonesia, tolerance has been discussed in the basic law of article 28 about Human Rights “Everyone shall respect the human rights of others in the order of life of the society, nation, and state. In exercising rights and obligation, every person shall be subject to the restrictions laid down by law with the sole intention of securing the recognition and respect of the rights and freedom of others and to satisfy fair demands in accordance with moral judgement, religious values, security and public order in a democratic society”.

Social tension due to differences in beliefs is common in both rural and urban areas. It is unfortunate that the tension in society lead to violence and division in the society. Therefore, it is necessary to have education about the importance of tolerance and mutual respect between of different religions and cultures, so it will create peace, harmonious, and national resilience of the Republic of Indonesia. Education on tolerance can be done in various ways, such as through individual approach, seminar, socialization, lectures, discussions, scientific article, and so on. It also can be done through a camping activities as what has been done by Nusatenggara Centre in collaboration with CONVEY Indonesia and PPIM UIN Jakarta in Lombok Youth Camp for Peace Leaders.

Lombok Youth Camp for Peace Leaders is a national camping activity attended by 200 students from Islamic Religious Universities throughout Indonesia, done through a rigorous selection. Located in Kliu Beach, North Lombok and lasted for 5 days, this camp activity attended by the Governor of West Nusa Tenggara and mentored by professionals in their fields. The purpose of this activity is to strengthen the insight of nationality, Islam, Indonesia, peace building, and strengthening the unity of Indonesia, preventing violence, terrorism, radicalism, and extremism, especially among youth.

In this activity, the participants were introduced to 9 values of Islam *Rahmatallil'alamin* (IRA), i.e. humanitarian, justice, egalitarianism, deliberation, pluralism, tolerance, moderatism, inclusivism, and gender awareness. Various of activities such as focus group discussion (FGD), harmony assembly, mentoring, and site visit were carried out to increase the insight of nationalism, Islam, and Indonesia,. One of the most memorable activities is the site visit, where all participants were invited to visit various place of worship, from churches, monasteries, temples, and mosques. Site visit taught us much about the importance of tolerance and mutual respect between religious people, appreciating differences and upholding unity in order to maintain the unity of The Republic of Indonesia. This activity taught us the importance of respecting differences, putting aside personal ego, and prioritizing public interest, fostering peace among religious people, avoiding discriminatory activities, and living side by side in harmony without dropping each other.

How beautiful it is if all the people of Indonesia understand the meaning of tolerance and apply it in their nation and religious life. The diversity and plurality that exist in Indonesia can actually deliver this country into a progresive and developed country, if only all the people from Sabang to Merauke take part in fostering peace and unity for the sake of the Unity of the Republic of Indonesia.[]



Building Sense of Tolerance among Religious People

■ Sultan Afiat | IAIN Dato Karama – Palu

In the recent era, religion is used as a benchmark in differentiating fellow humans. Man is not seen in accordance with his nature. Religion is used as a reference or tool to destroy other religions and even cause hatred of the hostility between religious people. Are these statements appropriate? Should we follow this statement? The answer is NO. The difference is not to make this country divided because it is a gift from God Almighty. This difference is what makes us known by other countries as a unique country. Let us dig deeper, how many religions are there in Indonesia, how many provinces and ethnicities? The answer is so many. This should not be taken advantage by people who want to divide the unity of our nation. Do not be easily provoked, do not be easily influenced to separate, disengaging the closeness of peace of the Republic of Indonesia which has been tied by sense. Tolerance is needed to keep this closeness.

Basically, all religions, ethnics, and cultures in Indonesia teach about tolerance, compassion, and mutual care in difference, so that the adherents of a religion have the belief that not only his religion is the most correct, this is where tolerance and sense play great roles as weapon and mediator of peace between all religions. Therefore, it is necessary to present the doctrine of tolerance that teaches religion as tool for unifying not dividing. Stay away from doctrines or theologist that teach the wrong things that make religion a

reason to kill. This is a very fatal mess, since it is not the principle of all religions in Indonesia.

Once again let us assert ourselves to form a spirit of tolerance to maintain unity and difference. Sometimes a question arises in us; why did God create many differences in Indonesia? No doubt, it is so that our beloved country can be glued by the difference, and live side by side to create a dynamic life in reality. In real life, that religion is not a reason to do extremism, radicalism, and terrorism must be instilled. A real example I found outside of Sulawesi, in which difference in religions and ethnics exist in one place and live in peace and harmony is in Lombok Island. Lombok has an incredibly strong tolerance; dissaray, chaos, and other criminal forms have never been heard, although various religions and ethnics exist there. Even in one village there are four different religions: Islam, Christianity, Hinduism, and Buddhism.

Indonesia was formed into a state and recognized to be independent not because of the Bugis, Kaili, Javanese, or Maduranese. Indonesia gained independence due to the unity of religious people and ethnics throughout Indonesia. This is a proof that tolerance, moderatism and brotherhood are capable in paralyzing, burning, and destroying selfish traits between religions and ethnics. Indonesia is like a ship drifting in the middle of the sea, so this ship must be anchored. The ship can not reach its destination if the people inside are not unified and work together in thinking where the ship should dock. Therefore the ship officers, starting from cabin crews, navigator, captain, etc., must uniform perception to direct the ship, so the ship can be anchored as its purpose. Likewise, to achieve independent Indonesia should work together and put aside differences and uphold tolerance. The captain is likened to religion, the cabin crews are the ethnics that exist in Indonesia, and the navigator are the principles or rules of those religions and ethnics, so Indonesia can be strong and balanced in achieving its goals.

If we are not aware of the meaning of difference by using sense, then there is no doubt it will be chaotic. If difference is convince to be the glue to unite Indonesia, there will be no such things as extremism, radicalism, and terrorism. These three doctrines assume that their activities are jihad in the way of Allah. In fact, it is the wrong action or way, because Islam or other religions never teach this. Let us do Jihad according to our portion because

no religions teach violence.

Make this difference as an embracing difference rather than a hitting difference. Make this difference as a difference that encourages mutual love not mutual abuse, and creates education that teaches logic, starting from self-awareness. Realize Islam *rahmatan lil alamin* that is identical to tolerance and moderatation, upholding the value of brotherhood, andbringing happines, harmony, beauty among religious people in Indonesia. []

Peace Indonesia !!!



Living in Harmony among Religious Differences

■ Vera Ramayaan | STAIN Gajah Putih, Takengon (Aceh)

Indonesia gained independence on August 17, 1945. Indonesia is an archipelagic country with 17,598 islands. Its islands consist of 5 large island and thousands of small islands. Lombok island is one of the small islands that have charming natural beauty values. Lombok is also often referred as a paradise of Indonesia. In addition to its beautiful natural and fascinating beauty, Lombok has high religious harmony. In this religious harmony it has the friendliness and intimacy of the society that makes visitors feel comfortable and do not want to go home.

Indonesia itself has a slogan of “Bhineka Tunggal Ika” that means unity in diversity. Differences here include the variety of of culture, language, race, ethnic, religion, and belief. Indonesia has 1.128 ethnic groups and 6 recognized religions, i.e Islam, Christian, Catholic, Hinduism, Buddhism, and Confucianism. Many ethnic groups also exist in Indonesia, such as Malay, Chinese, Arab, and so forth. This difference is called diversity. The nation’s richness is full of nuances and variations of difference; so, the diversity of this nation is like a sky without a roof.

From the studies that have been conducted, the recent riots and social conflicts in various regions, such as that occurred in North Maluku (2000) and other areas, were originally caused by social inequality and political interest. Rapid escalation of politics occurred because the rivalry involved religious

sentiment to obtain quick and broad support. Religion in this regard was not a trigger for conflict, but the conflict created religious issues.

In fact, nowadays the religious groups affirms that its religion is the most righteous and the other religions are wrong and incorrect, so violence, division, against other religions even murders will happen everywhere. Making all people one religion is an idea that obviously denies the reality that each religion is different. God in Islam is different from God in Christian and other religions. God in Islam is Allah SWT, God Almighty and Most Merciful. He is not childbearing and begotten, and none of his creatures resembles Him. God is not reachable by human sense which are limited in their capability. He is clearly not the same as the understanding of Christian about God Almighty. In Christian, the concept of God Almighty is different from the concept in Islam.

The conflicts among religions in many cases are not strictly directed toward their religions; it is more tendencious and deliberate assumption or an attempt to “obfuscate” the role of religion within a new civilization. Indonesia as a country rich in diversity should not have conflicts between religions. We must be tolerant in social life. Religious tolerance is not mixing the teachings of two religions, but tolerance here is to deepen the religious, spiritual knowledge through sharing spiritual knowledges with other religions adherents. In this way, it is expected to enrich experience in order to build and strengthen its own religion. Do not shut down to learn other religions because fear is the fruit of doubt that will cause shakiness in life. The shakiness itself will approach apostasy.

Tolerance can also be studied in one form of love to the nation and homeland. Building awareness of nation and state is important for the youth, because the youth is the nation’s successor that cannot be separated from the nation’s long journey, and the state should not be interpreted as only the government, but should be viewed and implemented more broadly. The youth should be more creative in implementing the consciousness of nation and state in its life, without losing the essence of consciousness of the nation and state itself. So how beautiful harmony in difference is when religion, ethnic, language, race, and culture are no longer barriers.

Klui Beach in Lombok, January 21-25, 2018 witnessed us, Indonesian

students with strong affirmation, in upholding tolerance for the formation of peaceful society. Through “Lombok Youth Camp for Peace Leaders“ 2018 held by Nusatenggara Centre, youth are invited to become agents of peace who will uphold the values of tolerance. Young people are also taught to have the responsibility of becoming a nationalist youth leader, based on Pancasila and 1945 constitution. Although here we come from different regions, languages, ethnics, customs, or cultures, we remain bound in one nation, NKRI.

Part 3

Nationalism



Social Media As A Mean to Create World Peace

■ Aang Riana Dewi | STAIN Kudus Jateng

“Imagine a world where everyone can get all the knowledge have been achieved for free”
(Jimmy Wales).”

In this digital era, everybody has free access to get any desired information without any constraints or time limits. The technological development from day to day becomes a challenge for the millennial generation who can manifest it into an opportunity or a disaster. Various features and advanced applications have appeared to fulfill the needs of today's generation that can be obtained through the grip and in a second. Various information jumbled together in the virtual world, competing to produce content to realize the mission of each individual.

More and more people are innovating to discover something new, especially in the field of social media, which is part of the technology. In the past, *Facebook* was the most popular and the most widely used platform in Indonesia. As time passed by, increasingly sophisticated platform like *Blogger*, *WhatsApp*, *Twitter*, *YouTube*, *Instagram* and other platforms were developed. The internet is used to design and carry out attacks against objects in the the real world which has a relationship with a computer system, and the damages occurred in the real world. It can be done in various ways,

starting from spreading hatred, and hoax news, until the form of defamation to the other part.

The virtual world provides all that humans needed. In the past, when people wanted to get information, they should gather with others or get it from school. But now when someone needs information they can just open Google, type in the keyword and in a second the content that is needed will come up. Everything has been simplified and more effective. However, this is the major reason why now people are lazy to learn in school or science council. They choose to get knowledge from the internet.

More sophisticated technology is used as a platform by some people to carry out their mission. Starting from companies, agencies, government to radical groups have been taking advantage of this. The main target is *tech-savvy* people especially the teens today. Nowadays, children in primary school toy's do not play *cublek-cublek Suweng*, but they play smartphone. This is a challenge for anyone, including the millennials, to be smart in filtering any information obtained from the virtual world. In addition, the role of parents is also very important to keep their children in the right path.

Social media development is used by some radical groups by posting regularly, so that when Google search engine is looking for their articles, it is available on the top. The side effect of the virtual world that is filled with hateful speech is the increase of extremism against something. The hatred spread out through cyberspace penetrated quickly to the society, as we know today in this digital era as people cannot be separated from their smartphone. Therefore, the chance for terrorism to embrace 'new members' becomes very widespread. This certainly encourages us as peace leaders to be more active in spreading positive thing through social media.

One of the reasons why radical thought can easily passed through some classes is because they routinely spread radical ideas through social media that is easy to access. This becomes our responsibility as leaders of change to participate and increase our ability to spread positivity through social media, as this is one of the advantages of using the technological developments in positive ways.

The positive thing that we can imitate from them is their solidarity. They are solid especially when spreading their act by posting a hashtag of writing

routinely. We should apply this in our daily live. Moreover, nowadays hoax news becomes easy to spread in cyberspace and changes our perception. If we do not fortify ourselves, we can be easily drawn into the hoax news.

There are several ways to not being dragged into hoax news, which are by increasing our attention and try not pass on the news. Hoaxes that usually pass on through broadcast message such as *WhatsApp* should not be forwarded because this is a wrong step. When receiving a hoax message, we need to verify the message immediately before passing it again because after 4 hours news is spread, the success rate of it being countered is only 10% (Inayah, 2017).

Things to do to reduce the increasing number of radical thought and the way hoax news spread out is by spreading an article contrary to it. If the radical group spread much hard thought, we can fight it by increasing the spread of good one as much as possible. The media that can be used to fight it is through *YouTube* and *Instagram* which are famous this days.

One way to deal with the development of digital that being exploited by radical groups is to always improve national awareness and religious knowledge, so that it is not easy for us to be provoked by hate speeches that spread out in the environment and social media, as one of the causes of the most vital person more prone to commit acts of extremism is due to the lack of insight. With the stock of knowledge that is qualified, the next step is to be more active in spreading kindness and peace in social media.

Social media platforms which are rising nowadays are *YouTube* and *Instagram*. A philosopher once said, "A picture shows several meanings." That makes *YouTube* and *Instagram* can be used for the efforts to spread peace by increasing positive content, posting pictures and video regularly. If we are unable to fight with war, we can fight with our minds and pass it through social media.

Thus, creating peace in harmony is no longer impossible.[]



Egalitarianism Side for NKRI

■ Antika Eviana Sari | IAIN Metro Lampung

Indonesia is one of the richest countries in the world that can be seen from its culture, ethnicity, language, religion, race or origin of nobility (social class). To follow up with the diverse of Indonesia's wealth and the society which has pluralistic habit (*pluralism*), Indonesia has the spirit to unity above differences. The existence of *Bhinneka Tunggal Ika* as one of the pillars of the nation should be cherished, cared for and preserved by Indonesian youth.

Indonesian youth in the colonial era had taught us how hard it was to struggle for life. They also taught us how hard to fight for our Independence. Their nationalistic spirit put aside the differences to reinforce and strengthen them to fight colonization. This historical fact should make Indonesian youths better in terms of nationalism, moralism and patriotism, especially with the help of the increase of sophisticated technology development in this modern era. In the current development and the technology advancement, our old fashioned and rigid thinking in the past social life must be transformed into a more widespread thinking, evolving and following the times without any longer sticking up with the rigid and restrict attitude, but adapting to today's situation. However, it does not mean that we should eliminate or leave our cultures that become our characteristics all these time. Moreover, the spirit of togetherness without widening the difference or Egalitarian attitude is an attitude that should be maintained and sharpened.

Egalitarianism is a point of view that assumes that in essence, all people have equal status among the differences - in age, intellectual, race, ethnicity, socioeconomic status, political aspirations, origin, physical appearance, religion, intelligence even up to talent - this is all within the scope of egalitarianism. From this definition it can be concluded that as a civilized human being, we have certain limitations, but we also have the same equality against other human beings. In Indonesia the word **“egalitarianism”** is not a strange word heard in the wider community of the country. This word is very popular in this era; even some civil society groups that put forward the public interest, respect the differences and put aside personal interests use this word. It is a shame that such a meaningful word has spread meaninglessly, covered up with sweet promises from the individuals who hides from each other.

In this modern era, there are a lot of people who ignore to see this egalitarianism sides; they just want to put us in a boxes although they are actually equal in front of God. There are so many officials or corruptors that hide behind their comfort. They love to make people suffer, they love to take away the rights of the poor, they even feel comfortable sleeping in a comfortable prison; they are in fact the state officials that have moral degradation.

Indonesia is currently being tested for its morality, tested through its egalitarianism side, and on its moderate side, As the result, so many laws are deviated, many powers are abused, and many people who are oppressed arbitrarily by certain elements who do it to continue both their vision and mission. Indonesia is a country based on law, but sometimes it is too sad to see this condition. There are so many legal gaps. For example, the case of a grandmother who brought home almost rotten chocolate fruit that fell on the ground. She should stay in prison for up to 1 year while the ones who corrupted the money more than the price of a sack of rotten chocolate, only placed in jail for 6 months. The term **“knife law”** is applied in Indonesia. The lower the knife, the sharper it gets ; the higher the knife, the duller it gets. The writer hopes that Indonesian youth can be united and wake up. They should keep rising for a better Indonesia. The unity of Indonesia must be upheld and fought, the spirit of unity among young people must be strengthened, and

the nationalist soul of youth to the nation should be awoken. The youth is in the baton of Indonesia's leader relay. Although maybe today's condition of Indonesia is not good, if we are united and strong enough, we can make the state of Indonesia more solid and better.

This Lombok Youth Camp for Peace Leader 2018 is an activity that can be a place to shelter the inspirators's aspirations and a place for young people to work in a real condition to build Indonesia. Indonesian youth are required to keep moving and contribute in a real action, not just promises. This activity builds the character of the peace leaders and awakens us who are almost asleep lulled to technological abuses and become apathy towards our own country. This activity opens the horizon of our lives. Our diversity makes us love our nation. The view of equality that we get from the word "egalitarianism" awakens our young souls not to get tricked by the development of live that makes us forget who we are.

Thus, as a young people, the next generation of Indonesian Leader, can represent other voices to give a real action and the best contribution to make a better Indonesia,as well as inculcating the soul of truth in the wider community and have the vision of egalitariansme, virtuous and insightful. From now on, we are ready to be ambassador of young local people from all corners of the country who are determined to improve this beloved Indonesia []



Understanding Diversity without Disunity

■ Asep Yudianto | IAIN Metro Lampung

Indonesia is a very complex archipelago country, full of richness and diversity of cultures, races, ethnic groups, beliefs, religions, regional languages, and many others. Diversity is a definite condition in a community life. Diversity itself can be in terms of tribe, nation, religion, race, and culture. The diversity that exists in Indonesia is not a shortage; on the contrary, it is the richness and beauty possessed by the nation. The Indonesian diversity of cultures is supported by the territory of NKRI which covers the islands and vast territory of the ocean. However, although full of diversity, Indonesia remains one which is in accordance with its slogan: *Bhineka Tunggal Ika*, which means “different but still one”. Diversity can be a key to progress and can also be a key to a nation’s destruction. Why? This is because the most important element in the progress of a country is its human. If the humans have souls that are unifiable, the country will progress slowly but surely. However, if the humans are difficult to unify into one similar understanding, it will end up with the destruction of the country.

So, how about Indonesia?

Indeed, Indonesia is a country composed of various kinds of difference. It does not make sense if it is used to trigger a dispute. Controversies and disputes often occur in our country not even caused by very big problems,

but just because of some differences. We, as an Indonesian people should not forget our equality.

Do we have any equality?

Of course the answer is “yes”. We are all human beings who have the same rights and duties as citizens. We share the history that was once colonized by other nations and have a similar history of determination for independence. In addition, most tribes in Indonesia have the same pattern that is based on tradition and family ties. The Indonesian nation also has a common ancestor. Even today we have similar sense to defend Indonesia from our opponents who once existed.

Do these opponents still exist today?

Again the answer is “yes, they still”.

Who are they?

They are the nation that is jealous of our diversity. They are those who want to seize our diversity in various ways. So the government should be able to push and optimize the diversity into a force to unite us towards a better and more advanced Indonesia in the future.

Indonesia has a very strong ideology known as Pancasila. Why is it said a strong ideology? Because the ideology of Pancasila has a humanistic characteristic which enables us to implement it with our own advantages and limitations. The attitude and personality of Pancasila are those that are in accordance with the mentality of development, such as devoted to God, not wasteful, disciplined, energetic, responsible, creative, developing self potential with knowledge, educated, skillful, respectful to others based on achievement, considerate, prepared, not harmful to others and willing to sacrifice for others, society, and nation.

It is very unfortunate if there is a bloodshed that is repeated due to selfishness. Humans sometimes can be bad, but it would be better if humans are respectful to one another, humanizing human beings, becoming brighter for the bleak, being the defender for the right one, revealing lies based on true evidence, step out with honesty, seeing with kindness, touching with togetherness, and knitting with affection.

Indonesia needs a government that is capable of understanding and managing pluralism. This governance should be done fairly and honorably, so we can realize the tolerance, social harmony, togetherness and equality in nation and state. Diversity can be a challenge or a threat, because it can easily make people dissent and out of control, ending up with overwhelming emotion with no clear direction. The increase of regional understanding can emerge any time. It can also be a boomerang that will threaten the integrity of unity and the unity of the nation.

Problems or conflicts can actually be solved well through deliberations that promote the principles of kinship, togetherness, and equality. Through the dialog, we can find out the root of the problem or what the citizens in a certain region desire to create peace, tranquility, comfort, prosperity, and harmony in diversity.

By understanding the dreams, desires, and aspirations of the community, it is only a matter of the role of government and society to make it happen in various forms of initiatives or alternatives program through the policies. Cultural values and identity of the regions that become the image of the nation, which is also a tool for maintaining the nation's self-esteem should be guarded with a sense of togetherness to support each other without dropping the others. People must begin to be sensitive and enhance their sense of curiosity in recognizing the culture of their ancestors. Therefore, for the sake of the national culture that can truly re-unite the entire cultural component of the nation, we need to learn and get to know more about our history and cultural heritage, as well as to seek out the identity of the Bhineka.

Be proud to be part of the Indonesian nation, do not let the government burden the issue alone. The nation's pride and dignity must always be preserved, do not enjoy western style too much, do not make the conflict and the division a useless disintegration, look at the history that becomes the proof of our diversity, make peace real, not a mirage only. As good and intelligent citizens we , especially the youth, must be the solution.[]



Come Back to Pancasila

■ Sri Wachyuni | IAIN Palu

Pancasila is the ideology of the Indonesia that still exist and valid, and will be maintained in order to bind or unify the nation. Pancasila never explains anything about the difference between life of the nation and life of the state. It is precisely Pancasila that becomes a unifying bridge of the diversity that exists in Indonesia. We can still live together in a society which has plural background in various aspects.

Nowadays, many ideologies developed threatening Pancasila from both external and internal. From the external side, there are individualism and capitalism, while from internal sides, particularly within the major religion there is the existence of “right extremism” which act fundamentally. This “right extreme” understanding is so fanatical towards its religion that any different understanding from theirs is convicted heresy. In contrast, there is “left extremism” that has liberal attitude, which believes that all religions are equal. According to the author’s reference, the two understandings described have not been able to create the concept of Islam rahmatan lil alamin. The understanding or thinking attitude that must be applied is the idea of moderatism. A moderate attitude in religion is when religious adherents are not exaggerating, maintaining balance and choosing a middle ground. Islam strongly emphasizes moderation or balance in every way. Moderatism is the opponent of radicalism and extremism. In the Al-Qur’an

of Surat al-Baqarah: 143 Allah has also explained which means “and we made you the middle and chosen people.”

Come back to Pancasila is a tagline that must be spread out. Because the success of Pancasila as the philosophy and basic state of this country is based on the great support of Muslims, especially Nahdlatul Ulama and Muhammadiyah, both organizations support the values contained in Pancasila and even campaign it. These two organizations regarded Pancasila as the final ideology to safe and nurture the diversity of the Indonesian nation from the beginning. Pancasila is the noble agreement that our predecessors have agreed upon, Pancasila needs to be preserved properly (*al muhafadzah’alaqadimisshalih*) because Pancasila is the best work of the founders of the nation which was given to the children and grandchildren to continue the struggle for independence. So, our current and future duty is how to treat Pancasila as our way of life in the nation and to defend the feeling of love. When we grow the collective consciousness and run the faith of “*hubbul wathan minal*” based on the spirit of Pancasila, we will be loyal and dedicated to keep the country of Indonesia from all sorts of challenges and threats from all over.

What happens now is the phenomenon of behavior and personality of young generation that stay away from the values of Pancasila, losing their identity as an individual who is rooted in the noble values of the nation’s culture. The younger generation is being eroded by globalization and has been contaminated with foreign culture that is clearly unsuitable and incompatible with Indonesian nation. So , let’s come back to Pancasila, start from spreading, interpreting and practicing the values of Pancasila in life as a filter to defend the Indonesian identity from foreign viruses and make pancasila a source of intersectional movement, the point of agreement in building life of nation and state without questioning the background of tribe, race and religion.

After participating in LYC 2018 activities held by Nusatenggara Centre, we should be filled with the values contained in Pancasila; thus, presenting the attitude of nationalism and rejecting the idea of radicalism, extremism and violence to create a prosperous and harmonious society in life within ethnic, racial and religious difference. The greeting for peace agent, “Be peace viruses that does not propagate but provides solutions.”[]



Pancasila as an Application of Islam Rahmatan Lil 'Alamin

■ Manapiah Anadiroh | UIN Syarif Hidayatullah Jakarta

Islam is a word derived from Arabic which means salvation or peace, thus Islam means bringing salvation and peace in the life of the world and the hereafter. Islam comes to make perfection around many kinds of belief before its time, of Jews, Christians and so on. That is in accordance with the verse of the Qur'an in surah Al-Maidah: 03 which means "Today I have perfected your religion and have completed My blessing upon you, and I have decreed Islam as your religion."

The verse implies that Islam comes to make a perfection of the previous one. Islam comes as perfection, providing an extraordinary space of tolerance for both its own people and other religious people. Islam existence is not only as an identity, but has the content of peace teaching. The values of peace are very important to actualize as many people today are becoming Islamophobic. All these times people assume that Islam is terrorist, radical, full of violence, and things that lead to negative things. The fear has emerged since the tragedy of terrorism in the name of Islam, although Islam itself does not teach violence, and does not tolerate neither any form of violence in the name of anything nor any attempt to fight for the truth by harming oneself or others like suicide bombings, in order to fight for an idealism. This

kind of thought should be contained in order that it will not happen anymore. Islam itself actually teaches wisdom, sincerity and peace as stated in the Quran. Allah affirms in the Qur'an in surah Al-Baqarah: 256 (Laa Ikraaha fiddiin) which means "there is no compulsion in religion".

The fact today shows how the negative influence of wrong thought in Islam can bring badness and violence, although Islam never teaches so, because basically Islam has a motto that we know as Rahmatan Lila'lamin. Indeed, Islam is a mercy or affection for this nature, so Muslims must apply it to show how the real Islam is, the peaceful, full of empathy and harmonious Islam. The path of violence that becomes the paradigm of society is not a solution to solve various problems. There is even an assumption that doing violence in terrorism and radicalism is jihad fi sabilillah in the name of God and religion. In fact, it is not the right understanding of Islam kafah. There are also other indications showing that contrary to the religion, the violence is done intentionally and organized.

Islam is well known among Indonesians, as Islam itself is the first largest religion developed and embraced by Indonesian citizens. The word Indonesia itself is already familiar among people as a country with complexity and diversity among religious, ethnic, racial, linguistic and cultural. Indonesia is unique with its diversity, and it that can maintain its independence with an ideology that unites it and keep the state in harmony with the existence of Pancasila. Pancasila is the foundation of Indonesian state structure that contains of all the main understanding in religion. Pancasila has a function as the basis of the country by combining the principle of divinity and the principle of nationality. The values contained in Pancasila are part of the implementation of Islam Rahmatan Lil A'lamin, because Pancasila brings peace to care for the state of Indonesia by mutual respect, tolerance, participation in democracy, community, religion, mutual cooperation among the differences in Indonesia. With all the differences that exist, they have the same goal to create love in our homeland without any debate. Indeed, the difference is a mercy (love) to care for this country without violence and sentiment towards some particular social class with

others, so Pancasila is the only thing that can unite all groups. Islam comes to this world to become a blessing of its own, making Islam Rahmatan Lil A'lamin as a milestone of peace in social life.

To make a peaceful Indonesia, we need the involvement of all parties and of course a consciousness, an ability and examining the differences that exist with the effort of character formation, morals and culture in accordance with the good religious principles. The democratic system in Indonesia is an application of the system of politics in Islam based on deliberation of consensus and involves all elements in the continuity of solving a government problem. Our current democratic system is based on deliberation and consensus that promotes unity and togetherness that is born from a difference.

Pancasila has all conception of life, ranging from theological values that discusses that we have to believe a religion contained in the first principle of the divinity of God, to humanism with the social principles that belong to the second to the fifth principle of Pancasila. It is a good choice to make Pancasila the basic ideology of the Indonesian state. With the various contents of Pancasila around religions, Pancasila really has the coverage as a whole and broad in the fundamentalist order for life. Pancasila can be realized with high nationalism from NKRI. In Islam loving our own country is also part of the faith. Nationalism is not just about thought and ideology, but it must also be realized in the life of the people and the state of administration in the form of citizenship identity. Through the love to our homeland (hubbul wathan) the unity among believers can be cultivated because we are bound to the homeland, even though we have different religious beliefs. Keeping and loving our country has a big role in maintaining the sustainability of life survival and implementing the interfaith based on each religious belief.

There is an interesting quote about Indonesian nationalism taught by a leading figure, scholar, and the Governor of West Nusa Tenggara, Dr. TGH. Muhammad Zainil Majdi, MA, "Loving Indonesia is for our own cause. Once we lose Indonesia, we will lose everything including Pancasila as our ideology". This statement had been spoken in the

agenda of Majlis Harmony Forum Lombok Youth Camp 2018 held on 21-25 January 2018 by Nusatenggara Centre. This quote gives an illustration that it is so important to save this country by engaging all the elements with its differences and plurality by presenting the goodness of Indonesia, keeping and filling time actively with initiative of goodness, with energy and loving each other.

How beautiful our country is, full of peace from different kinds of differences, differences that strengthen each other, not overturn each other. Difference creates a strong sense of nationalism towards the life of the state, religion and culture with full implementation of the values contained in each principle of Pancasila. Build togetherness in the diversity across all spheres of the country.



Diversity Revitalization a la Youth

■ Mila Karmila | STAIN Watampone)

One is Our Land, Our Nation, Our Language Our homeland must be prosperous for ever-Liberty Manik, 1947-

Indonesia is an archipelago country that is full of richness and diversity: 17,056 islands, 1,340 tribes, 714 ethnicities, 1,211 languages, as well as various traditions, religions and beliefs. Based on this diversity, Indonesia upholds the motto of the state, namely: “Bhinneka Tunggal Ika” which comes from the Book of Sutasoma by Mpu Tantular from the XIV century of Majapahit era, which means although it has many differences, it is still united. There are some other unifiers, namely; (1) Leaders who lead and unite the entire islands and ethnicities, then embrace the whole society with the different backgrounds. (2) Pancasila as a material legal source which is used as a rule in tolerating based on justice and humanity, which then serves as one of the fundamental principles in the development of the state.

“Give me ten youths, I will rock the world”

-Founding Father: Bung Karno-

Another unifying tool among the Indonesian people, especially among the youth of the nation is: Sumpah Pemuda (Youth Pledge) which was vowed on January 28, 1928, in Batavia (Jakarta), for having one motherland, one nation and one language : Indonesia. Youth is the successor and foothold of the

nation that will become the leaders as well as the source of future strength. The ideals and goals of the state can be entrusted to the youth by fostering high defending spirit through the attitude of oneness, anti-racialism, and pluralism. Unfortunately, Indonesian youths are very easy to provoke because of their immature thought and self-discovery which make them hungry for various knowledge which often misleading that make them easy target of radical doctrine, and attitude of terrorism and extremism which today often create internal conflict that limping the attitude of nationalism because the love of the homeland is replaced with a greater love for the organization community.

Nowadays, this young generation of Indonesia experience a diversity crisis. This is evidenced by the emergence of poles between youths resulting in complex disintegration and compartmentalization which are hard to unified, and ultimately trigger division. An example is the recent case where there was a dispute between two organizations ending up with the fact that it was actually due to personal conflict which then spread to affecting the good name of the organization. Another trigger is the different understandings that have been ingrained between the two camps that finally ended up with a neverending conflict and became a tradition until it appeared a petition saying “we are like water and fire that cannot be unified”.

The spirit of competition in the soul of the youth, trying to be the best and the feeling of wanting to be famous by bringing the existence of the organization or the individuals sheltered in it is so appealing that they apply many ways resulting in the annihilation of a sense of nationalism and patriotism.

Yudi Latif argues that the spirit of competition arises because of the tendency of *Inword Looking* that *Outword Looking* becomes the second choice. A constructive competition, however, does not have to make their partners enemy. The truth is, a constructive competition is not to be applied in to split us, but to be cultivated, to be practiced in order to be the nation’s unifier. Youth organizations in each region should provide positive teaching to the new member by applying egalitarianism attitude, and sharing knowledge, so that youth won’t have a superficial knowledge. It may be possible to apply a spiritual mental attitude with militant foundation, but do

not do that radically because it can push out the pluralism, moderation, and tolerance in the nation and state. One of the attitudes that can be exemplified by us as the youth of the nation is to destroy the egoism by arguing through a democracy without being anarchist and by respecting other people's human rights in accordance with Chapter XA on Human Rights, number 28 J verse 1 of the Constitution 1945 so that the solution of thought and the emergence of fanaticism against a group does not become a bait for the disintegration of the Unitary State of the Republic of Indonesia (NKRI) and degrade the sense of defending the country. We hope that the young generation of the nation will be able to become a united pioneer by cooperating and deliberating and becoming the media of society in expressing their aspirations to complete the vision of the state by making the difference as a tolerant unifier.



Degradation in Pluralism Awareness will Divide the Nation

■ Muallifah | STAIN Pamekasan

Indonesia consists of various tribes, nations, which are all incorporated in Indonesia. Indonesia does not belong only to you, me, us or any particular group. Indonesia belongs to all of us, so we need to maintain the integrity of the Unitary Republic of Indonesia. This is not an individual task or group tasks, but it is the task must be owned by every citizen in Indonesia with such diversity. Of course, many factors will divide this nation whether it is from within itself or from outside Indonesia. For example, internal factors that are very influential and can be seen are the organizations whose purpose is to establish a state of khilafah in the country of Indonesia with the reason that democracy is a luxurious thing that determines the principle of political development in the world social order.

Normatively, democracy is always associated with the will of the people with the common good as the goal, but it is not in accordance with the reality that exists in our country. Almost everything is the opposite of what it is supposed to be. In reality, what often happens is that the rulers oppress the small people, public money used for personal interests; therefore, there is a lure of the revolution to replace the system of Indonesian government with the system of khilafah. This kind of thing will destroy the integrity of the Unitary Republic of Indonesia (NKRI).

Why does this happen? Khilafah system is not a very bad thing, even it

is a very good thing. However, if the law applied in Indonesia is an Islamic law, it will cause division and friction among people because Indonesia is not only composed of Islam, but also consists of various religions. If this group continues to develop, it will cause divisions between the Muslims themselves and the Indonesian nation in general. We already know that we have to understand Al- Qur'an which becomes our guidelines for all mankind, especially Muslims, not only textual but contextual as what we know as *bayani, irfani and burhani*. These three points must be understood by us as the contents of the Qur'an and we need to apply them in everyday life, especially in the nation and state because Islam teaches peace, tolerance, etc.

Such incidents indicate the decreasing level of citizen's awareness that the state of Indonesia is a plural country that is not owned by one religion only. So, it is no wonder that Gusdur, as we know as the father of pluralism said "*Indonesia is not a religion country but a religious country. There are six religions recognized in Indonesia so please respect the other five religions*". This sentence reminds us that Indonesia is so diverse or plural, so we must fulfill ourselves with this awareness that with this plurality, we remain firm in maintaining the unity of NKRI. Muslims as well as other people must have an awareness of the plurality of our country by doing activities containing peace and counseling to the public about the importance of maintaining the integrity of the Unitary Republic of Indonesia and the danger of radicalism that will lead to divisions between nations, with the goal of creating mutual respect between religious communities without doing things in the name of religion. If pluralism is attached to every child of the Indonesian nation, it will create a solid foundation to build Indonesia's development without fear of an attack from the outside.

The Role of Nationalism Education for NKRI

■ Musdar Saidi | IAIN Sultan Amai Gorontalo

The long history of the formation of Indonesia as we know today, cannot be separated from the long struggle of the youth of this nation. The youth who had a high vision and pure personality to fight for the nation's independence and prosperity. The youth who had the spirit of fighting based on pure intention for this nation and were willing to die for the glory of this nation. The youth who had a high passion and determination to liberate Indonesia from the invaders. The youth who had struggled, wanted Indonesians to be smart people, and not stupid or weak people that can be easily influenced by foreign cultures. But nowadays, their struggle is going to be forgotten by the young generation who are now far from the values of the struggle of the youth known to this nation. Nowadays youth just understand how to enjoy the results of the struggle mixed with the blood from the previous generation, without understanding how to appreciate them.

Young people today are apathetic, materialistic and even tend to be hedonic in acting, yet youth is the one expected by this nation to bring and continue to uphold this independence, because on their shoulders, the future of this nation is trusted by the elders. This is in line with the history of Islam when after the death of The Prophet SAW, the baton of leadership was relaid to the 4 strong and intelligent young men who were able to bring

glory to mankind. But then the question is, why should it be the youth? The short answer is, because the youth have full power to defend the existence of a nation. Similarly, the youth of the Unitary Republic of Indonesia once believed they were able to bring freedom to this nation, as what we enjoy today.

On the contrary, today's youths are too attuned to Westernized lifestyles, many of our younger generations engage in non-positive activities. They drink liquor, gamble, smoke, use drugs, are promiscuous; youth homicide often occurs too and many other negative activities that we often see in the environment around us. Besides, it is ashame that the college youth no longer engage in empowering discussion forums on matters relating to their state. They are very apethetic, they are like a cloth iron going back and forth only to go to campus and home only. This is known as *butterfly college students*. They do not want to know more about their country, even feel disgusted when talking about Indonesia. In contrast, they love to spend their time in coffee shops, and café. They like to visit those places in flocks. If things like this continue to happen, then how will our nation be like?Furthermore, the youth nowadays are being bound by the practical politics of the rulers of this nation that cause a more chaotic condition to the youth and the nation. What they say today are no longer based on intentions for community welfare, but only to gain positions in political seats.

What the country receives is an irony. The young people who are expected to be a milestone for this nation are even deceived by money and position in the world of politics. The white collar elderly have gone too far in deceiving the youth people, they are greedy for their own interests without regarding the small people in this country. The most troubling condition is when the elderly who have the power, try to hinder the movement of the young people who really care about this nation. On the other hand, the youth who are aware of their role, have tried various ways for the nation's sake, they were used as a way to make their plan go well. They shouted various political issues to discredit the role of youth today. The cruelty has been seen among youth activists both in campus and in community. Their movements are now being degraded by the elderly.

Therefore, it is time for us to rise to fight against the elderly and the

corrupt who are leading this country, who no longer favor the small community in this lovely country. Because *“If the people in power can no longer be denounced, we will be astray; if proposals are rejected without being considered, the voice is silenced and criticism is forbidden, then there is only one word. “FIGHT, FIGHT AND FIGHT!!!”* Said Wiji Tukul to the youth.

Let's look back to the history about how Indonesia came and grew; the story that have never been separated from one name: “the youth people”. From Boedi Oetomo (1908) as National Resurgence Day, The Youth Pledge (1928) as the birth of the Indonesian nation, the Proclamation of Independence (1945) as the birth of Indonesian state, until the Reformation Movement (1998) as a struggle to restore the nation's honor from authoritarianism, these are a form of existence from the consciousness of the youth of this nation. For the welfare of this nation, this movement is the movement born from ourselves, and it is not a movement dramatized by the elite.

This is an evidence of the existence of the youth for the independence of this nation, the past youth's service that begins to disappear from the memories of today's youths who have started to lose their own ideology. Not only that, the original Indonesian custom and culture have been started to be abandoned, and the orientation is now to the West whose culture tends to be liberal and unethical. They are embarrassed to show their local culture, more interested in western clothing, food, even foreign languages, and start forgetting their own language. It doesn't mean that we are allergic with the foreigners. We just need to be smart in accepting every culture that goes into our country by filtering it, to follow and use it as necessary for the benefit of the wider community and without exaggerating because we also have our own custom and culture that must continue to be conserved so that our children and grandchildren will be able to experience it.

This is the reason why the nationalistic education needs to be taught in schools ranging from primary, secondary and even college level. So, in its development, all students can understand the meaning of the the Unitary Republic of Indonesia so that later they will have a nationalistic spirit that can fortify and care for this nation from the friction of other nations that could damage and destroy the integrity of Unitary Republic of Indonesia. However, giving the teaching is not enough; the overall values of nationalism

that must be embedded and imprinted in the youth of this nation.

The other important thing is moral education. As we know, in this era, there are so many young people who get deviated from moral value; it can even be said that they have no moral in all actions. They act just based on their wish, following their pleasure without seeing what is good or bad. That is why moral education needs to be taught to the younger generation because it is such a shame to see that the successors of the nation have no good morals.

Thus, if this thing is exposed to the youth, they will know and be aware of their own existence as the people who are expected by this nation. To enhance the potential and role of the youth, there is a need of self-awareness of the individuals but behind it all, Indonesia also has its own role in terms of awareness, empowerment, and youth development. As written in the preamble of Indonesian law, number 40 on 2009 about youth, it is mentioned that the State has its own role to help the youth generation realize the ideals of the Indonesian nation.

We can see this through the holding of Youth Camp for Peace Leaders organized by NC (Nusatenggara Centre) in cooperation with PPIM UIN Jakarta and CONVEY Indonesia on 21-25 January 2018 in Klui, North Lombok, NTB. This activity taught and instilled the values of Pancasila in the souls of the youth to be at the front guard in maintaining and nurturing the integrity of our beloved Unitary Republic of Indonesia. []



Implementation of the 4 Pillars of Indonesia for the Young Generations

■ Noor Maulida Aulia | UIN Walisongo Semarang

Indonesia is a pluralistic country with many religious, ethnic, racial, and cultural diversity. Although Indonesia has various diversity in each region, this is the characteristic of Indonesia. Indonesia has the pillars of nation that become the guidelines for the society. In various discourses it is always revealed that the 4 pillars have been agreed to serve as the buffer of national and state life of Indonesia. This concept was initiated by the late Tufik Kiemas considering these 4 pillars are absolute and cannot be separated in order to maintain and develop the integrity of the nation. Just like a building, it takes pillars or buffers to make the building stands sturdy and strong, just like in the life of nation and state.

Those four pillars are 1.) *Pancasila*. Pancasila is considered eligible as a pillar for Indonesia as a pluralistic and large country. Pancasila is able to accommodate the diversity contained in the life of nation-state Indonesia. 2.) *UUD 1945*. Undang-Undang Dasar 1945 is the basic law and constitution of the Republic of Indonesia. 3.) *NKRI* (The Unitary Republic of Indonesia). It is better if we understand the various corners of Indonesia, the advantages and disadvantages, in order to understand why the founding fathers of this country chose a unitary state as the form of the country. The form of a state, i.e. confederation, federation, and unitary, according to Carl J. Friederich, is the form of territorial power division or local division of power. 4.) *Bhinneka*

Tunggal Ika, Unity in Diversity. From Sabang to Merauke, Weh island to Rote island, this slogan is used to portray the unity of the Unitary State of the Republic of Indonesia consisting of various cultures, languages, races, ethnics, religions, and beliefs. Bung Karno once said, “Diversity is not the cause of us being split or even divided; instead it becomes the strong reason for us to unite”.

In the life of nation and state, the young generation is the milestone of a state. Young generation must have a sense of nationalism towards its nation, as Bung Karno said in his oration, “give me 10 youths then I will rock the world”. The youth in Indonesia have contributed greatly for Indonesia since the birth of Budi Utomo with the idea of “Sumpah Pemuda 28 Oktober 1928”.

Young generation this day must implement the 4 pillars of Indonesia, where they must be able to read situation and condition of the nation today. In Indonesia there are many threats such as terrorism, radicalism, and extremism. Such threats could endanger Indonesia because it can lead to conflicts in society. There are also many conflicting information, just as what happens now in Indonesia and the world which is the emergence of hoaxes. That is news whose contents are false, not in accordance with the reality. In addition to hoaxes is hate speeches that can trigger horizontal conflict in society.

Nowadays, young generations have so many challenges in maintaining the unity of Indonesia because Indonesia now is experiencing a lot of violence that can trigger conflict in society. In this case, the Director of the National Agency for Counter-Terrorism (BNPT), Drs. H. Herwan Chaidir, in Lombok Youth Camp 2018 at Klui Beach NTB, gave a guidance to 200 students of Islamic Religious Universities that the young generation as an agent of change must be sensitive and play a role as a problem solver. Young generation should be able to participate in campaigning to prevent violence, extremism, radicalism, terrorism, bullying, hate speech, and hoaxes.

Then how is the role of Islam in this globalization era in addressing the threats that occur lately such as violence, bullying, radicalism, terrorism, and extremism? The role of Islam as a religion of rahmatan lil alamin is through Muslim youths who maintain peace for the integrity of the nations by Hubbul

Wathon Minal Iman / loving the homeland and become the agent of peace by warding threats through Islam rahmatan lil alamin. The youth will be understand the real Islam more by understanding that Islam has covered all aspects in life that are applied in the concept of Islam rahmatan lil alamin, among others: 1. Humanity is an attitude of humanizing human beings and seeing that people are fundamentally equal as the attitude emphasized in Islam, 2. Justice, being just means not taking sides, following the rules, and putting things in their place, 3. Egalitarianism, a view which assumes that basically everyone is equal even though there are differences in ages, intellectuals, races, etc., 4. Deliberate, solving the problem by making joint decisions, 5. Pluralism, the state of plural society, 6. Tolerance, respect for the individual/group or others, 7. Moderatism, taking the middle path between two opposite poles, 8. Inclusivism, a view which assumes that all people are part of themselves despite differences, 9. Gender Awareness, an awareness that principally, men and women have equal status, rights, duties, and responsibility.

Therefore, the youth is the agent of change for the resilience of the Republic of Indonesia, the youth as the nation's successor for the glorious Indonesia. So, rise up, O the youth.[]



Indonesia Nationalism

■ Nurul Faizah | UIN Sulthan Thaha Saefudin Jambi

”Loving Indonesia is for all, not for yourself because when we lost our love for Indonesia, we will lost everything”

-Dr. TGH.Muhammad Zainul Majdi, LC., MA-

Love is the deepest sense in human being. With a sense of love, someone will fight for everything, even though death is the stake. Love turns sorrow into happiness. So how about love for Indonesia? Before that, let's ask yourself what Indonesia is? Just a country? A place to live? Just where to make money? Or just so you can fill in the citizenship column in your ID card? Are we ashamed or proud as Indonesian citizen? Which is said to be having many debt, corruptor? Which have Muslims as majority? What we have given for Indonesia? Blasphemy? Scorn? Advice? Or love?

Our patriots used to be covered in blood and love for this country; they fought with their bodies and souls. They left their family, volunteered to defend the nation, against the invaders, took out all their power, their mind for this nation. In the end, they breathed their last in the struggle to liberate this nation. It is because of love that has been imprinted in their heart. August 17, 1945 is the witness that their struggle is not vain, Indonesia is Independent. Independence required a government, and the government must have a governing structure, starting from choosing the president and

the vice president, establishing the 1945 constitution, establishing national committee, establishment of RI 1 cabinet and other matters. And several months before the independence, June 01 1945, Sekarno delivered a speech about five foundations of the state which he called Pancasila.

Pancasila is the foundation of a state or the foundation of big house. Our predecessors have neatly formulated various policies for the survival of this nation. Pancasila as a state foundation has been arranged in detail, starting from believing in the one supreme God, justice and civilized humanity, the unity of Indonesia, democracy led by the wisdom of representative deliberation, and social justice for the whole people of Indonesia. Pancasila is perfect but the people of Indonesia have not implemented Pancasila perfectly in their state life. There are still many religious conflict, uncivilized people, divisions, unwise wisdom, and injustice which are received by the people of Indonesia.

The symbol of Indonesia is an eagle that illustrates that Indonesia is a big and strong nation. The golden colour of the eagle symbolizes strength and power of development. There is also a shield with five pieces of space that embodies the five basis of state. The shield has long been known in the culture of Indonesia as part of the weapon that symbolizes struggle, defense, and self-protection to achieve the goal. Both eagle claws gripped a white ribbon bearing the words “Bhinneka Tunggal Ika” meaning unity in diversity.

Why Bhineka Tunggal Ika?

Because diversity has existed long ago, such as difference in ethnic, race, culture, etc. Diversity is a fact. Diversity is a wealth that Indonesia has. Diversity is a beauty. So, logically diversity and unity should be in parallel. Differences exist so that we respect each other, love each other, care and protect each other. The essence of all differences is not the uniformity but the persistence in order to remain unified and united in difference. Beauty exists when we are able to unify the various colours into a harmonious unity. Beauty exists when not only the dark black is gained but also the brightness that comes. Beauty exists when the difference is unifying not destroying. Even long before the independence of Indonesia, on October 28, 1982, the

youths from all over Indonesia united the difference. They made vows:

1. We, the sons and daughters of Indonesia, acknowledge one motherland, Indonesia.
2. We the sons and daughters of Indonesia, acknowledge one nation, the nation of Indonesia.
3. We the sons and daughters of Indonesia, respect the language of unity, Indonesian.

The awareness of the people of Indonesia to apply Bhineka Tunggal Ika must continue to exist, as well as the sense of nationalism that must be embedded in the soul must be preserved. Indonesia is currently not doing well. Its division is starting to show, tolerance begins to diminish, the official rats start to wander through the welfare of this nation. What corruptors do is an act of betrayal to this country. They do that because they do not love Indonesia. They are tempted to the throne, forgetting their duty as representatives of the people. Forget the mandate that people have given to them.

As young generation, we should be a generation that brings change, becoming an agent of peace, putting aside personal interest, becoming a national-building generation. Pledge from the depths of your heart, “I love Indonesia”.

So, it will be imprinted in your soul to keep doing the best for your country. Do not ask what the country gives you, but ask yourself what you have given for Indonesia. []

Peace greetings for a better Indonesia!



Panca Unites Indonesia

■ Izzat Abdika Mukalafin | IAIN Ponorogo

Difference is beautiful
 Difference creates a sense of complementary
 Difference is not a weakness
 But the strength to understand each other
 Mutually understand each other
 That is Indonesia, different but still one

Indonesia lies between two oceans, the Pacific and Indian oceans. A country rich in ethnicity, religion, and culture. Indonesia's wealth of diversity from Sabang to Merauke cannot be ignored. Thousands of scattered islands cannot be imagined to unite, but with our role as a youth unity and peace can be achieved. The coolness of Indonesian condition has made many other nations envy. This is because of its remarkable stability. Although there are still many problems that occur in this country, including economy, poverty, and others but we still can unite. This is not separated from Pancasila as the basis of the state and the guidance to regulate the implementation of state. Pancasila as the ideology of Indonesia is the key to maintain the integrity of the Unitary Republic of Indonesia from the threat of violence, terrorism, and radicalism. Indonesia is obliged to maintain and practice the moral principles contained in Pancasila, where there is a noble

value to actualize the safe and peaceful nation.

Believe in God, living in Indonesia one must believe in the existence of God and contradict the notion of communism which does not believe the existence of God (atheism). Believing in God serves as our prominent strength to teach kindness among others, from both the social side and the natural surroundings. Religions in Indonesia do not teach about violence, radicalism, and terrorism. One of the activities of Lombok Youth Camp for Peace Leader 2018, the site visit, that is visiting various worships places in order to establish relationship has proven this. This does not mean we want to disturb their religious life, but to build and strengthen unity among us. No religion teaches evil, this is a divine attitude that can be a brake for human behavior activities that exist in the world through their respective beliefs.

Humanity, human as social beings certainly cannot be separated from others; they need each other. We cannot live without others, helping each other despite ethnicity and culture. Differences do not prevent us from helping each other. *Unity*, this value is needed because in the absence of unity the pluralism Indonesia will be divided. This unity as the power of Indonesia is coveted by other countries. *Democracy*, Indonesia, a democratic country, from people, by people, to the people. All are involved without exception, while having a deliberate system in determining their choice. Every citizen is the people, and the people is the sovereign in Indonesia. Its sovereignty is actualized through this basic mechanism. *Justice*, justice puts something in the place, not takes side. Equality, equal feel. The ideal that Indonesia cannot realized currently is the fifth moral principles (of Pancasila). This can be regarded as Indonesia's problem.

Among the five principles that have been described above, each point cannot be separated from each other, because Pancasila is a unity. In practice, the first principle rests on the second, the third, the fourth, and the fifth principles. Indonesia's pluralistic background is perfect if Pancasila is used as the nation's philosophy. It is just the matter of how the citizens understand and practice the points of Pancasila in the state life.

Indonesia is like a large ship with diverse passengers. To reach the destination well, what must be done by the captain or the passengers is to maintain the condition of the ship. If the ship is hit by a disaster, then the

solution must be found so that the ship can still sail safely to the destination. The analogy can be equated with Indonesia in order to keep this pluralism firmly established. It is about how the people in care about nationalism and the president as the captain lead the country properly and prioritize mutual help and tolerance.

Maintaining Indonesian nationalism by bringing the mission of youth as an agent of peace may have a good impact in the future because the youth still have a longer time compared to married people. Through Lombok Youth Camp held at Klui Beach, Lombok, NTB, on January 21-25, 2018 organized by Nusatenggara Centre in collaboration with CONVEY Indonesia, UNDP (United Nation Development Program) and PPIM UIN Jakarta, it is expected that the youth can become agents of peace in their respective regionso as to disseminate and developed peace values, tolerance; to reduce the danger of conflict; and to prevent violence, radicalism, and terrorism. []



Your Country My Indonesia

■ Rizki Okta Jaya | UIN Ar-Raniry Banda Aceh

From the past until now, which eyes have never seen or ears have never heard of the existence of a country famous for its hospitality of its citizen with thousands of stories that often scratched beautifully in thousands of papers about its natural beauty. It is Indonesia, a country well known for its cultural diversity with over than 300 ethnic groups or exactly 1,340 ethnicities and religions. Milion of attractiveness make Indonesia has its own charm from Sabang to Merauke. This beauty is often a beautiful dream for everyone who wants to visit and scratch the beautiful memories in Indonesia. Such diversity is not a vain for Indonesian people.

Basically every human being in this world has the rights to determine the direction of where he will walk to pursue his life, left? Or right? It is the thing that should be a self-decision without any obstruction from others. Also other people also have their own moves without having to intervene, which at the top of the goal is to achieve what each individual wants. No exception in the belief of embracing religion, Indonesia itself recognize the existence of 6 religions that everyone is obliged to embrace one of the religions which is mentioned in the official documents, such as identity card, passports, and others. However, religious difference is not a reason to make Indonesian people to divide, especially into the hard walls of social barriers in making friends with each other.

Based on the definition cited from kamus besar bahasa Indonesia (KBBI), religion is a system that regulates the order of faith (beliefs) and worship to the God almighty and the rules relating to the interaction of human and its nature. 6 recognized religions in Indonesia are Islam, Protestant, Catholic, Hinduism Buddhism, and Confucianism. Islam is the religion of the majority which the number of adherents is 87% of the population. Indonesia itself is a secular democratic country. The Indonesian constitution guarantees the freedom of religion and belief to all people, also stipulates that Indonesia should be based on the believe in one and only God. Although Indonesia is not an Islamic country, the principles of Islam do affect the political policy in Indonesia.

Diversity and difference is indeed a beautiful gift in human life. With the existence of difference a person can love more what he has, and appreciates what the others have. It is true that a quotation says that *Different is not bad*; different is not bad for life, difference is what even makes us more grateful for what we have. The seeds of mutual respect will grow rapidly in the soul, but all these things cannot be realized if one's mindset is contaminated with things like radicalism, that can only poison and gnaw its mind to take action. These radical actions will obviously hurt many parties because later this action results in the action of terror, crime, violence, and so on. Everyone is convinced that this act of violence is not really what the religion teaches, because in truth all religions lead and call to the good for every creature and the surroundings. Even in Islam there is a term known as *Islam rahmatan lil alamin* or Islam that becomes a mercy for the whole of nature.

Winds from east, west, south, and north can actually cool anyone who is exposed to its soft gusts. The wind does not even need to know who and what skin color it is going to spoil with the coolness that it brings. Words of kindness conveyed by someone are supposed to be like the wind that brings coolness, and it is supposed to be true as what is conveyed by KH. Abdurrahman Wahid (Gus Dur) “ It does not matter what your religion or your ethnicity is, if you can do something good for everyone, people will never ask what your religion is.” Gusdur's statement shows that the good done must be well appreciated, not the the other way around just because the religious difference.

Basically every individual does and expects all the good for him/herself in particular and for the people around in general. Mutual respect and being harmonious to anyone will make the dividing barrier between one another collapse. So, continue walking side by side in goodness is not difficult to be realized. This is where the role of youth plays, to become the example and agents that can realize peace in Indonesia.[]



The Future of Diversity in Indonesia

■ Ruzaini | STAIN Bengkalis

Talking about diversity means talking about Indonesia. Why? Because Indonesia is a country with a complex diversity among other countries, starting from the cultures, customs, languages, ethnicities, religions, clothings, foods, and others. Is it possible that from diversity unity is maintained? Explored visually from the phenomena that occur today, diversity has been used to divide unity, starting from one small problem that is responded overreactedly and by trading diversity and make it hot topic to be discussed. Demonstrations are everywhere; scolding, insulting, and even hoaxes are daily meals. This is a decline in the sense of unity, done slowly but surely. This will bring a very big impact in the life of nation and state. Some people begin to look at other groups from different perspective. Some people stare in a different way than usual. It is like a tiger ready to pounce on its prey. So at its peak, it will create a sense of hatred toward each other.

Then a question arises again, what is causing these all? The answer is diversity. This difference is supposed to make everyone complete each other. Look at the philosophy of a solid building. A building consists of several materials, like bricks, cement, sand, gravel, wood, iron, glass, and others. How is it possible from all these different materials a sturdy building could form? If each material wanted to show that it was the greatest, iron would be placed outside, cement and sand did not want to join as both wanted

to show themselves as the most powerful and meritorious, what would happen to the building? It would not look like a building because all the materials felt themselves the greatest and the most meritorious. It is just like a society that has differences in all aspects. If they can follow the example of the philosophy of the building and apply it in their life, it will form a sturdy and not easily shaken society.

Let's think deeper. The opposite of difference is similarity. When difference and similarity are compared there will be more similarity than difference. Then why are many people at odds because of difference? It is because many people think superficially and overreact over small differences. If the principle of equality is applied in everyday life, Indonesia will become a great country without any conflict. From equality there will be sense of brotherhood. Whoever it is as long as their blood is Indonesia, they are family. This will bring good impact for the diversity in Indonesia. Because of the sense of brotherhood, the expected peace can be automatically realized in the future. However, this is not as easy as turning your palms. Maintaining peace in the middle of extraordinary diversity is a big challenge for the next generations, not only for the next generations, but also starting for the present generation. Start from ourselves for a more peaceful Indonesia. The unity in Indonesia must remain on guard, even if this country is not perfect, this country is worth fighting for. The vastness of Indonesia portrays the vastness of diversity in this country. The task of young generation now is to maintain and keep it intact, maintaining it from any view that could threaten the unity of Indonesia's diversity, but keep appreciating the struggle of our patriots to seize the independence of Indonesia by maintaining what Indonesia has, that is diversity. []



Nationalism is Preserved, Peace is Gained

■ Sofian Noor | IAIN Padangsidempuan – South Tapanuli

Indonesia is a great nation. The greatness of this nation lies in the diversity from the past until now. The diversity is the diversity in religion, ethnic, custom, culture, etc, so Indonesia does not belong to certain individuals or groups, but it belongs to the people of Indonesia. In the past our warriors fought together to achieve noble goal of freedom. They came together even though they came from different backgrounds. However, because they had the same strong will, they united to achieve that common goal. With time and endless struggles, on August 17, 1945 that noble goal and ideals were achieved. Our patriots always had the noble ideals of unifying our country that consist of nations, ethnics, languages, and other diversities into a large and powerful country. Now that country is known as Indonesia, with Pancasila as the basis of the country. Pancasila is used as the philosophy of the state, and it in one of the principles is “Unity of Indonesia”. *Bhinneka Tunggal Ika* that means different but united is also voiced out loud. The sign of unity is getting really felt along with the unity spirit of the heroes who had noble ideals to liberate and unify this homeland.

So many early foundations have been built by the founders of our nation since Indonesia seized independence from the invaders. This foundation aims to unify all aspects of nationalities in this country. But does the foundation remain firmly up to the present age of globalization? Are the ideals of our

own patriots already manifested today? The answer is “No”. The reason that I can say is that we as the citizens of Indonesia should try to reflect on ourselves and the social reality that occur in our nation today.

It cannot be denied that the nationalism spirit in some young generation began to slightly erode. Globalization is thought to be one of the triggers of the fading spirit of nationalism. The thing that instead really gets rooted in some parties or groups is ironically the spirit to fight for the interests of the group. The lack of instilling the spirit of nationalism in young generation makes foreign culture easily influence their mindset, and its effect on the less visible spirit of patriotism. Dynamic society conditions become a challenge for the related parties to fortify the younger generations, the nation’s successor, from various negative effects of globalization. It can be seen that the unity of the nation is not as solid as it used to be in the post-proclamation era. To cope with that, coordinated action is required so that the spirit of nationalism in the young generations can be firmly embedded. This way, the values of nationality will become a guide in their everyday life.

To foster the spirit of nationalism in young generation various ways and methods can be done, including the following:

Reflections on history

One way to *foster the spirit of nationalism in young generations* is to reflect on history. It can be done either by travelling to the historical sites that became a symbol of the struggle of the nation’s fighters; studying history from books that describe the struggle of the Indonesian in fighting for independence; or watching documentary film screenings showing how persistent the nation’s fighters in fighting for independence.

Through the flag ceremony

Some students do not yet realize the meaning behind the flag ceremonies conducted every Monday. However, flag ceremonial activities will slowly provide an understanding of the students’ spirit of nationalism.

Introducing various national cultural diversity

By introducing the variety of national cultural diversity and the richness of the nation’s natural resources, the young generations will feel fortunate

to have been born in Indonesia and so, emerge the spirit of nationalism to maintain the unity of Indonesia.

Through civic education learning

Civic education teaches children about how to become a good citizen that obey the rules of the state, and serves as a forum to foster the spirit of patriotism. So, teachers can instill the spirit of nationalism to students through the teaching of civic education.

Introducing historical figures

Historical figures can also be a medium to foster the spirit of nationalism, for example by telling them the struggle of the figure in fighting against the invaders and maintained the integrity of the Republic of Indonesia from foreign threats.

Use and love domestic products

One thing that also can foster the spirit of nationalism is by encouraging to always use domestic products, so that the feeling of pride of this homeland emerges.

Therefore, let us continue to keep and care of our nationalism with the ideology of Pancasila, democracy without anarchy, inclusive, smart and cultured. This is because a great nation is a nation that respects the roles of its patriots. Today we do not need to take up arms to fighting, but to keep it all, we must be able to unite with all groups without dividing.

Part 4

Youth and Peace Building



Spread Tolerance to Keep the Unity in Diversity of NKRI

■ Annisa Fathia Hana | UIN Syarif Hidayatullah Jakarta

Indonesia is a large archipelago country spreading from Sabang to Merauke, from Miangas to Rote Island. The separation of islands in Indonesia makes Indonesia a very rich mosaic country with diversity. Such diversity includes the diversity of languages, tribes, cultures, customs, religions and currents, geographical locations, etc. This diversity is given; it is a gift from God Almighty to the nation of Indonesia. As part of the Indonesian nation, we certainly never made this nation to become so diverse and colourful. The diversity we have today is in essence a legacy we received from our ancestors. This diversity is a gift given by God Almighty that not all nations have. However, this diversity must, of course, be accompanied by good management from the government as well as from its people, so that this distinction does not result in conflict with each other.

It is a big deal to unify diversity. The ununiformity of the existing culture makes some people feel different. The Sasanti statement of the Empu Tantular that says “Bhineka Tunggal Ika” becomes an antidote to the negative effects of this diversity. Bhineka Tunggal Ika has also been agreed as one of the four pillars of our nation and state. The founders of the nation certainly aware of the diversity that exists from tip to edge of the country, but we are tied by a big rope called NKRI (Unitary Country of Republic of Indonesia). Bhineka Tunggal Ika can be said to be a reality which contains the meaning

of diversity and unity, because that is exactly what it is. A dichotomy which, when viewed, is actually opposite but not to be debated. Diversity and unity are things which in this case are dependent to each other. We cannot deny that these two points of view are to be recognized in a single reality.

In the The Youth Pledge of 1928 it was even added that although we are diverse, if we still have one mother land, the motherland of Indonesia; one nation, the nation of Indonesia; uphold the language of unity, the Indonesian. This indicates that the sense of Indonesianness should be higher above the sense of individualism, primordialism, and religious ego. Daron Acemoglu and James A. Robinson in his book *Why Nations Fail: The Origins of Power, Prosperity and Poverty* (2013) examines why inclusivism in a nation and a state is important to emphasize. They explain that a nation will fail if it is not inclusive. Inclusivism itself is a way of thinking that assumes people or groups different from themselves are part of themselves although the differences between them are clearly visible. In this case we can say that *Bhineka Tunggal Ika* are an image of inclusiveness of Indonesian society.

It is interesting that the countless diversity in Indonesian still makes Indonesian people solid. Certainly it is not an easy thing to take care of the motto of *Bhineka Tunggal Ika* (Unity in Diversity) when applied in the life of nation and state. This integrity cannot be separated from the sense of pluralism, which can be interpreted as an attitude of appreciation and tolerance for diversity that is not only spoken but also practiced.

Other than the diversity in culture, language etc. which is a gift from God Almighty, Indonesian independence is a result of the accumulation of the totality of the Indonesian struggle which was not gained freely. Of course we cannot deny that the independence of Indonesia was not coveted by only one or two groups.

This independence belongs not only to Indonesian army; not only to Soekarno, who at that time served as president; not only to the youth who with their zeal wanted independence for Indonesia; not only belongs to the people who participated in rebelling against the colonialists; but of course it belongs to all of us. The collective freedom must also be defended together to achieve the goals of Indonesian nation as stated in the Preamble of the 1945 Constitution. The great ideals are to establish an independent,

sovereign, just, and prosperous state, and to realize the noble cause to form a Republican state Indonesia that protects the whole nation and the blood of Indonesia, to promote public welfare, to educate intellectual the life of the nation, and to implement world order based on independence, eternal peace and social justice.

Youth as the next generation of the nation certainly plays an important role in bringing the vision of NKRI in the future. Currently there are not few groups who want a different system than what is currently applied in the Republic of Indonesia for the benefit of their respective groups. This is the dynamic of the nation and the state that we need to not only realize, but also solve. Not few of the extreme acts led to terrorism which is currently a major threat to Indonesian nation.

Lombok Youth Camp for Peace Leaders held on January 21-25, Klui beach, North Lombok regency, West Nusa Tenggara successfully scored 200 youth peace ambassadors from every province in Indonesia, 8 of them are students of UIN Syarif Hidayatullah Jakarta. They are Annisa Fathia Hana, Mawar Fatmala and Rifqi Ibnu Masy (International Relations major), Cherlinda Hestiani C (Political Science major), Manapiah Anadiroh (Biology Education major), Nurmia Novianti (Shariah Economic Law major), Abu Tolhah and Ulul Albab (Family Law major).

TGB DR Zainul Majdi, who opened and spoke in the harmony assembly in the event, said that it was a lie that the youth were the culprits, culprit of riots, troublemakers and trigger of split. TGB said that it was the youth that became the spearhead of the Indonesian nation, the hope of the nation to continue to spread the seeds of peace above the existing diversity, so that the integrity of the Unitary Republic of Indonesia can be maintained. "The future of Indonesia in your hands, prepare yourself well. Prepare the best energy and appreciate each other. and certainly Indonesia will be more advanced in the future." TGB said at the end of the speech.

The activities resulting in cooperation between PPIM UIN Jakarta and Nusatenggara Centre aim to socialize and campaign for tolerance and peace. Peace ambassadors were given education on values of tolerance, peace, humanity, justice, inclusivism, the danger of conflict, the prevention of violence, and the prevention of extremism. Not only that, this activity

also built awareness and cooperation among student organizations to fight violent ideology and behavior, radicalism and extremism.

The eight UIN Jakarta students and 192 other Peace Ambassadors scattered in every province in Indonesia are expected to become Indonesian defense shields from dividing actions, and to become the peace ambassador that respect diversity and protect unity by spreading peace.[]



The Most Precious Role of Youth in a State

■ Anisa Hidayatul | IAIN Bengkulu

Youth is an evidence that a country is capable of achieving dreams and goals. Although the country is not fully run by youth, youth is a strong key to a country, as long as they know their roles and positions. In recent years the role of youth has begun to diminish; this is due to many things such as the lack of youthful spirit and knowledge of the state that should exist and embed in the soul of every youth.

The young generation in this country has a huge responsibility to defend the country's independence. Certainly, young people have already known the role they should play. Therefore, all youth from different backgrounds can unite their understandings and understand each other until they are united without questioning the differences they have. The government should pay more attention to the mental state of the young from different regions by facilitating their needs.

Lombok youth camp is one of the efforts to strengthen the relationship between youths in Indonesia and foster the sense of togetherness among youth. This event was attended by 200 participants from all provinces in Indonesia. In this activity the event organizers did not only prioritize the material for all participants but also the togetherness, which is the most important in this activity. The material topic about the youth that is not left behind in the Youth Camp includes: who are the youth? What are their

roles? The purpose is to make the soul of youth grow because here not only materials are given but also real actions are also done.

Youth meetings in every province in Indonesia are the real actions which bring together different ideas into something “beautiful”. Difference will become “beautiful” because of the meeting. This kind of activity should continue because I myself feel the difference after following this activity. Before joining this activity, I still thought negatively about the point of view of the youth from other areas. But after following this activity, my youth’s soul changed a lot. In the past I did not give much response to difference, but now I am very sensitive to difference. Therefore, difference will become beautiful when at the time of a meeting.

I also always thought that religion is one of the causes of difference, but after I joined this Lombok youth camp, I admitted my wrong way of thinking all these time. In Lombok, all religions have good relations and respect each other despite religious differences. In this event I had the opportunity to visit the Christian house of worship “the church”. There we were greeted very warmly by the board of the church and got the understanding that the Islam and Christian religion do not have the feeling of hate and always build good relationship. At the church visit, the church caretaker or the elders of the church delivered a few words to express their thanks for our time to visit their house of worship. They conveyed to us that Islam and Christians both love this country. Both Islamic and Christian youth have the same spirit to defend NKRI.

The real action we did was planting trees in the coastal area of Klui NTB. This is our love and affection towards this country as young people who think that the role of young people for their country is so beautiful.

I sincerely hope that with this activity the spirit of Indonesian youth grows and pay more attention to their role for this country. However, not only these 200 participants attending this activity whose youthfulness increased, but also the entire youth in Indonesia without any distinction.

Lombok is an example of an area that has differences in religion or language. However, difference was no reason to divide NKRI. There are many churches adjacent to the mosque, but they do not interfere with each other, they are very comfortable with each other.

These days news whose truth are still unknown yet or often called “HOAX” are widely circulated. This is one of the ways that people who want to divide NKRI use. We as the youth should not be affected by news like this, let alone to follow what is called the notion of “RADICALISM”. They fabricate news to create divisions both between religions or cultures. Here our roles as youth are tested because if we cannot filter the news that come, we could have fallen in the wrong path without realizing it.

In addition to hoaxes, another problem that often occurs in this country is “violence”. For those who are having problems and do not think with a cold head, violence is the solution to all problems. They should have solved the problem through deliberation because it is the solution when being hit by a problem. Why do I say that the role of youth regardless of where and whom is the most beautiful? Because youth is the foundation of the future of this country.

I hope that all Indonesian youth express the beauty of their role in unifying these differences so that NKRI survives without a difference. I am sure that youth can unify differences, resolve disputes, and take concrete action in their role for this country.[]



Strangling Radicalism, the Future of the Nation Cries for “Synergy” (Implementation of Nationalism Strategy in the Radical Era of Indonesian Generation)

■ Ayu Wiharyati | UIN Sunan Gunung Djati Bandung

Education is a human effort to be independent, to survive, and to be responsible for their own lives. Besides, this is an attempt to be free from the shackles of ignorance. Ideally, education turns bad behavior in society into good behaviour. It is the real investment for Indonesian to change and answer the problem from the fundamental to the higher context in order to balance the country, to make education more advanced by upholding the values of Pancasila, so that it impacts the increasing welfare and prosperity of the Indonesian nation. In this case, education is not far from the occurrence of the problem of radicalism.

Radicalism means the ideology or social renewal done forcefully or extremely. Radicalism contains the attitude that leads to actions aimed at weakening and changing the order of establishment and replace it with new ideas. The increasing cases of radicalism today cannot be separated from the weak attitude of the government in overcoming the growth of groups or individuals who deviate from some of the NKRI, Pancasila, 1945 Constitution and Bhineka Tunggal Ika commitments.

One of the most effective evidences of radicalism resistance is the participation of citizens to help the state security apparatus. No wonder if in the current era of modernization of Indonesia is affected rapidly by the increasingly strangling radicalism that eventually makes the youth of the

nation cries, meaning they are influenced by radicalism, following it without realizing that it is bad. In the end, the future is just abandoned. How building education can be done by contributing real in the country, if the self-education is lacking? To overcome and to know the issue of radicalism, the younger generation must be given education related to radicalism. Among many scope of education, campus is most vulnerable to get influenced by radicalism that is increasingly suffocating every student who believes.

The assertiveness and seriousness of the state in protecting its citizens, creating a sense of security, and preventing acts of violence due to radicalism must be prioritized in order to create a safe and comfortable educational situation. In addition, educational institutions in Indonesia should be able to become the motor of character and culture change of the young generation.

The strategy that should be achieved is to improve education that can provide learning patterns not only in the classroom but also outside the classroom, as well as student activity units that provide self-leadership training in socializing with the community. Do not just be active in the academic matters that make one saturated and influenced by the radicalism activities that tempts them to continue doing so. Within a certain period, people who follow the flow of certain organizations will desire to learn more and get ultimately affected by the radical understanding. For that, the SINERGI (Implementation Strategy of Nationalism in the Radical Era of Indonesia Generation) program is expected to give a positive impact. In this activity, educative and inspiring socialization will be done by featuring a number of schools and colleges (student activity units).

This innovation is as a mean to act more real to initiate the sense of high nationalism in order to know how strong the role of youth toward the love of the country. In this strategy we explain what radicalism is in the educational environment, how to avoid the radical influence, and things that can prevent and save the young generation of this nation. It is important that the context of this socialization realizes the importance of knowing which streams can disrupt the learning process. The environment that is often susceptible to disturb the education.

With this program, peace ambassadors and the government can be aware and firm in taking concrete steps to solve the problems that have

occurred. This program intends to overcome and rescue so that violence can be resolved wisely. After the socialization is done, the next thing to do is to share information related to this issue in social media by using Fan Page or other educational site to support the discussion. Thus, our concrete actions to eradicate the problem of radicalism in Indonesia, especially in the educational environment, are getting stronger. Radicalism is then replaced with the implementation of nationalism that will show the existence of identity in the wisdom of every religious, socio-cultural, and political tolerance in Indonesia.

The young generation, the peace ambassadors are very valuable asset of the nation for the future and prosperity of a country. Providing education from an early age is one of the first effective steps, giving counseling in the tips of growth and development. The immature way of thinking makes young generation very vulnerable to negative influence in the environment. The paradigm of a free world makes the limitation of social life more unaddressed. Countering radicalism ideology must be done using a sympathetic and soft approach through revitalization, educational implementation, instilling mutual respect and appreciation for others, being away from fanatical attitudes, immediately eliminating exclusive attitudes and being cold-headed when facing problems in order to avoid more violence. In this case education is not far from radicalism; therefore, it is necessary to prevent the mindset of the young generation, by applying good norms to behavior in public life, practicing the values of Pancasila as the guideline of the nation's life, making the guiding religion in human beings as well as contributing real acts for the young generation who want their country to advance, not by applying radicalism in their life.

Therefore, radicalism in the educational environment begins to threaten the future of the younger generation. The socialization of the program "SINERGI" that leads to the implementation of nationalism will make the younger generation more directed in achieving goals and not affected by the rampant flow in the environment, especially the environment of education. This program also helps development through adolescent creativity in general, making Indonesian nation productive and selective for the more prosperous welfare and more advanced in the implementation of the young generation..[]



Manifesting the Rahmatan Lil'alamin Nation Youth

■ Muh. Bambang Harianto | Universitas Hamzanwadi Pancor Lombok

Youth is the backbone of the nation, youth is the hope of the nation, youth is the future of the nation, and youth is a milestone in a nation. The position and role of youth are so vital in development that the future of the nation is in their hands. On their shoulders the hopes and ideals of the nation are hung, so the youth are required to play an active role and appear at the forefront of the development of the nation, in terms of physic, or mental spiritual or character. History has proven that a young man was able to bring this nation independent from the hands of colonialists. Just call him Soekarno, a pioneer of Indonesian independence.

Nowadays we hear many people say that young people are the source of trouble. That is a big mistake for people to say that. The Governor of West Nusa Tenggara (Dr.Tgh Muhammad Zainul Majdi, Lc. MA) said, “Do not believe when someone says that young people are the source of trouble. If young people are the source of the problem, then The Propet SAW will not entrust the big affairs to the youth. Zaid bin Thabit, for example, at the age of 12 years was told by the Prophet to take care of a great duty which was the task of writing the revelations and letters of the Prophet”. From here we know that in a young people arise the spirit of goodness and a sense of honesty that leads them to dare to commit strongly in solving a problem.

Even the revolution of a nation is usually pioneered by its young

generation. The Youth and Sports Minister Adiaksa Daud once revealed, “There will be a youth arrangement based on age or spirit. The pioneers who take concrete steps to change the nation for the better and the sensitivity to the social reality that exists in society are the main characteristics inherent in youth.” Youth is the holder of the leadership baton in the future, as well as the young generation of the nation’s hopes. They are the nation’s children who have the potential idealism to the realization of the excellent Indonesia.

In every nation, the role of the youth is not small. The youth carved an important history of a country. For example, student movements in Indonesia have occurred since pre-independence, old order, new order, and reformation order. The youth were capable of overthrowing a big regime like Soeharto. All those began from fresh ideas and the fighting spirit of young people which are students.

But behind that, the youth must also show the attitude and behavior that reflects the Islamic *Rahmatan lil’alamiin* by behaving or acting well towards everyone. The youth who become a milestone of a nation should uphold the following values: *First, **humanity***. This value is the attitude of humanizing human beings or viewing the human being as basically the same and equal. This attitude is the recommended attitude in Islam. Humanist attitudes view man not from his physical appearance, language, ethnicity, or even religion because the respect for human rights is limited by the barriers of the primordialism.

*Second, **justice***. Justice means not taking sides, following or acting in accordance with the rules, and putting things in place. Justice can also mean balance between rights and obligations. *Third, **egalitarianism***. That is a view which assumes that basically everyone has equal status even though among them there are differences in age, intellectual, race, ethnicity, socioeconomic status, political aspiration, origin of nobility, physical appearance, intelligence and religion. *Fourth, **deliberation***. Solving problems by making joint decisions. *Fifth, **pluralist***. To be wise in understanding the state of a plural society. Differences between humans have been designed by God as something to be accepted. Religious pluralism should be understood that a person remains firm in his or her religion and believes in his or her religion is the best for him. We should not be too apathetic about our religion. We must be mutually

tolerant with other religions because that is their belief as it is said by the fourth president of Indonesia Gus Dur (DR.KH. Abdurrahman Wahid), “It does not matter what your religion or your ethnic is, if you can do something good for everyone, people will never ask what your religion is “.

Sixth, tolerance. Indicated by mutual respect between individuals and individuals, groups and groups, individuals and groups in the community, or others. This attitude of tolerance is so important in our lives so that we can live in harmony with each other. *Seventh, moderate.* Islam strongly prioritizes moderation, which is taking the middle path between two opposite poles.. The opponent of being moderate is being radical and extreme. A moderate attitude in religion is shown when religious adherents are not exaggerating, maintaining balance and choosing the middle ground. *Eighth, inclusivism,* a view which assumes that all people as part of themselves even among them there are many sociological differences. *Ninth, gender awareness,* an awareness that in principle, male and female communities have equal status, rights, duties and responsibilities in the promoting life as a whole.

With these nine principles, a young man will be able to carve history in building the nation’s progress. Especially now many young people are becoming the leaders of an organization in the wider community and trusted to hold a mandate that must be accounted for. From there we can think and see the state of this nation, which is dominated by foreigners who occupy various parts of Indonesia, ranging from urban to remote parts of the country. We as youth must be smart and think of how to defend The Unitary Republic of Indonesia (NKRI) so as not to be fully occupied by foreigners.

Speaking of the youth who are *Rahmatan lil alamin* cannot be separated from the behavior of peace and tolerance. Indonesia is a country consisting of various tribes, religions, customs, cultures, and races that are covered under one motto of the State of Indonesia, namely “*BHINNEKA TUNGGAL IKA*”, which means different but still one. The youth from Sabang to Merauke have been nurtured and guided in the care of Nationalism and NKRI with *Rahmatan Lil alamiin* in *Youth Camp for Peace Leaders* activities to become youth leaders of the nation who are useful for the whole nature, who does not discriminate one from the other.

With the peace building, the seeds of youth who will continue to defend

this country by the way of Islam which is I See, I Learn, I Act, I Move On will be formed. In this regard, I See means we must look forward to how our country is full of issues of radicalism, extremism and terrorism that we must tackle together. I Learn means we should think about the current state of our country, how to fix and counteract the problems in order not to happen and spread in the nation of Indonesia. I Act means to conduct real action for our nation. For example, we must resist and avoid violence, radical behavior and terrorism. I Move On means we must leave and forget unethical actions in life. Nowadays the actions that often cause big problems among youth is bullying, such as taunting, belittleing, and mocking each other that leads to threatening each other, which is cause by the characteristics of the youth who are quickly contaminated with emotion. Therefore, the youth who love peace become the wheel to build a nation which is comfortable and safe in rejecting, leaving and forgetting the problems that occur in this nation.

This nation (INDONESIA) extremely needs youth who are capable of making changes to make a peaceful nation. Especially now many youth are vigorous with changes in the nation development. Therefore, the youth who are capable of making this nation independent from all things is the youth who dare to make decisions and be highly committed, be responsible and able to run those nine principles of Islam ***Rahmatan lil'alamiin.***[]



Youth are the Pioneer of Peace

■ Heri Anggola | STAIN Teungku Dirundeng Meulaboh)

Indonesia is an archipelagic country full of wealth and diversity of culture, race, ethnic group, religions belief, regional language, and many others. Despite the diversity of culture and language, Indonesia is tied with a language of unity which is Indonesian language. In the symbol of the state, Pancasila Garuda, a slogan is written *Bhinneka Tunggal Ika*, which means “different but still one”. Along with cultural diversity, the territory of the Unitary Country of Republic of Indonesia is also separated by the sea. As citizens of Indonesia we are proud of the natural wealth that exists. The nickname “State of Pluralism” is very precisely pinned for Indonesia because Indonesia is an archipelago that has 34 provinces, 6 recognized religions, and approximately 1300 tribes scattered throughout the archipelago.

Indonesia is a unitary country; it does not belong to a certain ethnic group or a handful of people. It is neither a communist country, nor a home for crime or radicalism. Instead, Indonesia is a Pancasila country with millions of diversity that gives beautiful colour in the life of its people.

Youth are the pioneer of peace, youth are able to change the color of the times. Being a youth there are two choices, protecting the country or destroying it. Because the youth can shake the world as the statement of Bung Karno “*Give me a thousand old people, I will uproot the mountain of Semeru from its roots! Give me ten youths, I will rock the world!*” So special

the position of youth in this country. Therefore, the strength of youth is the power of the nation; on the contrary, the weakness of the youth is the weakness of the nation.

An Egyptian poet named Shaykh Mustafa Al-Ghhalayaini through a beautiful poem once said:

“Indeed in the hands of the youth lies an ummah, and at their feet is the location of the life of the ummah”

Peace that we now dream of is the life covered with blankets of affection that is bound by a relationship that upholds the values of tolerance to one another and has high social responsibility to the community and revives the color of the times by actualizing peace and caring for religious nationalism.

As an Indonesian youth, the sensitivity to the nation and the reality happening in Indonesia should be increase because Indonesia is in the vortex of today’s global radicalism. Social media serves as a powerful tool to provoke one another. The use of social media even becomes a new way for radical groups to spread the ideological seeds of extremism, which then produces a generation of radicalism whose target audience is the youth of today. So today’s youth should not be contaminated, indoctrinated by radicalism and extremism in the archipelago caused by different points of view from others. The divisions which are caused by differences in severity and violence occur because of socio-economic disparities.

The current turmoil is a big blow to our conscience. As political temperatures rise in the country, irresponsible people heated up the atmosphere, and tried to erase diversity. From the survey conducted by the Association of Internet Service Providers Indonesia (APJII), the active internet users in 2015 in Indonesia as much as 88.1 million of the total population of Indonesia amounted to 252.4 million and active users of social media is 87.4%. The data shows that, the internet users or other social media users are very vulnerable to be influenced by radicalism.

So, we as youth who were born in this beloved homeland have a big responsibility to this nation. The youth hold the leadership rod in the future for combating radicalism and extremism, and tolerating others with different

views. The differences that exist in the society are not meant to discredit or intimidate others, but to complement and color-giver to our lives. If we keep silent to this situation, just become observers from a distance, and apathetic to the reality that happened, we are prepared to be destroyed.

Youth with character will lead the fate of a nation in the future. Therefore, the role of parents becomes the spearhead of the nation's changing generation. Parents are responsible for instilling their children with the understanding about caring attitude for others so that the characteristic souls that are ready to fight for the nation and religion are formed. Indeed youth is the hope of the nation. Therefore, if we want to know how a country is in the future, look at the current youth.



“O youth, you exist in this country as a pioneer of peace.” Caring Nationalism from Violence

■ Ikaturrehmah | Institut Agama Islam (IAI) Muhammadiyah Bima

Disrespecting diversity, destroying the psyche of youth with drugs, anarchist demonstrations, violence, extremism, radicalism, terrorism, hoax, bullying and hate speech are a few acts contrary to the spirit of nationalism. In a sovereign and independent country like Indonesia the occurrence of such things cannot be justified. Indonesia has a clear state philosophy of Pancasila, so it should appear in the spirit of caring for nationalism, and not the other way around.

Caring for nationalism must be done with the love of the homeland in order to maintain the unity and unitary of the state as mandated in the first paragraph of 1945 Constitution : “Indeed freedom is the right of all nations, and hence, the colonialism in the world must be abolished”.

We, as the “now era” generation, should begin to build our point of view about our love for the homeland and nationalism. Loving the homeland and nationalism can be done by stopping violence, protecting and realizing togetherness, working shoulder to shoulder in the community, and living in harmony in diversity. These ways will bring harmony and coordination towards a peaceful Indonesia in diversity. It is not like today, in which most young people consider the difference and diversity as a platform to spread hatred and cause violence. There are various forms of violence. There are verbal violence, nonverbal, extremism, radicalism, fundamentalism, hoaxes,

bullying and hate speech. Violence is not justified in state life and religion. It is the diversity that unites us because, we are Indonesia. Unfortunately, they do not realize that what they are doing is a mistake. In Islam itself, Allah has said about such kind of people in the Qur'an in surah Al-Baqarah verse 12:

“Remember, it is they who make the mischief, but they are not aware.”

So we as youth, especially young men and women of Islam, should be able to love this homeland, the place where they were born, raised and alive, not the opposite, which is causing the rift of the nation. Certainly, many ways can be done to caring of nationalism. *First*, by prioritizing humanitarian attitudes that is looking at human beings as basic and equal. This is one of the basic attitudes of humanism emphasized in the teachings of Islam, namely being gentle in accepting differences (tolerance) and loving diversity. *Second*, inclusive in doing good, empathatic, and participate when there are people in distress. *Third*, the deliberations in solving problems by taking decisions undertaken together under the basis of compassion, solidarity, fate and mutual help, fair and impartial. *Fourth*, follow the rules and put anything in its place. And last is to be the agents of peace by applying the concept of Islam *rahmatan lil alamin*.

As pointed out by Alm. KH. Abdurrahman Wahid or better known as Gus Dur: “It does not matter what your religion or your ethnic is, if you can do something good for everyone, people never ask what your religion is.” It means that what people see is not the tribe and religion, but it is the content of the action performed, whether we can produce love and affection regardless of their ethnic and religious status. Through Lombok Youth Camp for peace leader 2018 we were educated to maintain nationalism, to maintain harmony and peace above the differences. Although we are from various islands in Indonesia we are all brothers, caring nationalism from acts of violence that begins within ourselves or others. And this must start now. Violence is created and aroused as an expression of dissatisfaction of a person or group dissatisfied to the words and deeds of someone they consider wrong, and only they are right. So, nonverbal violence, extremism, radicalism, fundamentalism, hoax, bullying and hate speech happen.

The violence that I experienced, for example, is when I met new people or from outside the area and they ask me about where I lived. When I answered I lived in Bima (NTB), Surely they spontaneously answered, “Oh, it’s the place where murders and terrorism often happen?” I think this is a verbal abuse because it intimidates the area where I live, associating my city with violence and terrorism. Not all of us are violent, only some problematic people do that. Why is that? It is because of the narrow understanding of religion, searching for identity and having fundamental idealism, radicalism, and violence. Thus, adolescents tend to be easily affected and targeted for violence recruitment. Let us, the young people take care of ourselves from all harmful things rather than letting ourselves destroyed by drugs, violence and negative deeds.

As youth who take care of nationalism, we must be smart in assessing the violence such as hoaxes, hate speeches, and bullying. In social media sometimes people often forget and err. Deliberately spreading false news that is not necessarily true, spreading hate speeches, and cracking down on other people’s shortcomings. As peace-loving youth, let us carry out this peace mission by sharing useful news and words, such as religious news, peace, tolerance and others without using violence. Sharing is something that brings goodness and makes people happy to read rather than discussing vague gossip. How do we ensure the truth? By asking the source of information if known. Request clarification to the parties who have the authority and competence, record and use video to obtain information and analyze that the info received is true, not hoax.

Majelis Ulama Indonesia (MUI) has issued a fatwa on the usage of social media number 24 year 2017 about law and guidance for doing muamalah through social media. Any Muslim does muamalah through social media is forbidden to:

1. Do *ghibah*, slander, *namimah* and spread hostility.
2. Do bullying, hate speech, and animosity based on tribe, race, religion or between groups.
3. Disseminate hoaxes as well as false information even with good intentions, such as death info of someone who is still alive.
4. Spread pornography, disobedience and everything that are forbidden by sharia.

5. Disseminate the correct content but not in the appropriate place and time. When receiving information, do not immediately forward it before doing verification and *tabayyun* process”. The *tabayyun* process of content/information is done by doing steps:
 - a. Ensuring the information sources (*sanad*) aspects, including the personality, reputation, feasibility, and trustworthiness of the sources.
 - b. Verifying the truth aspect of its content (*matan*), including its content and intent.
 - c. Ensuring the content of place, time and background when the information is submitted.

The effort of this *tabayyun* has to be conducted closely to the relevant parties, not publicly “through social media” because it can make the content or information whose truth has not been verified circulate to the public. Let us take care of NKRI and love this country by continuing to caring and guarding it from every effort that can destroy. Islam love peace, not love radicalism.



Peace Generation of “Now Era” (Ushwah Nubuwah of Peace for the World)

■ M. Rifqi Ibnu Masy | UIN Syarif Hidayatullah Jakarta

Time goes on, the pace of step cannot be stopped by the cry of despair. A generation of civilization is born along with the death of a generation called history. Humans continue to grow with all the potential and progress, both in the field of science and the rapid technology that is impossible to be dammed. Those who cannot adapt will be crushed by the arrogant time and hold the title of loser.

Change is a certainty, those who were born in 1946-1964 known as the Baby Boomer Generation. A generation which has adventurous spirit, optimism that deserves appreciation, and surely they are a generation with high work orientation. This generation has fallen over time, and then born the Generation X, Millennial Generation, Generation Z and the most recent the generation of those born in 2010 until present. They are the latest generation in human civilization on earth. A generation whose what it is and how it is are still undetected; people call it as the Alpha Generation.

Every generation may be different; civilization of mankind may come and go along with the pace of time. But apart from that all, Islam is present as a religious teaching that upholds the values of peace and love of fellowship that is undoomed by the times. Through the figure of the bearer of the marhamah banner in his dakwah, Islamic teachings are grounded with love and affection through the noble figure of the Great Prophet Muhammad SAW.

Through His word in QS. Al-Anbiya ‘: 107 which means:

“And We do not send you, O Muhammad, but as a mercy to all the worlds.”

Allah SWT preserves the intention behind the mission of the Prophet’s Majesty Prophet Muhammad SAW. The concept of *Rahmatan lil ‘alamin* itself according to KH. Hasyim Muzadi (Alm) is an understanding of Islamic teachings that are friendly to the tradition, and grow in a multireligion and multicultural country that can be accepted by various Islamic groups. Meanwhile, *Rahmatan lil ‘alamin* in view of KH. Abdurrahman Wahid (Alm), or who is familiar with the name of Gus Dur, has the meaning of brotherhood among fellow human beings.

The generation of peace, that is the banner we must strive for as Muslims. Our Prophet Muhammad SAW was born as a grace that reconciles the worlds. It is right for us as his followers to follow his struggle to continue raising the banners of Islam *Rahmatan lil ‘alamin*. Practice these values in every step of life, be it among fellow Muslims, as well as among different beliefs.

Uphold Humanity

“I love you because you’re human, but if you’re arbitrary to humans. I will oppose you, because I am human.” That is a fragment of humanity poetry written by our teachers all KH. Mustofa Bisri (Gus Mus) which was sung by Iwan Fals. How Gus Mus looked at his fellow human beings is with compassion rather than humiliation and condemnation. Because the truth is in the Qur’an it is mentioned that human beings in the best form, as in the word of Allah QS. At-Tin: 4 which means:

“Truly, I have made human in the best form/composition (ahsan taqwim).”

Islam *Rahmatan lil ‘alamin* means Islam which upholds the values of humanity, with the sense of humanizing human beings or perceiving human beings as fundamentally similar and equal. That is the humanist attitude which is reflected by Islam, where the teaching views people not from their physical appearance, language, or ethnicity, but sees one’s quality in what he does and what is in his heart instead. As the saying of Prophet Muhammad

SAW:

“From Abu Hurairah, he said, The Prophet SAW said, Allah does not see in your likeness and your treasure. However, what Allah sees is your heart and deeds.” (HR. Muslim No.2564)

Let’s make the wholeness of Muslim generation, upholding the values of humanity, not only displaying Islam as a piece of furniture and ornaments. The essence of the value contained in Islam is very humanistic; it is appropriate for Muslims to value that. Because true Islam is not only a ceremonial religion, as Gus Dur said. Our focus as Muslims should be implementing Islamic values in practice, not just preoccupied with something material to be Islamic.

It is not wrong for Islam to be trendy in the various lines of life including in social media today, instead it becomes a unique value. Everyone competes to appear Islamic, either in terms of dress, or even if necessary, the language used must show Islam even though it seems excessive. But what is more important than that all is how we apply the teachings of humanity contained in Islam by showing mutual love and caring for each other. What is the meaning of clothing and language, if the value of Islam *Rahmatan lil ‘alamin* fades.

Tolerance and Moderatism

The Muslim generation of peace is a generation that upholds the values of tolerance and moderation. Tolerance is in the sense of mutual respect among fellow individuals and groups, while moderatism is *tawasuth/wasathiyah* or balanced attitude in all things, namely by taking the middle path between the opposite poles.

Tolerance itself can be applied in many ways, whether tolerance among fellow Muslims, as well as with our brothers who has different religious beliefs. According to KH. Ali Mustafa Yaqub, tolerance among religious people in Islam is an obligation, in the sense that it is limited to mundane (social interaction) issue, not related to the problems of *aqidah* and worship.

In his book “Religious Interfaith Tolerance”, he KH Ali Mustafa Yaqub also wrote that Islam strongly advocates the attitude of tolerance, helping each other, harmonious in life, and dynamic among humans, regardless of their religion, language, and race. Relation to tolerance, God says in Q.S. Al-

Mumtahanah: 8-9 which means “

“God does not forbid you to do good and be fair to those who fight you because of religion and not drive you out of your country. Allah loves those who are just. Allah only forbids you to make friends with those who fight you because of religion and drive you out of your country, and help (others) to drive you out. And whoever makes them friends, they are the wrongdoers.” (Q.S. al-Mumtahanah: 8-9)

Through our generation, this generation of peace, let us spread love and compassion among people. Commemorating the birth of Prophet Muhammad SAW means we are ready to uphold the values of Islam *Rahmatan lil ‘alamin* as the teachings he brought. Loving the Prophet SAW is not enough with words and praises, but always consistent in practicing the values of peace as his message. Islam comes through the hands of Prophet Muhammad’s love, not a violent teaching in the name of religion. Da’wah in Islam reflects uswah of loving each other, as the Prophet SAW loved Jewish parents with a warm feed although he had always been reviled. We are the peace viruses that will change the face of Islam in the eyes of the world. []



The YoungThe Caretaker

■ M. Yasri | IAIN Batusangkar

The existence of Indonesia that has diversity in culture, race, ethnicity, and religion is a uniqueness that needs to be maintained. The cultural element that becomes the colour in the life of Indonesian should be able to tie the sense of brotherhood among others. The establishment of love attitude towards the homeland can be done precisely by knowing and keeping the difference.

The emergence of the attitude of *nationalism*, cannot be separated from the perspective of the country itself. Understanding all kinds of differences can raise the feeling of love to the homeland. The existing wealth and beauty will become a special attraction for people who can view Indonesia as a whole. The foundation of the nation is set forth in Pancasila. A nation that can love its land of Indonesia is the nation that can practice Pancasila. This is contained in the values of Pancasila which are the basic for the people to protect their own nation, including defending the homeland and defending the national values.

The dynamics of the changing times have an important influence on the next generation. Development of Science, Technology, and Information (IPTEK) is able to shift the existing order in society. Culture of the nation can slowly change with the demands of the situation, especially in the culture of the nation that should be preserved, but slowly began to be abandoned.

Such a thing should be the attention of the entire Indonesian nation so that the nationality values do not fade. We should try to cultivate a sense of *nationalism* by empowering the whole generation of the nation's successors, so that the value of love of the homeland is embedded in itself.

The problem that often arise in the life of the state is the less understanding of the community in maintaining and loving their homeland. So no wonder if there are attitudes against the existing policies in the country. The factor of era development will certainly affect this. However, that does not mean time can eliminate the attitude of love towards the homeland.

It is duly for the young generation to act to foster the sense of love for the country. All Indonesian nation should encourage the younger generation to further enhance their love of the homeland. If this is done, then the nation leadership can be completely transferred to the younger generation. On the contrary, if the society is just silent and does not pay attention to the movement of its young generation, the Indonesian kinship system that is crowned to the younger generation will not run properly.

Many people think that if the moral of today young generation is mostly eroded, of course the future of the country is very worrying. This notion seems to assume that the current young generation has not been able to act as a nation leader. The era transformation also takes part in changing the order of the young generation, including the influence of outside cultures. This is not a common problem. If this continues, over time Indonesian culture will disappear by itself and the unity of the nation will falter.

Is this the fault of the young generation alone? Is there any control, cultivation or training to the youth so that the value of *nationalism* is embedded in themselves? Therefore, it is necessary to review to stabilize the public's opinion about this assumption. This problem cannot be blamed on the younger generation alone. It should be reviewed to what extent the previous generations have inherited the attitude of nationalism to the next generation. If there is no guidance from the older generation, naturally they do not care, because there is no countermeasure. In the sense that it is only waiting for the generation alone to take over without any development activities.

One of the activities that uphold the value of nationalism was the Youth Camp organized by Nusatenggara Centre Mataram. The theme lifted was

Peace Leader. This activity taught how that sense of peace can come to the whole Indonesian people, especially the young generation so as to understand the differences. This event was held in Lombok, on 21 to 25 January 2018. It was attended by 200 people from Islamic universities all over Indonesia. Although it was held only for five days, it was enough to foster *nationalism* to the participants. This activity did not only emphasize the value of nationalism, but also rejected indifference toward the nation, such as violence, *extremism*, *radicalism* and *terrorism*. Prevention and countermeasure of all forms that can eliminate the sense of nation and state should be instilled in the young generation.

A nation that is united can be seen from the mutual respect for all kinds of differences. The love for the country does not only grow from the beauty of the country, but it can also be caused by pity. The feeling of pity can make people think *nationalistic* to maintain the unity of their country. The government control over the young generation is needed because the one that will continue the government is the youth. So it is necessary to hold activities that are able to create an understanding of the community to love their homeland. Giving them insight by linking how hard it is to fight for the nation of Indonesia for its independence. The history of the role of youth who could be united so as to make Indonesia an independent country. No matter how much bloodshed, they did not flinch although their soul and body were at stake.

But nowadays, history has been forgotten. Will the youth be able to defend its country? Will science and technology destroy the struggle and erode the struggle of the heroes of the predecessors? Therefore, it is appropriate that the young generation rise up holding their beliefs to love the country.

Empowering the nation's generation does not mean hampering their steps but providing direction without leaving any progress that has been gained. It is important to emphasize a strong determination in oneself. How to keep the value of Indonesianness not eroded because of the negative influences. It is inappropriate that the differences become obstacles in socialization. It is unnecessary for the differences in heredity, residence and area of domicile to be a barrier to interaction, including religious differences

that trigger different beliefs. Instead, make that difference form a sense of *nationalism* towards the nation of Indonesia.

This *Youth Camp* activity was able to cultivate the love attitude toward the homeland and appreciate the differences. I, as a participant in these activities, feel the soul, body and mind that are united with the homeland, realizing that Indonesian nation is diverse, by doing activities that brought together all kinds of diversity. Not only showing beauty, but also instilling unity. Proud of diversity means proud of its beauty. My homeland, my country, Indonesia. []



Students Effort in Counteracting the Radicalism of Intellectuals

■ Medi Juniansyah | STAIN Curup Bengkulu

According to one researchers in the field of law LIPI, Anas Saldi, there is a spread of radicalism that controls the major universities in Indonesia. Through his research entitled “Student of Islam and the Future of Indonesian Democracy”, he found the seeds of radicalism in Universitas Gadjah Mada (UGM), Sepuluh Nopember Institute of Technology (ITS), Brawijaya University (UB), Airlangga University (UNAIR), Bogor Agricultural Institute (IPB), and Diponegoro University (UNDIP).

Research on radicalism was also conducted by Institute of Islamic Studies and Peace, which sampled 500 teachers and students in Jakarta, Bogor, Depok, Tangerang and Bekasi area. The difference of this study is that it was conducted on high school students. The result of that research shows 76.2% of the teachers and 84% of the students wanted Islamic Shari’a. 52.3% of the students supported violence for children solidarity and 14% of students justified bombing, and 25% of teachers and 21% of students said Pancasila was no longer relevant.

This phenomenon is very worrying. School and university education which actually can print the generation of intellectual, scientific development and nation building, is now infected by the development of radicalism that will ultimately endanger the integrity and sovereignty of The Unitary Republic of Indonesia (NKRI). Therefore, it is necessary for the youth as the hope of the

nation, to know the root of the problem, why it can happen. Actually there are many factors that can be analyzed, but here the author is interested in four main factors that led the movement by certain groups to spread the idea of radicalism against the intellectuals on campus.

First, the shallow religious background. Intellectuals from public schools or secular (non-religious) campuses are easily trapped by the ideals of religious exclusivism and fundamentalism. This is because they do not have a strong base of religious understanding, such as never learned in pesantren. They understand only the basic or fragment of religious teachings, so the understanding of religious teachings is not comprehensive. This factor is in accordance with the scientific research reports that the targets of radical network recruitment are from many university students. It even happens in Islamic universities such as UIN / IAIN / STAIN, especially in general faculties. They are soft and efficient targets to instill and infiltrate for the doctrines of religious radicalism, such as that Pancasila is not accordance to shari'ah, Indonesia is a country of *Thogut* (unjust) which must be fought, and so on.

Second, the campus indecisiveness. All thesetime both public and Islamic universities are not so firm in warding off radical groups scattered on campus. The campus is very open to exclusive campus dakwah organizations. For example, the intra-campus organizations do Islamic understanding mentoring privately and unilaterally under the control of the mosques. On the other hand, the campus is very sensitive to extra-open and moderate tendencies such as PMII, HMI, IMM, GMNI, PMKRI. The soft attitude of the Higher Education policy makes them free and without pressure spread radical ideas among students, especially those who studied in general faculties.

Third, the government does not intervene in the handling of intellectual radicalism. The government does not currently have a Blue Print supervision of the issue from the curriculum of the elementary school up to the University concerning the prevention of radicalism. The government through the Ministry of Education and Culture and the Ministry of Religious Affairs and even the National Agency for Combating Terrorism (BNPT) should have cooperated with schools and universities in Indonesia to create a program to uniform the understanding of nationalism. This can be done in the academic introductory program, socializing tolerance, moderation, inclusivism,

multiculturalism, and the danger of radicalism. So, preventive efforts have already been made before students get involved in the dynamics of school and campus activities.

Fourth, the imbalance factor in social, economic and political sector. Admittedly, the injustices in these three sectors make horizontal conflicts between communities increasingly complex. Society is increasingly squeezed and depressed in the matter of life. As a result, these helpless people or groups are so easy to doctriinate with radical and anarchist actions that rule out the law. No exceptions are the intellectuals. This problem is a priority of the government to improve the welfare of the community and to balance the three sectors.

Student Concrete Efforts

On Sunday-Thursday, 21-25 January 2018, Nusatenggara Centre Mataram invited students of State Islamic Religious College (PTKIN) throughout Indonesia to join the Lombok Youth Camp for Peace Leader 2018 program. The Lombok Youth Camp Program for Peace Leader is a peace camping activity initiated by Nusatenggara Centre (NC) Mataram in cooperation with PPIM and United Nation Development Program (UNDP).

The Lombok Youth Camp for Peace Leader program is intended to develop and strengthen the insights of Indonesia, Islam, values of peace and develop concrete efforts to prevent violence, radicalism and extremism among students. In addition, this program facilitates campus activists in building cooperation across student organizations at PTKIN in campaigning Islamic values of *rahmatan lil'alamin*.

The author who was one of the delegates of the participants who represented STAIN Curup Rejang Lebong Regency certainly was proud represent the campus and brought the name of the region in the national event. The author could meet and exchange experiences with delegaion from each of PTKIN from Sabang to Merauke. Various activities included in Lombok Youth Camp for Peace Leader program the author had attended, such as harmony panel panel sessions, mentoring, cultural attractions, out bound, gala dinner, site visit to tourist area, planting of thousand trees, bonfire and other activities which certainly had its own impression for all

participants from each PTKIN throughout Indonesia.

One of the most interesting LYC programs was observing the socialization of National Agency for Combating Terrorism (BNPT) of RI on prevention of the spread of radicalism in the midst of society, which has even been detected to have entered the intellectual area of the campus. Seeing the complexity of the problem of radicalism among the society and the intellectuals of the campus presented by the BNPT informants, in line with what the authors pointed out, it requires a concrete attitude from students who must have open and moderate thinking to proactively reject the action of radicalism and terrorism together. On the basis of that, the author, who is one of the alumni of the Lombok Youth Camp for Peace Leader 2018 program, is given the opportunity to carry the responsibility to answer the problem of radicalism. Through this simple writing, the author invite young subjects, especially campus intellectuals to jointly avoid the notion of radicalism and terrorism committed by some groups, in order to strengthen the sense of nationalism and our love for the nation of Indonesia. Therefore, there are several breakthroughs and concepts that the author can offer to detect and reduce the notion of radicalism that has plagued the campus intellectuals.

First, educators/lecturers have to be more careful to see the dynamics of students to avoid the idea of radicalism. The strengthening of nationality values should become matriculation material before the students enter the required lecture level. However, it is not enough. The educators are expected to give understanding throughout the process of student affairs, such as taking a role in the introduction of each course. Technically, the introduction is delivered in 5 to 10 minutes containing the strengthening of national insight in order to dismiss the idea of radicalism.

Second, the educators/lecturers must have the qualifications of not being affiliated with radical organizations. The infiltration of radical teachings does not arise only from textbooks, but also from teachers who have radical perspectives. Lecturers who are exposed to radicalism can harm their students through the threatening their grades, and even more dangerous is the spread of radicalism through the teaching given by the lecturer. *Third*, students play an important role in preventing radicalism. Study groups and students movement who are aware of the dangers of radicalism and

terrorism within the framework of the Unitary State of the Republic of Indonesia should proactively counteract the various propagandas in social media and internet. Students appear as a reforming agent that promotes nationalism.

Fourth, student organizations should be more active in organizing creative and inspirational activities in the academic and cultural arts and social sectors. This reflects the role of students as reforming agents that will encourage the other students to excel and organize to keep away from the idea of radicalism.

Fifth, campuses actively hold general stadiums (public lectures), seminars, or scientific meetings in order to counteract the notion of radicalism and terrorism. This will always remind the students and society and also counter the radicalism so that everyone will be aware of the various propagandas leading to radicalism and terrorism.

Sixth, the rector and the management are responsible and must be proactive in monitoring the dynamics of campus life and surrounding areas as a preventive measure in detecting the growth and development of radical understanding and other negative activities.

With the foregoing efforts, mutual awareness among campuses will not only safeguard the future generations from the ideology, but also contribute positively to social problems.[]



The Role of the Youth in Counteracting Extremism

■ Nur Fitriyani | IAIN Tulungagung

Again we have to take a deep breath. This time, social media is shocked by the hate speech. Someone has allegedly posted a hateful meme against the Commander of the Indonesian Army (TNI) Marshal Hadi Tjahjanto. The perpetrator allegedly asked the natives to close the line to hate the TNI members. This incident at least made the internet a place where aggressiveness and violence meet each other. Hate speeches that contain elements of Ethnic, Custom, Race, and Religion are still serious concern. One of these elements, religion, is a major factor in the occurrence of extremism, radicalism, and terrorism.

The notion of extremism is a term used to describe the doctrine or excessive attitudes toward religion, attitudes calling for action which justify all means to achieve its goals. The purpose is to strengthen the religious ideology, by treating the religion with a hard and rigid beyond reasonable limit. Extremism seems like contained fire that can overflow at any moment into an uncontrolled flare. Religion is considered a powerful weapon to defend an ideology. Everyone has their own ideology that cannot be forced. If it has not been understood by the public, what are unacceptable should be changed somehow. The movement of extremism is far from humanitarian value. Action formulation is radical; the building value of extremist movement is also radical. In the religion it is called “Cloak”, so the cloak can cover the

rotteness of a movement called radicalism. From here, the emergence of extremism attitude in the name of religion began to emerge into an inevitable global phenomenon.

Radicalism movement comes from the word radical which means “deep” or “holistic”. It is a movement run on the basis of a very strong desire. In the context of religion and politics, radical attitudes tend to lead to negative meanings. This means a tough attitude in running religion without compromising and accepting no differences. Radicalism is the embryo of the birth of Terrorism. How does it happen? It is because radicalism is an attitude that desires total change and is generally revolutionary. It tends to use violent means to achieve their goals, overturning existing values drastically through violence and extreme actions.

According to Alex Schmid in a comparative study, the definition of terrorism is 80% (violence), 65% (politics), and 51% (fear / terror). From the research results, it can be concluded that terrorism has multidefinition, depends on how the victim and the community reacted. A radical mindset that believing their view is a true representation of Islam is the ideology and the mindset capable of influencing a radical Muslim to dare to commit acts of violence such as murder, robbery, assaults on the government officials and agencies, place of worship and religious leaders.

The phenomenon of religious conflict seems to be daily news that adorns newspapers and online media. As if in this world the religious conflict became the number one news. We often ask why religious conflicts happen? How does the state actually solve the problem? Is the law on which it is based only formality?

The issue of religion will never be separated from the individuals. Religion is the support for individuals to be tolerant. However, in reality, are the individuals able to tolerate other religion? The phenomena show that the society cannot tolerate a religion that is different from their belief. Attitude of mutual suspicion between one religion with another is what is called as religious fanaticism. This affects the subsequent descendants of the community, let alone those who are not educated. The increase of intolerant attitudes will continue to be embedded if not eradicated now. A serious community approach is needed. This attitude of defending one’s wish leads to conflict. The lack of knowledge about extremism causes an increase of

casualties and even material losses. They are easily influenced because of not being able to filter things that should be solved by deliberation. The deprivation of personal rights becomes the real picture of the impact of religious conflict. Indonesia as a state of law has not been fully able to harmonize what should be protected by the law. The state should actively protect; however, the state is passive instead.

It still does not reflect the provisions of Law No. 12 of 2015, article 18, paragraph 4, "The state as the party in the present covenant undertake to respect the freedom of parents and, when recognized by legal guardians, to ensure religious and moral education for their children according to their own beliefs.

Discrimination against religion continues to occur. Whatever becomes religion or public trust is the belief that becomes the guidance of life, and others do not have the right to force and even forbid. However, in the reality, those whose religion is not the same is considered heretical. The state itself also violates what has been written. So, how are they a part of the country? Who will protect if the country where they live does not protect?

Incompetent youth coupled with less understanding will be easily affected. The difficulty of filtering out what is right and what is wrong is blurred. Blurred in this case is that he will believe with the wrong understanding while at the same time he still maintains his ideology. The emphasis here is at least the youth understand what extremism is because those who hold the understanding are often not aware of the impact that will occur due to his actions. Problems considered trivial can become big problems that affect the loss of material or even life. Youth should be able to counter the spread of extremism. Do not get swayed and defend the wrong. A young man must be a stronghold of the nation peace.

It should be underlined that the religion is not misguided. Instead, it is the religion that is misled. Religion is not wrong. Subjects who become religious actors that make religion is considered wrong. Religion is there as a guide to straighten human life. So it is very wrong if people say the one's religion is astray. This is the duty of the youth to straighten. It needs an alignment to understand about religion. Do not say that religion is a heretic before knowing what the true meaning of a religion.[]



The Role of Youth in Caring Diversity

■ Nurfauzy Lubis | UIN Sultan Syarif Kasim – Riau

The country that ranges from Nanggroe Aceh Darussalam to Papua is a peaceful country. This part of earth that consists of tens of thousands of islands is filled by various diversity and differences that grow in society. Where else can there be a calling to pray goes side by side with the singing from church other than in Indonesia? Where else can we find a village whose citizens live harmoniously despite different religions? Where else do we encounter tolerance, hospitality, and politeness of people other than Indonesia? Indonesia is so perfect, with all the grace that God has given to this country.

Based on the phrase, it is clear that Indonesia should be a great nation with all the differences that exist within it. Indonesia should be a mecca of civilization of all nations, both east and west. To realize it all, there must always be an important part in reaching the ideals of the nation. Who is that part? Indonesian President Ir. Soekarno said “give me ten youths, and I will rock the world”. The most important part of his statement is the role of the youth in building and preserving the civilization of the nation. Youth is the most important part to realize these ideals. Youth who were born from Indonesian soil, drink its water, and eat from its paddy should have a contribution as a tribute to the earth that raises it. Youth should be able to continue the baton of the nation’s struggle, raise the name of Indonesia

in the international arena, and build a modern civilization. Youth is not the nation's virus, the hindrance to nation-building, and the destruction of noble values as we hear a lot.

Drawing a straight line backwards, we will see the success of a nation is dependent on the youth. History records the independence of the Indonesian nation was thanks to the insistence and struggle of the youth. How students from all corners of the archipelago came together to make an oath called the Youth Pledge. Constantinople was ruled by Islam because the 17-year-old young commander named Muhammad Al Fatih. Islam succeeded in spreading its teachings around the world because of the youth, and there are many other examples that illustrate the strength of youth in achieving a goal.

Youth is the *agent of change*; change the life of the nation to a better direction. They must be able to minimize all things that become a threat to the Indonesian nation. Youth are required to think critically, dynamically, and to be able to provide solutions to the problems that befall to this nation. Differences of religion, tribe and race as the root of the problems occurred should not be let prolonged. One proof is that based on a survey conducted by Lingkaran Survei Indonesia (LSI) by Yayasan Denny JA from 1998 - 2012 period found that as many as 65% of 2398 cases of violence occurred were due to different religion or religious interpretation. Obviously this is very alarming, and it is no exaggeration if we call this a tragedy. Therefore, the solvers for this problem are the children of the nation who are competent and have a high commitment for the nation. Such a thing, not to mention the problems of other sectors, haunts this nation and should be solved by its youth. Indonesian youth must work hard, thinking about the future of this nation. Not to mention corruption, drugs, terrorism, and extremism are always a hot issue in this country.

However, if there is a conflict committed by a particular person, it would be better to conduct dialogue and socialization in order to provide a view that shows the beauty of diversity in the country of Indonesia. Another way is by rehabilitating the mindset. Based on the explanations of people who have joined ISIS to BNPT (National Agency for Counter-Terrorism), most of them had been brainwashed, lured by big salaries so that they were interested to follow. The rehabilitation that can be done to people like this is by applying

a scientific approach that to get a better life, the effort done must also be increased, not in an instant way because it is not logical.

Therefore, the prevention that can be done by youth to overcome conflicts caused difference is to urge the government to provide counseling in each region for the material of nationalism and Indonesian-ness. If a person has been educated from childhood to nurture diversity, no doubt Indonesia will have no problem regarding differences in tribe, race, and religion anymore in the future. Another option is to provide additional religious lessons in public schools (not Islamic school) because religion is the best foundation for dealing with moral corruption that causes the widespread of conflict in our country.[]



Youth, Islam, and Peace

■ Rizki Maulana | UIN Antasari Banjarmasin

Who says that the youth is the culprit of problems? Who says the youth trigger conflicts or other negative things? If anyone says so, then it is just a false thinking and need to be straightened out because basically it is the youth that have the important role in solving the problem. But today we often hear or find a lot of paradigms that cornered and doubted the youth. It is like an outbreak that spreads among the people, causing the youths to unconsciously think so. Again this is just a mistake we must correct.

As we reflect deeply into history, “youth are people who are often burdened with values containing ideological and cultural insight” (Taufik Abdullah, 1994). The eminent sociologist - Pierre Bourdieu - mentions “that youth is a concept that will continue to grow in layers, which always reflects the value earned at his time”. So. when we re-read the history of Indonesia, we will find that the youth is the one who worked and struggled to liberate our beloved country. This is a fact that cannot be denied again because indeed the youth were always present in every resurrection event and became the fruit of the success of a struggle. That’s why, the great orator and the first president of Indonesia, Bung Karno, said in one of his speeches “give me ten youths, and I will rock the world”. He firmly said that with only

ten youths this world can be rocked. This statement clearly gives a message which recognizes the role of youth in the life of the nation. They are instrumental in creating the dreamed and desired order of life by all levels of society.

Islam too recognizes the great potential that young people have in building a civilization. This is evidenced by the large number of believers of the Prophet Muhammad who were still young when given a mandate. Zaid bin Harist was a revelation clerk who was twelve years old when he was believed to noting the revelations. Khalid bin walid was a youth and warlord whom the Prophet trusted to lead an expedition to spread Islam. Usamah bin Zaid was a friend who at the age of 18 years was trusted by the Prophet to lead the army to defend the religion of Islam. Ali bin Abi Talib was the cousin and son-in-law of the Prophet who was very trusted in carrying out or managing various affairs. Many more young men played an active role in the spread of Islamic teachings. Therefore, Islam strongly upholds the youth who can exploit their good potentials to build a civilization based on the concept of Islamic *rahmatan lil alamin* with the ultimate goal of creation of a peace.

In truth, humans are the caliph who will always submit to their God, perform their duties as servants, and lead their people to a life full of peace. And with our current situation, in which Pancasila as the nation's view of life, and the diversity have begun and continued to be eroded by the ideology that wants to destroy the unity of the nation. Youth is the right solution expected to be able to maintain and improve Pancasila, the nation's view of life and the diversity that exist in our country.

They are the hope of the nation and religion that can be a source of strength for the survival of the country, especially in terms of religion. The youth of the nation should be able to show how to worship Allah in the spirit of *rahmatan lil alamin*, creating harmony and concordance towards neighbors and among followers of other religions, so that Islam will no longer be regarded as an oppressive religion. Not forgetting the attitude of mutual tolerance to the different ethnic

groups of culture and religion by appreciating all aspects that exist in others in order to create a beautiful harmony between humans. Some of the above points are enough to be the evidence and the answer to the mistakes that happen to us nowadays.

Finally, let's change our point of view that underestimates the youth. Trust and give them support, counseling and solution to build a future civilization full of peace by always sticking to the basics of Islam. Appreciate and help them because once we also departed from youth. []



The Role of Youth as an Agent of Peace

■ Zainuddin | UIN mataram

Indonesia is a plural nation which is based on Pancasila as the state ideology. The values of Pancasila are not only considered as ideologies, but in essence, they are very beneficial if practiced well. The values of Pancasila contain the value of life from God to the values of society which respect each other as humankind especially among religions, ethnics, customs, and racial differences that exist in Indonesia.

Indonesia consists of a wide variety of religions, tribes, customs, races, cultures and islands which are stretching very beautifully and fascinatingly. We, the citizens of Indonesia, are very proud to have the beauty of nature given by God, and we will maintain and care for this beauty the best possible, and furthermore, we must maintain our unity, that is “The Unitary Republic of Indonesia”. We as youth invite all the people of Indonesia to maintain, care, and protect this nation at the price of death either from the attack and threat from other country or from the extremism, radicalism, and terrorism that are threatening or destroying peace and democracy in the life of the state and the society.

The youth role in the life of the nation and the state is very important as the *agent of change* and the *agent of control*, because young people have the stamina and very strong thinking. Bung Karno has said in time of revolution “Give me a thousand elders, and I will uproot the mountain of Semeru from its

roots! Give me ten youths, and I will rock the world!” The expression of Bung Karno shows that the difference between the youth and the parents is very far, meaning the performance of young people is more relevant, and better than the elders.

The declaration of independence of the Republic of Indonesia cannot be separated from the role of youth. At that time, the youths named the president and vice president to proclaimed the independence of Indonesia in order not to be used or influenced by the Japanese and the allies.

Rengasdengklok event occurred because of differences of opinion between the old and young groups. Ir Soekarno, Moh Hatta, and Ahmad Soebardjo argued that the implementation of the proclamation should still be carried out with PPKI in order not to provoke conflict with Japan. However, the young people disagreed because they did not want the proclamation to be influenced by those who did not want Indonesia to be independent. The role and morale of young people at the time was true; they thought so quickly, telling Bung Karno to proclaim the independence.

The role of youth in present era is to prevent extremism, radicalism, and terrorism to maintain inter-religious peace, ethnicity, customs, and races, in order to avoid conflicts of religious differences or racial differences that lead to chaos and war.

The Governor of NTB has also said in the opening of *LOMBOK YOUTH CAMP FOR PEACE LEADERS* “Do not believe when anyone says that youth is the culprit of trouble. If the young man was the source of the problem, then The Prophet SAW would not entrust great affairs to the young Zaid bin Tsabit, for example, at the age of 12 years believed by The Prophet SAW to take care of great things that was the task to write down the revelations and letters of the Prophet. The souls of the unexpected and visionary youth are the spirit of goodness; in the youth there is honesty, consistency and strong commitment to carry out the good”.

Peace in a world or in a country is not only the duty of the government. The youth as future leaders will also play a role in creating peace. Because of the importance of peace, several countries have held meetings at international youth conferences to support the role of young people in world peace. We as the youth have to take the role to save everyone and keep the world peace.

Hope for all youth, uphold justice, peace, and prosper the nation. Now is the opportunity for youth to become a leader, a leader who always upholds the values of nationality and religion. Finally, may the youth's ambition that previously mentioned become reality, as the proverb says "dream, because dreams are half the struggle".[]

Nusa Tenggara Centre (NC) for Social Research and Development is a non-profit organization established on the 1st of Ramadan 1419 H to coincide with 9 December 1999 in Mataram Indonesia.

NC aspires and works with and for all groups of society for the sake of a more educated, advanced and civilized society of the future, in which there are also protection of human rights, legal order, social harmony, democracy, equality, justice and social welfare both outwardly or inwardly. In an effort to achieve these objectives, NC conducts various forms of activities that are consigned in the areas of research, advocacy and social empowerment, as well as publications and documentation.

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— ESSAY —
ANTHOLOGY
by Lombok Youth Camp Participants