



CONVEY INDONESIA aims to build peace in Indonesia and counter violent extremism and radicalism through a series of research-survey, policy advocacy, and public interaction based on religious education potential. CONVEY Indonesia project addresses the issues of tolerance, diversity, and anti-violence in young generation.

Convey Programme was initiated by the applied research institution of Centre for the Study of Islam and Society (PPIM) State Islamic University (UIN) Syarif Hidayatullah, Jakarta, in collaboration with 19 partners across Indonesia.

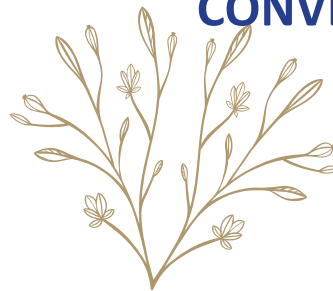


A COLLABORATIVE PROJECT OF:



A SMALL STEP FOR NURTURING PEACE

Inspiring Stories
CONVEY Indonesia



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Peace for All: Countering Violent Extremism Through Education

PREFACE

Christophe Bahuet
COUNTRY DIRECTOR UNDP INDONESIA

For the last few years, radicalism and violent extremism trend in the world has been rapidly increasing, triggered by international, regional, national, and often local factors. Indonesia also experiences that trend, in the form of the increasing intolerance level and terrorist attacks that happened in some regions in Indonesia.

In this context, maintaining a peaceful and tolerant Indonesia requires specific steps which not only resolve but also prevent violent extremism. Indonesian government has responded to that threat and increased their efforts by implementing counterterrorism (hard approach) as well as the prevention (soft approach). The government has also formulated National Action Plan, as a response to the appeal of Secretary General of United Nations in 2016 to the United Nations member states to formulate a special plan for counterterrorism and violent extremism. Non-governmental actors also give valuable contribution for the two purposes through research, awareness-raising and participation at the community level.

In order to support the national efforts for violent extremism prevention and with the support of donors, United Nations Development Programme (UNDP) has established a partnership with Centre for the Study of Islam and Society State Islamic University (PPIM-UIN) Jakarta to implement a project “Increasing the Role of Religious Education to Counter Violent Extremism in Indonesia”, known as “CONVEY” project. The purpose of CONVEY project is to promote peace, inclusivity, tolerance and counter violent extremism by focusing on religious education. Ever since its launching in April 2017 and through a network of 19 partner institutions across Indonesia, CONVEY has conducted research, encouraged national dialogue, formulated a policy recommendation and conducted an awareness-raising campaign, which involved and reached more than 100,000 people, most of whom were students and teachers.

This publication presents the main findings and key messages obtained from various activities that were implemented by CONVEY project. In addition, this publication also tells the success stories and challenges in preventing violent extremism in various regions and communities. May the stories in this book expand our knowledge and become an inspiration.

PREFACE

Dr. Fuad Jabali

PROJECT MANAGER OF CONVEY

Black-foreheaded, bearded and wearing caged pants, Wildan was with a travel companion on their way to Lombok. At Juanda Airport Surabaya he was stopped, detained, and interrogated by security officers, while his companion was allowed to pass just like any other passenger. That was not his first time travelling with an airplane. However, it was his first time receiving bad treatment. After a while he realised that his black forehead, his beard and the caged pants he wore were considered a threat for the safety of airplane passengers. That was how the security officers saw him.

After he explained that his trip to Lombok was to build peace among youth, Wildan was allowed to board the airplane. Yet this may have left a stigma to the people who saw him that a blackened forehead, beard and caged pants meant a terrorist. After all, they could not listen Wildan's explanation to the security officers. As a student of Religious Higher Education Institution, Wildan is accustomed to diversity. Religious understanding in Islam that grows in the institution has widened his horizon. He is accustomed to various religious ideologies-- whether to conservatism, liberalism, traditionalism, modernism, and to a list of other isms. It is true that sometimes there is a tension between those ideologies, but basically they are united in openness. The power of moderate Islam in Wildan has unified them; moreover, he strives to live the life of the Prophet who has taught him to spread love and love others.

When he arrived in Lombok, Wildan met some friends who had the same dream about peaceful Indonesia. In the midst of diversity, they happily celebrated differences in the warmth of Klui Beach. Wildan was one of the lucky students who were able to participate in Lombok Youth Camp 2018-- one of the activities by Nusatenggara Centre (NC) under CONVEY Programme conducted by Centre for the Study of Islam and Society (PPIM) UIN Jakarta and United Nations Development Programme (UNDP). Among 1,921 Islamic higher education institution students who applied for the youth camp event, he was one of the chosen students. His big dream is safeguarded by the fundamental dream of CONVEY programme, a programme that aims to counter religious radicalism and violence problems among youths.

Another story came from Mister Kasino, a security guard who felt lucky

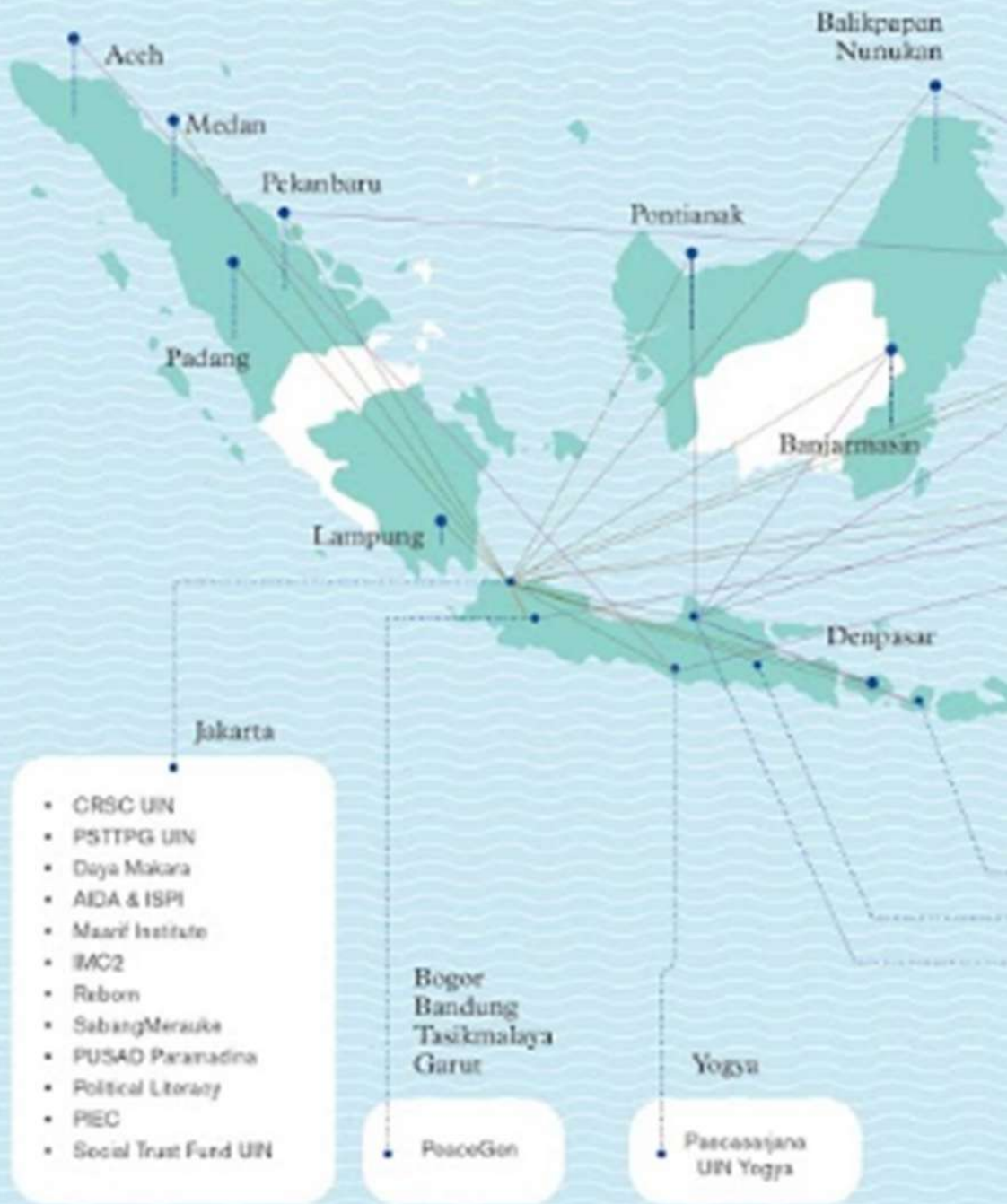
because he could participate in CONVEY. Unexpectedly, he received a short course about the early warning system of terrorism. Ever since he started working as a security guard, he admitted that this was the first time such a good training existed since terrorism issue also haunted his domicile. After the activity was over, he vowed to be an agent of peace in his workplace.

Participating in CONVEY, an abbreviation for Countering Violent Extremism for Youth, Wildan and Mister Kasino whose dreams were scattered in particularity in the end led to interconnection. Their stories are featured in this book at least so that we can reflect how CONVEY has been present to sow and live the peace. CONVEY consists of three main pillars, which are *research*, *advocacy*, and *public campaign*. These pillars can be a tool to live the peace in Indonesia. Through research, CONVEY wants to present the radicalism and extremism problem map among Indonesian youth. Through advocacy, CONVEY wants to fight for the policies that can create a diverse Indonesia. Through public campaign, CONVEY wants to invite the Indonesian youth to fight radicalism and extremism ideologies and to take actions together. CONVEY stands for all those ideals; it aims to open the barriers that limit the breadth of thinking.

Not to be apologetic, but if only the security officers had known the complexity of the emergence of intolerant attitude, extremism, and violence among youth and how to handle it well. If only they had realised that good knowledge and interconnection between institutions were two aspects that had been missing in radicalism and violence countermeasures. If only they had felt what Mister Kasino felt, a security guard in the same city of Surabaya, after participating a training programme conducted by CONVEY on radicalism and violence countermeasures. If only they had been willing to contact NC, PPIM and UNDP as institutions that had sent Wildan to Mataram by an airplane. If only CONVEY had been in existence since a long time ago. If only more and more people could read the stories in this book ...

Ciputat, 21 March 2018

Distribution Map of CONVEY Implementing Partners





**NATIONAL SURVEY ON ATTITUDES TOWARD RELIGIOSITY IN
INDONESIAN SCHOOLS AND UNIVERSITIES**

A Fire in the Husk: Intolerance and Radicalism in Indonesian Schools and Universities

Sometimes, intolerance on social differences is underestimated because there is no visible violence. However, if it is ignored and maintained for a long time, it can turn into collective and symbolic violence that becomes normal. This is the concern of Centre for the Study of Islam and Society (PPIM), UIN Jakarta. "This survey perceives the religiosity of students of whose potential we must be vigilant. That is why we use the term 'A Fire in the Husk.' On one hand, it has not burned, yet there is a potential for it to become a fire," said the Director of PPIM UIN Saiful Umam.

“Intolerance is itself a form of violence and an obstacle to the growth of a true democratic spirit.”

— Mahatma Gandhi —

Various research shows how educational institutions become a haven for the dissemination of radical ideologies in Indonesia, especially among youth.¹ This becomes a concern of Centre for the Study of Islam and Society (PPIM), UIN Syarif Hidayatullah Jakarta as an institution that focuses on influencing policies and changes of society in Indonesia.² “The Ministry of Religious Affairs often uses the results of our surveys for policy making. Previously PPIM also conducted research on textbooks that contain radical and intolerant contents,” said Tati Rohayati, a member of PPIM research team. Equipped with research experience on religion issues in society, PPIM through CONVEY Indonesia³ conduct a National Survey on Attitudes toward Religiosity in Indonesian Schools and Universities.

This survey aimed to see the perspectives and attitudes of students and teachers/lecturers toward religiosity in schools and universities. According to PPIM, those two institutions are important as the source of Religious Education that

strengthens civic values encompassing freedom, equality, justice, and tolerance. In this survey, PPIM used an innovative instrument called Implicit Association Test (IAT), which was previously used in Indonesia in cases of tolerance and radicalism. This instrument traces the perception and behaviour related to radicalism that people are not always aware of,⁴ especially considering the fact that sensitivity of this issue often limits someone in expressing their opinion.

Early Detection of Intolerance

The focus of this survey among others are on the issues of *khilafiyah* (differences in opinion) among Muslims, the perspective on Ahmadiyya and Shia, as well as the perspective on the freedom of religion. PPIM measured the attitude of tolerance and religiosity on two levels: opinion and attitude. “For each there are attitude and opinion. Opinion is about one’s perception while attitude is more about one’s participation [in intolerance and radicalism

actions],” explained Saiful Umam, Director of PPIM. On the opinion level, the results of the survey show that students tend to have intolerant religious perspectives. “Students are more tolerant toward the people of other religions than toward groups that are perceived to have different ideologies [despite having the same religion of Islam]. They are more welcoming toward Christians than toward the people of Ahmadiyya, Shia, or other ideologies,” Saiful added.

Meanwhile, the results of a national survey shows that there is a need to re-think the role of teachers in the growth of intolerant attitude. This raises concern on the influence of intolerant attitude of teachers and lecturers on the attitude of their students. “Teacher is an important factor in shaping someone to become intolerant and radical. This must be our collective concern to build the capacity and ability of teachers in learning activities,” said Ernita Narhetali, a member of PPIM National Survey team.

PPIM also perceives the curriculum for Islamic Religious

- 1 Further information can be obtained on “Yellow Light of the Increasing Radicalism in Indonesian Schools” accessible on: <http://setara-institute.org/lampu-kuning-meningkatnya-radikalisme-di-sekolah-sekolah-indonesia/>
- 2 For more information on PPIM UIN, visit: <https://ppim.uinjkt.ac.id/id/tentang-ppim/>
- 3 Convey is a programme that aims to build peace in Indonesia through a series of research-survey, policy advocacy and public interaction based on the religious education potential. For further information on Convey Indonesia, see [Tentang Convey \(About Convey\) on: https://conveyindonesia.com/tentang-convey.html](https://conveyindonesia.com/tentang-convey.html)
- 4 To learn more about IAT, visit: <https://implicit.harvard.edu/implicit/education.html>

Education as another factor in shaping intolerance. The results of the survey shows that contents on religiosity and respecting other people who are different only got a small portion. According to the students, the moral characters that are emphasised the most are honesty and discipline as well as dressing in accordance with Al-Quran and Prophet's Way.

“Teacher is an important factor in shaping someone to become intolerant and radical.”

Issues concerning Islam as a Victim

62.11 %	Teachers and lecturers agree on the opinion that Muslims are currently being persecuted.
55.08 %	Students agree on the opinion that Muslims are currently being persecuted.
54.35 %	Teachers and lecturers think that in terms of economy, non-Muslims get more benefits than Muslims.
48.08 %	Students think that in terms of economy, non-Muslims get more benefits than Muslims.
40.06 %	Students believe that non-Muslims are responsible of the socioeconomic inequality in Indonesia.
36.79 %	Teachers and lecturers agree on the opinion that Muslims are currently being persecuted.

Source: PPIM UIN Jakarta.

The results of National Survey on the Attitude toward Diversity in

Indonesian Schools and Universities (page 27)

As a response to those findings, PPIM stresses the importance of collaboration between various parties. On the simplest level, parents hold a key role in nurturing the value of tolerance and in alerting of various sources of Information related to Islamic Religious Education.

Moreover, currently the internet becomes a source of information that affects the tendency of radicalism among youth. According to the data of the Ministry of Communication and Informatics, 814,594 websites with negative contents including contents of radicalism were blocked since 2010 to 2015.⁵ Related to this

matter, PPIM believes that community organisations need to be an antidote by communicating the messages of moderate Islam through social media contents as well as face-to-face activities. “Islamic mass organisations, such as NU [Nahdlatul Ulama] and Muhammadiyah are supposed to be actively involved in education sector. For example their religious sermons target schools, to education, like that. As for the internet contents, NU Online, Muhammadiyah must also have it, more interesting contents,” explained Tati. At the same time, due to the importance of the findings, the video uploaded by PPIM unexpectedly became viral in social media. Some key people in social media, such as Minister of Religious Affairs H. Lukman Hakim Saifuddin, helped in making the news from national media spread quickly.

Due to that exposure, this research becomes a valuable input for various parties: parents, educational institutions, community organisations, and the government. According to Tati, surveys also open the perspectives of many schools and universities that have not realised the importance of nurturing a tolerant attitude and respect religiosity in academic environment. “Let the community also know that some schools don’t have adequate facilities and perspectives. They also shared their thought and

5 Further information can be obtained on “Terrorism Targets Young Generation.” Visit: <http://mediaindonesia.com/news/read/103385/terorisme-menyasar-generasi-muda/2017-05-05>



Dissemination of Research Results Attended by Prof. Dr. Kamaruddin Amin from the Ministry of Religious Affairs and Dr. Amich Alhumami from the National Planning Board (BAPPENAS), as well as Prof. Jamhari Makruf from PPIIM

Source: Republika Newspaper

feelings through this survey. Teachers also shared [and] taught many things. Then textbooks [input for textbooks in Schools and Universities] also received benefits,” said Tati. In addition, PPIIM encourages the government to improve the recruitment and training system for Islamic Religious Education teachers. This must be implemented along with the reform of curriculum, where Islamic Religious Education must be open and tolerant toward differences.

The results of the survey and the recommendations presented to the public by PPIIM on Wednesday, 8 November 2017, received a positive welcome from the government. Director of Islamic Education of the Ministry of Religious Affairs, Kamaruddin Amin, showed his commitment in reforming the curriculum toward a moderate Islamic Religious

Perception of Islamic Religious Teachers on Tolerance

Giving a permission for the establishment of other religions’ house of worship



Implementation of Islamic law Government based on Islamic law (Disagree – Agree)



Teaching *khilafiyah* at schools



Pancasila and The 1945 Constitution is the same as Islamic law (Agree – Disagree)



Willingness to accomodate people of Shia and Ahmadiyah



Support toward organisations that fight for Islamic law (Agree – Disagree)



Closing or Damaging Houses of Worship of Minority Muslims (Disagree – Agree)



METHODOLOGY:

Face-to-face interview with the number of respondents of 330 Islamic Religious Education teachers. The interviews were conducted in October 2016 in 11 regencies in 5 provinces.

Source: Media Indonesia Newspaper

PPIIM Key Findings in 2016

Education. “We have done [it], and now we are doing anticipative steps to mainstreaming the moderate Islamic understanding in order to anticipate radicalism

movements,” explained Kamaruddin.⁶ The journey of PPIIM to detect early dissemination of ideologies that are intolerant toward differences, continues.

6 Visit: <https://tirtoid.com/survei-uin-jakarta-intoleransi-tumbuh-di-banyak-sekolah-dan-kampus-czQL>

**RESEARCH ON MUSLIM YOUTH:
ATTITUDE AND BEHAVIOUR ON VIOLENT EXTREMISM**

Young People Searching For a Guideline: Understanding the Search for Identity in Muslim Youth

Adolescence and youth is the time of the search for identity. In this phase, it is very humane to question the things around us. Irfan Abu Bakar, a researcher in the Centre for the Study of Religion and Culture (CSRC) said that “The search for a stronger footing usually makes a small number of young muslims undergo a complex identity hybrid in another form that is radicalisation, where they link themselves in a religious relationship with one another cohesively. In this connection they discover the meaning of their identity as “true muslims.” Understanding the thoughts and feelings of young Muslims is important due to a simple reason: it is impossible for us to embrace the people we don’t know.

Radicalisation of Islam has been a problem in socio-political condition in Indonesia for the last 20 years. During its development, the young generation of Islam is the group that is susceptible to the exposure of radicalism; this is caused by, among others, low trust in democracy and disappointment toward the economic condition.¹ Based on this situation, Centre for the Study of Religion and Culture (CSRC), UIN Syarif Hidayatullah Jakarta, wants to obtain a deep understanding on the underlying reasons for the attitude and behaviour of millennial Muslims (15-24 years old) on violence and extremism. That question was put into a qualitative study called Research on Muslim Youth: Attitude and Behaviour on Violent Extremism that was conducted from September to November 2017. "Within the age range of 16-30 years old are the people who perform the actions that are soft skill power in nature conducted by youth [intolerant actions]. The actions tend to be radical in religious perspective or nuance," said Junaidi Simun, team secretary as well as CSRC researcher.

CSRC is a research and advocacy institution in religious and cultural sector

"It is time for parents to teach young people early on that in diversity there is beauty and there is strength,"

— Maya Angelou —

under UIN Syarif Hidayatullah Jakarta that focuses on the positive actualisation of Islamic doctrines, values, and ethics in the life of Muslim community.² This research was a collaboration between CSRC and Convey Indonesia,³ where in-depth interviews with 555 interviewees in 18 Cities/Regencies were conducted in Aceh, Medan, Pekanbaru, Lampung, Jakarta, Bogor, Tasikmalaya, Bandung, Garut, Solo, Yogyakarta, Lamongan, Pontianak, Balikpapan, Makassar, Bulukumba, Bima, and Manado. According to CSRC, radicalism is a complex sociopolitical and religious phenomenon. CSRC findings firstly show how millennials receive Islamic Religious Education through their family, formal education in schools and universities, as well as activities outside the classroom such as extracurricular activities. In addition, social media becomes a popular platform for millennials to search for answers and remove doubts concerning religion. In fact,

CSRC finds that social media has a role in reducing the role of Islamic Religious Education in the family and the role of teachers at schools.⁴

Cross Identity with Onwe Another

CSRC discovered how the attitude of diversity in millennials leads to identity hybrid or the hybrid of social, political, and religious aspects in the lives of youth. "This is the birth of a new identity due to a mixture of culture, tradition, values and principles of Muslim youth as a result of intensive interaction between a person or a group of people with the existing context and tradition around them," explained Dr. Chaider S. Bamualim, MA, one of the members of CSRC advisory board. This crossing happens due to the individual experience that keeps changing in line with their interaction with various "agents" who shape their religious understanding, which are schools, families, the internet, social media, and others.

Even though the attitude of millennials is seen from various dimensions, CSRC does not see the indication of extremism in them. The research shows that Muslim youth activists tend to reject

1 See "LIPI: Radicalism Increases due to the Disappointment toward Democracy". It can be accessed on: <https://nasional tempo.co/read/1062204/lipi-radikalisme-meningkat-karena-kecewaan-pada-demokrasi>

2 More information on CSRC can be obtained in "Visi dan Misi CSRC" (Vision and Mission of CSRC). Visit: <http://www.csrc.or.id/index.php/profil/visi-misi>

3 Convey is a programme that aims to build peace in Indonesia through a series of research-survey, policy advocacy and public interaction based on the religious education potential. For further information on Convey Indonesia, see Tentang Convey (About Convey) on: <https://conveyindonesia.com/tentang-convey.html>

4 Further information on this issue can be seen on "Jokowi: The Method of Preaching through Social Media is Effective for Millennials", visit: <http://republika.co.id/berita/dunia-islam/islam-nusantara/17/10/19/oy2t7p384-jokowi-metode-dakwah-medsos-efektif-bagi-generasi-milenial>

“Within the age range of 16-30 years old are the people who perform the actions that are soft skill power in nature conducted by youth [intolerant actions].

radicalism and extremism. “In general, Indonesian Muslim youth who became informants can be said to be moderate. The tendency for extremism was very small,” Junaidi added. However, Junadi stressed that we ought to remain wary of the potential, especially when conservatism can be seen on communal tolerance.

In conducting the research, there were some difficulties faced by Noorhadi and the team. This was especially encountered in the effort to meet key informants. “There are

stories from the team but not from every region. It is only in some regions such as in Lamongan that they were facing difficulties when they wanted to meet Amrozi’s family but in the end they finally met. Finally, the team also met with the family of Hildan, an ex-terrorist who has become a peace activist. At the beginning it could not be done; it was difficult,” said Noorhadi. Using the network and involving local parties were the strategies employed by the team in order to collect meaningful stories. For the team, that is among the most interesting part of research: a formal procedure cannot always be implemented in practice. The art of convincing people to open up successfully helped the team to overcome the challenges.

The results of CSRC research provides a new perspective on the study on the young generation and their attitude toward extremism. This research took into account the complexity of various dimensions and the life dynamic of youth in the society. CSRC formulated some recommendations for the stakeholders. These include the recommendations to introduce various interpretation in Islam to nurture tolerance, and to encourage moderate Islamic organisations to expand their preachings. The results of this research will be integrated in the training programme for some Islamic boarding schools. “Islamic boarding schools have been CSRC partners all this time. With them, the most probable is that we conduct a kind of extremist counternarrative training, which has been done before with PPIM. That can be synergised,” said Junaidi, showing the CSRC commitment in ensuring that social benefits can be reaped from the research findings, especially among Muslim youth whose anxiety can be better understood now.

Socialisation of Research on Muslim Youth by CSRC UIN Jakarta.



Source: <http://www.uinjkt.ac.id/id/csrc-uin-jakarta-gelar-sosialisasi-penelitian-di-medan/>

**BOOKS AND ISLAMISM:
MAPPING THE ISLAMIC LITERATURE LANDSCAPE IN INDONESIAN
SENIOR HIGH SCHOOLS AND UNIVERSITIES**

Reading an Implicit Meaning

*“Make it a rule never
to give a child a book
you would not read
yourself.”*

— George Bernard Shaw —

There is a fundamental difference between books and other media, especially the ones that are more interactive such as audio visual. The former opens up the imagination of the readers and allow them to dive into abstract spaces. Therefore, understanding popular Islamic literature among youth is important in preventing the dissemination of violent ideologies. Prof. Noorhaidi Hasan, Director of Graduate Programme UIN Sunan Kalijaga Yogyakarta and coordinator for the mapping of Islamic literature landscape, said that the society increasingly understands, and is aware of, Islamic movements and ideologies. He also said that book is a double-edged sword: it can spread the message of a peaceful Islam or violence.

Example of Book Covers that were Studied in the Mapping of Islamic Literature LandscapeSource: Research Team of UIN Yogyakarta Graduate Programme



Source: PPIM UIN Jakarta

In a survey conducted by Centre for the Study of Islam and Society (PPIM), UIN Syarif Hidayatullah Jakarta in 2016, it was discovered that 48.57% students search for religious related contents through books.¹ At the same time, Islamic books and literature among the significant media in nurturing Islamic Ideologies in Indonesia² that can potentially lead to violence. This problem needs to be noticed especially due to the weak control on Islamic literature and public ignorance on the ideologies usurping the books.

From July 2017 to January 2018, the Graduate Programme of State Islamic University (UIN) Sunan Kalijaga Yogyakarta conducted a study on the Islamic Literature Landscape in Senior High Schools and Universities. “Basically [we] want to see the contribution of books toward the thoughts of millenials and

students, especially on their understanding on Islam and politic, concerning radicalism,” said Professor Noorhaidi, Director of Graduate Programme of UIN Yogyakarta as well as coordinator of this study. Professor Nurhaidi has been studying Islamic radicalism and extremism for almost 20 years. This research involved 16 researchers, 12 of whom hold a doctorate degree and have been studying the issue for a long time. This is the story of a research team in the search of answers.

Books and a World of Imagination

This study differs from the previous Islamic literature mapping in Indonesia, especially owing to the wide coverage of the literature studied. “It includes textbooks used in classes, Islamic books used outside of the class in the activities of Islamic activists

such as by Rohis (Islam Spirituality organisations), Islamic discussions, book discussions, including popular books, novels, magazines, pamphlets that students can access and read,” Noorhaidi explained.

The research team showed how the production of Islamic literature was related to the Islamic movements and organisations in Indonesia. In this case, Solo became a dominant city in the production of Islamic literature, followed by Yogyakarta, Jakarta, and Bogor. This means that the production of Islamic literature was more or less influenced by the movements of Islamic organisations in certain regions. These books reached the students through agents and Islamic Book Fairs, which attracted the public attention every year. Islamic Book Fair 2017, for instance, attracted 400,000 – 450,000 people for ten days.³ Still,

1 For further information on this study, see “Doors of Radicalism,” which can be accessed on: <https://kolom.tempo.co/read/1043723/pintu-pintu-radikalisme>

2 For further information, see “Narrative War on Radicalism”. It can be accessed on: <http://mediaindonesia.com/news/read/103386/perang-narasi-terhadap-radikalisme/2017-05-05>

3 Further information can be accessed on “Islamic Book Fair 2018 Holds the Biggest Book Fair in JCC”. Visit: <https://nasional.sindonews.com/read/1245747/15/islamic-book-fair-2018-kembali-gelar-pameran-buku-terbesar-di-jcc-1507201427>



Islamic Book Fair
2017 Held in Jakarta
Convention Centre
(JCC)

Source: SindoNEWS Documentation

the trend has shifted from printed to digital media, then to smartphone applications and social media as new publishing tools.

Popular Islamic literature has become the most preferred choice for students. On the contrary, the ideology of Jihad and Tahrir, which are usually disseminated by Hizbut Tahrir and their sympathisers are not widely read by students as compared to the other ideologies. However, the team gave an important note that this ideology is also used by some influential Ustad among youth, such as Ustad Felix J. Siauw. His popularity can be seen through social media account, even after

his controversial thoughts on Hizbut Tahrir Indonesia (HTI).⁴ "For example in there is a continuous jihad concept, a continuous war between Muslims and non-Muslims. If understood and believed by Indonesian Muslims, it will be dangerous," explained Professor Jamhari, one of the research team members.⁵

For Noorhaidi, a subtle and popular approach poses some risk as people are not aware of it. "If a youth finds an interesting book with a nice cover, "Yuk Berhijab" [Let's Wear Hijab] for example.... Well, she might just buy it, unaware of the hidden ideological messages in it. Thus this research mainly informs that we categorise

book fair along with the ideologies it brings as the one with least influence in Jihadi and then the movement of University of Indonesia (UI) students related to Tarbiyah and Prosperous Justice Party [PKS]. Then Takfiri [deeming others as infidels], then Tahrir and the popular Islam," said Noorhaidi

During the research, Noorhaidi and team could sense the worries of schools and universities. The team had difficulties in getting a permission to conduct an interview with the concerned parties. "The field researchers faced many difficulties. Many of them had different stories. There was suspicion from the

4 For more information, see "Ustad Felix's Counterattack" di: <https://news.detik.com/kolom/d-3731203/serangan-balik-ustaz-felix>

5 For a complete interview, see "Millenials are Interested in Religious Books" on: <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/18/01/11/p2cnmv335-generasi-milenial-minati-bukubuku-agama>

“For example in there is a continuous jihad concept, a continuous war between Muslims and non-Muslims. If understood and believed by Indonesian Muslims, it will be dangerous,”



Front Cover of the Dissemination of the Research Results on Millennials Islamic Literature Study

Source: Research Team of UIN Yogyakarta Graduate Programme

headmaster that we came to sell books and some other stories,” said Noorhaidi. However, the problem was handled well by Noorhaidi and the team through good cooperation by resorting to other informants each time the team faced interview difficulties. “This has been fully achieved with good coordination, commitment, and so forth. Even surpassing the objective, we could also publish books. So the key was coordination; we were united so it became easy,” Noorhaidi stated.

Obstacles aside, the research team has noted the significance of which the study was felt by stakeholders, starting from schools, universities, teachers, and students. The results of this research can not only open up perspectives on various ideological contents in literature but also become a guideline for control mechanism on the dissemination of radical ideologies in educational institutions. Through this study, Noorhaidi hopes that public awareness will increase and the dissemination of radical ideologies through popular media can be countered. He remains hopeful that this can be achieved without reducing the reading interest of the youth and so that their curiosity can be channeled through a world of imagination through books.

RESEARCH ON RADICALISM ON WEBSITES AND SOCIAL MEDIA

FIGHTING FOR PEACE ONLINE

“The internet is the most liberating tool for humanity ever invented, and also the best for surveillance. It’s not one or the other. It’s both.”

(John Perry Barlow)

The internet, like any other medium, is a double-edged sword. It offers virtual rooms that can accommodate, reflect and, in certain situations, incite social conflicts or even worsen violence on behalf of religions. This is a story about the efforts made by the Centre for Cultural Studies and Social Change (PSBPS), Muhammadiyah University Surakarta, in equipping itself with online research skills in the pursuit to fully understand what the government and community organisations truly face in the struggles for democracy. Their efforts were in line with the concern of the Government of Surakarta City, who strongly recommended that PSBPS findings be shared to the Central Government so that the policies developed—and passed on to the regions—to minimise radicalism online would correspond to reality. Only through collaboration such as this one can an online democratic space to build peace be achieved.

In Indonesia, as much as in many other parts in the world, the role of internet and social media in giving access to information for the society has become increasingly significant. On the one hand, fast dissemination and convenience in sharing and creating contents are clear advantages of the internet as compared to other media like books or bulletins. On the other, these advantages are also utilised by militant groups in their terrorist movement.¹ In this country, the growing hoax contents² have affected the social process negatively in that they cause individuals to have more extreme views than otherwise. That the social media has become a fertile soil for the growth of Islamic radicalism is an apprehensive social phenomenon. This phenomenon prompted the Centre for Cultural Studies and Social Change (PSBPS), University of Muhammadiyah Surakarta, to undertake this research on social media and radicalism. Undertaken in collaboration with Convey Indonesia,³ the research spanned four months

and involved eight researchers from University of Muhammadiyah Surakarta.

“There has been no academic research that specifically discusses the phenomenon of Indonesian social media users producing and reproducing radicalism and violent extremism discourses,” described Muhammad Ali Yafi, a member of the research team, on the research originality. PSBPS research team used a few methods to obtain data: digital survey on 14 Islamic organisation websites; web-mining on social media accounts (Facebook, Instagram, and Twitter) that were identified to produce radical messages; interviews with 10 of 14 members of Islamic organisation websites; interviews with 15 social media users (five of whom used Facebook, Instagram, and Twitter); as well as Focus Group Discussion (FGD) with stakeholders consisting of academics, religious figures, government, entrepreneurs, Islamic mass organisations, and the media.

National and Global Visitors of Islamic Organisation Websites

PERBANDINGAN PERINGKAT WEBSITE ORGANISASI ISLAM BERDASARKAN ALEXA DAN SIMILARWEB



The Web Information Company

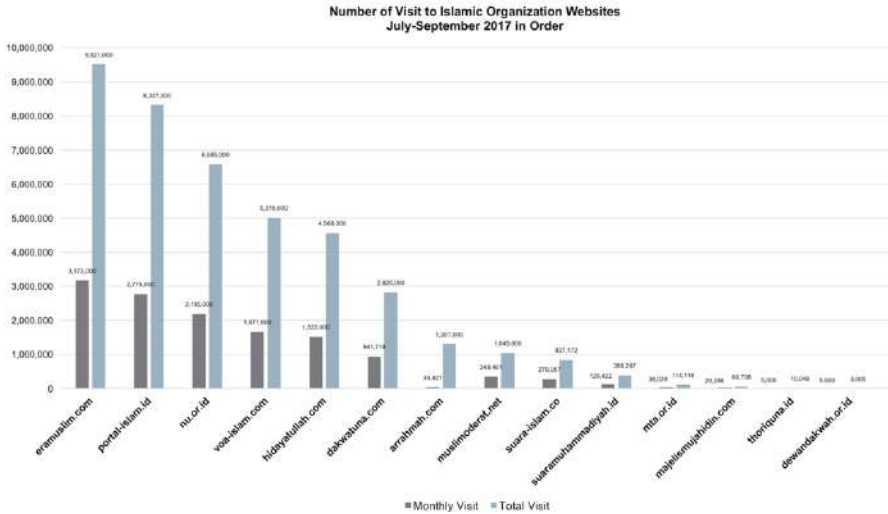


SimilarWeb

Nama Website	09 Okt	29 Okt	Nama Website	Nasional	Global
portal-islam.id	473	463	eramuslim.com	489	22,825
eramuslim.com	615	581	portal-islam.id	532	26,416
nu.or.id	784	705	nu.or.id	959	42,312
hidayatullah.com	1,159	1,025	vog-islam.com	1,155	49,820
vog-islam.com	1,332	1,328	hidayatullah.com	1,322	51,188
dakwatuna.com	1,555	1,475	dakwatuna.com	2,403	100,063
muslimoderat.net	3,543	3,470	arrahmah.com	3,480	137,489
arrahmah.com	3,061	4,646	muslimoderat.net	3,910	143,135
suara-islam.com	5,375	6,281	suara-islam.com	8,413	269,714
suoramuhammadiyah.id	8,629	8,198	suoramuhammadiyah.id	15,222	577,632
mta.or.id	22,335	21,566	mta.or.id	32,548	1,027,581
dewandakwah.or.id	195,912	100,146	nu.or.id	167,351	496,207
majelisujahidin.com	116,622	118,415	thoriquna.id	444,084	6,613,736
nu.or.id	135,276	177,611	majelisujahidin.com	525,425	1,618,158
thoriquna.id	-	-	dewandakwah.or.id	588,149	10,091,582

Source: PSBPS UMS Research Team

- 1 For further information on this issue, see “How ISIS is spreading its message online,” accessible on: <http://www.bbc.com/news/world-middle-east-27912569>
- 2 This can be seen on “Reports on Hoax and Radicalism Contents Rapidly Increase in 2017.” It can be accessed on: <https://www.cnindonesia.com/teknologi/20170810151445-185-233765/aduan-konten-hoax-dan-radikalisme-meningkat-tajam-di-2017>
- 3 For further information on Convey Indonesia, see Tentang Convey (About Convey) on: <https://conveyindonesia.com/tentang-convey.html>



Popularity Chart of Islamic Organisation Websites.
Source: PSBPS UMS Research Team.



Home Profile Program



Panel Discussion on Radicalism on Websites and Social Media

January 21, 2018 / 0 Comments / In Unconspicuous Jihad / by psbps

PSBPS continues to disseminate research on the internet through the organisation's platform

Source: Official Page of PSBPS UMS.

Recognizing the Enemies in an Online Battlefield

Three categories of websites are identified to have connection with the popularity of Islamic organisation websites: firstly, mainstream websites such as NU Online dan Muhammadiyah; secondly, websites that are affiliated to contemporary Islamic organisations such as Forum Umat Islam (Muslim Forum) and Hidayatullah; and thirdly, unaffiliated websites such as Era Muslim and VOA Islam. The research

show that the most popular websites are unaffiliated websites called Era Muslim and Portal Islam, followed by mainstream websites such as NU Online, Moderate Muslim, and Islamic Da'wah Board.

Unaffiliated websites do show a tendency to support radicalism issues through some key phrases on their articles: Establishing "Caliphate", "Sharia NKRI", and "Kill Ahok". Part of the problem lies in the fact that these websites are among the most popular. According to Ali Yafi, this is a

warning for mainstream Islamic organisations to become one step ahead in terms of providing counternarratives. "Their [unaffiliated websites] contents are more instant and easier to read. If we search the internet, these websites appear frequently. Based on our simulation of searching on Google about prayers before eating, the results that appeared were not from mainstream organisation websites. This means that the contemporary and unaffiliated websites can bring their contents into the house," said Ali Yali.

According to PSBPS, the dissemination of radical contents has been motivated by several factors. Among others were the urges to criticise the government, to counter the news that they perceived as a hoax, and to use as a preaching medium. The study found an online phenomenon whereby social media users used names of Islamic groups in the dissemination of their messages. This phenomenon was acknowledged by the Chairman of the Indonesia Ulema Council, Ma'ruf Amin, who realised that behind the rampant dissemination of hoax with radical contents were people hiding behind the names of religious groups.⁴

With the study focusing on the contents of websites and social media, Muhammad Ali Yafi explained the challenges the team faced. The main challenge was encountered when digging for activities of online users. Quite a few informants were unforthcoming when explaining their online behaviour in accessing, creating, and disseminating information. "The constraint stems from the sensitivity of the issue of radicalism. We expected that violent extremism or radicalism would be highly sensitive; when inquired, many interviewees or respondents or informants did refuse to divulge information," said he. However, the challenge was overcome by the team of researchers—both by main researchers and by local field researchers—through good preparation and deep understanding. Given the importance of the study, the team complemented the hard-earned data resulting from web-mining software with anticipation by qualified human resources.

PSBPS continues to disseminate research on the internet through the organisation's platform

Source: Official Page of PSBPS UMS.

The results of the research has garnered appreciation from the the government of Surakarta City. "The city government considered that PSBPS and the city government can do synergize to discover the methods that can be taken by the perpetrators of the dissemination of radical ideologies to influence people," said Ali Yafi. With full support from the government of Surakarta City, PSBPS then continued the program by conducting media literacy training based on the research findings. "We conducted it in Klaten at Delanggu in December. In the media literacy training we also invited religious teachers and daycare or TPA teachers, TPA being the place for Al-Quran recitation. We think that they are very important in spreading anti-radical and positive messages," explained Ali Yafi. The initial success bred further success. PSBPS team was then invited by the Ministry of Communication and Informatics to explain the research findings. It certainly was a sign on the importance of the research by PSBPS, particularly for formulating policies to prevent online radicalisation. And the journey to build a more peaceful online world rolls on....

4 For further information see "MUI Chairman: Do Not Use "Muslim" Name for Spreading Hoax". It can be accessed on: <https://nasional.kompas.com/read/2018/02/28/13055981/ketum-mui-jangan-gunakan-nama-muslim-untuk-sebar-hoax>

STRENGTHENING THE POLICY OF STUDENT DEVELOPMENT (OSIS) IN STRENGTHENING DIVERSITY AND INCLUSIVE LIFE IN SENIOR HIGH SCHOOL AND MADRASAH ALIYAH

Uniting Diversity Through Education

*“With guns you can
kill terrorists;
with education you
can kill terrorism.”*
— Malala Yousafzai —

What has been done for years by Maarif Institute shows that the most lasting method to fight against violence on behalf of religion is through education. The most permanent policy to counter terrorism is prevention – which can only be done through maintaining daily democracy. This is what Maarif Institute endeavours through the Strengthening of Student Development (OSIS) Policy in strengthening diversity and in inclusive life.

Research by Maarif Institute (2011), Setara Institute (2015), and Wahid Foundation (2016) consistently showed how young generation became

the target of radical ideologies dissemination through educational institution. The findings showed that this phenomenon mostly

happened in Senior High School and Madrasah Aliyah level. Infiltration of radical ideologies at schools is inseparable from the role of OSIS, for example

through religious mentors who are affiliated to radical organisations.¹

Therefore, this year Maarif Institute for Culture and Humanity (Maarif Institute) collaborated with Convey Indonesia² in “Strengthening the Policy of Student Development (OSIS) in Strengthening Diversity and Inclusive Life in Senior High School and Madrasah Aliyah”. Since 2011, Maarif Institute has conducted studies and social intervention based on research activities that focus on the actualisation of values related to democracy, human rights, and diversity. This study was conducted for three months in six Cities/Regencies, which were Padang City (West Sumatera), Sukabumi Regency, Cirebon Regency (West Java), Surakarta City (Central Java), Karangasem Regency (Bali),

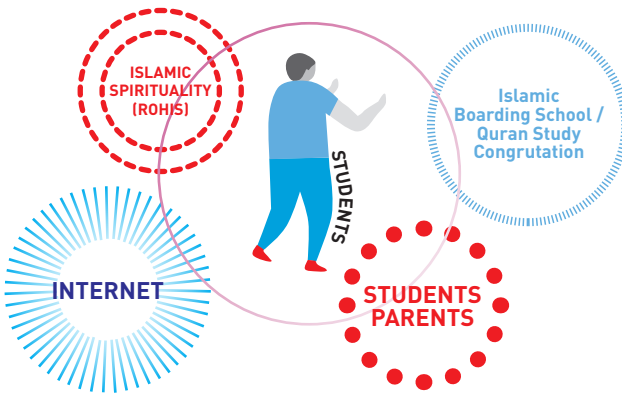
and Pontianak City (West Kalimantan).

Through a study on the policy of Student Development (OSIS), Maarif Institute would like to see the role of diversity ideology in the contestation of organisation activities management. “On the one hand we’d like to see how OSIS can nurture diversity and, on the other, how OSIS can counter radicalism,” said Pipit Aidul Fitriyana, a team member of the study. She described diversity as a whole condition where plural religions, customs, and historic heritage must be respected with tolerance. This concept becomes important because Maarif Institute believes that intolerance has a strong correlation with radicalism. “Mogghadam said that terrorism came from a narrow-minded perspective.

We define narrow-minded as intolerance. So intolerance leads to radicalism that leads to terrorism,” explained Pipit. In addition to diversity concept, Maarif Institute wanted to see how schools and the policy of Central and Local Government play an important role in that process.

Accustomed to Differences

Based on the results of the study, Maarif Institute discovered that radicalism ideology in Senior High School and Madrasah Aliyah came through these entry points: alumni, teachers, and school policies. In some cases, alumni who were members of a certain group, got into the school through extracurricular organisations, such as the Islamic Spirituality (Rohis). Alumni as a group of stakeholders is relatively difficult to control, especially since there is a sense of trust and brotherhood that schools try to maintain. “School alumni are part of the family, so it is unlikely for them to give negative influence,” Pipit asserted. Some cases also showed the indoctrination by the teachers during learning activities. Meanwhile, according to Maarif Institute Study, there is an overlap between the policy of the Central or Local Government, and the school’s policy itself. Actually, there has been a Regulation concerning Student Development that becomes a



Sources of Radicalism Influence on Students (Cirebon)

Source: Maarif Institute, 2018, p.248 (translated)

- 1 For further information, see “Rohis, OSIS and Radicalism Issue” on: <https://www.cnnindonesia.com/nasional/20170723100656-20-229719/rohis-osis-dan-isu-radikalisme>
- 2 Convey is a programme that aims to build peace in Indonesia through a series of research-survey, policy advocacy and public interaction based on the religious education potential. For further information on Convey Indonesia, see Tentang Convey (About Convey) on: <https://conveyindonesia.com/tentang-convey.html>



Senior High School Students in Padang, Sukabumi, and Solo are the most susceptible to radical ideologies, according to a study by Maarif Institute

Source: <http://islamic-center.or.id/pelajar-sma-di-padang-sukabumi-dan-solo-dianggap-paling-rentan-terpapar-radikalisme/>



Dissemination of the research findings that concluded the absence of school policies that protect schools from radical ideologies

Source: <http://ekonomi.ajakurac.co/id-159021-read-belum-ada-kebijakan-lindungi-sekolah-dari-paham-radikalisme>

basis for OSIS to build students' character that respect unity and diversity. However, according to Pipit, there is a narrowing perspective that OSIS activities are limited to the strengthening of religious aspects.

In this study, Maarif Institute also discovered some best practices from schools as an effort to counter radicalism. One of them was the Diversity Carnival event that was initiated by OSIS of State Senior High School (SMAN) 1 of Cirebon Regency. In that event, the students were required to dress as certain national heroes who came from different religions, ethnic groups, cultures and regions. This activity was expected to remind various parties that Indonesia is a result of the struggle of figures from various backgrounds. The practices that have been conducted by OSIS and schools to prevent radicalism give an encouragement for the next

generation, especially OSIS and schools, that they have a strategic role in nurturing diversity.

Meanwhile, having a deep understanding on the role of OSIS, teachers, and school policy in the prevention of radicalism is certainly not an easy task. In this research, Maarif Institute encountered many challenges, one of which being that many schools only managed to explain the conditions superficially. In some interview opportunities with the students, the school management accompanied the students. "To the point that [it had to be recorded in a video]. Our researchers told them it was unnecessary, (...) because if so then the students would not answer freely," Pipit explained. In order to overcome this issue, Maarif Institute involved the local people. This was helpful in building the trust of the

informants for Maarif Institute and the conducted research.

The results of this study has been communicated to the public and the government through a dissemination seminar on 26 January 2018. ³ Ministry of Education and Culture as well as Ministry of Religious Affairs have given their appreciation and readiness to help the socialisation of the study result and policy advocacy. ⁴ "This is expected to become a tool to prevent the dissemination of radical ideologies. Students must be made accustomed to every form of differences. They must be made accustomed to debates. The teachers here must be willing to have an open mind and do not act as dictators," said Totok Suprayitno, Head of Research and Development Agency, Ministry of Education and Culture, after listening to the research explanation.

³ News concerning this seminar can be accessed on: http://kbr.id/nasional/01-2018/riset_maarif_institute_waspada_3_pintu_radikalisasi_di_sekolah/94719.html

⁴ Ministry of Education and Culture along with education expert team are formulating the technical implementation of character education. See: <http://www.mediaindonesia.com/news/read/142648/sekolah-rentan-ancaman-radikalisme/2018-01-27>

**ASSESSMENT ON EXISTING ECONOMIC SKILLS
ORIENTED PROGRAMME FOR YOUTH CENTRE FOR THE MIDDLE EAST AND
GLOBAL PEACE STUDIES (PSTPG) STATE ISLAMIC UNIVERSITY (UIN)**

Develop, Empower, and Fight Together

Sunday, 28 January 2018. Tanjung Kodok Beach Resort, Paciran, in Lamongan was full of visitors. It was a bright and stiffling hot day when 75 youths—high schoolers, university students, former terrorist prisoners, and former combatants—all gathered in a meeting room to participate in an economic-skills strengthening for youth workshop through journalism training. The training aimed to train their narrative ability in order to safeguard peace, prevent radicalism and terrorism, and to improve their skills for work readiness. Ali Fauzi from Peace Circle Foundation (*Yayasan Lingkar Perdamaian* - YLP) disclosed that one needed to think hard for countering narratives on issues related to extremism and terrorism. Profesor Jamhari Makruf from *PPIM* was also present to share his wish that the lives of these youth, former terrorist prisoners and combatants can become once-again meaningful to their family, neighborhood, and society in the future.

Lamongan is a small city located about 50 kilometers northwest of Surabaya. This city is known in Indonesia for its *soto* (soup dish) and seafood. Lamongan became more well-known after the Bali bombing in 2002, whose perpetrators, the two brothers Ali Gufron and Amrozi, originated from Tenggulun, Solokuro, Lamongan. They

both came from a family of an Islamic boarding school *Al-Islam* that is affiliated with *Jemaah Islamiyah (JI)*, a hardliner organization that is identified to want to create a caliphate or Islamic state in Southeast Asia. *Al-Islam* is one of the more than thirty Islamic boarding schools managed under *Ji*. Interestingly, from this family

also, Ali Fauzi, former terrorist prisoner, chose a different path. He established YLP that committed to overcoming and preventing youth involvement in terrorism movements in Indonesia. Unfortunately, Ali Fauzi and his YLP have yet to be completely accepted in his own family.

Centre for the Middle East and

Global Peace Studies (*PSTPG*) *UIN* Jakarta, supported by *PPIM* and *UNDP*, conducted this youth economic empowerment assessment program. *PSTPG* conducted three activities that were based on research, dissemination, and workshop. This program was initiated with an idea that there is a need for youth economic empowerment evaluation in correlation with counterterrorism policy. *PSTPG* aims to target five areas, namely Nunukan, Lamongan, Poso, Solo and Medan. "In July 2017 we created a research design; in August we went to the field. We conducted interviews with youth organizations in the region, former terrorist prisoners, families, and institutions such as military, police and others. We had about 100 respondents," said Badrus Sholeh, Director of *PSTPG* *UIN* Jakarta.

Assessment in Lamongan was conducted by collaborating with *YLP*. According to Ali economic program in Lamongan is not only run by the National Agency for Combatting Terrorism (*BNPT*) and central government; the local government and local businessmen also play a big role in accepting a youth economic empowerment initiative that will include in it former terrorist prisoners and former combatants. The role of all stakeholders in youth strengthening is very strategic; not only can the effort improves their skills, but it can also develop the youths' trust and economic independence. As such the youth's sustainability

in entrepreneurial endeavours and other economic activities will be secured.

Elaboration of Findings from Medan to Nunukan

A mother in Medan was anxious. Her daughter, student of an equivalent to a high school level, was about ready to go to Syria. She had communicated with *ISIS* through the social media. The girl reportedly asked for her mother's permission to do jihad in Syria. Apparently, this was not just one solitary case; many other parents had similar experience. "Almost 40% high schoolers and university students said that radicalism is not a problem, and that suicide bombings are allowed in Islam, especially for non-muslim targets," said Badrus. This anxious mother then brought her daughter to Islamic boarding school *Al Hidayah*, Medan. This Islamic boarding school was founded by Ustad Khaerul Ghazali, a former terrorist prisoner who changed about-face after serving time. With assistance from *BNPT*, Chaerul then established the Islamic boarding school—*Al Hidayah*, one of the not so many Islamic boarding schools that focus on counter-terrorism and teaches young children. This Islamic boarding school opens for children of former terrorist prisoners and those whose fathers have died or are being jailed because of terrorism cases. It offers education of the level between secondary and junior high school. These children are taught to revisit by

looking back at the prophet's jihad context, studying on peaceful Islam, and being cut off from the anger chain and desire for revenge. The activity performed by the Islamic boarding school *Al Hidayah* is quite interesting. Unfortunately, according to Badrus, it is not fully supported yet by the local government.

The problems in Nunukan, Kalimantan, were different. This area borders with Sabah, Malaysia and the South Philippines. With the government unable to provide decent work opportunities, many illegal workers from Indonesia, both youths and adults, are working in Malaysian palm oil plantations. Currently the border security to enter Nunukan was being tightened, and consequently many Nunukan people were losing alternative incomes. Nunukan then turned into a safe haven for drugs businesses, becoming a favorite path for methamphetamine drugs smugglers from the Philippines and Malaysia. Seventy percent of Nunukan's jail is full of drugs offenders. Badrus recorded that more than one thousand people were deported. In 2017 alone 700 people got deported. Those who were deported receive training or rehabilitation by the Ministry of Labour Force and Transmigration. However, they are still returning to Malaysia because of the more comfortable working conditions at the plantation. They also do not have enough capital to start a business or work in Nunukan.

In several areas in Nunukan, Sebatik island for example, is organized a national defense training for the people to increase their consciousness as part of Indonesia because their nationalism is perceived as low. The Government goes to schools to teach *Pancasila's* values, involving the military and police. Unfortunately, they do not focus on economic issues whereas there is a development potential there, such as in agriculture for organic rice. Tourism sector and seaweed management also have potential to be developed. Jokowi's policy to build the nation starting from the borders has been very helpful. Especially with the marine toll, commodities are now easier to get in. In the past, Nunukan residents were heavily dependent on supplies from Malaysia for daily consumption such as soap and others. The marine toll could help the economic sector to grow.

According to Badrus, Indonesia's General Consulate in Sabah does not have valid data on Indonesian citizen there. Nunukan becomes an in-and-out access for terrorists to go to Malaysia and the South Philippines; they even can enter through the piers. The Marawi incident is a wakeup call that there is a need for the government to collaborate with the Malaysian and Philippine governments in regards of border security. The total number of Marawi terror proprietors is ten people; two of them have Nunukan personal identification cards. Nunukan is also in need of more moderate Islamic teachers (*ustad*) who could increase awareness on the danger of radicalism and extremism in the city.

Embrace, and not bend

Dapur Bistik (Steak Kitchen) is a culinary business that tries to adopt the western menu with local seasonings. The business originally started up in

Semarang, then opened its branch in Solo, with Widodo as the manager and Nur Huda Ismail as the owner. They recruited youths including former terrorist prisoners in the restaurant management, although a majority of them then resigned. Only Yusuf, former terrorist prisoner, still works there. In addition to the restaurant business, he also owns a car rental and a laundry business under the same business group managed by Yusuf's wife. This business also involves the youths for his business expansion.

"Local businessmen and local young figures need to invite former terrorist prisoners to work in their places. This is to increase their self-esteem and the feeling of being accepted as part of the society," said Badrus. Other than Solo, Lamongan local businessmen also accepted former terrorist prisoners to work in their workplace. In Lamongan, they are working at limestone mines, constructions, or farms. Hasan, for example, was still in his 30 when he got out of jail in 2016 for selling and buying weapons linked with JI. Some terrorist groups tried to recruit him back. Hasan, however, believes that he has been accepted by the society; thus, he refused to get re-involved with violence and terror. Hasan learnt at YLP and received five million rupiah as a startup capital for his food business that is now run by his wife. Unfortunately, the startup capital was used up for other needs. At the moment Hasan is working in the construction sector. "Other than being accepted at work, former terrorist prisoners also need help in improving their skills and leadership abilities so at the end they could be independent" stressed Badrus.

Research result showed that about 800 out of 1.400 arrested terrorists had been released from jail. Some had broken away from terrorism proprietor circle with the help of government



*A lion's
work hours
are only
when he's
hungry; once
he's satisfied,
the
predator
& prey live
peacefully
together.*



assistance funding. In Poso, Lamongan and Medan, former terrorist prisoners were easily given small startup capital. They need more local stakeholders as partners. For example, they could be given an internship opportunity to be paired with other youths and local businessmen. The government can assist in bridging this, considering there is much resistance from the businessmen who are afraid to be associated with terrorists. Unfortunately, BNPT does not conduct joint monitoring with the local government. The presence of the state is important to make terrorist groups to change and make sure their independent businesses could continue and sustain.

Arifuddin Lako, or known as lin Brur, former Poso combatant, has totally changed. Lin joined *Rumah Katu* together with several youths and his interreligious friends. This community successfully organized the *Rumah Katu* Festival on 19-20 August 2016, which showcased Poso's culture through poetry, dances, music, photo exhibition and other arts. This festival had successfully convinced the public that Poso is safe to visit after the communal conflict in 1998-2002 and Jihadist Santoso group terror. Lin who is currently also a *movie maker*, has successfully become the voice and model to youths and other former combatants. Lin is an example that the government does not necessarily need to spend a lot of money to make

former terrorist prisoners leave their past violence life to lead a new life that is more meaningful and accepted by the society.

PSTPG also conducted several training, seminars and workshops. They asked some young figures and bringing former terrorist prisoners to talk with public figures, campus figures, and the local government, such as Widodo from *Dapur Bistik*. *Ustad* Chaerul Hujali, from Medan, became a resource person at UIN North Sumatera and brought students to visit Al Hidayah. PSTPG also organized a workshop in Islamic boarding school Ngruki, to direct them so they would become a more open Islamic boarding school. "Economy could change youth to be more focused on their life, also help them to forget their past experiences as radicalism proprietors so they could have more integrity in the society," said Badrus. Synergy of various elements is needed so they could inform and understand with each other to find an effective economic empowerment for short- and long-term strategies. As said by Chuck Jones (1912-2002), a US film maker: A lion's work hours are only when he's hungry; once he's satisfied, the predators and preys live peacefully together.

Ciputat, February 2018

**ASSESSMENT OF ECONOMIC EMPOWERMENT PROGRAMME IN
BORDER AREAS AFFECTED BY TERRORISM**

Countering Radicalism with Economic Welfare

“In the middle of difficulty lies opportunity.”

— Albert Einstein —

Delmus Puneri Salim, programme coordinator of Socioeconomic Empowerment and Eradication of Terrorism in Border Area, believes that the decrease of radicalism level can only be done effectively when the welfare programme benefits the whole community. If someone believes that they have a chance to raise their status, they will not be susceptible to indoctrination. Delmus also believes that a long term programme must be able to link the local resources that are accessible for many people to corporate social responsibilities.

Border areas in Indonesia are vulnerable to the dissemination of radicalism.¹ This is inseparable from historical contexts concerning social and political conflicts such as in West Kalimantan, which is vulnerable as an entry point of radicalism due to the conflict in Marawi, Philippines.² In addition, border areas become more vulnerable when their

economic condition is on the poverty line.³ Even though there are many institutions that implement economic empowerment programmes focusing on border areas, Institute for Research and Community Service (LP2M), IAIN, Manado sees the lack of research and data basis on the programmes – as a result they are ineffective. Therefore, LP2M collaborated

with Convey Indonesia⁴ in the Assessment of Socioeconomic Empowerment and Eradication of Radicalism in Border Areas.

Under the State Islamic Institute (IAIN) Manado, LP2M conducted research and community services for lecturers and university students, one of which was on religion and radicalism issues. As a State

1 For further information concerning five target areas for the research on radicalism in Indonesia, see: <http://www.nu.or.id/post/read/84450/ini-lima-daerah-sasaran-penelitian-soal-radikalisme-di-indonesia>

2 For sociopolitical contexts of border areas of West Kalimantan and dissemination of terrorism, see: <http://news.metrotvnews.com/read/2017/09/05/754188/bnpt-memperketat-pengawasan-di-wilayah-perbatasan-kalbar>

3 Poverty Profile in Indonesia can be accessed on: <https://www.bps.go.id/pressrelease/2017/01/03/1378/profil-kemiskinan-di-indonesia-september-2016.html>

4 Convey is a programme that aims to build peace in Indonesia through a series of research-survey, policy advocacy and public interaction based on the religious education potential. For further information on Convey Indonesia, see [Tentang Convey \(About Convey\)](https://conveyindonesia.com/tentang-convey.html) on: <https://conveyindonesia.com/tentang-convey.html>

Islamic University, IAIN has a duty to conduct research education and community services especially to ensure that the religions in Indonesia support the civil life. Delmus Puneri Salim, coordinator of this programme, has been involved in various research concerning this issue.

In general, there were two series of the programme. The first one was an assessment that aimed to assess the implementation of economic empowerment programme and identify the obstacles of the programme. The second one was the development of best practices of economic empowerment programmes in the study area. Various community service activities that were done by LP2M underlined the community empowerment through creation of job opportunities.⁵ This is in line with earlier findings, which proves that one of the triggers of terrorism movement is socioeconomic inequality.⁶

Three vulnerable border areas of concern are: Sangihe, Nunukan and Batam. "Nunukan is an alternative region that is also used from the Philippines and Malaysia as a traffic path for the activities of radical groups from Indonesia and to Malaysia or to the Philippines," Delmus added. In addition, the border area of Sangihe was used to smuggle weapons from and to the Philippines and



IAIN Manado Campus

Source: <https://detotabuan.com>



A police shows illegal weapons smuggled from the Philippines through Manado.

Source: <https://daerah.sindoneWS.com/read/824850/25/senjata-api-ilegal-asal-filipina-beredar-di-manado-1389193474>

the arrest of perpetrators of radicalism movement in Batam in 2017. The empowerment programme was implemented in these vulnerable points.

Best Practices: Local-Based Economic Empowerment

An assessment was conducted by LP2M on the economic empowerment programmes implemented by, among others, Gerakan Bakti Negeri (State Service Movement, GBN) of Nunukan Regency, Community Empowerment

Assembly (MPM) of Nunukan Islands Regency, Culture and Tourism Agency of North Kalimantan Province, and the Indonesian Muslim Crisis Centre (IMC2). Through Focus Group Discussions (FGD) and interviews with the stakeholders in the three border areas, LP2M saw that there was a problem in the programme approach, sustainability of economic empowerment, as well as there was no integration between the activities and eradication

5 For further information on the examples of LP2M community service activities, see: <http://www.sastalpost.com/berita-bupati-dana-add-2018-proritaskan-program-yang-dibutuhkan-masyarakat.html>

6 Military and intelligence observer Susaningtyas NH Kertopati sees poverty and social inequality as the trigger of radical movement. For further information see: <http://www.beritasatu.com/politik/339477-kemiskinan-dan-kesenjangan-sosial-pemicu-utama-radikalisme.html>

of radicalism. According to LP2M, a good economic empowerment programme must be able to facilitate the community. However, many programmes are political in nature and only target certain groups that are considered beneficial for the programme implementers. Therefore, LP2M encourages a strong research basis prior to the programme implementation, where the programme's target and qualifications are planned and can be monitored by the public.

As a response to the existing problem in the economic empowerment programme, LP2M developed the best practices from the programmes that have been implemented in Nunukan, Sangihe, and Batam. In Nunukan, LP2M chose seaweed farming as a good economic empowerment model because it could reach many people by utilising local natural resources. "Seaweed farming was considered the best because the first indicator was the ability to reach many people. Almost everyone [there] can utilise the sea for seaweed farming," said Delmus. However, Delmus noted that the existing potential still needs to be complemented by capital assistance, as well as the participation of State-Owned Enterprises (BUMN). "As an example, in Nunukan one of the entrepreneurs who could develop well received a capital assistance of 500 million from Bank Indonesia (BI) as a part of BI's corporate social responsibility."

In addition, LP2M also discove-



Seaweed farmers in Nunukan

Source: <http://kaltara.prokal.co/read/news/6329-faktor-lokal-harga-rumput-laut-kembali-turun.html>

red the best economic empowerment practice in the form of local economy strengthening workshop in Sangihe. This is considered to be very important by LP2M, considering that the local entrepreneurs in border areas often face marketing and transportation problems. For example, in marketing a product, a complex license is needed from Health Agency and Halal Certification. Therefore, other than entrepreneurship training, guidance and knowledge on this issue need to be given. LP2M for example gave a concrete assistance on the license and Halal Certification in order to make product marketing easier. "One way we assisted in their marketing efforts was by facilitating Halal Certification registration for some food products: seven in Batam, five in Sangihe, and five in Nunukan. So they already obtained Halal Certification to ease them in marketing their food products," Delmus added.

During the assessment process, LP2M had linked the communities of the three border areas to have a dialogue

with Local Government and Programme Implementers. In fact, the interaction still continues through Whatsapp group chat even though the programme has ended. The continuity of communication is a small step for the stakeholders of economic empowerment programme. For Delmus, what has been done by LP2M and Convey Indonesia has expanded the knowledge and built the capacity of programme participants in growing their business. Currently, LP2M is printing a recommendation book based on the field data that is expected to become a guideline for Programme Implementers. Furthermore, one of the tasks awaiting is to initiate economic empowerment that is integrated to radicalism countering in border areas. "We hope that they [programme implementers] are aware that they have a bigger role than just programme implementers; they have a role in how the programme implementation [economic empowerment] affects [the decrease of] radical activities," said Delmus.

**ASSESSMENT OF DERADICALISATION PROGRAMME IN PRISON:
MAINTAINING THE EFFECTIVENESS OF DERADICALISATION
PROGRAMME IN PRISON**

Applied Psychology: Overseeing Deradicalisation with a Clear Perception

*“The clarity of
perception makes
reality look as it is,”*
— Toba Beta —

In conflict resolution, the most difficult thing to do is to make peace with the past. Through unbiased and objective measurements, gradual improvement can be achieved. A Prison staff in Semarang said that Conflict Management Training (CMT) left a positive impression among terrorism convicts because they could explore the programme and apply its modules outside the prison. This is the importance of impartial measurements for those who want to forgive the violence in their past.

Many social problems are triggered by the destructive mindset and behaviours of humans toward civil life. In the last 20 years all over the world and especially in Indonesia, one of the most destructive human cognitive and behavioural problems has been terrorism, a coordinated attack to induce fear in society. In this case, the role of applied psychology that serves to apply psychological methods to resolve humanity problems is strategic. The Division for Applied Social Psychology Research (DASPR) of University of Indonesia is an applied psychology research institution committed to understanding the fundamental reasons behind the emergence of social problems and to finding peaceful problem-solving methods.¹

Since 2005, DASPT has been consistently trying to obtain deeper understanding of deradicalisation issues, or efforts to prevent terrorism especially through non-violence. This issue has been a concern of the Indonesian Government and many other community institutions ever since the issuance of Act Number 15 of 2003 concerning the Eradication of Crime of Terrorism. Focusing

on the issues of terrorism and deradicalisation for more than a decade, DASPR has been involved in the planning and implementation of an intervention programme for former convicts. Also, for the last seven years, DASPR has been conducting the intervention programme for around 150 former terrorism convicts and former members of militant Islamic groups. Based on that experience, DASPR collaborates with Convey Indonesia² in Assessment and Best Practice Support for the deradicalisation programme (Deradicalisation Assessment) in Prison.

This programme is an action to neutralise radical ideologies through an interdisciplinary approach, such as law, psychology, religion, economy, education, and humanity.³ Related to that matter, the Deradicalisation Assessment Programme conducted by DASPR is a measurement on the effectiveness of deradicalisation programmes conducted in prisons. “The subject of our assessment is the programmes, not the prisons nor the terrorism convicts. So actually we assess the institutions that provide deradicalisation programmes in prisons”, said Faisal Magrie, DASPR Programme

Coordinator. The objective measurement scale is a part of multidisciplinary approach to ensure that prisons perform deradicalisation effectively, instead of aggravating the process of integration to society.

In this programme, DASPR conducted the measurement on institutions that implement deradicalisation in prisons in four regions: Nusa Kambangan, Semarang, Cipinang, and Cibinong. The entire programme was held for six months, starting from May 2017 until January 2018. The four prisons and regions were chosen based on the largest numbers of terrorism convicts placement distribution in accordance with data from Directorate General of Correction (Ditjenpas)⁴ as well as the DASPR observation result. Some institutions involved in the assessment among others were Search for Common Ground (SFCG) civil community institution, Prasasti Perdamaian Foundation (YPP), Center for Detention Studies (CDS), and United Nation Inter-regional Crime Justice Research Institute (UNICRI).

The measurement of deradicalisation degree is very important as the basis for

- 1 The purpose of The Division for Applied Social Psychology Research (DASPR), University of Indonesia can be found on: <http://dasprui.com/visimisi.html>
- 2 Convey is a programme that aims to build peace in Indonesia through a series of researches-surveys, policy advocacy and public interaction based on religious education potential. For further information about Convey Indonesia, see *Tentang Convey (About Convey)*. It can be accessed on: <https://conveyindonesia.com/tentang-convey.html>
- 3 Further information concerning Deradicalisation Programme according to Ministry of Law and Human Rights, see: <http://www.balitbangham.go.id/detailpost/program-deradikalisasi-sebagai-upaya-pencegahan-terjadinya-tindakan-terorisme-di-indonesia>
- 4 Data of Directorate General of Correction shows that the four prisons have the most number of terrorism convicts distribution. See: <http://smslap.ditjenpas.go.id/>

the formulation of assistance activities for terrorism convicts and/or former terrorism convicts. Based on DASPR's experience, the measurement of deradicalisation degree that has been conducted by the Government or other institutions was often imprecise. This has serious impacts, among others are the failure to achieve behavioural change that is an objective of imprisonment, or even the possibility of former convicts returning to terrorism circles.

Prison Officers as Deradicalisation Actors

In its measurement and evaluation, DASPR discovered the importance of expanding the scope of programme target. All this time, deradicalisation activities only focus on terrorism convicts. Meanwhile, prison officers are the ones who meet and interact with terrorism convicts everyday so they need to be involved in the deradicalisation programme. "So actually the target of empowerment is supposed to be them first; they should be given enrichment from the National Counterterrorism Agency (BNPT) or from private programme service implementation, non-governmental organisations (NGO), and others. That is interesting," explained Faisal.

Participation of other parties other than terrorism convicts also becomes increasingly important, especially since there

is a risk of radical ideologies dissemination to other convicts who live in prisons. "We directly witnessed the general convicts who were convicted due to drugs, theft; they became radicals because they were exposed to terrorism convicts. Meanwhile, the ones who felt remorse, who wanted to redeem their mistakes, studied religion; yet they they studied religion from terrorism convicts," Faisal further explained.

Furthermore, DASPR found that all this time deradicalisation programme mostly focuses on re-education on the state ideology, especially on national insights. That focus is considered to give insignificant influence in changing the mindset of terrorism convicts.⁵ To put it simply, it is not enough to counter an ideology with another ideology. According to Faisal, deradicalisation programme must put more focus to capacity building, such as through teaching social skills that will help terrorism convicts survive in the society later. Related to this matter, DASPR also conducts Best Practice Support Programme in order to ensure there are supports for successful and suitable practices for terrorism convicts. From the various programmes conducted by the institutions in the four study regions, DASPR chose programmes that were considered as the best. The programmes were Conflict Management Training and Life Management

Training (CMT-LMT), which were conducted by SFCG. The programmes were considered to be great due to two reasons: firstly, they were inclusive in nature in that convicts other than terrorism convicts could participate; and secondly, these programmes contained conflict management and life management training. Both of them are incredibly useful in educating the convicts in prisons as well as in the social reintegration process when they return to the society in the future.

CMT-LMT received high enthusiasm from Directorate General of Correction, Ministry of Law and Human Rights of Indonesia (Ditjenpas) as well as from training participants. "Apparently there are many demands from prisons especially the ones under Ditjenpas; there are demands for CMT-LMT activities from many prisons because the activities are very useful and highly needed," said Faisal. According to Faisal, inclusive activities that involve various parties create an interesting and constructive interaction. "So for five whole days it was interesting for general convicts and terrorism convicts to socialise with each other, play games together, and prison officers also participated as participants," explained Faisal. The success gained the attention of Ditjenpas to replicate CMT-LMT programmes in more prisons in

5 Communicated by DASPR on the Dissemination of Study Results, Thursday, 8 February 2018. See: <https://www.voaindonesia.com/a/pemerintah-perlu-evaluasi-program-deradikalisasi-di-lapas-/4244745.html>



DASPR involves participation of many parties: Terrorism Convicts, Prison Officers and Experts in its activities Photo

source: <http://www.ditjenpas.go.id/program-deadikalisasi-dalam-lapas-perlu-dievaluasi/> s

Indonesia.

Best Practice Support conducted by DASPR is expected to become a good example for governmental and other institutions in formulating an inclusive and participative deradicalisation programmes that are oriented to the development of social capacity after the convicts return to society. Apart from that, Faisal also stressed the need for commitment and collaboration of various parties in maintaining the sustainability of deradicalisation programmes. To that end, DASPR conducted the dissemination of study results to the public on February 2018 and communicated

the findings to stakeholders. "The copies of this policy manuscript will be sent to Ditjenpas, National Agency on Border Management (BNPP), and also Commission III of The House of Representatives.⁶ That way they can alter the Terrorism Act as needed, adding new articles for the management of convicts in prisons," said Faisal clearly. DASPR keeps doing applied research concerning human behavioural change in a strategic and orderly manner, which can serve as valid evidence for policy adjustment and for a more sustainable approach to deradicalisation programmes.

6 Commission III of The House of Representatives has authority over three scopes, Law and Legislation, Human Rights, and Security Affairs. See: <http://www.dpr.go.id/akd/index/id/Tentang-Komisi-III>

**Assessment of Economic Empowerment Programme for
Former Terrorism Convicts in Indonesia**

Maintaining Peace: Embracing Former Terrorism Convicts through Local Economy

“True individual freedom cannot exist without economic security and independence. People who are hungry and out of a job are the stuff of which dictatorships are made,”

— Franklin D. Roosevelt —

The government of Poso Regency was present in the the fellowship in Business Strengthening Training Programme for Former Combatants/Terrorism Convicts in Poso. Socioeconomic inequality is the trigger for the growth of terrorism and combatants recruitment, because there is a dissatisfaction toward socioeconomic conditions. Therefore, economic growth in the land of Sintuwu Maroso will only be perceived to be beneficial if it reaches all layers of society equally. The economic empowerment programme for former terrorism convicts in Poso will only succeed if the local economy embraces them back.

What can help a former terrorism convict and combatant learn to live peacefully in the society again? Apparently, the answers are job and income. That is what the Alliance for a Peaceful Indonesia (AIDA) and the Indonesian Strategic Policy Institute (ISPI) do through economic empowerment programmes for them. In the reintegration process of former terrorisms and combatants into the society, one of the main challenges that they face is the economic problem.

Even though the Indonesian Government and various non-governmental organisations have implemented economic empowerment programmes, the number of former convicts who are still having difficulties in getting a job is not small.¹ Ensuring that former terrorism convicts and combatants are financially independent is incredibly important. The reason is that poverty and economic inequality are some of the triggers for the rampant radicalism in Indonesia.² Without adequate skills and job opportunities, former convicts are susceptible to return to a militant path which often offers an alternative for a better living. On the other hand, the existing economic empowerment programmes, according to the

Deputy Director of AIDA, Laode Arham, have not fully linked the independence of former convicts with the existing local economy. Therefore, AIDA and ISPI, in collaboration with Convery Indonesia, conducted the Assessment of Economic Empowerment Programme for Former Terrorism Convicts and Combatants.³ This programme was conducted in three regions that were considered to be susceptible to terrorism and violent extremism,⁴ namely Jabodetabek (Jakarta, Bogor, Depok, Tangerang, Bekasi), Lamongan and Poso.

The result of the programme assessment shows that the measurement process for radicalism degree and economic ability on the early phase as well as the final phase of the programme is still weak. In fact, this measurement is needed to determine the most appropriate target to receive the programme and the type of approach that must be used. "The challenge is in determining the degree of their radicalism: are they worth helping? Because some of them [former terrorism convicts] are financially sufficient; some of them are not. They help the ones who are not financially sufficient, yet they do not know about the radicalism," said Laode.

In addition, this measurement

is also important to understand the needs of former convicts. All this time, according to Laode, the activities have not been followed by a continuous training. Not every former convict has an interest or talent in entrepreneurship. "People who do not have the entrepreneurship skill, [must be] given entrepreneurship assistance," said Laode.

As a result, only 2% or seven people who could turn special cash assistance – in the form of goods (capital expenditure) – into productive economic capital. Therefore, an economic empowerment programme needs to consider various alternatives of interests and skills of the beneficiaries. Any activity that is performed by former convicts also need further training. "For example, take former terrorism convicts such as Mutar Chairi who lived in Citayam; he failed in the economic empowerment programme. However, he could sustain himself with kindergarten (TK) children and children daycare training [TPA] programmes," explained Laode. Training activities in kindergarten and children daycare become important, especially considering the possibility of intolerance-ele-

- 1 Recently, Kompas Daily Newspaper also reported how former terrorism convicts failed to register as an online freelancer due to the stigma about them. For the Story of Former Terrorism Convicts Failed to Work as "Online" Ojek (Motorcycle Taxi) due to Stigma, see: <https://nasional.kompas.com/read/2017/06/03/16420351/cerita.mantan.teroris.gagal.kerja.ojek.online.akibat.stigma>.
- 2 Military and intelligence observer Susaningtyas NH Kertapati sees poverty and social inequality as the triggers of radical movement. For further information see: <http://www.beritasatu.com/politik/339477-kemiskinan-dan-kesenjangan-sosial-pemicu-utama-radikalisme.html>
- 3 Convey is a programme that aims to build peace in Indonesia through a series of research-survey, policy advocacy and public interaction based on the potential of religious education. For further information on Convey Indonesia, see Tentang Convey (About Convey) on: <https://conveyindonesia.com/tentang-convey.html>
- 4 Data collected by Convey Indonesia.



Vice Regent of Poso along with former terrorism convicts, combatants, and representatives of AIDA and ISPI in training activity on 26 January 2018

Source: Information and Documentation Management Official of Poso Regency

ment existence in kindergarten teachings.⁵

Government Presence through Local Economy

AIDA and ISPI also conducted serial engagement, a medium to unite the programme participants with government institutions and various local organisations. This medium made the programme implementers aware of the situation and the real needs in the field. One of the results, according to Laode, is that the Local Government of Poso agreed to perform coordination with Local Work Unit (SKD) in facilitating job opportunities for former convicts. "For example if there is a former terrorism convict who works in tourism sector, then he or she will be trained by Tourism Agency. In the culinary sector, such as coffee shops or others, he or she will

be trained by micro, small and medium enterprises (UMKM)," said Laode.

Government and local institutions according to AIDA and ISPI have a significant role not only to facilitate job opportunities, but also to support the sustainability of economic empowerment. For example, one of the former terrorism convicts, Mochtar Chairi, works in the preaching sector and becomes a member of missionary community of moderate Islamic organisations, Nahdlatul Ulama and Muhammadiyah. "The sector he is working in, is integrated with local actors, government as well as non-governmental organisations. We just reached the early phase, from that phase to how to integrate him with the local actors," explained Laode.

The assessment conducted by

AIDA and ISPI on the Economic Empowerment Programme shows that this activity has successfully initiated a beneficial interaction between former terrorism convicts with government institutions to open more paths in economic empowerment. They believe that only with a collaboration of various parties can the efforts to embrace the former terrorism convicts make long term impacts. In their opinions, economic empowerment must be sensitive toward the transition of former terrorism convicts to society, where they do not struggle alone in the process toward financial independence. "Economic empowerment must be integrated with the government's social programmes. That means they feel the government's presence in their lives," said Laode, closing his statement.

5 Research of PPIIM UIN Syarif Hidayatullah on Kindergarten Curriculum on 2016 found that there was intolerance element in textbooks. See: <http://www.uinjkt.ac.id/id/riset-ppim-uin-jakarta-buku-ajar-pai-harus-jadi-bagian-politik-kebudayaan-nasional/>

**SOCIAL REINTEGRATION OF A FORMER NII
AND ISIS DEPORTEES IN INDONESIA**

Healing the Old Wound: Reintegration Process to Society of Former NII Activists and ISIS Deportees

Someone is susceptible to the indoctrination of violence ideologies when they are isolated from the society. This can be seen among ISIS deportees based on the observation of Robi Sugara, Director of Indonesian Muslim Crisis Centre (IMCC). In this case, understanding the underlying reason of someone's involvement in violence movement and their reason for leaving is very important to ensure smooth reintegration process to society, so that they will not return to the same circle of violence.

*“For, although we
merely know, but do
not yet understand,
what we are fighting
against, we know and
understand even less*

*what we are
fighting for,”*

— Hannah Arendt—



Former ISIS sympathisers meet their family in the Deradicalisation Centre of National Counterterrorism Agency (BNPT), Sentul

Source: BNPT.

In Indonesia, the government and other institutions have implemented social reintegration programme—or reunification process to society—especially for former terrorism convicts and combatants.¹ Even so, the Indonesian Muslim Crisis Centre (IMCC), as an institution that has been working on militant groups problems for years, finds that the existing programme has not been implemented effectively. Early studies and mapping are very important to increase the participation of communities and local governments. IMCC pays attention to this problem through a social reintegration research of former activists of pro-violence and terror groups in Indonesia, which are Islamic State of Indonesia (NII) and Islamic State of Islam and

Syria (ISIS). In addition, IMCC also conducted comparative research on a former member of Fajar Nusantara Movement (Gafatar), which even though it is not pro-violence, tends to be considered and treated in a similar manner as the other two groups.

This research was led by Robi Sugara, Director of IMCC, who has also been involved in the prevention of radicalism since 2007. Robi is involved in the intervention process on the parties related to terrorism in Indonesia. This time, IMCC collaborated with Convey Indonesia² to conduct a study that focused on creating a database of former members of NII, Gafatar, and ISIS deportees in Indonesia, and on generating policy recommendations for government-

- 1 The chairman of SETARA Institute Hendardi assesses that social reintegration of former terrorists is the right step. For further information see: <https://www.antaraneews.com/berita/622668/hendardi-nilai-reintegrasi-sosial-mantan-teroris-langkah-tepat>
- 2 Convey is a programme that aims to build peace in Indonesia through a series of research-survey, policy advocacy and public interaction based on the religious education potential. For further information on Convey Indonesia, see [Tentang Convey \(About Convey\)](https://conveyindonesia.com/tentang-convey.html) on: <https://conveyindonesia.com/tentang-convey.html>

driven social reintegration activities.

According to Robi, in order to formulate an appropriate strategy, a comprehensive understanding on the process of someone joining and leaving a group is needed. To study this matter, IMCC interviewed 20 former activists of NII in Bandung and Sidoarjo, 16 former members of Gafatar in Tasikmalaya and Bogor, as well as 18 ISIS deportees and returnees in Depok, Bogor, Purwakarta, Tegal, dan Majalengka.

Atoning for Sin on a Deep Wound

In general, the members joined these three groups due to the same motivation, which was a disappointment toward the socioeconomic condition and the desire for a prosperous life. In addition, the introduction of these groups to the three organisations was also mediated by their closest people, such as their trusted family members or friends. In terms of NII membership, IMCC found that the process of joining the group was basically triggered by doctrines on the concept of heaven, hijrah (migration), Islamic state, *shahid* death (fighting for Allah's cause), *jihad* (upholding religion), and economic assistance

in Islamic state. Those concepts were appealing for the people who had limited knowledge of Islam and marginal position in the society. This can be seen from the story of one of the former NII members, a thug who felt that he received enlightenment in Islamic concepts and wanted to apply them to atone for his sins. Meanwhile, in Gafatar case, the membership interest was based on social activities, the promise of economic welfare, especially to achieve food security. Joining Gafatar was their solution to improve their economic condition.³

In ISIS case, the deportees and returnees generally started to become interested in ISIS through social media contents. Social media campaign conducted by ISIS was incredibly effective in attracting public interest toward the concept of Islamic state, justice, and welfare.⁴ According to Robi, ISIS returnees in this study admitted that they were tempted by the ideal life that was portrayed by ISIS through social media. "He [ISIS returnee] was provoked or radicalised by social media. What he read on social media was that if we live in a caliphate, everything is secured. Life is more beautiful, worship is more focused, and they are guaranteed to go to

heaven when they live there. (...) There are fewer crimes, and the state gives subsidy to us. That is it. However, when they went there the reality was not like that," explained Robi.

They were disappointed when they realised that there was a gap between hope and reality. In NII cases, there were 70,000 who left NII due to the *infaq* (voluntary material donation) system that was enacted required them to donate money each month. According to Robi, this caused former NII members to live in a terrible condition. IMCC stresses on the importance of understanding this disappointment in order to formulate a programme that provide answers for their anxiety.

As for the Gafatar case, basically none of the respondents stated that they left the group. Their biggest disappointment was, instead, aimed at the government, who "forcibly repatriated" them. Their hoises were burned and the members were persecuted and received violence from the community. Ironically, even though the accusation of treason remained proven, three of its leaders were sentenced in prison based on religious blasphemy articles.⁵

3 Ex-Member of Gafatar Wants to Make Kalimantan a "Pilot Project" for Food Security. See: <https://nasional.kompas.com/read/2016/01/26/17440241/Eks.Anggota.Gafatar.Ingin.Jadikan.Kalimantan.Pilot.Project.Ketahanan.Pangan>

4 For further information on why ISIS is so popular on social media, see: <https://www.wired.com/2016/03/isis-winning-social-media-war-heres-beat/>

5 Imprisoning Gafatar. See: <https://tirto.id/memenjarakan-gafatar-ckkq>.



Source: Documentation of putihhitam.com

Dissemination Activity of Research Results in Jakarta, 19 February 2018.

Finally, based on the findings in the field, IMCC decided to conduct re-entry for ISIS deportees. This activity was conducted in an Islamic boarding school (pesantren) in Depok City. Attended by 20 people, it received appreciation from the participants. An ISIS returnee named Nurshadrina who left when she was 16 years old felt that the activity was eye-opening. "What made it interesting was actually the examples in returnees. They (...) did not get enough perspective. We involved them in the re-entry programme where they interacted with many people. She was very impressed; now she started a business and she was impressed at how beautiful and rich Indonesia is," explained Robi.

Upon the completion of the research, IMCC disseminated its findings to the public on 19 February 2018. Not only were the results of the research praised, the dissemination activity was also

considered beneficial because in addition to inviting the former members of NII and ISIS, IMCC also involved the people who had been affected by the violent acts of these groups. Robi told the story of how a poetry musicalisation reading by a child who lost their mother due to Kuningan bomb moved the hearts of the audience, including the former activists. A testimony from a child who became an orphan when he was just two years old raised the audience's awareness that the impacts of terrorism movement can leave a deep wound on the next generation. However, such wounds are not only suffered by victims of violence, perpetrators of violence actually have wounds of their own for, in essence, they are also victims. Robi believes that the participation of the government, especially BNPT, is important in ensuring that these wounds be healed. He believes that understanding former convicts is crucial to ensure the right steps to heal the existing wounds.

**STRENGTHENING SCOUTING AND KARANG TARUNA YOUTH ORGANISATIONS IN
PREVENTING VIOLENCE EXTREMISM PROGRAM
(PRAMUKA AND KARANG TARUNA REVITALISATION) – PIEC PARAMADINA**

Young Soul Shield of the Nation

*We are Indonesian scouts, Pancasila people
Every promise said becomes binding and must be executed
For Indonesia is glorious ...Indonesia
Our homeland, we are your scouts*

The flickering flame, the crackles of burning wood, and the choking smell of smoke. To anyone who has been in the Scouts (*Pramuka*), as they hear the hymn above, an image of them being around a fun and warm bonfire must come to mind, eating roast corn or yam, while every member circling the bonfire is sharing stories. Such experience was shared by seventy Scouting members that participated in a training organised by the *Paramadina* Institute of Ethics and Civilisation (PIEC). This activity was supported by the State Islamic University Jakarta, the Centre for the Study of Islam and Society (*PPIM*) UIN Jakarta and the United Nation Development Programme (UNDP).

This first scouting camp was organised at Cansebu Resort, Megamendung Bogor, on 10-12 November 2017. The second camp was held at Karisma Resort, Pandeglang on 24-26 November 2017. Overall, seventy scouting members participated in the event. The aim of this activity is to revitalise the scout movement and improve its role in raising nationalism and anti-extremism. "We invited the scouts through their front cluster (an organic unit of the Scout Movement), and managed school and parental permissions. The participants were very excited although each camp lasted only for three days, shorter than the typical five-day scouting event. However, the discussion on diversity was something that had never been raised in any scouting event," said Aan Rukmana, staff and secretary of PIEC.

Despite the word "camp" in the title, most of the event activities were conducted indoors because of the rainy season. Only outbound activities and bonfires were done outdoors. A variety of materials were presented to the participants, aimed primarily to increase their understanding of Indonesia's diversity, and compassionate religions. All these were delivered by the resource persons using various methods, including through movie screening and discussions.

In a discussion session Aan brought up some issues from CONVEY, and divided the participants into pro and contra groups. Each group consisted of 10 people and was guided by an tutor from PIEC before making a presentation. Among the participants was a 16-year-old scout who believed that every scout should have a nationalist mindset and, therefore, any non-Muslim should be allowed to be a leader because it is in accordance with the prevailing constitution.

Quite a few participants had never met

people of different religious groups previously. Thus, to them, the new experience was particularly impressive. Said one student from vocational high school *SMK Yadika 10 Kosambi*, for instance, "I'm really happy to have been invited in this event, where I can make new friends with people of different schools and faiths. We learn to respect each other here." Another student, from Islamic Senior High School *MA Daar Al-Ilmi*, added, "We think it was fun. We learned so much about other religions. We're also happy that we could be together."

According to Aan participants from Pandeglang were interestingly mixed. Some of them come from Christian and Buddhist schools. Participants from Bogor were also interesting; they were lively during the discussion sessions. Bogor is a Muslim majority, but scouting activities such as camping in this city are very lively; that may explain why they were lively during discussions. By the end of the event, participants from Pandeglang and Bogor performed a drama with interesting theme.

In his opening remarks, event coordinator Dr. Sunaryo mentioned, "Indonesia consists of many different ethnicities and religions. To safeguard the nation's unity, we have to acknowledge differences by putting up front religious tolerance. Discrimination and violence toward differences should never happen. Every Indonesian citizen, irrespective of their ethnicity or religion, should have the same rights and responsibilities. We hope that after this camp, all participants can be ambassadors to convey messages of peace and practice tolerance to those who are different." Those hopeful remarks are shared by a scout from SMA Plus Al-Khairiyah Badamussalam High School, who then vowed, "We're going to defend our tolerant attitude and accept diversity." *Dasa Darma*

(the Scout Law) and *Trisatya Pramuka* (the Scout Oaths) are promises that bind all the scout members so as to always think and act for the interest of Indonesia.

Youth, the Agents of Peace and Love

Pramuka (meaning “scout”) and *Karang Taruna* (“youth organisation”) are two potential youth organisations. Aan said that the great potentials inherent in these organisations have yet to be tapped, including even by the government. With better representation and under appropriate guidance, Aan believes, they could play positive roles, especially in preventing the disseminations and acts of extremism among, and by, the youth. Thus, the camp activity under PIEC was received with good responses from these organisations—also because such training does not come by very often. Dr. Sunaryo emphasised that youth revitalisation in *Pramuka* and *Karang Taruna* is important. Their activities all this time are often considered as somewhat unattractive. A few *Karang Taruna* have ceased to be organisations. According to him, many people perceive *Pramuka* as legacy of an era gone by. Although *Pramuka* has been revived, the new generation tends to prefer trendier organisations, such as *Paskibra* (Flag Hoisting Troops).

Prior to the training, the PIEC team conducted an assessment. A Focus Group Discussion (FGD) ensued to discuss the results. “It’s unlikely that the two organisations can have a joint training; it’s not possible either for them to have a camp model. Let’s look at their age difference—one is for adults, the other for teens). *Karang Taruna* members would be up to 35 years old. *Pramuka* members are high schoolers. Consider also their organisational

characters,” said Aan, who went on, “That’s why we finally decided to run separate training.”

The *Pramuka* FGD were participated by representatives from Ministry of Religious Affairs (*Kemenag*), Ministry of Education and Culture (*Kemendikbud*), Youths and Sports Ministry (*Kemenpora*), Scoutmaster, National Council (*Kwarnas*), Field Council (*Kwarcab*), and Unit Council (*Kwartir*). Meanwhile, FGD participants for *Karang Taruna* included representatives from Ministry for Villages, Development of Disadvantaged Regions and Transmigration (*Kemendes*), Ministry of Social Affairs (*Kemensos*), and Youths and Sports Ministry (*Kemenpora*). “Not only did we separate the FGDs, we also prepared different modules. The module development took us two weeks, and in the process we were assisted by lecturers from the Philosophy and Civilisation Faculty of *Paramadina* University. We also agreed on what is important in the CVE issues. Our focus is in the preventing, not in the countering,” Dr. Sunaryo reaffirmed.

A question mark for *Karang Taruna*

The atmosphere in the meeting room at Pangrango Resort, Salabintana, Sukabumi was tense and heated. The cool weather outside seemed unable to lower down the temperature inside the room. Four days ago the meeting was quite well. Participants were close to the organiser and resource persons. The last session covered sensitive issue, and the participants showed resistance. One of the them even questioned the resource person, “*Pak Suratno, where did you study? In Germany? Are you infiltrated by the West?*” Dr. Phil. Suratno is a resource person on CONVEY from the PIEC of *Paramadina* University.

“West Java was selected because

Anyone
who stops
learning
is old,
whether
at twenty
or eighty.

this province is considered as a conservative area,” said Dr. Sunaryo, the program coordinator. “Based on the village-city criteria, we selected Bogor and Pandeglang for *Pramuka*, and Sukabumi and Serang for *Karang Taruna*. Pangrango Resort, Salabintana, Sukabumi, 6 to 8 November 2017 and Ratu Horison Hotel Serang, 20 to 22 November 2017.”

Enter from their door and exit from our door. The expression best describes the training module for *Karang Taruna*. “We place entrepreneurship materials at the beginning based on several considerations. First, research has shown that in many cases the driving force that lures people to join terrorism is of economic issue. Second, *Karang Taruna* is an organisation that focuses on welfare and youths (sports and arts). Therefore, the module is developed with 60-percent focus being allocated on welfare and 40-percent for CVE,” explained Dr. Sunaryo.

Value insertion in *Karang Taruna* is more challenging in comparison to *Pramuka*. *Karang Taruna* members are older and have entered adulthood. They have their own values planted deep inside. According to Aan, PIEC has anticipated possible resistance. *Karang Taruna* is also a loose organisation so it is not easy to identify candidates. PIEC had to contact urban communities and villages. *Karang Taruna*, which is under the supervision of Ministry for Villages, Development of Disadvantaged Regions and Transmigration (*Kemendes*), received village-funds financing; at the level of urban communities they do not receive any funding unless the urban village head has a different policy. There was no particular participant criterion to participate to this event. Each organisation was invited to send two of its members

to participate. However, *Karang Taruna* Bogor insisted to send 15 of its members as training participants. Since the training was limited to 30 participants, they could not participate in the training. According to Aan, *Karang Taruna* is dominated by males because it is usually difficult for a woman to join as she has to ask for her husband’s permission and look after her children. The total participants of both *Pramuka* and *Karang Taruna* in the PIEC activities were 237 people, consisting of 147 men and 90 women.

Unlike *Pramuka*, *Karang Taruna* youth organisations do not have any particular concept or ideology; therefore, members are free to interpret it. Most activities developed by *Karang Taruna* are related with economic welfare, productivity, and sports. Since *Karang Taruna* do not have any ideology, they are prone to extreme and radical views.

Despite the tense atmosphere, the participants appreciated the materials given and were happy to participate in the activity. After the training finished, participants from Sukabumi and Serang reported having shared the materials, which they considered very useful. They never had any such training as this one from PIEC, so their enthusiasm for it was visibly high. Henry Ford, a US businessman once said: “Anyone who stops learning is old, whether at twenty or eighty. Anyone who keeps learning stays young. The greatest thing in life is to keep your mind young.” Opportunities to learn through meetings and trainings, such as this one organised by PIEC, are sorely needed by the youths in *Pramuka* and *Karang Taruna* organisations.

*Anyone
who keeps
learning
stays
young.*

Ciputat, February 2018

COUNTER VIOLENCE AND EXTREMISM TRAINING FOR LOCAL SECURITY AND CIVIL DEFENSE ORGANISATION – PUSHAM SURABAYA

Synergies to Seek and Keep Peace

“One trait that differentiates the Center for Human Rights Studies Surabaya (Pusham Surabaya) from other NGOs is that, whilst most human rights organisations deal with state actors and treat government officials as enemies, Pusham collaborates with them in fighting CVE and enforcing human rights values.” Johan Avie, Program Coordinator Pusham Surabaya

Thursday, 21 December 2017. Wirotaman village, Ampelgading district, Malang regency is usually a quiet village. The distance between Wirotaman to Malang city is about 60 kilometer, spanning through the winding hilly roads. The village lies in the border of Lumajang regency that only has a population of 4,100 people. But on that noon it looked different. The sun's heat did not stop the enthusiasm of the villagers. That day they were having a big event. At one o'clock, the guests were welcome to have lunch. Meanwhile, in a different place in the village, some youths were busy preparing a diversity declaration that would be held at 3:00 pm at the village meeting hall.

“The declaration is to show that the Wirotaman village

is a tolerance zone,” said Pusham Surabaya staff, Anton Kurniawan. “It was initiated by the Malang Chief of Police. The purpose is to prevent the growth of radicalism and terrorism in Malang regency.” All village figures and representatives came, including local officials such as the chief of police, district military commander, regent's representatives, sub-district heads and village heads. Ceremonial sashes were given to a young man and young woman who were nominated as the diversity ambassadors at the event opening. It was then followed by a joint reading of the declaration points led by the Malang Chief of Police, the very initiator himself. In addition to this declaration, the Wirotaman peace gate was

officially open.

Wirotaman covers about 7.5 square kilometers. Most of its inhabitants work in the agriculture sector. Despite the village's small size, the people there have various religions and faiths. The houses of worships in the village vary from mosques, temples to churches. Adjunct Senior Commissioner of Police Yade Setiawan Ujung, Chief of Police Malang, said, “Wirotaman village is an example where a society of different faiths can live side by side in peace. The inter-faith model of harmony and tolerance in this village can be set as example for other villages and districts in the Malang regency.”

In this village, tolerance and mutual respect are well practiced. During the Eid al-

Fitri, the Christian, Hindus, and faith believers will help in the preparation of the Eid prayer. Similarly, during Christmas, the Muslims will help guard the Christmas celebrations. Malang Chief of Police stressed, "In this village there is a three-interreligious harmony institution whose chairman is a Muslim, and the vice chairmen are Christian and Hindu." The village Diversity Declaration highlighted the end of Pusham Surabaya activity in Malang, which was themed Counter Violence Extremism (CVE).

At the end of the program, Pusham Surabaya had an Anti-Radicalism Ambassador contest. The committee searched the best nominees among the Pusham Surabaya training participants and influential figures who were involved in CVE's early detection efforts. Adjunct Senior Commissioner of Police Yade Setiawan Ujung, Malang Chief of Police was chosen as the Anti-Radicalism Ambassador. He had shown a strong commitment in dealing with CVE, as proven by his full support on the CONVEY program. He was the resource person at the CVE training in Malang, and always gave instructions to his subordinates to actively in the CONVEY activities. He was also the initiator of the diversity village declaration in Wirotaman. Pusham Surabaya has not seen such strong support from state apparatus like this in other areas.

Besides the Chief of Police, the diversity declaration at Wirotaman village was made possible with the contribution

from the Head Unit of Social Engagement division, Adjunct Commissary Police Ainun Djariyah. Ms Ainun, senior officer at the Malang Departmental Police, is a special woman who works in a sector dominated by man. According to Wahyuning (Pusham Surabaya staff), Ms. Ainun is very open for collaboration; she has high interests and has helped Pusham Surabaya in getting the Malang Chief of Police to come as a resource person. She is also active in giving advice and input to Pusham Surabaya program in Malang. Ms. Ainun suggested that Pusham Surabaya invite more diverse participants. The short-haired woman wants to re-invite practitioners who took part in Pusham Surabaya training. She loves to read and would ask for books on community policing and on counter violence extremism, such as *Silencing Terror* published by Pusham Surabaya.

Mutual Safe Chain, Community and Private Sector Partner

East Java is known for being the hometown of several terrorists. There are at least three popular cities known as the hometown of terrorists, namely: Malang regency, Surabaya city, and Lamongan regency. Muhariyanto Head of Community Groups (RW) 04 Mulyoagung village, Dau district, Malang regency, said, "There was a case where a terrorist got arrested in Mulyoagung village; it was in the same village but in

different Community Groups. In my neighborhood, there is a women's labor shelter. There was also a run-away from Batam who was suspected to be a member of ISIS. I was recruited by the police to participate in the *Pusham* Surabaya training to assist in monitoring community movement. I participated in the early terrorism prevention workshop. As Head of Community Groups, I have to be able to detect all possibilities in the community. I have asked the Neighborhood Groups (RT) to record the local people as well the new comers. I also require all tenants to report to their local Neighborhood Group." Muhariyanto lives near Malang *Muhammadiyah* University, so there are a lot of students who rent out. Interfaith relations in his Neighborhood Groups are quite well. Since living here in 1989, every Eid al-Fitr and Christmas celebrations, people will take turns to pay a visit and send greetings to people who celebrate. When Muhariyanto hosted an event before going into pilgrimage, his Christian neighbor also came. During Christmas celebrations and pastoral-leadership changes, both Neighborhood Groups and Community Groups were also invited.

Muhariyanto added that he disseminated the information that he had received from Pusham Surabaya activities, especially on the danger of radicalism. He had participated in five trainings and felt the benefit of these activities has broaden his insights. Pusham Surabaya materials are useful in reconciling community members



so that there is no hatred but mutual value and respect. Another beneficiary is Kasino, who works as a security guard at Maspion Company. This mustache father with two children said, "I have worked as a security

guard since 1990, but this is the first time I participate in the activity organised by Pusham Surabaya." He is originated from Kediri and explained how at first he got involved, "I have participated three times. The first one was in an anti-radicalism training. The Benowo Operational Unit (*polsek*), peace and order in society division contacted Maspion security guard coordinator. He appointed me to go to Pusham Surabaya's event"

Kasino felt the benefit from joining Pusham Surabaya's activities. He thinks that the materials he received can be implemented from the household level to neighborhood, and all the way to industries or companies. Kasino implemented the materials on CVE to units at Maspion Company during a Friday morning briefing. The materials cover the rules of order area (ethics); Pancasila values such as discussions, mutual help, and harmony, and; also the importance of greetings to each member. Maspion is one of the big companies in Surabaya and has about twenty five thousand workers. Pusham Surabaya had organised training in Surabaya, invited as resource person for a Focus Group Discussion on radicalism and terrorism in the security guard unit within the Maspion area, Romokalisari district, Surabaya. Moreover, Pusham was facilitating a discussion on radicalism and terrorism

in Neighborhood Groups/Community Groups level at Benowo district. The head of Neighborhood Group who participated in the training, initiated this event. This proves that Pusham Surabaya has good synergy with community and private sector.

Pusham Surabaya had conducted fourteen activities on CVE which included seminars, workshops and trainings. As of December 2017, the number of beneficiary recipients was around 358 people. Participants including NGO, Police, Public Order Enforcers, Security Guards, administrators and community members such as Neighborhood Groups and Community Groups. Johan said, "Besides working with the Police, Pusham Surabaya also collaborate with the Nation and Political Unity Body and People Protection Unit (Bakesbangpol Linmas), and the local Government. This is very strategic, because it not only brings influence to civilians, but also to policy advocacy."

Many people have been involved in this activity. Nonetheless, it is hoped that Pusham Surabaya could expand more its network. In addition to input suggested by the Unit Head of Social Engagement division, Ms. Ainun, Muharijanto also stressed, "It is best if Pusham could also involve other village authorities and heads of schools. Radicalism and terrorism grow in community, and also in school." If multi-entities' synergy could become a reality, it could produce enormous influence. As well put by young peace maker Mattie Stepanek, unity is a strength; when there is teamwork and collaboration, wonderful things can be achieved. Pusham Surabaya has attempted to reach it by involving the three pillars of change: the society, private sector and state.

Surabaya, February 2018

LOMBOK YOUTH CAMP FOR PEACE LEADERS (LYC) 2018

Uniting the Believers (Mu'min), Simplifying Islam as a Blessing to the Universe (Rahmatan lil 'Alamin)



Klui Beach, one January morning. On the quiet beach are seen different kinds of tents. This is unusual. The sun has yet to rise, but the hundreds of people there seem ready for the day. The cold weather does not prevent them from taking ablution (*wudhu*) and shower, the energy spreading here and there. The sound of waves is conveyed by laughter amidst some serious conversations during the breakfast meal. For days these people have been away from their families, yet there is no inkling around to suggest that they have missed homes.

The five-day camp called the *Lombok Youth Camp for Peace Leaders* (LYC) 2018 was participated by two hundred students coming from the State Islamic University (UIN), the State Islamic Institutes (STAIN), and the State Institute of Islamic Studies (IAIN) from all over Indonesia under the State Institutes for Islamic Studies (PTKIN/S). "The number of registrants reached up to 2,061. They applied from almost all the provinces in Indonesia, except Bali and East Nusa Tenggara, whereby there are campuses of the State Institute for Islamic Studies (PTKIN/S). However, due to the limited capacity, only two hundred participants were accepted: 100 male students and 100 female," said Professor Soeprapto, Director of Nusa Tenggara Center (NC) Mataram. This activity was organized by NC in collaboration with the Centre for the Study of Islam and Society (PPIM) UIN Jakarta and the United Nation Development Programme (UNDP).

LIPi research in 2016 showed that there is an increase of radicalism amongst university students. To address this concern, an activity deemed appropriate was themed as "Continuing Peace Campaign, Countermeasure Violence and Extremism," aimed to create peace leaders who can dedicate themselves as blessings to all beings (*Rahmatan lil 'alamin*) in Indonesia. Professor Soeprapto highlighted that the purpose of this LYC is to develop and strengthen insights on Indonesia, Islam, peace keeping values, and develop various concrete efforts to prevent violence, radicalism and extremism in youths.

LYC was conducted from 21 to 25 January 2018 during a heavy rainy season. Wet ground and tents were not enough an obstacle for the organising committee and participants; instead they felt it rather refreshing. The nine values embraced in *Islam Rahmatan*

lil 'alamin (Islam as a blessing to all creation) are: justice, humanity, inclusion, egalitarianism, tolerance, pluralism, moderatism, discussion and gender awareness. All of them were elaborated during the Harmony Council I, II, III sessions, which covered such topics as "Islam as a blessing to all creation; the role of youth in nurturing nationalism in Indonesia, and; Deterrence and Countermeasures to Violence, Extremism, Radicalism, and Terrorism in Indonesia."

The long way to Klui Beach

Islam: I see, I learn, I act, and I move on

At every opportunity possible the participants were cheering and yelling the above slogan. Their spirit soared even higher with the difficulties they faced along the way to this beach. For starter, they each had to secure a place by competing with many other hopeful competitors. "We had to submit an essay, and then the organiser did the selection," said one participant. But being accepted as participant did not end the obstacles. Wildan, participant from Salatiga, shared his story, "I came from Semarang, so I had to stop over in Bali. An airport officer seized my bag. He questioned me of the kind of event I was heading for in Lombok. So I had to explain it in details. I suppose this may have been due to the trousers that I wore above my ankles, and because I wore a praying turban. I was the only one treated that way."

The organising committee also had had to deal with internal campus resistance and criticism. "Why, isn't it rather unislamic for men (*ikhwan*) and women (*akhwat*) to spend nights together in the same place? Why not separate them during the event? Why allow men and women to stand facing each other and to stand closely side by side?" Such criticism did not

stop the commitment of the participants and organisers. Patiently the committee explained that the women's tents were separated from the men's. Beds were provided, separate and not shared. All activities were under close monitoring by mentors and facilitators. Interaction with mentors, facilitators, and participants interacted was not limited to discussions about knowledge, but also on friendship and families. Muhibbin, a facilitator, said, "Some of us facilitators complained they did not have enough opportunity to mingle with participants. But the schedule was fully tight, and most participants were under the care of mentors. Hopefully in the next event we can have more interaction with the participants."

Enriching differences

On Day Three, participants paid a visit to a few places of worship and museums. "This site visit was most impressive. It has changed many muslim students' perception with regard to looking at differences," said Muhibbin with enthusiasm. Another committee member added, "Most participants had never visited churches, temples, shrines and monasteries before. They felt rather apprehensive at first, then they became enthusiastic. Many of them asked questions that warmed up the situation."

Antika Eviana Sari, a participant from IAIN Metro Lampung said, "During the church visit, to be honest, I personally believed I wasn't supposed to do it. I felt

entering one was an offensive act (*makruh*). A few friends of mine even believe it is *haram*. But curiosity got the better of me. I also involved myself in a discussion on typical activities in the church and on how Christians perceive Islam. After the discussion I started to have an open mind on the importance of tolerance".

One of the facilitators Putrasari admitted, "Visiting Lingsar Temple, one of the biggest temples in Mataram, gave us quite a surprise. At around *ashar* praying time we learned there was a *mushola* (an Islamic praying room) inside! The participants hesitated, at first, to pray there. The next minute they became impressed at the fact that the temple prepares a praying room for different worshipers." To this remark an organizing committee member added: "There is one temple in Mataram that serves three different religions: Confucius, Tao, and Buddhism. More surprisingly, its caretaker is a Hindu!"

According to another fellow organiser Lukmanul Hakim, "Besides these places of worship, museums also impressed the participants." Apparently, the museum tour showed them that there are many commonalities among different ethnics in Indonesia. There are cultural similarities among the culture of Lombok with the cultures of Java, Bali, Sumbawa, Bima, and even Makassar. Familiarity with the cultural diversity can nurture the love to the nation." Okta, a participant from Aceh, who

confessed of having no interest in culture, admitted that "after the site visit, I realised how diverse a culture Indonesia actually is."

More of Indonesia's cultural diversity was also presented by the participants themselves through the cultural evening performances that were staged every night. In these performances to represent the participants' own regions, 16 groups of participants performed local arts. They did it so professionally it amused other participants coming from different regions. Participants from Padang apparently had brought their own props to present the plate dance (*tari piring*). This activity was part of the tools with which Indonesia's rich diversity could be shown. In addition to the site visit and outbound activities, a few social activities were conducted to raise the participant's concern to humanity; among them were the planting of 1,000 trees and provision of free medical services. LYC's activity was closed with a joint peace declaration by the participants. They pledge readiness to be agents and facilitators of peace in their respective area.

Back to the estuary to sow the seeds of love

Here is a Sasak's saying: "*Maraq kunyiq awor apuh*," an inspiration on what happens when turmeric (*kunyiq*) meets chalk (*apuh*): they will fuse into the colour red. Turmeric's color being yellow and chalk white, when

the two get mixed, they will change instantly into red. This proverb tells us that some changes *can* happen so fast and drastically. It may be the best metaphor we can use to describe the changes that happened during LYC.

Halimah, one of the participants from North Sumatra, a pretty girl wearing a long hijab, was challenged by some fellow participants for her statement, "It is a woman's nature to be under a man's feet." After a long debate, a male student from Bandung mediated them by saying that every woman bears multi-identities; she can be anything as long as she knows her limitations. Halimah got all the more enlightened during the gender awareness monitoring. At first she confessed of believing that anyone of any other faith than Islam is a kaffir who will join the people of Hell. She turned open-minded after the site visit to other places of worship and after joining a few religious discussions. Not long after returning home, Halimah sent a WhatsApp message Hani, one of the organizing committee members. She wrote that heaven is God's matter. And that she no longer believes Heaven only belongs to the Muslims.

Muhibbin explained, "The participants experienced significant changes. So much so they'd like this activity to be followed up not only on campus, but

also in communities such as the mosque youth, youth organisations, and others." Antika from Lampung wrote, "Now back in the region, I've started to apply tolerance across religions in my surrounding. I no longer stay apathetic toward other religions' activities. We're also visiting one another now, whenever there's an activity." Putrasari, Dwi, and several other organisers added, "Eva from Surabaya wants to assist in the reconciliation between Surabaya soccer fandom (*Bonek Surabaya*) and the local martial arts group (PSHT). A participant from Bandung wants to assist in the reconciliation between conventional motorcycle taxis (*ojek*) and online motorcycle taxis. Antika from Lampung wants to organize a leadership camp that implements the nine Islamic values under the *Rahmatan lil 'alamin*."

Evi Lutfina, organiser, said, "Some participants also started to open up to different communities. Some of them said they wanted to initiate the establishment of Harmony Forum of Young Generation Cross Religions (*FORKUGAMA*). Her partner, Dwi, also added, "After LYS, there is a female participant who is going to run for HMJ's chairman candidacy. A participant from the Youth Working Community, an educational community working in remote areas, will share LYC materials to their community." Muslim and Mustaim, also organizing members, added, "The

government has not taken any role in implementing peaceful Islamic values. There are a few participants who plan to build some sort of a school of values. In STAIN Aceh, for example, they want to develop the concept of peace. Some Aceh participants also admitted there is a need to accept and make peace with the past".

Maya one of the facilitators explained that not only the participants but also the facilitators themselves benefited [from the event]. "I am a [product of] old propaganda, old timer. As a lecturer and facilitator, I also learned a lot from participants. How they were able to present *Pancasila* communicatively, interestingly, humorously, and stylishly! They may have picked it all up from popular *da'i* (missionaries) on television. They are also very diligent, great at listening and note-taking."

The organising committee hopes to see future LYC programs. One of them stated, "It will be good now that the participants are back home, if we could observe the impacts after one or two years. We'll see whether they are going to make positive contributions to the society. Perhaps we can invite some who have made contribution to our next LYC as resource persons or as coaches to new participants." May this beautiful wish come true.

Mataram, February 2018

National Interfaith Youth Camp (NIYC) 2018 - Ambon
Reconciliation and Mediation Center (ARMC)
IAIN Ambon

We are All Brothers and Sisters (Katong Samua Basudara)

*If differences are blessings, then why are people in
this country fighting to hate them?*
Abdurrahman Wahid (1940-2009)

Her skin was pallid, her eyes glowing, her heart full of doubts. It was nearing her first time going to Ambon, Maluku. “Honestly I didn’t expect to be selected to join this activity. Imagine 3,000 applicants with only 120 people accepted. And the essay that I submitted was nothing new—I wrote it last year,” said Meiliana Mulyani, a participant from Jakarta. Mei’s doubts remained almost until the last minutes because her workload was heavy. The girl with slanted eyes finally decided to go and said, “I’m really glad I made the decision. I gained so much invaluable and unforgettable experience from the activity.”

Sulhiati, Mei’s partner from West Nusa Tenggara (NTB), shared her experience in Lombok, where the Muslim are the majority. She had hardly ever interacted with people other than the Muslim community. A similar account was told by a participant, a devoted Christian Protestant, who

only socialized with the Christian community in the neighborhood for all her life. Never having an experience making friends with non-Christians, she had her own preconception towards Muslims. Being in Maluku for the first time and making new friends there has opened up sensitive dialogs on the

concept of Islam that helped clear up her preconception.

A rather dramatic story was told by a participant from East Kalimantan. Coming from a remote area, this participant cannot ride in a car because of motion sickness. So, instead, he rode a motorcycle for 13 hours

from his village to the nearest airport. Unfortunately, as he reached the airport, he had missed his flight and had to wait for the next flight. At first he felt apprehensive about going to Ambon for he had heard that the Maluccas are a rude people who are like thugs. He was deeply touched when the organiser picked him up at the *Pattimura Ambon* airport with a motorcycle. His interaction with the rest of the organising members, most of whom are the Maluccas, also cleared up his preconceptions all these times.



Hartati, a participant from Maluku, told her story that she was not the only former refugee. Hartati said she met another former refugee—one who is very different from her. They are different in religion, ethnicity, faith and culture. Several *Ahmadiyah* (*Khuddam*) men also participated on this *National Interfaith Youth Camp* (NIYC) 2018. “I am proud to be able to participate in this event, where I can meet participants from *Sabang* until *Merauke* and with various religion and faith background. This confirms my tolerance and my feeling of diversity,” said Usama Ahmad Rizal, an *Ahmadiyah* cadre. Rizal surmised that one of the causes of intolerance is prejudice due to unfamiliarity of each other. Activities like this NIYC are very effective and strategic in bringing people together and at the same time for clearing up

misunderstanding. Zemmy Prabowo from Kalimantan, for example, had only known about *Ahmadiyah* from the news all this time. He said, “Now that I’ve met and chatted with them directly, I know tha the *Ahmadiyah* are actually also open—just like us”.

The *National Interfaith Youth Camp* (NIYC) 2018 is a joint cooperation program between the Ambon Reconciliation Mediation Center (ARMC) IAIN Ambon, the Centre for the Study of Islam and Society (PPIM) Syarif Hidayatullah Jakarta, and the United Nation Development Programme (UNDP). This activity under the big theme of **Counter Violent Extremism** was conducted at Hunimua Beach, Negeri Liang, Kecamatan Salahutu, Central Maluku regency, on 25-30 January 2018. It was participated by 120 participants from various ethnics and religions in 34 Indonesian provinces.

Sowing Hope, to Love Peace Youth

The bright and warm weather greeted the participants on day one. The *National Interfaith Youth Camp* (NIYC) 2018 started with dinner and the beating of *tifa*, the traditional drum, at the official residence of the Maluku Vice Governor, Zeth Sahuburua at Karang Panjang area, Sirimau district, Ambon City. The Vice Governor was pleased that Maluku was selected as the venue to host the event. He said this was a good sign that Maluku as a province is taken into account for the future nation’s development. He hoped that participants who were coming from all over Indonesian provinces could become peace and harmony interreligious icons in their home town after the event.

Dr. Abidin Wakano, ARMC Director, said that NIYC could make an impact to the development progress

in Maluku. The activity inviting participation from across Indonesia would enrich the participants with many valuable experiences that could be shared across the nation. Vice Rector I IAIN, Dr. Mohdar Yanlua conveyed his appreciation and gratefulness to the PPIM UIN and the UNDP that had trusted Maluku and the ARMC IAIN Ambon as the organiser of the activity. Mohdar also hoped that this activity could inspire and motivate all entities involved. He remarked that all positive things received by participants throughout the event should be taken as experience whilst the negative things, if any, could be left in Maluku prior to homecoming.

The nice weather on day one did not continue on the next day. Participants were gathered at the Hunimua Beach when suddenly the tides started to increase its level, the wind started to gust, and it began to rain. That afternoon the original plan was to watch a movie by the beach. The event then was changed into a discussion inside a tent with topic on the 'dynamic movement of intolerance, radicalism, terrorism, and violent extremist and diversity future in Indonesia'. Participants then shared their experience. An *Ahmadiyah* youth shared a story about discrimination. One participant shared his experience as a refugee; another recalled how his house was burnt down because of religious conflict; one told us how he was forced to be a child soldier and forced to go into war; a girl an eye-witness of a murder was also forced as a child to live separately from her parents because of the Ambon conflict. "I gained invaluable experience listening to other people who have experienced all these directly. How they learned to forgive the past and recover from

the wounds, those are the most intriguing for me personally," said Meiliana.

On Day Three, the participants learned about the roles of social media and local wisdoms in deterring intolerance, radicalism, and terrorism. On Day Four they went outbound and planted trees to symbolize peace on the very ground where a new IAIN campus would be build. On Day Five, the participants watched a '*panas pela pendidikan*' procession. '*Pelagandong*' is a local culture treasure in Ambone that strengthens the brotherhood between a village and its religion. '*Panas pela pendidikan*' is a procession to remind a '*pela*' tradition to the youth. The participants watched



this procession from somewhere between State Junior High School 9 (SMPN 9) Ambon (whose majority of students are Christian) and the State Junior High School (SMPN 4) Salahutu whose majority of students are moslems. According to the participants, the tradition was very moving and was simply beautiful. Next, they enjoyed the Maluku traditional culinary called '*Patita*' for lunch. It is similar to the '*liwetan*' tradition in Java. The lunch was garnished with various traditional Ambonese foods prepared and arranged lengthwise.

The day's event was closed with visitation to local communities in several locations.

On Day Six, the last day, the participants read out a peace declaration. A cultural night was also staged with musical concerts, where famous musician Glenn Fredly entertained the participants and said, "Maluku's children can become inspiration. Not only on this island but anywhere they must become inspiration. Hard work, working together, that's the main thing. We cannot move forward alone. The strength of today's youth, today's millennials, lies in their ability to collaborate. With inspired collaboration we can innovate."

Participants were impressed by this activity. Supriyadi A. Arief from Gorontalo remarked, "This place taught diversity. Indonesia was formed out of differences to become one Indonesia." Rosa Fitriana, a girl whose face was always fully scarf-covered except her eyes spoke of this Moluccan exposure: "I gained incredible lessons from this activity, which I will certainly share outside." Vika Afrigusty from Padang, West Sumatera, said, "What valuable experience it has been for me. We are Indonesia; we are the Indonesian youth; we are the Unity in Diversity (*Bhinneka Tunggal Ika*). We're not different; we're just diverse."

Ravindra from North Sumatera commented, "It's been remarkable. How we've started building an inter-faith family of emotional resemblance among the youth across islands. We have to grow forward and free Indonesia from extremism. Let's keep on fighting; let us not easily give up. We must

build a better Indonesia." Nurul Mutmainah from South Sulawesi also said, "I've learned to understand many different faiths. No longer do we need to debate which one is right or wrong. We need to do but one thing: make efforts to understand". Zuriah, a girl from Aceh, said "It's cool. Pluralism is safeguarded here."

Mita Lestari, from Samarinda, reminded that Indonesia acknowledges only six religions. No doubt, our ancestors have inherited many other faiths, such as *Parmalin* (North Sumatera), *Baduy* (Banten), *Sunda Wiwitan* (West Java), *Marapu* (East Nusa Tenggara), *Kaharingan* (Kalimantan), *Kajang* (South Sulawesi) and *Alifuru* (Maluku). Also, there are about 1,128 ethnics in Indonesia. To Mita it is just absurd for anyone to want to force an exclusive point of view and power in the name of certain religion. Indonesia's diversity is a social capital that can make Indonesia a role model for state and nation building. However, Mita also said that, "Indonesia as a state with a heterogeneous society is at risk with the potentially growing intolerance and radicalism. Therefore, all elements in the country should be agents to convey the messages of peace." Agus Wisudawan from Palu wished for the NIYC to be continued so more positive vaccines could be disseminated to overcome the viruses of intolerance, radicalism, terrorism, and extremism—a beautiful wish we hope can be realised for the brighter future of Indonesia.

Ciputat, February 2018

INTERNATIONAL YOUTH LEADERSHIP CAMP (IYLC) – STF UIN

Diverse colors, same essence

A white bus with a “Tourism” sign on it had waited patiently at the State Islamic University (UIN) Syarif Hidayatullah Ciputat parking lot early in the morning. The campus is usually quiet, but that morning it started to get busy because it was the

first day of school after a long semester break. The organising committee looked busy checking and coordinating. A few participants were in rush, they were putting their bags inside the trunk and were entering the bus. They sat on red foam chairs that were divided up into two or three seat rows. Not too long of a waiting, the bus left Ciputat and headed toward Buddha Dharma temple and 8 Pho-Sat in Bogor.

This trip was initiated by the *Social Trust Fund* (STF) State Islamic University Jakarta, Centre for the Study of Islam and Society (PPIM) UIN Jakarta, and the United Nations Development Programme (UNDP) with the theme of *International Youth Leadership Camp*

Heal the world, make it a better place For you and for me, and the entire human race There are people dying, if you care enough for the living. Make it a better place, for you and for me

2018'. Inside the bus, in addition to the organisers, were twenty eight participants from Afghanistan, Brunei Darussalam, Gambia, Canada, Malaysia, Palestine, Thailand, Yamen, and Indonesia. The *Strengthening of the Value of Islam Rahmatan lil'Alamin (A Blessing to the Universe) Among Young Muslims* is the theme chosen for this activity. The purpose of the visit was to introduce tolerance among believers of different religions.

"At first, we wanted to visit an Islamic boarding school. But then it was cancelled, in considering that one of the Indonesian's Islam traits is the ability to blend

in with the non-Muslim group. Then it was decided to visit the *Sleeping Buddha monastery* in Bogor. The participants were happy because they had never seen a monastery before," said Muhammad Zuhdi, program coordinator. He continued, "Monastery is selected because it rarely exists in the participants' countries of origin; while churches are common and can be found in many places." Participants looked excited with this visit. They were actively asking questions to the monastery's caretaker who earlier showed us how a Buddhist conducts his or her prayers. After taking pictures and looking around, participants then continued their journey to Ciawi.

Religion is to enlighten not to oppose

Participants entered the *Minahasa Room* in Jambu Luwuk, Ciawi, in the evening. The opening and first session began. Irfan Amalee from *Peace Generation* gave a presentation

on *'Understanding Radicalism and Its Threats to the World Peace'*. "At first we were concerned that participants would be tired on the first day. They had to be on UIN Jakarta campus at seven in the morning. Then there was the visit to monastery. But we were wrong; they were very enthusiastic to participate. Especially Mr. Irfan who gave a very interesting presentation" said Elvi Fetrina or known as Vita, organiser.

Irfan Amalee gave a participatory presentation where participants were actively involved throughout the session. To illustrate, Irfan asked participants to define the meaning of extremism. Participants wrote down their answer on a *meta plan* card and stuck them on a board. Next was a game where participants had to guess the traumas and dreams of the person next to them only by looking through the eyes and facial expressions. Then, they had to discuss whether or not their guess was correct. A board game was later introduced and the participants played it in their own groups after the session. Iqra Yunus Palejwala, participant from Canada said, "I am very pleased with this game methods because it really helps us to understand the materials easily. Games do help to connect the issue, so it is practical and can be implemented."

Day 2 material is also interesting. J.M. Muslimin from UIN gave a presentation on *'the Difference Schools of Thoughts in Islam and Responses to Radical Thoughts'*. "The participants were still not satisfied in the class discussion, so they kept on following Mr. JM to the dining room as they were still curious. Not only was his topic interesting, the way Mr. JM delivered the presentation was good" said Vita. The organising committee designed two sessions with one resource person. According to Vita, they were concerned at first

that the program would be tiresome. Apparently participants felt there wasn't enough time, because of the material and how interesting the resource person was presenting. He not only gave proof by example (*dalil*) but also through arguments. The next day, Yeni Ratna Yuningsih gave a presentation on Strengthening Values of '*Rahmatan lil'Alamin*' (A Blessing to the Universe) and '*Youth Role in Promoting Peace*' by Syafiq Syafiq Hasyim.

The organising committee shared that there were a few challenges they faced in getting the resource person. This activity ran from Friday to Monday, 2-5 February 2018, where at the same time heavy rain and landslides occurred in several areas in Puncak. The organiser had to take a detour route to pick up the resource person at the Bogor station. There were several occasions, when resource person candidates had to be replaced because of their busy schedule since it was the beginning of the second semester. Despite the difficulties, the advantages felt by the participants paid off. Everything was wonderful.

Overall, the participants felt that the materials were interesting and very useful to them. Abdul Saboor Hamed, for example, participant from Afghanistan, claimed that he was happy to join this activity since he learned how to differentiate prejudice from discrimination, radicalism, and extremism with Islam *Rahmatan lil'Alamin*. He learned that the fundamentals of Islam are to respect others. Respect is not only limited among Muslims, but also other people with different religions. Islam even teaches the importance of respect to the environment, including plants and animals.

Isatou Jaborteh, a psychology student from UIN Jakarta who originates from Gambia, said that this activity was

very interesting and educational. She was very impressed with the acceptance material, since it was not an easy thing for people to accept differences in thoughts, ideologies, and religions. Islam not only teaches to accept others, but also teaches how to build relationship, love, and help. Islam also promotes the idea of peace and harmony to both Muslims and non-Muslims. According to her, it is important to make peace with one self before making peace with others and wanting to change the world.

Islam that is embracing, and not attacking

There are several stages that participants need to pass before they can join the *International Youth Leadership Camp 2018*. Emi Ilmiah, program secretary explained, the participants' criteria that are agreed on by the *STF* and *PPIM* are: foreign Muslim students who are currently studying in Jakarta and greater Jakarta (Jakarta, Bogor, Depok, Tangerang, and Bekasi). The main goal of this activity is to introduce the Peaceful Islam Indonesian way. Indonesian students can also join this camp. One of the conditions is that the candidates must be active in the student activity unit (UKM) so at least they have an established network. Another condition is that the candidates must have an interest in peace, Islam and counter radicalism issues. The reason for these requirements is because these participants will become agents of change that will spread the Peaceful Islam Indonesian way after the training. The organiser also will screen administrative requirements such as a passport, letter of recommendation from their campus, school grades, and a written essay. "After that we conduct an interview via skype to see their seriousness and commitment to join this activity," explained Emi further.

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

However, there are also unpleasant experiences when they just moved to Indonesia. "I was once asked by a street singer, 'Are you from ISIS?' Just because I wear a *niqab* (a head covering and scarf that conceals the face but leaves only the eyes). I never experienced this in Canada, even though Muslim people are a minority there," said Iqra. She is currently studying Arabic language at UIN. Pamodou also had discrimination experience. He was kicked out by his landlord because of the color of his skin. He has dark skin so he was often mistakenly thought as Nigerian, who are often misperceived as drug dealers. Their experiences in Indonesia and in their originating country have enriched discussion materials throughout the event.

Mohamed Doumbouy, student at the *Esa Unggul* University and originating

from Republic of Guinea, expressed his happiness that he could join IYLC because it increased his knowledge and experience. He promised to share his new knowledge on Islam and peace. Abdul, participant from Afghanistan wished to participate in the upcoming activity. Non-Muslim participants need to be involved so they could understand that Islam brings peace. Islam is not identical to ISIS, which condones violence. Participants from Indonesia stressed that youth is an agent of social change. They also promised to share this Islam *Rahmatan lil A'alam* (*A Blessing to the Universe*) to their campus friends.

"During the last night at the camp, some participants got emotional. They were supposed to have a bonfire, but because of the rain it had to be canceled. The outbound organising committee then replaced it with a self-assessment (*muhasabah*) activity. Participants were given the question: What have been done all this time to our body, life, religion, and to others. "One of the participants from Gambia, Mam Mass Sey, who is a big man, was seen sobbing in his self-assessment," said Emi, organiser. The event was closed with creativity performances by the participants. Two groups of participants sang Michael Jackson's song, which apparently had touched their hearts and inspired them.

Ciputat, February 2018

A BOARD GAME FOR PEACE

Learning to knit peace together through games



*"We do not stop
playing because we grow
old."*

*"We grow old because
we stop playing!"*

— Benjamin Franklin
(1706-1790) —

Several people are sitting in a circle around a long table, facing stacks of colorful cards and meet Marcon, Fundus, Dorky, Primal and Siena. These five names do not belong to humans, but rather to characters in the board game. The game is about building a galaxy with planets where aliens exist. The participants' task is to collect species. In doing so they must decide based on these three steps: take, look or throw. To win, they have to fight, eliminate any viruses, and collect 24 points. Occasionally the participants receive a crystal card as an additional opportunity to play. This game is called "Galaxy Obscurio."

Galaxy Obscurio is a card game that can be played by 4 to 6 people. "Actually, three people can play it, but it'll be more fun if played by at least four people," said Endi Aulia Garadian, researcher at PPIM and project manager of the so-called *Board Game for Peace*. "The game is over once some participants earn 24 points. On average, it takes two hours or so to finish, but it could also finish in 15 minutes. What's unique of this game is that its participant cannot win alone. It presents only two options: win or lose together."

The game was initiated by Peace Generation or Peace Gen, a voluntary organisation based in Bandung. Peace Gen is an ideal partner for PPIM and UNDP. This organisation has operated for ten years and pioneered various creative and innovative ideas to promote peace for youths.

The board game for peace is one of their brightest ideas. It was designed as a supporting material for a peace-training for youths in the five cities of Bandung, Solo, Surabaya, Makassar and Padang. Taufik Nurhidayatulloh, Head of Program and Partnership of Peace Gen, said, "Peace Gen's innovation is a gamified training, using a game-based learning approach. In a form of win or lose together, the participants will not be informed beforehand that they actually must collaborate if they are to win it; so the effects and lessons learned by the end

of the training can get very surprising."

It was a two-day training with 60 to 70 high school and university students as participants in each city. "The participants must go through four stages: *Feel, Imagine, Do, and Share*," continued Taufik. "*Feel* aims to understand extremely violent phenomena through orientation, movie screening of 'Jihad Selfie', and peace talks with ex-combatants like Nassir Abas and Yusuf Anis, in addition to a case study. *Imagine* is a process to imagine an ideal condition, which is under the guidance from Febby Firmansyah, a JW Marriot's bomb survivor. Then, as the board game is at the *Do* stage, participants are encouraged to design and take action. Finally, *Share* is a public campaign process through Peace Action, where participants must ask others to talk about peace by using the board game. Then we will also challenge them to spread the peace virus as many as they can through the board game for public (BGFP) competition."

In developing the game Peace Gen collaborated with Kummara, one of its partners. Eko Nugroho, founder and CEO of Kummara said, "I am optimistic that games can be effectively used to promote peace and tolerance. As a medium games give room for users to do various experiments." Irfan Amalee, co-founder of Peace Gen added, "This board game is

considered one of the most effective medium since it allows youths, whom we call peace agents, to engage their community to sit together and talk about peace. In this game they will find out that each player must cooperate. Without cooperation, they will not win the game. In this respect they will learn the values of empathy, honesty, collaboration, and peace."

The long roads

There are almost all sorts of motivation that drove participants to join the Peace Gen training. Abraham, a participant from Surabaya, for example, recalled, "A teacher once called me *kafir* (an infidel) during class." This treatment even motivated Abraham to make friends with people of different faiths. Jufri from Pamekasan was a victim of verbal bullying at school because of his physical condition and skin colour. Kurniawan, a student of theology from Poso, Central Sulawesi, suffered bad experience in a communal conflict in his hometown.

Jufri, student of an Islamic senior high school (Madrasah Aliyah) in Madura, had unique experience. He said, "I never travelled to Surabaya alone before, but one day I tried to go there by bus. The trip lasted for about four hours from Pamekasan." After spending one night there, Jufri had to walk for 45 minutes until he finally found an *ojeg* (a motorcycle taxi) driver who could took

him to a training venue. A similar challenge was faced by Rusti, the only participant from Medan. She said, "The trip from Medan to Padang took about 25 hours. I had to spend one night before joining the training on the next day."

The challenges that Jufri and Rusti faced seemed to have motivated them to be more actively involved in class. During the *Peace Family* session, Jufri shared that the bullying experience had made him active at school especially in the Intra School Student Organization (OSIS). He was concerned with the potential conflicts lurking in his Islamic boarding school (*pondok pesantren*) because of the exclusivities of some student organizations in high schools (SMA), vocational and pre-professional high schools (SMK), and Islamic senior high schools (MA) that seemed unwilling to open up and collaborate together.

Rusti was the only Batak Christian among the Minang Muslim majority at the Board game for Peace training in Padang. The remaining participants, who live in a relatively homogenous environment, gained valuable experience from Rusti's presence in the group. Their interaction finally yielded dialogues on diversity. She was willing to share her personal experience in Medan, saying, "I was very impressed during the 'Talk the Peace' and 'Peace Family' sessions, which taught me how to judge people more positively."

There was a time when the board game was unwelcomed by the participants. When it was being tried out in Solo, a local blurted out stating that all kinds of games including the board game are haram (forbidden). He openly accused that the board game is a foreign product. According to Hamid Nasuhi, PPIM

staff, "Some beliefs, such as that of the *Salafi*, consider that games *are* a form of perversion because of their capacity to delude people. They can make us oblivious of other things, including the daily prayers." However, after he discovered that the board game does teach such positive values as empathy and collaboration, he then changed his mind: some games, the board game included, apparently are not *haram*. Then he asked for one package of it for his family at home.

A paper kite from Bandung

On the last day of the training, Peace Gen encouraged the participants to go public with the game. In Makassar, for instance, some participants shared with the general public at Losari Beach. "Makassar broke the record. We had a few groups of five participants each. At some point they even managed to engage 66 people in a play that stretched for two hours from 1 PM until 3 PM," continued Hamid.

Later, after the participants returned home, Peace Gen announced a special challenge for the participants to invite as many people as possible to play the board game. They were naturally enthusiastic in accepting the challenge. Arif from Pariaman, made use of the social media to spread the news about the game and to share it, by which interested netizens were obligated to gather 4 to 6 people before Arif himself or his friends would pay a visit. Arif also met with Pariaman's university students who live in Padang, and Pariaman's literature group. Arif and his friends succeeded in gathering 79 people.

Several participants resorted to personal approaches. Rusti introduced *Galaxy Obscurio* to her

campus mates and to children at the orphanage in Medan where she used to conduct research. Abraham in Mojokerto engaged 23 friends of various religious backgrounds to play together. Iwan from Poso, who managed to gather his dormitory's friends who got curious about the game, finally recorded 37 people playing together. Akbar, in just one day, had 30 children engrossed in the board game at a mosque in Makassar. Meanwhile, Jufri, who originates from Pamekasan, introduced the board game at his Islamic boarding school. Several teachers did, at first, express concerns on its negative impacts, but Jufri could explain the positive values the game teaches. He was also able to recruit some OSIS officers and shared his board game experience and passed on the message of peace to 125 students participating in the school Olympics in Madura.

The most interesting effort was pulled off by the participants from Padang. On January 8, 2018, Syahrial Maulida sent a message to his WhatsApp group, "Guys, we are being challenged for a Peace Gen competition. We cannot compete with each other. To win it we must collaborate." The Padang participants agreed to set a strategy. In just 14 days, they reached a fantastic number of 783 participants. This strategy confounded the competition organiser, for the competition rules states that each group must consist of 5 to 6 people. Thus, a Peace Gen's local partner in Padang had to mediate and convinced them that they were registered as one

group, and the other people were just assisting. If they won, the prize would be shared to build a new Peace Gen community in Padang. The essence of the board game, win or lose together, has impacted its participants so deeply that they implemented the value in daily lives. According to a statistic from Peace Gen in collaboration with PPIM and UNDP, more than 1,000 youths in five cities have been "infected" with the board game peace virus spread by 318 agents of peace.

The positive message from *Galaxy Obscurio* did not stop at the competition. "Once I return to Poso," said Kurniawan, "I'll take the game with me. I'll use it as a medium to rebuild interactions between my Muslim and Christian friends so can forgive and forget past grudges." Akbar, student cum facilitator of the Dangko society (Danko being a Makassar village in which many former leprosy patients and other marginalised people live), asserted, "I hope the creative methods used in the training could be applied for the children development in Dangko. I promise to teach this board game to students who participate in the *Knitting Dreams*, a road show that aims to motivate highschool-equivalent students to continue their education to university." The board game is like a message written on a paper kite brought from Bandung to be flown in any skies over various communities.

Ciputat, February 2018

ISLAMIC MILLENNIAL COMPETITION –SABANGMERAUKE

Peace that is Embracing, Duty of Cool Islam Ambassadors

A yellowish painted room with a brown carpet in the *Graha Mitra* building, Gatot Subroto area, Jakarta, on that Saturday morning was busy. Dozens of youths wearing navy blue hoodies with an Islamic Millennial logo printed on, filled every corner of the room. Young and happy faces, they are the finalists out of the five categories: comic, video, photography, essay, and meme of the digital competition hosted by the *SabangMerauke*.



Ronny Pitojo from *SabangMerauke* explained that the targeted age group of participants of this competition are youths aged between 15 to 25 years old. There, 548 applicants with 1,552 creations represented 31 provinces from Aceh to Papua. "Ten finalists from each category were invited to Jakarta to participate in a two-day and 1-night mini workshop, from Saturday until Sunday, 2-3 December 2017. We called these 50 finalists 'Cool Islam Ambassadors,'" explained Ronny. It was a pity that the organizing committee was not aware that Monday, 4 December 2017 was the students' first day of Mid Semester Exams (UTS) and there were 3 participants who had to cancel because they had to attend tutorials—thereby making the total of participants to the workshop only 47 people.

Ronny also mentioned that one participant named Wahyu, from Aek Nabara, North Sumatera, who never traveled by himself before. "He hadn't even been to Medan, let alone go to Jakarta by himself," said Ronny. Wahyu took an eight hour road trip from Aek Nabara to Medan, and then spent a night before taking a flight to Jakarta. Wahyu's trip to Jakarta was paid off, because he had been chosen as the most favorite winner of the meme category in this competition. Wahyu had to spend a night at one of the organisers' house, Day, in Jakarta because of limited flight schedules. All of his friends had returned home. He asked Day, "Ms Anne is Chinese, but why she is very nice?" Anne is an organizing committee member who picked up Wahyu at the Soekarno-Hatta Airport and took him to the event. Ronny suggested that that very comment made them realise the importance of interaction and inclusivity in every activity organised by *SabangMerauke*.

SabangMerauke is a non-profit organisation that was established in 2012. This organisation has a student exchange program, where children from every part of Indonesia are invited to stay for about three weeks in Jakarta with families hailing from different backgrounds such as ethnicity, tribe, and religion. The purpose of this student exchange is to give a direct tolerance experience, because *SabangMerauke* believes that tolerance cannot only be taught, but must also be experienced. The student exchange program was launched in 2013. The target participants were junior high school students between ages of 12 to 15 years old. "Why that age, because they would be able to control their emotions, and be separated from their parents for a while. They would also be still flexible, so there is room for character development," explained Ronny.

Today's Generation Creation, Islamic Millennial Competition

The activity which is called the Islamic Millennial Competition is a focused movement to teach that Islam is cool to millennial children. The purpose of this competition is to inspire youths in making Islamic teachings cool and anti-extremism (or radical). Participants spent one night in Jakarta and received materials in two full days.

There are four sessions on day one. First session is Ustadz Aan Rukmana from Paramadina University presenting with 'What is Cool Islam,' and then continued with 'How to Protect Oneself from Radicalism' by Febby Firmansyah Isran, one of the survivors of the JW Marriot Hotel bombing in 2003. The Second session is 'How Youths Can Play a Role in building peace in Indonesia' with resource persons Ahmad Fuadi (bestselling author of novel *Negeri 5 Menara* or Country of 5 Towers) and

Tidar Rachmadi (Program Leader at XL Future Leader). Ahmad Fuadi said that youths should not be focusing on negative things, but rather spare time to produce something that is meaningful. Fuadi takes him as example as an Islamic boarding school graduates whose work has been known globally. Tidar Rachmadi stressed that Indonesian children has big potential to develop a focus movement in order to make Indonesia a more peaceful place.

The third session is on how to utilize social media to support tolerance and that Islam is cool. The presentation is made by Savic Ali, social media activist and coordinator of Islami.co, a media online that focused on publishing cool and trendy Islam. Last session on the first day, participants were given technical skills enrichment according to the category they are in. For instance, photography finalists briefed by professional photographer on how to utilize lighting to get dramatic photo effect, while comic finalist learn with professional comics artist on how to use certain drawing technique.

The second day program was on *Self Development*, [the objective is] to enrich finalists with knowledge of self-development so their work could create bigger impacts. Finalists were taught planning, self-development, to set short and long term goals, and then write things that should be done in order to reach those goals. Facilitator for this session is the Islamic Millennial internal team.

Participants said they are very satisfied with the workshop. Rohmatika Nur Hidayah, 23 years old, finalist of the meme category from Probolinggo, for example, said she is happy to gain the pleasant experience and meet new friends from all over Indonesia. She also acknowledges the valuable

[knowledge] shared from the resource person, mentor, and millennial team whom she thinks are great because the events and service from city or origin to Jakarta are very well plan. Similarly, Salma Nusiana, finalist of photography category, from Yogyakarta expressed her happiness because her work is appreciated and valued by many. She told them that the knowledge she gained at the workshop is very valuable, and she remembers how to promote positive values, tolerance, and passion to produce work. Salma also said, "I was happy to meet friends, gain knowledge and paradigm, for which everything is new for me. Anyway, Islamic Millennial organizer is as great as its event."

Muhammad Wahyudi, essay finalist from Yogyakarta explained, "Workshop agenda usually tiring. But this time is packaged differently. It feels relaxing, fun, and not boring. [From] the Joint Gathering (*KuBar*) that was presented by several figures, writers, and young activists to the Small Gathering (*Kucil*) that was guided by advisors who are experts in their field. Everything is interesting." Wahyudi expressed his gratitude to the organizer who has given the best service and other supporters who make this competition happen. He hopes this activity could be organized again next year, because there is so much valuable discourse gained, especially discourse on Islamic that peaceful and ways to accept differences.

Return to Jakarta, share peace on the cyberspace

Ahmad Haryanto, comic category finalist from Jakarta, confirmed that this Islamic Millennial Competition is very valuable to youths who are still easily swayed by negative teachings or activities. This competition re-engaged Muslim youths to actively produce work, and pass time well in order to avoid negative things.



Bayu Satria Utama, essay category finalist, in representing his friends, promised, "Since I am now a Cool Islamic Ambassador, then it is my responsibility to spread the cool values of Islam." Rohmatika Nur Hidayah, 23 years old, the meme category finalist from Probolinggo, said, "The message is too keep on spreading peace messages: Islam is cool; Islam is friendly to everyone." They do not only disseminate this message to their friends, but also through their social media accounts.

SabangMerauke also carries forward its mission to fight for Cool Islam through Islamic media channels. By the end of December 2017, the number of followers of this channel was 7.372 followers with the biggest proportion if 4.035 followers being Facebook users. More than 100.000 social media users visited Islamic Millennial postings and 4-6% users responded through *like*, *retweet*, *comment*, *orshare*. This percentage can be considered as above average, because in general conversion from impression to engagement is only 1%.

The majority of social media users gave positive support to the posted contents while the rest remained neutral; but none gave negative reaction. This shows that Islamic Millennial Program has successfully engaged the youth to be more sensitive and concern toward the danger of extremism; and to be willing to disseminate peaceful Islam through social media. Islamic Millennial team will find other creative ways to create contents that are relevant to youths. The issues will be packaged in interactive and attractive ways, to be disseminated by use of innovative technology such as paid promotion. An American writer, Erik Qualman, once said, "We don't have a choice on whether we do social media; the question is how well we do it. May peace always be guarded by our continuously disseminations of coolness on the social media.

Ciputat, February 2018

THE LAUNCHING OF J-ROCK-WUDHU (REBORN)

A Love Song for Religion and Nation

Wudhu (by J.Rock)

*I read Ta'awudz and Basmalah then I pray
I wash my hands, I purify my both hands
I wash my mouth, I purify my tongue and say
I wash my nose, I purify my ability to smell
I wash my face, I purify my face and my sights
I wash my arms, I purify my actions
I wash my hair, I purify my mind
I wash my ears, I purify my hearings
I wash my feet, I purify my steps
Allah ya Rabbi, allow me to face you
Allah ya Rabbi, allow me to face you*

The bass strings of Swara Wimayoga were picked constantly as intro to the song, followed by Anton Rudi Kelces' drum beats which were soon joined by Sony Ismail Robayani with the tunes from his guitar. Heard next were the lyrics above, sung in the rock voice of Iman Taufik Rachman, J-Rocks lead vocalist. This is the newest single of J-Rocks, a band that gained its popularity in Indonesia with their Japanese rock style. The song, originally a ballad by Bimbo, was a J-Rocks remix. The lyrics, deep in meaning, were written by Imam Taufik Rachman himself, who sang it in a rap style.

*Hello friends, let's get started; spread kindness to the world
Wipe out radicalism within ourselves; free it to suit the human norms
Differences are a gift; we live on the same earth under the same skies
All of our hearts with mind and heart that made us human*

*God created all of us; worship only Him
Make it happen with love to his fellow creatures
Because He is the Almighty, Love*

*Peace to yourself, peace to the world
Because it is the truest heaven; learn to listen; clean your mind
Peace for you, peace for all*

"Wudhu (ablution) has a special meaning and broad dimension in Islam. It does not only mean *thaharah* (to clean); there is some philosophical aspect behind it," explained Azyumardi Azra, former Rector of the State Islamic University (UIN) in his interview with CONVEY. *Wudhu* does not only concern physical cleanliness but also of mind and action. "*Wudhu* has a deep philosophy in Islam; it is about cleansing that which can be

seen and also that unseen within the human inner side. Therefore, "I purify my hands" also talks about my actions; "I purify my mouth," is about what I say. This is a peace message in the Islamic way. "With God's permission I present myself before Him," speaks of humility," said Deden Ridwan, Chairman of Reborn Studios, also co-producer of the song.

J-Rocks stressed that *wudhu* has universal meanings that involve interpersonal relations. "The meaning of purify in the rap's lyrics is that of kindness and peace. It is important to capture the millennial children's attention," Iman said firmly. Indeed, J-Rock fans are mostly teenagers or young adults. One of the peace campaign media deemed appropriate for millennial generation is music. Bimbo's songs of all time sound like the right picks. The involvement of J-Rock in this anti violence and radicalism campaign, according to Deden, is due to their deep concern about the issue, thus not a mere matter of business.

Refusing negative propaganda through creative media

Tuesday, 23 January 2018. The hands of time were pointing at 13.45 PM when the movie projector screen in the wooden room suddenly started to shake. The floor was also shaking and soon the power went off. "Earthquake!" screamed *Queens Heads* staff and visitors. Almost everyone ran out in their panic. Luckily, a few minutes later the power came back on, so the Reborn Studios team could resume work. That noon they were preparing a big event--the launching of a new single by J-Rocks: *Wudhu*.

The event went smoothly despite



the earthquake. In the opening act, the national anthem was sung together by the organisers and 61 journalists from the print, online and electronic media. Television stations were there: JTV, TV9, TVRI, MNC Muslim, RTV, and Muhammadiyah TV. Among the radio stations that sent their people were Bens Radio, Gen FM, RRI Pro 2, Pambors, and Delta. According to Deden Ridwan, Chairman of Reborn Studios, J-Rocks was an ideal choice for many reasons: their musical quality, fandom, production consistency, and, most importantly, their vision about peace, which is also shared by Reborn and PPIM UIN Jakarta. A mutual message that they wanted to relay was the desire to make Indonesia more peaceful, tolerant, understanding of its own diversity, and respectful.

Saiful Umam Ph.D., Executive Director of PPIM UIN Jakarta, in his introductory remarks stated that the millennial generation is vulnerable to intolerance, diversity, and radicalism issues. Youths, while generally moderate, are the main target of the dissemination of intolerance through social media. J-Rocks song *Wudhu* is an invitation for them so as to be more friendly,

trustful, and respectful, no longer suspicious of each other.

The event was followed with an android application launch called *MuslimNgeFriend* (Friendly Muslim). This application is similar to its website version, except it is easier to access on a *smartphone*. The highlight of the event was the live launch of J-Rock's single. At the end of the song, all J-Rocks band members clenched their hands up as a signal of *Radicalism No Way*. The event was closed following a dialogue between J-Rock and journalists.

Yenny Wahid, Chairwoman of the Wahid Foundation, who came to this event gave her appreciation to J-Rocks for the remixed song. "This song about wudhu is actually also *shalat* (the praying activity) in that it is not only a matter of washing our ears and other body parts, but rather of how we purify hearts. It is also a reminder to submit to the creator; a reminder to be humble and acknowledge own shortcomings." Like Syaiful, Yenny also agreed that the biggest problem that Indonesia is currently facing currently is actually not radicalism, but rather intolerance. Intolerance has

escalated and has spread easily with the help of technology, especially through the social media.

MuslimNgeFriend for a generation cool

A few research and studies have concluded that violence and terrorism spread massively through information technology such as the Internet. With regard to this PPIM approached Reborn Studios to be their partner for a public service announcement (PSA) program. Besides making video clips launching J-Rocks' single, Reborn Studios was also to create several creative campaigns, including public service announcement, TV and radio talk shows, and collection of testimonies from public figures and religious leaders.

Aris Muda, team member of Social Media at Reborn Studios, said that in addition to designing website <https://conveyindonesia.com>, they also managed the website content and filled it with diversity themes. According to Aris, the website format was designed to resemble a weekly magazine rather than daily news. "At the beginning we campaigned on Countering Violent Extremism (CONVEY); then lately we are focusing on *Muslim Nge-friend*, which means Muslim who are friendly and peaceful to anyone. We also provide information updates on other PPIM partners' activities," explained Aris. Other than websites, Reborn Studios also designed and maintained other Convey

social media such as facebook (Convey Indonesia), instagram (@conveyindonesia), twitter (@ConveyIndonesia) and youtube (Convey Indonesia).

Various PSA products launched by Reborn Studios have reached out a wider audience. Several other peace messages there were relayed through websites, FB, IG, twitter and Youtube, have reached some tens of millions of people. Four highest tweets on Twitter have reached 25 million people; engagement (view, like, comment, share) on Youtube have reached 130.147. The video of Slamet Raharjo emphasising the importance of *dakwah* (preaching) by embracing has been the most-viewed of Convey Indonesia Youtube channel.

Aris hopes to expand PSA further through synergy with mainstream media. For example, he would like to do road shows to existing media like Kompas, Tempo and others to introduce to them research findings and implementation of CONVEY activities. He also hopes to reproduce video-blogs (vlogs) because of their popularity among the millennials. The passions for campaigning on peace and for refusing negative propaganda are shown in the eyes and hearts of all Reborn staff members, who, as the name suggests, have been born again.

Ciputat, February 2018

**Weekly Bulletin “Indonesian Young Muslims” (MMI):
Spreading the Spirit of Tolerance and Peace**

A Small Endeavour: Building a Peaceful Islamic Narrative through Mosques

A congregation member of Sunda Kelapa Mosque gave an appreciation to Muhammad Hanifuddin from Indonesian Young Muslims (MMI) Bulletin Editorial Board, a medium that spreads the spirit of tolerance and peace through mosques. He said that all this time there was a feeling that he was fighting on his own against Islamic radicalisation narratives, especially among youth. MMI Bulletin opens a way for cooperation so that this spirit can continue to be spread through the paths of communities.

*“Peace cannot be kept
by force; it can only
be achieved by
understanding.”*

— Albert Einstein —

The increasing number of religious violence cases in Indonesia increasingly distresses various parties in the community,¹ including The Political Literacy Institute (The Policy Institute). The Political Literacy Institute is an institution that strives

to strengthen the political participation of citizens in order to build a healthier democracy, and this is done through political communication study. The institution that was established on 12 December 2008 by a group of young activists, intellectuals, as well

as progressive journalists² realised that there is an intersection between religion and politic in Islamic extremism and radicalisation problems in Indonesia. Under the leadership of public academics Dr. Gun Gun Heryanto, in 2017 The Political Literacy Institute

1 Public figures in various regions rejected Islamic radicalisation. For further information see: <https://news.okezone.com/read/2017/06/16/519/1718229/tokoh-masyarakat-jawa-timur-tolak-paham-radikalisme>

2 The profile of The Political Literacy Institute can be accessed on: <http://thepoliticalliteracy.blogspot.co.id/2012/09/sekilas-political-literacy-institute.html>



collaborated with CONVEY to build a peaceful Islamic narrative through Indonesian Young Muslims (MMI) Bulletin.

MMI Bulletin is a weekly bulletin distributed every Friday in 240 mosques in six cities: South Tangerang, Jakarta, Depok, Tangerang City, Bogor, and Bekasi. This bulletin provides an

alternative preaching narrative on peaceful and non-violent Islamic teachings. According to Muhammad Hanifuddin, coordinator of MMI Bulletin, a peaceful Islamic preaching becomes incredibly important in the midst of rampant preaching narratives that often lead to violence which, in his opinion, contradicts the essence of Islamic teachings. According to Hanifuddin, this is caused by the narrow interpretation of Islamic teachings. "We say that counternarrative is one of the important works to reduce the negative impacts of radicalism and terrorism and so forth," said Muhammad Hanifuddin, who previously was actively involved in Study Division of The Political Literacy Institute.

In building a peaceful Islamic narrative, bulletin was chosen as an effective medium not without a reason. All this time, preaching messages that provoke violence on behalf of Islam has been disseminated by certain groups, one of whom is Hizbut Tahrir Indonesia (HTI). The contents of Al-Islam Bulletin

owned by HTI unsettled the society; one of them was the administrator of Mosque Prosperity Board (DKM) in Nurul Huda Mosque, Tulangan, Sidoarjo who immediately rejected its distribution.¹ According to Muhammad Hanifuddin's observation, if compared to other books or media, this Islamic radicalism ideology was written in the most explicit, straightforward, and effective manner.

Using a similar method, this institution attempted to build a counternarrative through MMI Bulletin. For a six-month period, August 2017 – January 2018, MMI Bulletin was published in 25 editions and printed in 20,000 copies. More than 3,000 copies were distributed in every city in the distribution areas, supported by 12 teams in each area. The selection of mosques was conducted based on the mapping of mosques that were susceptible to extremism and radicalism issues based on the data from Ministry of Religious Affairs.² In practice, this MMI bulletin programme was also distributed in some mosques located around campuses. This was conducted considering higher education institutions were susceptible to the dissemination of radicalism and extremism among youth.³ Nevertheless, bulletin distribution in mosques does not only reach young generation as a group that is susceptible to radicalisation. This organisation stresses the importance of parents' participation as the main actors in the education of children and teenagers. "So we want to involve the community as one of the active actors to fight extremism and radicalism problem together, so that

1 HTI Bulletin is considered to contain hate contents, and members of DKM of Nurul Huda Mosque firmly rejected its distribution. For further information see: <https://arrahmahnews.com/2017/05/06/buletin-sesat-hti-menjamur-di-masjid-masjid-dua-orang-ditangkap-di-sidoarjo/>
 2 Data of the mosques can be accessed on Mosque Information System of Ministry of Religious Affairs on: <http://simas.kemenag.go.id/>
 3 CSRC report in 2017 showed how university students become a target of radicalism movement as a representation of educated middle class segment that will be involved in policy-making and bureaucracy in the future. See: <http://www.csrc.or.id/index.php/publikasi/penelitian/232-memotret-pemahaman-islam-radikal>

the silent majority who have been present in Indonesia have concrete steps”, Hanifuddin added. This is what peaceful Islamic narrative means.

Mosque as a Door of Change

In building a peaceful Islamic narrative, MMI bulletin encountered various challenges. According to Hanifuddin, preaching bulletins that spread extremist Islam had been rampantly distributed before. As a result, many mosques were a bit reluctant on the presence of external bulletins. However, good approach and communication with DKM and other parties slowly paved the way for MMI Bulletin. The openness of mosques was followed by warm welcome to the Bulletin contents. In terms of editorial, MMI Bulletin was made by a team who had the experience and capacity in facing Islamic radicalisation and extremism issues. This became one of the strengths of MMI Bulletin: writings that were relevant with everyday cases and written with a peaceful approach and based on credible data and sources. This was proven by the results of bulletin monitoring and evaluation, whereby 92% of respondents felt that the bulletin contents corresponded to the actual phenomena that happened each week.³

MMI Bulletin received praises, which also affected the community participation in its distribution through social media as well as other community activities. “People who carefully rejected at the beginning, became welcoming, because we were also active especially on social media; we could track that some mosque administrators uploaded



One of the administrators of Al-Anshoriyyin Mosque, Tangerang, receiving MMI Bulletin



Some expressions of appreciation toward MMI Bulletin.

Source: MMI Bulletin Editorial Board Documentation.

our bulletin and gave a good note of respect”, said Hanifuddin with relief. In fact, the contents of MMI Bulletin were used as Friday preaching materials in some mosques, such as Al-Mughirah Mosque in Ciputat, South Jakarta.

In the future, The Political Literacy Institute hopes that this small change can continue, among others through a guidebook containing the compiled materials of 25 editions of MMI Bulletin. “We have realised from the beginning, this is not merely for doing a project but one of our small endeavours that can be done to give something for our nation”, added Hanifuddin. The door of change that is opened through mosques is expected to maintain the messages of peace that slowly builds the peaceful Islamic narrative and contributes in maintaining Indonesian democracy.

3 Monitoring and Evaluation was conducted on 5 January 2018 in six distribution areas and the respondents were the management of Mosques and bulletin readers.

Film, Book, and Essay Competition - A Piece for Peace – PUSAD Paramadina

Films, Books, and Essays: Peace Building Transformation

*“Violence is the weapon
of the weak.”*
— Mahatma Gandhi —

Tuesday, 27 February 2017. The national library building across *Monas* (the National Monument) was looking magnificent today. It was nearing noon when one of its rooms was full of visitors. The room has the capacity of 168 chairs, but many visitors had to stand up as there were no vacant chairs left. That day a book was launched and a discussion ensued on *“Keluar dari Ekstremisme, Delapan Kisah Hijrah dari Kekerasan menuju Binadamai”* (Exit from Extremism, Eight Stories of Migration from Violence to Peace Building). In addition to the book launch, there was also a film screening of *“Jalan Pulang”* (Way Home) by Arifuddin Lako, also known as lin Broer, a former Poso terrorist prisoner. This event was organised by Centre for the Study of Religion and Democracy (PUSAD) Paramadina Charity Foundation (Yayasan Wakaf Paramadina) in collaboration with PPIM of UIN Jakarta, and UNDP.

The red chairs lined up on the stage with Sidney Jones (*IPAC*, discussant), Ihsan Ali-Fauzi (*PUSAD Paramadina*, editor), Jacky Manuputty (*LAIM Ambon*, writer) and Zainal Abidin Bagir (*CRCS-UGM*, writer, moderator) sitting on them. Ihsan opened the event by saying that most existing studies are mostly about how people get into extremism but very rarely on how people actually get out of it. He thought it was a pity because of the following reasons: first, the process can be studied. Second, it can help people who are in to get out, and; lastly, there is a sample that can prevent people to enter. This book does not only focus on the proprietors but also on victims who can make peace with the past.

Moderator Zainal Abidin Bagir that it was most appropriate to have selected the national library to host this activity. The stories that are in the book being launched are like a living library itself. The book sums up direct experiences of eight figures who are former terrorist prisoners, a priest, women's army (*Inong Bale Aceh*), a religious freedom activist, and a former child soldier from Ambon. Their stories in migrating to peace building can be considered as unique. Some who had finished their jail terms, to illustrate on how they changed after they were out of jail. Several of them were influenced by people close to them such as *kyai* (Islamic

cleric) or priest, family, and others.

Jacky Manuputty, who is currently serving as Assistant to Special Envoy of the President for Dialogues and Inter-Faith and Inter-Civilisation Cooperation, has a unique position in this book because he is the writer and at the same time also a subject in the book. "Both as a writer and a subject of the story has transformed me. I am active in the peace process to atone for my past when I got involved in the conflict," said Jacky. He wrote about Ronald, whom he mentored, a former child soldier in the Maluku conflict in 1999-2002. At the moment Ronald is working as a debt collector in Jakarta. Sidney Jones mentioned that this was a first effort to link separatism, terrorism, and conflict. She viewed that there was a similar phenomenon and there should be a study that seek the common factors that drives them to exit. This book is interesting because it contains eight intimate or personal stories. Sydney thinks it important to find the link from the eight stories so that the government, private sector, and civil society organisations could make an effective intervention.

A movie directed by Arifuddin Lako or known as Lin Brur was screened after the book launching. Lin wrote the film script and is director of "Way Home." This film tells the story of a

former terrorist prisoner who tries to return and blend in with the society. This film was inspired by his personal experience. "Film is a form of my responsibility after what I have done to other people. I am a former terrorist prisoner, also a conflict victim who destroyed Poso. I am going to continue to convey my messages of peace through whatever media there are," said Lin firmly.

"Terrorism did not just happen lately. It has always had part of the past, in which the state is still unable to solve it. Where there is imbalance and injustice, terror will appear," said Ali Nursahid, staff of *PUSAD Paramadina*. Ali explained that *PUSAD* uses more vary approaches and ways to see the context. Terrorism is not only performed by extremists under the name of religion. *PUSAD* links terror with *transitional justice* issue where there is economics, injustice, and others exist. Event 1965, for example, is a nation terror, unrevealed, full of mystery and until now people do not want to talk about it.

PUSAD Paramadina, according to Ali, prioritised research on peace makers, social transformation, and how people could change. His institution publishes personal experience to public as contribution to alternative ideas on why people are willing to stop doing violence and then work as peace builder activists. Peace

works mentioned here has broad meaning, not only to stop conflict and violence, but also to actualise social justice.

Collecting the Pieces for Weaving the Peace

PUSAD Paramadina had experience in organising the Ahmad Wahib competition—a writing, Web, and video competition. They collaborate with PPIM and UNDP for the CONVEY program to have an essay competition for university and high school students aged between 16 to 25 years old. “The Ahmad Wahib Program had two years’ preparation that managed to have 300-ish registrants. Within the one-and-half-month registration period, 1,083 applicants submitted their works. These applicants consisted of 800 university students and 283 high schoolers,” said Ali. The majority of applicants were women from all provinces in Indonesia—mostly from Central Java. One factor that drove the high participation had been the societal anxieties over the increasing intolerance.

This competition’s theme centers on the idea of how people build peace. According to Ali, the three key questions to answer would concern the experience and impact of violence, the causes of violence, and the

ways to overcome it. PUSAD Paramadina has created writing opportunities not only for violence victims but also for proprietors of violence, which includes bullying experience at school. The applicants could write about issues on petty violence that often occurred in their daily lives. The judges for this competition were quite well-known among the youth. They were five activists and writers: Feby Indirani (novelist and writer of *Bukan Perawan Maria – Not Virgin Mary*); Irfan Amalee (founder of Peace Generation and Islamcinta.co); Irsyad Rafsadi (researcher and book editor of *Carita Orang Basudara – Basudara Stories of Peace from Maluku*); Pangeran Siahaan (television presenter, writer of *The Big Pang Theory*), and; Zen R. S. (editor of Tirta.id and writer of *Jalan Lain ke Tulehu – Another Way to Tulehu*).

The panel of judges has also gained a valuable lesson. The essays by young proprietors and victims of violence were able to move the readers’ emotions as they could feel the pain, bitterness, and horrors that they have been through. Their experience felt real, close, and relevant. According to Ali, there is an essay that talks about a simple violence in the education sector in which students were so stuffed up with too many tasks and

assignments that they did not have enough free time to even read a light novel.

“Many participants asked me in their WhatsApp messages how to write well. Many of them had good ideas but lacked good writing techniques. Our society is weak in literacy; students do not have much time to read because of the burden of study,” continued Ali.

The panel of judges were given 50 best essays that had passed the administrative selection; they had to select 11 best ones and follow it up by interviewing the nominees before the final winners got decided. These essays have been published into a book called “Write a Piece for Peace”. The awarding ceremony was held at *Salihara* on Tuesday, 30 January 2018, with keynote speaker Jacklevyn Frits Manuputty, Assistant to the Special Envoy of the President for Dialogues and Inter-Faith and Inter-Civilisation Cooperation. Istiqomah Djamad with his *Pusakata* band (formerly *Payung Teduh*) entertained the audience. This competition, which targeted the millennials, is a reminder of what Pramodya Ananta Toer once said: To write is to be courageous for writers do it for eternity.

Ciputat, February 2018

EPILOGUE

Prof. Jamhari Makruf — *Team Leader of CONVEY Indonesia*

Peace for All: Countering Violent Extremism through Education

Approximately 200 youths from various religious backgrounds and regions in Indonesia were intently listening to the stories of religious communal conflict that happened in Ambon some time ago. Many people in Maluku were murdered in vain in that conflict. What is more saddening is the fact that most of the victims were murdered by their own friends or relatives who had lived side by side for years. Name difference, speech accent difference, or differences in the method and type of meat consumed could be a reason to murder. The conflict in Maluku had left a deep sorrow. Therefore, an interfaith youth camp was held in Maluku. Cheerfulness returned when the youth exchanged ideas to counter violent extremism.

Violent extremism is neither a recent problem nor is it a problem of one particular religion, country, or religion. It is as an ancient problem as humanity itself. Its causative factors vary from political, economic, social, psychological, religious (ideological) changes in families. It is not surprising if the conflict among the youth, who happened to have different religious backgrounds in Ambon Maluku, became the ember of violent religious communal conflicts. Violent extremism being an issue of complexity, collaboration of many parties is needed to handle it, one of which is to work out how civil society can actively participate in handling it.

CONVEY Project (Countering Violent Extremism for Youth) is meant to create a collaborative programme between the civil society and campus research institutions to actively participate in countering violent extremism (CVE) in Indonesia along with the government. CONVEY chooses education as the target of its programmes. This is based on the belief that any CVE programme must also be heartwarming if it is to build a strong prevention system. Education is considered to be appropriate to develop a tolerant and open mindset toward differences.

Another important aspect of education is that it reaches wider youth communities. Youth is a group that is incredibly susceptible to the influence of groups with

violent extremism ideologies. The curious nature of the youth is such that they want to try new things or even try something heroic against stability is used by violent extremism groups. Therefore, overseeing education so that it keeps giving educational materials that nurture diversity and prevents them from engaging in violence is incredibly important. Indeed CONVEY has not done many things; however, communicating the research findings that many youths in Indonesia have been exposed to violent extremism ideas to the public and stakeholders will raise awareness on the importance of overseeing the education sector.

This book contains some interesting stories on the programmes conducted by CONVEY. For example, a survey on radicalism among youth showed that there was an ember of radicalism among them. The results of this survey serve as a reminder for the government and civil society to keep overseeing the education sector. When Friday Bulletins that were distributed to mosques every Friday received a positive response from the mosque administrators and congregation who got enlightening information on religious studies that nurture tolerance.

Finally, I would like to quote the testimony of a youth camp participant from the Islamic youth organisation leaders camp in Mataram. The student of IAIN Salatiga decided to wear caged

pants daily. Due to his wearing a veil he was forced to undergo a closer inspection in the airport. However, as soon as he said that he was going to participate in a youth camp that rejects violent extremism, the inspection became less intense. In the camp, he met fellow muslim student leaders who had various religious practices. He felt that diversity was a God-sent blessing that could be refused.

The stories selected in this book are proofs that efforts to create peace

must be continued. There are a lot of inspiration for change that are obtained from CONVEY programme. Fighting against violent extremism through education is like building a self-defence wall against the negative influence of group propaganda and indoctrination that use violence in expressing their aspiration. May the stories in this book become an inspiration in the strengthening of education so that it can be a tool to nurture diversity and sow the values of tolerance.

