

**THE PRESERVATION OF INTER RELIGIOUS
HARMONY (THE ROLE OF YOUNG NAHDLATUL
ULAMA ACTIVISTS IN WONOSOBO CENTRAL JAVA)**



By Lutfan Muntaqo
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Major: Islamic Thought and Muslim Societies
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DISSERTATION
YOGYAKARTA

Submitted to
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for the degree of Doctor in Islamic Studies

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To the best of my knowledge and belief, I declare that this dissertation is my own work and that I have used no sources other than the ones referred to. I understand that the School of Graduate Studies of UIN Sunan Kalijaga Yogyakarta may take disciplinary action against me if it believes that this is not my own unaided work.

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Dissertation entitled : THE PRESERVATION OF INTER RELIGIOUS HARMONY (THE ROLE OF YOUNG NAHDLATUL ULAMA ACTIVISTS IN WONOSOBO CENTRAL JAVA)

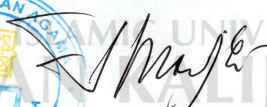
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As one of the requirements to obtain a doctoral degree (Dr.)
in Islamic Studies with specialization in *Islamic Thought and Muslim Societies*

Yogyakarta, November 14th, 2022

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HAVING OBSERVED AND CONSIDERED THE ANSWERS THE PROMOVENDUS HAS CONVEYED AND THE OBJECTIONS OF THE EXAMINERS IN THE CLOSED DEFENSE ON **JULY 29th, 2022**, AND THE ANSWERS OF THE PROMOVENDUS AND THE OBJECTIONS OF THE EXAMINERS TODAY, WE DECLARE THAT THE PROMOVENDUS, **LUTFAN MUNTAQO** STUDENT NUMBER **1630016027** BORN IN **WONOSOBO**, MAY 24st, 1978

HAS SUCCESSFULLY PASSED THE EXAMINATION WITH THE PREDICATE:

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HE IS GRANTED A DOCTORAL DEGREE IN ISLAMIC STUDIES WITH SPECIALIZATION IN *ISLAMIC THOUGHT AND MUSLIM SOCIETIES*, WITH ALL ASCRIBED RIGHTS AND DUTIES.

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APPROVAL STATEMENT

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Assalamu 'alaikum Warahmatullahi Wabarakatuh

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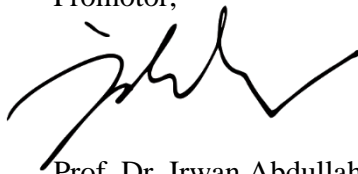
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Major : Islamic Thought and Muslim Societies

which has been revised based on the comments and questions raised by the examiners in the closed examination on September 8, 2022, I am of the opinion that the dissertation can be submitted to the School of Graduate Studies of UIN Sunan Kalijaga Yogyakarta for a doctoral defense.

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Yogyakarta, September 27, 2022
Promotor,



Prof. Dr. Irwan Abdullah

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Yogyakarta, September 27, 2022

Co-Promotor,



Fatimah Husein, Ph. D

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Yogyakarta, September 27, 2022
Examiner,



Prof. Dr. H. Machasin, M.A.

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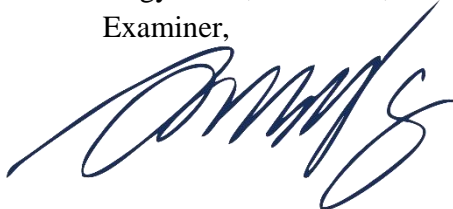
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Yogyakarta, October 7, 2022

Examiner,



H. Ahmad Muttaqin, S.Ag., M.Ag., M.A., Ph.D.

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which has been revised based on the comments and questions raised by the examiners in the closed examination on September 8, 2022, I am of the opinion that the dissertation can be submitted to the School of Graduate Studies of UIN Sunan Kalijaga Yogyakarta for a doctoral defense.

Wassalamu 'alaikum Warahmatullahi Wabarakatuh

Yogyakarta, September 27, 2022
Examiner,



Dr. Suhadi

ABSTRACT

Lutfan Muntaqo. NIM. 1630016027. **THE PRESERVATION OF INTER RELIGIOUS HARMONY (The Role of Young Nahdlatul Ulama Activists in Wonosobo Central Java)**. Dissertation. Concentration: Islamic Thought and Muslim Societies, Postgraduate Program at UIN Sunan Kalijaga in 2022.

The number of conflicts with religious backgrounds in Indonesia prompted me to conduct research on inter-religious relations. Wonosobo was chosen as the research location because of its popularity as a harmonious area even though there are various religions and religious groups that live side by side. In addition, the role of young activists from Nahdlatul Ulama (NU) in preserving and maintaining inter-religious harmony in Wonosobo district is also the focus of this research because youth is an important actor in this preservation. Referring to the main problem, the purpose of this dissertation is to explore, examine and understand the picture of inter-religious harmony in Wonosobo, the role of young NU activists, and how this harmony is being maintained and preserved.

To answer the above issues, this dissertation uses descriptive-qualitative method with a case study. To analyze the data in this study, I use a descriptive analysis method which aims to provide an overview of inter-religious harmony in Wonosobo. I use Johan Galtung's peacebuilding theory, J.B Banawiratma's seven levels of dialogue concept, and youth studies perspective for data analysis.

Based on the analysis of the field data, the results of this dissertation can be formulated as follows: **First**, the picture of inter-religious harmony in Wonosobo Regency is indicated by the lack of inter-religious conflicts, the number of joint activities carried out by religious people of different religious background, and strong collaboration between religious leaders. **Second**, this study finds that young NU activists play the role as conceptor, motivator, implementer and counselor in maintaining inter-religious harmony and tolerance in Wonosobo. **Third**, this study finds that the best

practices of young NU activists in maintaining and preserving inter-religious harmony in Wonosobo are due to NU's position as the majority and the support system from various parties, namely the state or government, religious leaders, youth, and society. This harmony occurs because it is desired by all parties and because it is co-created.

In addition to the above, this study finds that there are intergenerational differences between young and old people in carrying out activism related to maintaining inter-religious harmony. With their active characteristics which is relatively fluid, young NU activists have a better communication and social skills that lead them to have a broader network in inter-religious relation so that the mission of maintaining inter-religious harmony can be more widely spread.

Keywords: *Inter-religious harmony, religion, religious groups, the role of youth, inter-religious dialogue, wasatiyyah, NU youth activists, Nahdlatul Ulama Wonosobo, spiritual movement, youth studies, dialogue, peacebuilding.*



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مستخلص البحث

لطفان منتقى. رقم قيد الطالب. 1630016027. الحفاظ على الوثام بين الأديان (دور النشطاء الشباب من نهضة العلماء في وونوسوبو، جاوى الوسطى). أطروحة. اختصاص: الفكر الإسلامي والمجتمعات المسلمة، برنامج الدراسات العليا بجامعة سونان

كاليجাকা الإسلامية الحكومية عام 2022.

عدد النزاعات تكمنها الخلفية الدينية في إندونيسيا تدفعني إلى إجراء بحث حول العلاقة بين الأديان. واختيار وونوسوبو باعتبارها موقعا للبحث نظرا لشهرتها كمناطق متناغمة بالرغم من تنوع أديانها والطوائف الدينية التي تتعايش فيها. وبالإضافة إلى ذلك، دور النشطاء الشباب من نهضة العلماء في الحفاظ على الوثام بين الأديان ورعايته في منطقة وونوسوبو أصبح محور هذا البحث لأنهم ممثلون مهمون في هذا السياق. وبالإشارة إلى المشكلة الرئيسية، فأهداف هذا البحث هي استكشاف، ودراسة، وفهم صورة الوثام بين الأديان في وونوسوبو، ودور النشطاء الشباب من نهضة العلماء، وكيف يتم الحفاظ على هذا الوثام ورعايته.

ولاكتشاف المشكلات المذكورة، يستخدم الباحث في هذا البحث منهجا وصفيا نوعيا مع دراسة الحالة. ولأجل تحليل البيانات الواردة في هذا البحث، يستخدم طريقة التحليل الوصفي والتي تهدف إلى تقديم صورة الوثام بين الأديان في وونوسوبو. كما يستخدم أيضا نظرية بناء السلام ليوهان جالتونغ (Johan Galtung)، ومفهوم الحوار ذي المستويات السبعة لج.ب. باناويراتما (J.B Banawiratma)، ومنظور دراسات الشباب.

واستنادا إلى تحليل البيانات الميدانية، يتمكن من صياغة نتائج هذا البحث كالنحو التالي: **أولا**، صورة الوثام بين الأديان في منطقة وونوسوبو تتميز من عدم حدوث الصراع بين الأديان، والعديد من الأنشطة المشتركة التي يقوم بها الأشخاص من خلفية دينية مختلفة، والتعاون المتين بين القادة الدينيين. **ثانيا**، عثر البحث على أن النشاط الشباب من نخبة العلماء يعملون مفكرين، ومشجعين، ومنفذين، ومستشارين في الحفاظ على الوثام والتسامح بين الجماعات الدينية في وونوسوبو. **ثالثا**، عثر البحث على أن أفضل الممارسات التي يقوم بها النشاط الشباب من نخبة العلماء في الحفاظ على الوثام بين الأديان ورعايته في وونوسوبو ترجع إلى موقع نخبة العلماء كالأغلبية ونظام الدعم من مختلف الأطراف، تعني الدولة أو الحكومة، والقادة الدينيون، والشباب، والمجتمع. ولا يتحقق هذا الوثام إلا بإرادة جميع الأطراف، ولأن كل منها يحققه جماعيا.

وبالإضافة إلى ما سبق ذكره، عثر البحث على وجود الاختلاف عبر الأجيال من بين الشباب والشيخوخة في تنفيذ الأنشطة المتعلقة بالحفاظ على الوثام بين الأديان. مع خصائص الشباب النشطة والسائلة نسبيا، فإن لديهم كفاءة التواصل والكفاءة الاجتماعية أفضل تقودهم إلى تكوين شبكة أوسع في العلاقة بين الأديان فالمهمة لديهم هي الحفاظ على الوثام بين الأديان حتى يكون أكثر انتشارا.

الكلمات المفتاحية : الوثام بين الأديان، الدين، الطائفة الدينية، دور الشباب، الحوار بين الأديان، الوسطية، النشاط الشباب من نخبة العلماء، نخبة العلماء وونوسوبو، دراسات الشباب، الحوار، بناء السلام.

ABSTRAK

Lutfan Muntaqo. NIM. 1630016027. **PELESTARIAN KERUKUNAN ANTAR UMAT BERAGAMA (Peran Aktivis Muda Nahdlatul Ulama di Wonosobo Jawa Tengah)**. Disertasi. Konsentrasi: Islamic Thought and Muslim Societies, Program Pascasarjana UIN Sunan Kalijaga Tahun 2022.

Banyaknya konflik dengan latar belakang agama di Indonesia mendorong saya untuk melakukan penelitian tentang hubungan antar agama. Wonosobo dipilih sebagai lokasi penelitian karena popularitasnya sebagai daerah yang harmonis meskipun terdapat berbagai agama dan kelompok agama yang hidup berdampingan. Selain itu, peran aktivis muda Nahdlatul Ulama (NU) dalam menjaga dan memelihara kerukunan antar umat beragama di Kabupaten Wonosobo juga menjadi fokus penelitian ini karena pemuda merupakan aktor penting dalam pelestarian ini. Merujuk pada masalah utama, tujuan disertasi ini adalah untuk menggali, mengkaji dan memahami gambaran kerukunan antar umat beragama di Wonosobo, peran para aktivis muda NU, dan bagaimana kerukunan ini dijaga dan dilestarikan.

Untuk menjawab permasalahan di atas, disertasi ini menggunakan metode deskriptif-kualitatif dengan studi kasus. Untuk menganalisis data dalam penelitian ini, saya menggunakan metode analisis deskriptif yang bertujuan untuk memberikan gambaran tentang kerukunan antar umat beragama di Wonosobo. Saya menggunakan teori peacebuilding Johan Galtung, konsep dialog tujuh tingkat J.B Banawiratma, dan perspektif youth studies untuk analisis data.

Berdasarkan analisis data lapangan, hasil disertasi ini dapat dirumuskan sebagai berikut: **Pertama**, gambaran kerukunan antar umat beragama di Kabupaten Wonosobo ditunjukkan dengan minimnya konflik antar umat beragama, banyaknya kegiatan bersama yang dilakukan oleh umat beragama, dan kerjasama yang kuat antar pemuka agama. **Kedua**, penelitian ini menemukan bahwa

aktivis muda NU berperan sebagai konseptor, motivator, pelaksana dan konselor dalam menjaga kerukunan dan toleransi antar umat beragama di Wonosobo. **Ketiga**, penelitian ini menemukan bahwa praktik terbaik aktivis muda NU dalam menjaga dan melestarikan kerukunan antar umat beragama di Wonosobo adalah karena posisi NU sebagai mayoritas dan sistem dukungan dari berbagai pihak yaitu negara atau pemerintah, tokoh agama, pemuda, dan masyarakat. Kerukunan ini terjadi karena diinginkan oleh semua pihak dan karena diciptakan bersama.

Selain hal di atas, penelitian ini menemukan adanya perbedaan lintas generasi antara orang muda dan orang tua dalam melakukan aktivisme terkait dengan menjaga kerukunan antar umat beragama. Dengan sifat aktifnya yang relatif cair, para aktivis muda NU memiliki kemampuan komunikasi dan sosial yang lebih baik yang mengantarkan mereka memiliki jaringan yang lebih luas dalam hubungan antarumat beragama sehingga misi menjaga kerukunan antarumat beragama dapat lebih tersebar luas.

Kata kunci: *kerukunan antar umat beragama, agama, kelompok agama, peran pemuda, dialog antar umat beragama, wasatiyyah, aktivis pemuda NU, Nahdlatul Ulama Wonosobo, youth studies, dialog, peacebuilding.*

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TRANSLITERATION

This work contains many non-English words in languages such as Indonesian, Javanese, and Arabic. I write non-English words in italics with the exception of words. Short explanations of non-English words are written inside square brackets [] and footnotes are used for longer and more detailed explanations. To write Arabic words, the transliteration system of the Library of Congress and the *International Journal of Middle Eastern Studies* has been used with slight variations.

ء = '	ز = z	ف = f
ب = b	س = s	ق = q
ت = t	ش = sh	ك = k
ث = th	ص = ṣ	ل = l
ج = j	ض = ḍ	م = m
ح = ḥ	ط = ṭ	ن = n
خ = kh	ظ = ḏ	و = w
د = d	ع = '	ه = h
ذ = dh	غ = gh	ي = y
ر = r		
Short: = a	= i	= u
Long: ا = ā	ي = ī	و = ū
Diphthong: اي = ay		او = aw

The *ta marbuta* (ة) is omitted unless it occurs within an *idāfa* in which case it is written “t”, such as *waḥdat al-wujūd*. Arabic words that have been incorporated into Indonesian, Javanese, and indicate certain events, names of institutions and persons, or are now part of the vocabulary of these languages, are written in their Indonesianized form, such as ‘*Ahli Hikmah*’ instead of ‘*Ahl al-*

Hikmah, ‘*Akhwat-Ikhwan*’ instead of ‘*Akhwāt-Ikhwān*’, and ‘*Sultan Hasanuddin*’ instead of ‘*Sulṭān Ḥasan al-Dīn*’.



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I am very grateful to the Postgraduate School of UIN Sunan Kalijaga Yogyakarta which is the organizer of the 5000 Doctoral scholarship program of the Ministry of Religion of the Republic of Indonesia so that I can take part in the doctoral program and complete this dissertation project. Many people have helped me to accomplish this dissertation and to pass my Doctoral journey.

At Postgraduate UIN Sunan Kalijaga, I am very grateful to my promotor Prof. Irwan Abdullah (UGM), an extraordinary and very productive academic and anthropologist who produces scientific publications, who patiently provides writing directions during the mentoring process. The idea for this dissertation theme has changed many times due to my limited knowledge. The title on inter-religious harmony in Wonosobo is the development of a dissertation proposal which focus is limited to the Shia and Ahmadiyah minority groups. It was Prof. Irwan who gave the instructions so that the theme of inter-religious harmony with a wider scope was finally chosen. To Dr. Fatimah Hussein as my co-promotor, i also very grateful for always being happy to discuss this research amidst her busy schedule as a lecturer and activist. She also always shares her academic experiences as additional inspiration. Her extraordinary thoroughness and patience helped me to finally finish this dissertation.

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CHAPTER I

INTRODUCTION

A. Background

Indonesia is a country with a pluralistic society and it has various ethnicities,¹ tribes, cultures, languages, and religions. The number of more than 500 ethnic groups found in Indonesia is a clear statement to show its cultural diversity which includes language, religion, science, kinship, social system, economic system, and political system which is practiced at the local level.² In terms of religion, there are six religions worshiped by the majority of Indonesian citizens³ namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism.⁴ Even so, it does not mean that other religions cannot grow and be embraced by Indonesian citizens, the mention of the 6 religions above is more administrative in nature in terms of services that can be provided by the state.⁵ In fact, there are adherers of other religions in Indonesia such as Judaism⁶

¹ This ethnic diversity is understood as an asset of cultural riches supporting state unity, which is reflected in the national slogan, *Bhinneka Tunggal Ika* (Term in Sanskrit), in English became: "Unity in diversity". Navila Roslidah. "Culture Differences of Indonesia Ethnic Minorities in Non-verbal Communication," *JURNAL STUDI KOMUNIKASI*, Volume 1 Ed 1, March 2017: 7

² Irwan Abdullah, "Konstruksi dan Reproduksi Kebudayaan," (Yogyakarta: Pustaka Pelajar, 2015): 64

³ Penetapan Presiden Nomor 1 Tahun 1965 tentang Pencegahan Penyalahgunaan dan/atau Penodaan Agama <https://www.cnnindonesia.com/nasional/20160803155847-20-148965/pemerintah-tidak-melarang-agama-yahudi-di-indonesia>. accessed 19-9-2020

⁴ <https://indonesia.go.id/profil/agama> accessed 19-9-2020

⁵ <https://www.cnnindonesia.com/nasional/20160803155847-20-148965/pemerintah-tidak-melarang-agama-yahudi-di-indonesia> accessed 19-9-2020

⁶ Jews have a long history in Indonesia, the adherents are also quite numerous and scattered in several regions, but they cannot register Jews in their religious identity column, nor to leave it blank. For them at this time what is important is that the Jews are free to carry out their worship. <https://www.bbc.com/indonesia/indonesia-42422076> accessed 19-9-2020

Bahai,⁷ and others. In addition to adherents of these religions, there are also several local religions or spiritual movements in Indonesia.⁸ Ethnic diversity (including religious diversity) as a basic condition in a plural society has broad social implications. The conflict that emerges due to this diversity has become a social threat and it affects the welfare of society at large.⁹ The diversity of adherents of these religions should be appreciated by mainstreaming dialogue among religions in order to create harmony and avoid conflicts between religions.

Conflict between religions has always happened with various causes. Based on its history, religion created conflict and disunity in society. The glaring examples of these are –conflict between Protestants and Roman Catholics or between Hindus and Muslims. In further, the conflict of religion was even led to the religious wars of the sixteenth century.¹⁰ History records that a Crusade motivated by

⁷ Baha'i religion in Indonesia entered Sulawesi around 1878, which then spread to various other places. This Baha'i teaching was also included in the list of organizations that were banned in the era of President Sukarno through Presidential Decree No. 264 / year 1962 which contained the ban on seven organizations, including the Baha'i. The decree states that Baha'i is prohibited because it's "*incompatible with the Indonesian personality and hindered the completion of the revolution, or was against the ideals of Indonesian socialism*". This organization began to gain freedom in the era of Gus Dur. Adherents, even though their religion cannot be registered on the Indonesian Identity Card (*Kartu Tanda Penduduk* (KTP)), can carry out religious activities. Nuhriison, "Eksistensi Agama Baha'i Di Beberapa Daerah Di Indonesia (Studi Kasus di Pati (Jateng), Banyuwangi/Malang (Jatim), Palopo (Sulsel) dan Bandung (Jabar)." Papers presented at the seminar: "*Eksistensi Agama Baha'i, Tao dan Sikh di Indonesia*", Puslitbang Kehidupan Keagamaan Badan Litbang dan Diklat, Kementerian Agama RI, 22 September 2014. See <https://tirto.id/agama-bahai-dari-persia-yang-juga-tumbuh-di-indonesia-codH> accessed 19-9-2020

⁸ Data from the Ministry of Education and Culture states that the number of followers of Spiritual Movements are around 10-12 million people. Meanwhile, the number of organizations at the central level is 187. Through the 2017 Constitutional Court decision they can register "Spiritual Movement" in the religion column in their identity. <https://tirto.id/seberapa-banyak-jumlah-penghayat-kepercayaan-di-indonesia-cz2y> accessed 19-9-2020

⁹ Irwan Abdullah, "Konstruksi dan Reproduksi...: 84.

¹⁰ In many cases it is proved that religious fanaticism is responsible for much inhuman bloodshed. Sometimes it is seen that religion creates an obstacle

religious sentiments¹¹ still influence the modern Christian and Muslim pattern of thinking,¹² so does Spanish Inquisition,¹³ as well as other events. Not only between religions, even among adherents of the same religion can also ignite conflict and war, including those in Indonesia. Several active organizations in the humanitarian sector routinely reported incidents related to violence and conflict between religions, such as Wahid Foundation and Komisi Nasional Anti Kekerasan terhadap Perempuan Indonesia (Indonesian National Commission on Violence against Women) or Komnas Perempuan. In these reports, the number of conflicts between religions with various types of perpetrators and victims is massive. Generally, it can be seen that the victims of this conflict are usually minorities, such as the Islamic minority groups. They receive this discrimination because they are considered to have religious beliefs or principles that are different from the majority group.¹⁴ In Indonesia, Islamic minority groups that

in the development of the free spirit in common people. This was prominent in the middle ages where free enquiry and independent thinking was thwarted by religion. See Shanjendu Nath, "Religion and Its Role in Society," *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)* Volume 20, Issue 11, Ver. IV: 85

¹¹ This Crusade occurred in nine waves for 197 years. Read the summary at Faisal Ismail, "*Dinamika Kerukunan Antar Umat Beragama*," (The Dynamics of Inter-Religious Harmony) (Bandung: PT Remaja Rosdakarya, 2014): 140-148.

¹² For an overview of the changing viewpoints on this movement by describing the perspectives of the most prominent authors (exponents) who aired their views on the Crusades between the 16th century and the first part of the 21st century, see Theron, J. & Oliver, E., 2018, 'Changing perspectives on the Crusades', *HTS Teologiese Studies/Theological Studies* 74(1), a4691. <https://doi.org/10.4102/hts.v74i1.4691>: 1-12.

¹³ The Inquisition was one of the most powerful and polemical institutions used by the Roman Catholic Church to eliminate heresy and protect the unity of Christendom. Although tribunals were operative in Bohemia, France and Italy in medieval times, it is the Spanish Inquisition – first established in the kingdom of Castile in 1478 under Queen Isabella I and suppressed 356 years later in 1834 under Queen Isabella II – which has left its mark on the whole history of western civilization. See Helen Rawlings, "*The Spanish Inquisition*," (USA: Blackwell Publishing, 2006): 1.

¹⁴ For example the Shiites in Sampang Madura who are considered to have different ways in practicing Islamic teaching, even by the clerics (ustadz or

often receive discriminatory treatment are Shiite and Ahmadiyah groups.¹⁵ They have experienced verbal and physical abuses and these occurred in several places. Komnas Perempuan reported that forms of discrimination suffered by Ahmadiyah followers had occurred in Tasikmalaya, Cianjur, Riau Islands, Bima NTB, Sukabumi, Banjar District, and Kuningan. The attack on the Ahmadiyah Indonesian Congregation (JAI) in Cikeusik, Pandeglang, Banten on February 6th 2011 is a form of severe discrimination and has hurt humanity.¹⁶ The similar treatment was experienced by Shia groups in Bondowoso, Bangil, and Sampang Madura.¹⁷

The rise of inter-religious violence in Indonesia, besides it had also occurred in other places according to the historical records, increased when the New Order under Suharto's authoritarian regime collapsed. The collapse was marked by the opening of freedom of expression with legal guarantees, including the national press which had the discretion to carry out its function and role as an actor in providing social control, education, information, and entertainment.¹⁸ This freedom comes with its positive and negative effects. The next era, from 1998 to the present, is known as the Reform Order. This is

kiais) and followers of Sunni Islam in Sampang, they are considered "infidels" or "apostates" (kafir or murtad). Rachmah Ida & Laurentius Dyson, "Konflik Sunni-Syiah dan dampaknya terhadap komunikasi intra-religius pada komunitas di Sampang-Madura," (The Sunni-Shia conflict and its impact on intra-religious communication in the Sampang-Madura community) *Jurnal Masyarakat, Kebudayaan dan Politik* Vol. 28, No. 1, tahun 2015: 39-41.

¹⁵ Saskia Schäfer, "Ahmadis or Indonesians? The polarization of post-reform public debates on Islam and orthodoxy", *Critical Asian Studies*, 2018. Vol. 50, No. 1: 1-2.

¹⁶ Shinta Nuriyah Wahid, "*Pengalaman dan Perjuangan Perempuan Minoritas Agama Menghadapi Kekerasan dan Diskriminasi Atas Nama Agama*" (Experiences and Struggles of Women of Religious Minorities in Facing Violence and Discrimination in the Name of Religion) (Jakarta, Komnas Perempuan, 2015): 18-31. See also Yenny Zannuba Wahid et. al, "*Laporan Tahunan Kebebasan Beragama/Berkeyakinan Dan Intoleransi 2014 The Wahid Institute*" (Jakarta, The Wahid Institute, 2014): 40-94.

¹⁷ *Ibid*: 43-47.

¹⁸ Susilastuti DN, "Kebebasan Pers Pasca Orde Baru" (Freedom of the Press after the New Order) *Jurnal Ilmu Sosial & Ilmu Politik*, Vol. 4, No 2, November 2000, 5

where the emergence of hardline religious groups (read: Islam) is getting stronger, they often use methods that violate the constitution in preaching. In historical records, radical groups or radicalism have actually existed for a long time in Indonesia.¹⁹ The strengthening and increasing emergence of these groups after Reform Order cannot be separated from other interests, such as in the aspects of politics and the economy.²⁰ Groups or mass organizations that have earlier existed such as Nahdlatul Ulama, Muhammadiyah, Persis, and so on, start to have rivals in showing an Islam Indonesia identity by expressing a

¹⁹ Islamic radicalism was increasingly stretched in the post-independence period (1945) to post-reformation (1998), since Kartosuwirjo led operations in the 1950s under the banner of Darul Islam (DI). After DI, Komando Jihad (Komji) emerged in 1976 and then blew up places of worship. In 1977, the Front Pembebasan Muslim (Indonesian Muslim Liberation Front) did the same. And also acts of terror by the Pola Perjuangan Revolusioner Islam (Islamic Revolutionary Struggle Pattern), 1978. Not long after, after the reformation, a radical movement emerged, led by Azhari and Nurdin M. Top and other radical movements that spread in several parts of Indonesia, such as Poso, Ambon and others. The spirit of radicalism is certainly not free from political problems. Political issues often give rise to symptoms of radical action. So that resulted in the comfort of religious people in Indonesia of various kinds. In the political constellation of Indonesia, the problem of Islamic radicalism is getting bigger because its supporters are also increasing. However, these movements gradually differ in purpose, and do not have a uniform pattern. There are those who simply fight for the implementation of Islamic law without having to establish an “Islamic state”, but there are also those who fight for the establishment of an Islamic state in Indonesia, in addition to those who fight for the establishment of an “Islamic caliphate”, their organizational patterns vary, ranging from moral ideological movements such as the Majelis Mujahidin Indonesia (Mujahideen Council of Indonesia) and Hizbut Tahrir Indonesia (HTI) to military styles such as Laskar Jihad, and FPI. On the other hand, radicalism is an understanding created by a group of people who want drastic social and political changes or reforms by using violent means. However, when viewed from a religious point of view, it can be interpreted as a religious understanding that refers to a very basic religious foundation with a very high level of religious fanaticism, so that it is not uncommon for adherents of that ideology/school to use violence against people who have different beliefs/schools to actualize their religious beliefs adopted and believed to be accepted by force. Ahmad Asrori, “Radikalisme di Indonesia: antara Historisitas dan Antropisitas,” *Kalam: Jurnal Studi Agama dan Pemikiran Islam*, Volume 9, Nomor 2, Desember 2015: 255-258

²⁰ Indra Latif Syaepu, “Radikal Dulu, Teroris Kemudian” (Radicals first, Terrorists later) *Empirisma* Vol. 26 No. 1 January 2017, 57-67

polite, friendly, and moderate Eastern tradition. The new face of Islam that is strict and forceful has started a discussion about Islam in society. The existence of these organizations raised concerns because they use violence to achieve their goals.²¹ The main purpose of Islam as a religion of *rahmatan lil 'alamin* has become more questionable by other people. Until now, violence in the name of religion like prohibiting worship or closing places of worship continues to occur.. Dealing with this case, the government's commitment is questionable.²²

For the reason stated above, the government responded by conducting dialogue and designing various programs that were formed to maintain the existing diversity and foster harmony between religious communities. The formation of an inter-religious harmony forum is one of them. This forum, which is formed by the community and facilitated by the government, is tasked with building, maintaining and empowering religious communities for harmony and prosperity.²³ Other programs from various ministries are also directed at this, for example the culture mainstreaming agenda in Ministry of Education and Culture,²⁴ various collaborative events for arts, traditions and culture in Ministry of Tourism,²⁵ and emphasis on dialogue and

²¹ Junjungan Simorangkir, "Islam Pasca Orde Baru" (Islam After the New Order) *Istinbath*/No.16/Th. XIV/June/2015/199-216

²² <https://tirto.id/ada-32-gereja-ditutup-sepanjang-5-tahun-jokowi-ke-mana-dhkD> accessed 20-9-2020

²³ Joint Regulation of the Minister of Religion and the Minister of Home Affairs Number: 9 of 2006 Number and: 8 of 2006 concerning Guidelines for Implementing the Duties of Regional Heads / Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony Forums, and Establishing Houses of Worship

²⁴ Ex RI Minister of Education and Culture Muhadjir Effendi stated that the culture of intolerance is the most fundamental cultural issue. There is no other choice, our social life must be based on tolerance, so the challenge to national culture can only be answered if culture is placed as the forerunner of development. <https://www.kemdikbud.go.id/main/blog/2018/11/menguatkan-kembali-budaya-toleransi-di-kongres-kebudayaan-indonesia> accessed 10-9-2020

²⁵ The spirit of tolerance and various cultural and traditional events in Indonesia must be preserved and packaged in a creative, innovative and

deliberation on religious issues in Ministry of Religion.²⁶ Even so, this is inadequately effective to muffle and reduce ongoing conflicts with religious backgrounds.. The solution to this problem cannot only be expected from the state, the active role of the community is also very much needed, especially from religious majority groups or religious organizations as Nahdlatul Ulama, the world's largest Islamic organization.. Its trademark as a guardian of *wasatiyyah* teachings is very influential in making changes in society, particularly in the relations between religious communities and the embodiment of religious tolerance.

Cases of violence or intolerance²⁷ in the name of religion are still rife in Indonesia. Violations of religious freedom are even supported by laws, regulations, and decrees issued by local governments.²⁸ However, there is optimism that tolerance in Indonesia is getting better than in the past, due to the role of various parties, both at the individual and institutional levels as well as the government.²⁹ In several cases, for instance in the second era of Joko Widodo's administration, the problem of intolerance also decreased³⁰

professional appearance. <https://adakata.net/2019/02/indonesia-jadi-percontohan-toleransi-duniakata-menpar-arief-yahya/> accessed 10-9-2020

²⁶ <https://news.detik.com/berita/d-4764891/menag-fachrul-razi-bicara-program-toleransi-hingga-antikorupsi> accessed 10-9-2020

²⁷ The Indonesian Survey Institute (LSI) stated that public intolerance in the first period of President Joko Widodo's administration was still quite high. This is based on the LSI survey on 'Capital and challenges to civil liberties, intolerance and democracy in Jokowi's second term' on 8-17 September 2019 against 1,550 respondents. <https://www.cnnindonesia.com/nasional/20191103183341-32-445250/lsi-intoleransi-di-era-jokowi-masih-tinggi>. accessed 10-9-2020

²⁸ Ricky Santoso Muharam, *Membangun Toleransi Umat Beragama di Indonesia berdasarkan Konsep Deklarasi Kairo (Creating Religion Tolerance in Indonesia Based on the Declaration of Cairo Concept)*, *JURNAL HAM* Volume 11, Nomor 2, Agustus 2020: 1

²⁹ <https://www.voaindonesia.com/a/kebebasan-beragama-dan-toleransi-di-indonesia-dinilai-membaik-/5471614.html>

³⁰ Research Director of SETARA Institute, Halili Hasan, said that since 2007 violations of KBB and intolerance have become the biggest problems at the state level. In Jokowi's first period, there were 846 KBB violations with 1,060 actions. While in the second period there were 200 incidents of KBB violations

and solution was found. For example, the solution to the 15-year polemic on the construction of the Yasmin Church in Bogor³¹ and the prosecution of perpetrators of intolerance³² to name a few examples.

In addition, referring to the results of the Setara Institute's tolerant city index (IKT) assessment which was carried out in 94 cities, there are several areas in Indonesia that are famous as harmonious places, for example Singkawang, Salatiga, Pematang Siantar, Manado, Ambon, Bekasi, Kupang, Tomohon, Binjai, and Surabaya.³³ This harmonious condition full of tolerance occurs because of the role and cooperation of various parties. Although not included in the Setara Institute's list of tolerant cities, Wonosobo is considered to be the one that reflects the diversity in religions and the reflection of Indonesian miniature. This highlights the reason for conducting this research. The quality and the wealth of this region is clearly reflected in the way of life, the level of tolerance of society towards diversity, and respect for human values.³⁴

The choice of Wonosobo as the research location took several things into consideration. One of them is by considering that the six official religions in Indonesia and several communities of spiritual movements grow and develop in this city and can coexist with each other. All religion followers can practice religion and belief safely because of their mutual respect between religious communities. Due to this condition, Wonosobo has received several awards from the

with 327 actions: 168 state actions and 159 non-state actions. <https://tirto.id/f7Zk> accessed 10-9-2020

³¹ <https://www.kemenag.go.id/read/menag-bersyukur-ada-solusi-atas-masalah-gki-yasmin-do93m> accessed 10-9-2020

³² <https://www.liputan6.com/news/read/4652630/5-fakta-perkembangan-terkini-kasus-perusakan-masjid-ahmadiyah-di-sintang> accessed 10-9-2020

³³ <https://nasional.tempo.co/read/1153380/10-kota-paling-toleran-di-indonesia-jakarta-tidak-masuk> accessed 10-9-2020

³⁴ Hironimus Marlon Leong, "**Wonosobo, Keberagaman Dan Toleransi**" (**Wonosobo, Diversity and Tolerance**) (Semarang, The Soegijapranata Institute, 2017), In "Mewujudkan Kepedulian: Kumpulan Tulisan Pengalaman Refleksi Karya 2017 (Manifesting Concern: A Collection of Writing Experience Reflections on the Work of 2017) <http://ebook.unika.ac.id/refleksikarya2017/> accessed September 16 2020

central government. To mention some of them is when the former Regent of Wonosobo Kholiq Arif received an award for his hard work in maintaining inter-religious harmony. He was considered successful in maintaining harmony between religious communities, so he was entitled to the award for the category of Regional Head who consistently upholds the values of pluralism.³⁵ National Commission for Human Rights of Indonesia (*Komisi Nasional Hak Asasi Manusia* [KomNas HAM]) also assessed that Wonosobo Regency possessed the highest score in protecting minority groups.³⁶ With this, Wonosobo became the first region to have Regional Commission for Human Rights (*Komisi Daerah Hak Asasi Manusia* [Komda HAM]).³⁷

This condition does not just happen as it has been nurtured for a long time and is hereditary teaching from the ancestors of Wonosobo. Wonosobo is located on the slopes of Dieng mountains, in the middle of Java Island, making into a melting pot of various local traditions.. There is the influence of Mataram Jogja, the coastal area of Pekalongan, as well as the Banyumasan *ngapak* tradition, and other towards these traditions. So, the people of Wonosobo have been accustomed to diversity for a long time. However, the potential for conflict is not non-existent, especially after the Reformation Era from which various hardline groups were born with their narrow views that sometimes disrespect differences of opinion and trigger conflicts between religions or religious groups. Their appearance is understandable considering how the New Order regime ran its government. Various ideologies, identities, and interests that were previously suppressed subsequently surfaced and declared their

³⁵ <https://wonosobokab.go.id/website/index.php/berita/seputar-wonosobo/item/428-bupati-wonosobo-terima-penghargaan-harmonisasi-umat-beragama/428-bupati-wonosobo-terima-penghargaan-harmonisasi-umat-beragama> accessed September 16 2020

³⁶ <https://malangtimes.com/baca/33064/20181110/171600/kalah-dari-wonosobo-komnas-ham-ri-tinjau-keberpihakan-pemkot-malang-pada-kelompok-minoritas> accessed September 16 2020

³⁷ [https://www.gatra.com/detail/news/362924-Wonosobo-Menjadi-Daerah-Pertama-Yang-Miliki-Komnas-HAM-Daerah#:~:text=Jakarta%2C%20Gatra.com%20%2D%20Wonosobo,%2C%20\(6%2F11\).](https://www.gatra.com/detail/news/362924-Wonosobo-Menjadi-Daerah-Pertama-Yang-Miliki-Komnas-HAM-Daerah#:~:text=Jakarta%2C%20Gatra.com%20%2D%20Wonosobo,%2C%20(6%2F11).) accessed September 16 2020

presence. They all competed in the newly opened public space and fought for the people's support.³⁸ This condition was realized by young activists of Nahdlatul Ulama (NU) by starting to formulate steps to avoid potential conflicts in Wonosobo. They started to have dialogues with various groups in society before the term became a trend. They use moderation or *wasatiyyah*, NU teachings, as an approach to get closer to other people in order to make changes. The result of this approach is shown through well-managed communication network as it is currently running effectively. Thus, when a potential problem arises it can be resolved quickly and elegantly. For example, the case of mass conversion of religion from Buddhism to Islam in Tanjunganom Kepil Wonosobo,³⁹ citizens clash with members of the Islamic Defenders Front (*Front Pembela Islam* (FPI)) in the Kalikajar area,⁴⁰ and so on. Without denying the roles of various parties, what young NU activists had done has contributed to resolving conflicts and caring for the conditions of harmony that have been created in Wonosobo. They are agent of tolerance making changes in moderate ways. The success of young NU activists in maintaining harmony between religious communities in Wonosobo was realized due to several points , for example, NU's position as the most prominent Islamic organization and the support from other parties such as the government, religious leaders, and the community. Therefore, this

³⁸ Noorhaidi Hasan, "Laskar Jihad, Islam, militansi, dan pencarian identitas di Indonesia Pasca-Orde Baru" (Jakarta: Pustaka LP3ES Indonesia, 2008): 2.

³⁹ See Alam Suprayogi, "Dampak Sosial Konversi Agama dari Buddha ke Islam di Dusun Munggang Desa Tanjunganom Kecamatan Kepil Kabupten Wonosobo" (The Social Impact of the Conversion of Religion from Buddhism to Islam in Munggang Hamlet, Tanjunganom Village, Kepil District, Wonosobo Regency) (Undergraduate Thesis, UIN Suka, 2018), compare with Faris Al-Faza, "Konflik Pemaksaan Pindah Agama terhadap 74 Orang Penganut Agama Buddha" (Conflict Forced Conversion Against 74 Buddhists) (Undergraduate Thesis, UNNES, 2017), also see <https://wonosobokab.go.id/website/index.php/berita/seputar-wonosobo/item/4287-74-warga-tanjung-anom-kembali-peluk-islam-tanpa-paksaan/4287-74-warga-tanjung-anom-kembali-peluk-islam-tanpa-paksaan> accessed september 16 2020

⁴⁰ <https://elsaonline.com/kasus-kasus-bernuansa-agama-di-jawa-tengah-januari-juni-2014/> accessed september 16 2020

research will discuss; first, the practice of harmony between religious communities and relations between groups in Wonosobo. Then, it will also discuss the parties that play important role as well as the history that supports the creation of conditions of harmony and tolerance. The focus of this research is on the role of young NU activists as actors who preserve harmony between religious communities. In the final section, it will be revealed how this inter-religious harmony is maintained and preserved in the presence of shared awareness and needs. The parties supported here will be explained with more details, such as the state, youth, religious leaders, and society in general.

B. Research Questions

From the background above, this research intends to find out how the practice of harmony occurs in one area and why NU youth have an important role to play in making it happen. The findings of this research can become a lesson for other regions to learn and comprehend the importance of harmony in the life of a pluralistic society. For that purpose, the research questions are formulated as follows:

1. How is the practice of religious harmony in Wonosobo and why does it need preservation?
2. What are the role of young NU Wonosobo activists as actors in preserving and maintaining inter-religious harmony in Wonosobo?
3. Why can young NU Wonosobo activists implement best practices in preserving and maintaining religious harmony in Wonosobo?

These three questions are very important to find out how the practice of harmony that occurs in Wonosobo with its various indicators is carried out, what exactly the roles and reasons of young NU activists in preserving inter-religious harmony in Wonosobo, what supporting factors are shown, and how this harmony can be maintained and preserved.

C. Significance of Research

The significance of this research is to find out more about the constellation of religious life in Wonosobo so as to create harmony between religious communities and between religions. Research on the harmony of religious people is likely to be different from one region to another region, the case that occurred in Wonosobo is a different phenomenon that can inspire other regions in the regard to the theme of harmony above.

Maintaining local traditions and wisdom is one of the things done by the leaders in Wonosobo to keep the area in harmony. One of the most important actors in preserving and maintaining harmony is Muslim youth who are members of tolerance activist organizations such as Forum Kebersamaan (Mutual Forum), Jaringan Gusdurian (Gusdurian Network), Koloni Masyarakat Terbuka (Open Community Colony) and others. Besides, showing respect for minorities by giving their rights as fellow citizens is also important. Basically, most of the young activists referred to are members of NU, both structurally and culturally. One of the aims of selecting young NU activists as research objects is to look at the intergenerational differences between young people and the elders, although this is not the focus of this study.

This research will discuss: first, the practice of harmony between religious communities and the relations between groups in Wonosobo. Furthermore, it will also discuss the parties that play the role, including history that supports the creation of conditions of harmony and tolerance. The focus of this research lies at the role of young NU activists as actors who create and preserve harmony between religious communities and why they can implement the best practice. In the final section, it will be revealed how this inter-religious harmony is maintained and preserved in the presence of shared awareness and needs. The supporting factors of young NU's success in creating and preserving inter-religious harmony in Wonosobo will also be described. The involved and supported parties explained in the research include the state, youth, religious leaders, and society in general. From the data that will be obtained, it is hoped that people will gain a broader perspective about inter-religious harmony.

D. Literature Review

The author is not the first person to examine the role of the youth and inter-religious harmony. Previous researchers had conducted researches on these matters, either in the form of dissertations, theses, or articles. Specifically in the discussion regarding Wonosobo, there are several works that can be used as studies. Researches related to the role of youth, religious harmony, and Wonosobo are:

Deandlles Christover's research focused on the role of Interfaith Youth Organizations in increasing religious harmony in East Kalimantan Province. Here the youths share activities with a soft conflict management approach to the community to instill an attitude of tolerance and mutual respect in the pluralistic society of East Kalimantan. The organization also plays a role as a communication tool for the Government (Kemenag Kaltim, FKUB, and MUI) to communicate the values of tolerance, harmony, and peace to the community. Its last role is to enact as a dispute resolution tool where in this role, Interfaith Youths do conflict prevention by holding dialogue between conflicted parties. Dispute resolution does not have to be done when a dispute occurs but can be resolved by preventing the dispute or conflict before it occurs. In building tolerance in society and among youth, the Interfaith Youth has the view that all religions have the same goal but are different in carrying it out. For this reason, the Interfaith Youth wants all people with different views to have one point of agreement or the same understanding of tolerance and harmony among religious people.⁴¹ In a different location, Sokhibul Afdol examined the role of youth who are members of Pondok Damai Interfaith Community in realizing harmony between religious communities in Semarang. In realizing the harmony between religious communities, they firstly played a role by implementing the teachings of tolerance in families and religious organizations. Secondly, they

⁴¹ Deandlles Christover, Peran Pemuda Lintas Agama dalam Meningkatkan Kerukunan Umat Beragama di Provinsi Kalimantan Timur, (The Role of Interfaith Youth in Improving Religious Harmony in East Kalimantan Province) *Jurnal Paradigma*, Vol. 8 No. 2, December 2019

held an interactive interfaith dialogue. Thirdly, they contributed new and creative ideas. Next, they did the follow-up on the new paradigm to be disseminated to the original community and the surrounding community. Fifthly, they implemented peace socialization such as the peacemaker program. Lastly, they invited surrounding community to participate in creating harmony.⁴²

Specifically, Widya Genitri examined the role of Hindu youth in maintaining inter-religious harmony in Toinasa Village, Pamona Barat District, Poso Regency. The results of the study are in line with previous research showing that Hindu youth have roles in fostering and building people's awareness, increasing cooperation and communication between religious communities, enhancing the mental spirituality of the younger generation, and maintaining tolerance between religious communities. Even so, there are always obstacles in carrying out these roles, for example Hindu youths feel they do not receive spiritual guidance and enlightenment from the village *parisada* so that they do not understand and deepen the teachings of *weda*. In addition, because they tend to be busy with personal and work matters, they lack of friendships with youths from other religions. This means that the awareness of Hindu youth to create harmony between religious communities is still lacking. As a consequence, there must be better efforts to increase the role of Hindu youth in maintaining inter-religious harmony.⁴³

The teachings in the holy book are the source and reference for realizing harmony between religious believers such as Christians and the Bible. A Christian must have a spirit of diversity that can help to

⁴² Sokhibul Afdol, "Peran Pemuda dalam Mewujudkan Kerukunan Antar Umat Beragama (Studi Kasus di Komunitas Lintas Iman Pondok Damai Kota Semarang), (The Role of Youth in Creating Inter-Religious Harmony (Case Study in the Interfaith Community of Pondok Damai, Semarang City)) (Undergraduate Thesis, Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, 2016)

⁴³ Widya Genitri, "Peranan Pemuda Hindu dalam Menjaga Kerukunan Antar Umat Beragama di Desa Toinasa Kecamatan Pamona Barat Kabupaten Poso," (The Role of Hindu Youth in Maintaining Inter-Religious Harmony in Toinasa Village, Pamona Barat District, Poso Regency) *Jurnal Ilmiah Pendidikan, Agama dan Kebudayaan Hindu* Vol 10 No. 1, Juni 2019. 11-16

tolerate and harmonize with other groups of different beliefs. The role of students in maintaining harmony between religious believers is the creation of harmonious community that is living in peace, helping each other, and not being hostile to each other with the expectation that religion can maintain unity in Indonesia. Love and harmony in pluralism, as religious people and citizens of the nation, must be reflected in concrete actions or actions that show mutual help, love, and respect, including the respect to different religions and faith. Therefore, in order to create true harmony between religious believers, a concept of state life that binds all members of social groups of different religions in order to avoid conflicts between religious believers must be created.⁴⁴ Dialogue and cooperation between different groups are a must in order to maintain harmony between these religious communities.⁴⁵ Fatimah Husein suggested that what needs to be strengthened is transforming youth's participation and contribution to interfaith dialogue into activism. This can be achieved through developing networks between universities, and also with CSOs especially those concerned with interfaith dialogue issues, and, when possible, with the government, especially the Ministry of

⁴⁴ Esther Rela Intarti, "Peranan Mahasiswa dalam Merajut Kerukunan Antar Umat Beragama dalam Perspektif Kekristenan," (The Role of Students in Knitting Inter-Religious Harmony in a Christian Perspective) Paper presented at the National Seminar: "Revitalizing Indonesia through a Pluralistic Identity Based on Pancasila", Center for Interfaith and Cultural Studies - Institute for Research and Community Service, Indonesian Christian University, 22 November 2018

⁴⁵ Fajarudin Ashari, Tuty Maryati, I Gusti Made Arya Suta Wirawan, "Peran Organisasi Mahasiswa Islam Indonesia (PMII) Cabang Buleleng terhadap Toleransi Umat Beragama dan Potensinya sebagai Sumber Belajar Sosiologi di SMA," (The Role of the Buleleng Branch of the Indonesian Islamic Student Organization (PMII) on Religious Tolerance and Its Potential as a Source of Sociology Learning in High Schools) e-Journal *Pendidikan Sosiologi Universitas Pendidikan Ganesha Jurusan Sejarah, Sosiologi dan Perpustakaan*, Volume 1, Nomor 2, Year 2019

Religious Affairs and the Ministry of Foreign Affairs and its Directorate of Public Diplomacy.⁴⁶

Maintaining harmony is something that should be pursued and strived for. Youth who have a significant position in society must be made aware and empowered to be able to carry out that role. Such as the collaboration of Religious Social Work Practice (*Praktik Kerja Sosial Keagamaan* (PKSK)) students with the youth of Sumberjo hamlet, Jambu village, Kayen Kidul sub-district, Kediri district in the research of A Zahid and friends.⁴⁷ Increasing the role of youth can also be carried out by involving them in the highest forum of the Forum for Inter-Religious Harmony (Forum Kerukunan Antar Umat Beragama (FKUB)) that already exists in each district. This helps them to be more actively involved and color the policies as well as activities carried out by FKUB and further strengthen the inclusive paradigm.⁴⁸ The involvement of young people or students can be in the form of discussion forums or studies under the guidance of lecturers. They are tasked with discussing and finding solutions to problems of intolerance, especially regarding the problem of religious diversity so that they can become agents of tolerance.⁴⁹ The engagement of youth is indeed one of the key factors for the success of a program. Joko

⁴⁶ Fatimah Husein, "Youth Expressions of Religiosity through Dialogue in Indonesia," *International Journal of Interreligious and Intercultural Studies (IJIS)* ISSN: 2654-2706, Volume 2, Number 2, October 2019

⁴⁷ A Zahid dkk, "Upaya Pemberdayaan Peran Pemuda Karang Taruna Tunas Bakti Dalam Membentuk Serta Menjaga Kerukunan Antar Umat Beragama," (Efforts to Empower the Role of Youth Youth Organization Tunas Bakti in Forming and Maintaining Inter-Religious Harmony) *Jurnal Penelitian Ipteks* Vol. 5 No. 2 Juli 2020

⁴⁸ Makhrus Ahmadi, "Peran Forum Pemuda Kerukunan Umat Beragama Daerah Istimewa Yogyakarta dalam Memperkuat Paradigma Inklusif Kaum Muda," (The Role of the Yogyakarta Special Region Youth Forum for Religious Harmony in Strengthening the Inclusive Paradigm of Youths) *Wahana Akademika* Volume 4 Nomor 1, April 2017

⁴⁹ Muhammad Salisul Khakim dkk, "Mahasiswa sebagai *Agent of Tolerance* dalam Membangun Hukum dan Kebijakan Hak Beragama di Perguruan Tinggi Islam DIY," (Students as Agents of Tolerance in Building Law and Policy on Religious Rights at Islamic Higher Education Yogyakarta) *JURNAL ILMIAH HUKUM*, Volume 11 Nomor 1 Periode Mei 2017

Lelono's research in Komunitas Mahakudus Tritunggal shows the intensity of youth participation in evangelization work. Not only work as evangelization recipients, they also become the actors of evangelization work.⁵⁰ Religious diversity, which is a necessity in Indonesia, gave birth to three typologies of religious attitudes from a theological perspective, namely pluralism, exclusivism and inclusivism. The pluralism or plurality of religions that is recognized by Islam, as shown in the Qur'an Al Baqarah verse 62, must be formulated in a mature concept by young people and/or students.⁵¹

Apart from young people, other parties also play roles related to maintaining harmony between religious communities. The example given is through the work of M. Khoiril Anwar and Muhammad Afdhillah that discussed about the example of the role of the early scholars in realizing harmony between religions by communicating Islam with other existing religions, such as what Sunan Kudus and Sunan Kalijaga did. In order to achieve interreligious harmony, people must understand pluralism and how to respect others. Fadli Rahman's work⁵² explored the perspective of scholars in understanding pluralism, its misunderstanding and how it should be interpreted. Pluralism is not understood as justification and unification of semitic religions. However, religious pluralism is actually limited so as not to come into the theological justification of right or wrong of other religions which may result in negative impact. The role of the state is

⁵⁰ Martinus Joko Lelono, Fatimah Husein, Leonard Chrysostomos Epafra, "Toward a Theology of Engagement A study of Komunitas Tritunggal Mahakudus as a Field of Action," *Journal of Asian Orientation in Theology* Vol. 02, No. 01, February 2020: 102-103

⁵¹ Efa Ida Amaliyah, "Konsep dan Komitmen Mahasiswa STAIN Kudus tentang Pluralitas Agama," (Concept and Commitment of STAIN Kudus Students on Religious Plurality) *Fikrah*, Vol. 2, No. 1, Juni 2014

⁵² Fadli Rahman, "Pluralisme Agama dalam Perspektif Ulama, (Studi terhadap Peran Agamawan Muslim dalam Membina Kerukunan Antar-umat Berasama di Kota Palangka Raya dan Kabupaten Gunung Mas)," (Religious Pluralism in the Perspective of Ulama: Study of the Role of Muslim Religionists in Fostering Inter-religious Harmony in the City of Palangka Raya and Gunung Mas District) *Jurnal Studi Agama dan Masyarakat*, Volume 4 No. 2 December 2007.

also very important in this case. Through FKUB (Interreligious Harmony Forum), the state is present to oversee the process as had been studied by Muliawan in a case study in Aceh. In this study, it is described how FKUB in Banda Aceh tried to foster religious harmony in the community. However, because of the incompetence in holding the FKUB management and Acehnese's unawareness of the importance of this matter, FKUB was not successful in carrying out its duties. Another possibility is that this problem is a sensitive matter to be discussed in the city.⁵³ Regarding FKUB and the role of women in inter-religious harmony, Wiwin Rohmawati in her research described that while there has been a great deal of research around FKUB in Indonesia, women's role in FKUB has been severely understudied. Two articles discuss women in FKUB indicate that the percentage of women's involvement in FKUB is very small and that FKUB is a predominantly "male" institution. However, neither of these studies specifically address the role of women in FKUB. Her article argues that women's role in FKUB is undermined by the predominating hegemonic masculinity that reduces the effective function and role of FKUB in realizing interreligious harmony in society.⁵⁴

Community harmony can also be disrupted by the process of leadership change due to differences in choices, here the role of community leaders, especially religious leaders, with various strategies, becomes important in order to maintain that harmony.⁵⁵ Wasil found that among the strategies implemented were the

⁵³ Muliawan, "Peran Forum Kerukunan Umat Beragama (FKUB) Dalam Pembinaan Karakter Masyarakat Di Kota Banda Aceh" (Role of Religious Harmony Forum (FKUB) in the Development of Community Characters in Banda Aceh City) (Undergraduate Thesis, Fakultas Ushuluddin dan Filsafat Universitas Islam Negeri Ar-Raniry Darussalam-Banda Aceh, 2014/2015)

⁵⁴ Wiwin S.A. Rohmawati, "The Role of Women in inter-religious Dialogue in Indonesia," *The Muslim World* Volume 110 Autumn 2020: 573

⁵⁵ Ach. Nufal Badri, "Peran Kiai dalam Menjaga Kerukunan Masyarakat pada Pemilu Legislatif 2014 di Kecamatan Kwanyar Kabupaten Bangkalan Madura" (The Role of Kiai in Maintaining Community Harmony in the 2014 Legislative Elections in Kwanyar Sub-District, Bangkalan Madura Regency) (Undergraduate Thesis, Fakultas Dakwah dan Komunikasi Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2014)

internalization of the theology of harmony and the spread of moderate religious ideas.⁵⁶

Promoting new concept of religious harmony is very important because we live in a globalized world with religious diversity. There should be mutual understanding and empathy through dialogue, shoulder the common responsibility of upholding peace and justice through cooperation, and foster intra- and inter-religious harmony and harmony between the religious community and the larger society. Wang stated that it is urgent to promote the principle of “harmony without uniformity”, learn to respect each other and jointly endure social responsibilities. The use of religion for bad purposes should be opposed and religious extremism should be guarded against.⁵⁷ There are several minor issues which could jeopardize inter-religious relations such as the lack of mutual respect, the abuse of rights and freedom of minority group. Ikhwan Izzat Zulkefli examined this case in Perak Malaysia and concluded the fundamental factors contributing to religious harmony. Among the important elements are acceptance, understanding, co-operation, as well as right and justice. These elements are important to strengthen inter-religious relations as well as build a harmonious co-existence.⁵⁸ In government’s side, policymakers need to be proactive to build education, political and law enforcement capabilities in order to deal with religious intolerance in

⁵⁶ Wasil, “Peran Pemuka Agama dalam Memelihara Kerukunan: Studi Kasus Hubungan Islam dan Katolik di Desa Pabian Kabupaten Sumenep” (The Role of Religious Leaders in Maintaining Harmony: A Case Study of Islamic and Catholic Relations in the Pabian Village of Sumenep Regency) (Master Thesis, Program Studi Perbandingan Agama Konsentrasi Kerukunan Umat Beragama Program Magister Fakultas Ushuluddin Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 1439 H/ 2018 M)

⁵⁷ Zuo’an, Wang. (2013). Religious Harmony: A Fresh Concept in the Age of Globalization. *Procedia - Social and Behavioral Sciences*. 77. 210–213. 10.1016/j.sbspro.2013.03.080.

⁵⁸ Ikhwan Izzat Zulkefli, Mohd & Nuri Al-Amin Endut, Mohd & Ridhuan, Muhammad & Baharuddin, Azizan. (2018). Towards ensuring inter-religious harmony in a multi-religious society of Perak. *SHS Web of Conferences*. 53. 04006. 10.1051/shsconf/20185304006.

creating the harmony.⁵⁹ Additionally, one way that helps to create peace between religious communities is through inclusive dialogue. If the dialogue between religions can run continuously then inclusive dialogue can be one of effective strategies to create a lasting peace in religious life. The dialogue between religious communities can be an alternative in bridging the issue of plurality and a way to re-express the meaning of religion as a source of eternal peace of life between religious communities.⁶⁰

One of the works that directly examined Wonosobo is Zaenal Sukawi's research⁶¹ that discussed various forms of local wisdom in Wonosobo district which aimed to maintain and strengthen religious harmony in Wonosobo. These traditions were then formulated by Wonosobo Religious Harmony Forum (FKUB) into various forms of routine activities such as *Kemasan* or *Kemah Kebangsaan* (National Camps), *Sekolah Kebangsaan* (School of Nationalism), *Nyadran Masal*, *Festival Suran Masal*, and others. Wonosobo is not an area that has never experienced conflict between religions, even so the community can find a peaceful solution to the conflict that occurred as examined by Achmad Rosidi in a case study in Kepil sub-district⁶² This research described that the Wonosobo people have customs and traditions as Javanese people and those aspects are enriched with local

⁵⁹ Jennifer Yang Hui, (2013). "*Religious harmony in Indonesia: need for new approaches*", (RSIS Commentaries, No. 160). RSIS Commentaries. Singapore: Nanyang Technological University. <http://hdl.handle.net/10220/20117> accessed 22-10-2019

⁶⁰ Aulia Agustin, "Perdamaiian Sebagai Perwujudan Dalam Dialog Antar Agama", (Peace as Embodiment in Inter-Religious Dialogue) *Al-Mada; Jurnal Agama, Sosial dan Budaya* Vol. 1, No. 2 (2018).

⁶¹ Zaenal Sukawi, "Model Pengelolaan Kerukunan Umat Beragama Berbasis Kearifan Lokal di Kabupaten Wonosobo." (Local Wisdom-Based Religious Harmony Management Model in Wonosobo Regency) *Manarul Qur'an, Jurnal Studi Agama dan Budaya* Nomor 13 Tahun X, Januari - Juni 2016.

⁶² Achmad Rosidi, "Integrasi Sosial Umat Beragama dalam Penyelesaian Konflik Bernuansa Agama di Kecamatan Kepil Wonosobo," (Social Integration of Religious People in the Settlement of Nuanced Religious Conflicts in Kepil Wonosobo District) *Harmoni, Jurnal Multikultural & Multireligius* Vol. 15 No. 3 Tahun 2016.

wisdom. The characteristic of friendly Javanese people as "*eastern people*" is motivated by equality as a peace-loving nation. The process of social integration of religious communities in Kepil Wonosobo is a prototype of solving problems of inter-religious relations from the potential conflict. The elements that cause conflict originated from external influence can be eliminated by involving religious leaders who are embodied in the harmony forum. Research about minority group in Wonosobo was also conducted by Nidaul Hasanah Musyrihah who focused on Salafi worshippers⁶³ regarding their limited success in spreading Salafi teachings. This success was obtained through a long struggle, bearing in mind that the majority of Wonosobo residents are traditional Muslims who do not easily accept the Salafi teachings. Some of the success factors include 1). The vacuum left in the lost of traditional authority, 2) Strengthen the predominancy by recruiting important traditional figure such as the leader of hamlet, and 3) The ability to call Islamic reformism by bringing actual issues; poverty and *bid'a* tradition.

The study above is closely related to the role of certain groups in relation to inter-religious harmony, especially the role of youth or students. Other studies discussed Wonosobo are dealing with conflict resolution and minorities. Precisely, this study intends to complement the existing studies on the role of youth by applying different analysis, namely youth studies, peacebuilding, and the seven-level dialogue theory associated with the concept of moderate Islam. The youth studied are also specific, they are young activists from Nahdlatul Ulama who hold various positions in Wonosobo. In addition, this research will also emphasize their approach in maintaining inter-religious harmony, namely religious moderation with local values as a novelty.

⁶³ Nidaul Hasanah Musrihah, "Growing Inside Mainstream: A Salafi Community In Jogoyitnan, Wonosobo" (Master Thesis, Center For Religious And Cross-Cultural Studies Gadjah Mada University Yogyakarta, 2018)

E. Theoretical Framework

In a scientific study, a theoretical framework is needed, among others, to help to solve and identify the problems that are studied. In addition, the theoretical framework is also used to show the measurements or criteria employed as the basis for proving something.⁶⁴

Because this research discusses youth, in this case the role of NU youth, the theories related to youth studies must be presented. Young NU activists are people who officially serve in the management of NU or are members of NU as evidenced by the ownership of a membership card. Currently, the age of the activists mentioned above can no longer be said to be young when referring to the definition of youth according to the law, namely 16-30 years,⁶⁵ or according to PD/PRT (Basic Rules/Household Regulations) of Ansor Youth Movement which is 20-40 years old.⁶⁶ There is no universal standard for defining the concept of youth, or the age range to which youth pertains. However, the common understanding is that youth represents the time in life involving transition from childhood to adulthood, from a state of dependence in childhood to adult independence, and that it is a life stage accompanied by specific transitions in the physiological,

⁶⁴ Teuku Ibrahim Alfian, "*Tentang Metodologi Sejarah*" Book Supplement, Teuku Ibrahim Alfian et al., "*Dari Babad dan Hikayat sampai Sejarah Kritis*" (From Babad and Hikayat to Critical History) (Yogyakarta: Gajah Mada University Press, 1987): 4.

⁶⁵ Undang – Undang Republik Indonesia Nomor 40 Tahun 2009 2009 Tentang Kepemudaan (Law of the Republic of Indonesia Number 40 of 2009 concerning Youth) Article 1 paragraph 1, namely: Youth are Indonesian citizens who enter an important period of growth and development aged 16 (sixteen) to 30 (thirty) years..

⁶⁶ Peraturan Dasar dan Peraturan Rumah Tangga (PD/PRT) Gerakan Pemuda (GP) (Ansor Basic Regulations and Household Regulations (PD/PRT) of the Youth Movement (GP) Ansor) Article 9 paragraph 1, namely: Every Indonesian youth who is Muslim, aged 20 to 40 years and agrees to the Basic Regulations and Household Regulations of the Ansor Youth Movement, can be accepted became a member of the Ansor Youth Movement. <https://www.ansor.web.id/p/pd-dan-pdrt-gp-ansor.html> accessed 5-4-2021

legal, psychological, economic and social dimensions of life.⁶⁷ Basically, the term “young” here refers to the roles NU activists have played since a young age. So this research focuses on the situation after the fall of the New Order and the beginning of the Reformation Era when these activists are still in the young age range between 20-30 years in the regarded period. When this research was conducted, from 2019 until now, the age of the young NU activist in question has reached 40-50 years. So the approach in youth studies becomes important to analyze it.

There are three approaches in youth studies, namely transitional perspective, generational perspective, and cultural perspective. The perspective of youth as a transition period, or abbreviated as a transition perspective, is based on the understanding that humans go through various stages of life, from the moment of the conception to death. The theories underlying this perspective view youth as a period that begins after childhood and ends when a human enters adulthood.⁶⁸ In the transitional perspective there are also several derived perspectives such as the *Human Development Range* or *Life Span* perspective which comes from developmental psychologists who divide human life based on certain stages. The division of stages of human life is based on age and psychological development that occur at certain ages. This approach emphasizes the importance of psychological development, biological, and social maturity in every stage of human life. Sequencing in the life span gives temporal priority to earlier times and events in life. Aside from this temporal order of any developmental process, however, life span researchers expect from each age period of the life span (e.g., infancy, childhood, adolescence, adulthood, old age) is to have its own developmental agenda and to make some unique contributions to the organization of

⁶⁷ Peter McDonald (ed), “Monograph No. 2 Youth in Indonesia,” (Jakarta: UNFPA Indonesia, 2016): 3

⁶⁸ Wenty Marina Minza, “*Masa Muda Sebagai Masa Transisi*,” dalam M. Najib Azca, Derajad S. Widhyharto dan Oki Rahadianto Sutopo, “*Buku Panduan Studi Kepemudaan: Teori, Metodologi dan Isu Kontemporer*,” (Yogyakarta: P2MPS, 2014): 3

the past, present, and future in ontogenetic development. Moreover, life span developmental scholars, if they focus on processes and mechanisms of mind and behavior (such as identity of self or working memory) rather than on age, proceed from the assumption that these processes and mechanisms themselves express manifestations of developmental continuity and change across the entire life span.⁶⁹

The perspective of the range of human development views that humans experience development from childhood to adulthood in a linear way. That is, there is an assumption that human development is always moving forward, with the following sequence of life stages: infancy, childhood, adolescence (adolescence), and adulthood. This linearity of human development is based on the idea that each stage of life is related to biological development and maturation (ie age, physical, and hormonal changes). These biological changes are thought to occur simultaneously with the psychosocial development of an individual. The life span perspective is also a future-oriented perspective, and emphasizes the process of becoming (becoming) rather than one's identity in the present (being). Its emphasis on the future makes this perspective tend to focus on issues that hinder a person's process of 'correct' maturing.⁷⁰

In addition to the life span perspective, the transition period also descends into the theory of *Emerging Adulthood* in which Jeffrey Jensen Arnett defines it as a period of development bridging adolescence and young adulthood during which people are no longer adolescents but have not yet attained full adult status. This period ranges from the late teens through the twenties, with a focus on ages eighteen through twenty-five, and is characterized by frequent change

⁶⁹ Paul B. Baltes, Ulman Lindenberger, and Ursula M. Staudinger, "Life span theory in developmental psychology," in William Damon, Richard M. Lerner, "Handbook of Child Psychology, Theoretical Models of Human Development," (Hoboken, N.J. : John Wiley & Sons, 2006): 569-570

⁷⁰ Wenty Marina Minza, "Masa Muda...: 4

as young people explore various possibilities in love, work, and worldviews.⁷¹

Although the emerging adulthood perspective adds a social dimension to understanding the maturation process of a young person (by emphasizing the role of social change in human development), this approach still focuses on the individual. Therefore, another approach is needed that uses a social lens in understanding youth's life. The approach in question is a *Life Course* that departs from an approach that emphasizes the developmental range of human life by further elaborating on social institutions that influence the stages of human life. According to Hareven as quoted by Wenty Marina Minza, "this approach changes the focus of the study of human development from age to transition processes and on significant events in human life" rather than looking at one stage of life such as childhood, adolescence, and old age, or other age groups separately, this approach emphasizes more on understanding the position of that period in the whole of human life."⁷²

The second perspective in youth studies is the generational perspective. In the sociological tradition, the generational sociological perspective was raised by Karl Mannheim,⁷³ In common sense, generation is often used as a differentiator between age groups in society as well as to indicate the position of individuals based on age in a certain time span or in other words a thick biological approach colors the explanation. Mannheim tried to systematically complement the explanation of generation by using a sociological and historical perspective. In general, by understanding the problem of generation,

⁷¹ Alicia Facio, Fabiana Micocci, "Emerging Adulthood in Argentina," *New Directions For Child And Adolescent Development*, no. 100, Summer 2003: 21

⁷² Wenty Marina Minza, "*Masa Muda...*: 8-9

⁷³ Karl Mannheim, (born March 27, 1893, Budapest, Austria-Hungary [now in Hungary]—died January 9, 1947, London, England), sociologist in Germany before the rise of Adolf Hitler and then in the United Kingdom who is remembered for his "sociology of knowledge" and for his work on the problems of leadership and consensus in modern societies. <https://www.britannica.com/biography/Karl-Mannheim> accessed March 20th 2022

it can also be understood about the social and intellectual structure of a movement and the occurrence of social change.⁷⁴

In youth studies, the generational perspective is re-emerged as a response to the dominance of the transitional perspective which tends to see youth development linearly and is considered fixed, both in aspects of biological, psychosocial and phase of life development, for example the transition from youth to adulthood, the transition from the domestic to the public sphere. as well as the transition from education to the world of work.⁷⁵

The generational perspective sees that the category as youth is relational and is the result of social construction, in other words, each generation is always related to the sociohistorical, economic and political context that surrounds it. By taking a position like this, it does not mean that psychosocial and developmental factors are ignored in explaining youth, but instead these two assumptions can be reconstructed because they are not universal and permanent. Furthermore, this has implications for the definition of youth itself, the construction of what is called youth is not the same from time to time, but the meaning of youth itself changes. For example, Parker and Nilan's explanation of the changing meaning of youth in Indonesia from *pemuda* (youth) to *remaja* (teen). Youth during the colonial and independence periods had political meanings as agents of change, but in the New Order and post-New Order regimes youth were more defined as actors of development as well as objects of consumption.⁷⁶

⁷⁴ Oki Rahadiano Sutopo, "Perspektif Generasi dalam Kajian Kepemudaan," dalam M. Najib Azca, Derajad S. Widhyarto dan Oki Rahadiano Sutopo, "*Buku Panduan Studi Kepemudaan: Teori, Metodologi dan Isu Kontemporer*," (Yogyakarta: P2MPS, 2014): 21

⁷⁵ *Ibid*: 23

⁷⁶ According to the transitional perspective, the boundaries of the stage of life leading to maturity are considered to be fixed and universal, but according to the perspective of generations, these boundaries are blurred because in each different generation the construction of maturity is also different. In other words, macro social change (grand narratives) is a factor that influences the formation of a generation. In the Indonesian context, for example, what is known as the '45 generation, the '66 generation, the '98 generation and the post-reform generation. Each of these generations was the result of the large-scale social changes that

The third perspective in youth studies is a cultural perspective which consists of 2 approaches, namely (1) a social identity approach which emphasizes the importance of being part of a youth group to increase self-esteem, and (2) a youth (sub)cultural approach that emphasizes the importance of youth identity construction as part of a culture that is developed among youth without the necessity of belonging to a particular youth group. In fact, their awareness or placement in a certain generational location then produces a culture that characterizes their identity as youth.

The first approach, namely social identity theory, comes from psychology, but is built on assumptions from sociology. According to Michael Hogg's social identity theory, people categorize themselves into different social categories to build their own social identity⁷⁷ and their social role⁷⁸ through membership in a group. Individuals construct different meanings in various social categories. Henri Tajfel in his work "Social identity and intergroup behavior" as quoted by Oki Rahadiano Sutopo & Wenty Marina Minza stated that this approach assumes that individuals tend to identify themselves with social categories that can increase their status. Individuals will also try to distance themselves from social groups (or social roles) that in their opinion have low status.⁷⁹

were taking place at that time, the 45th generation was a product of the transition from the colonial period to the independence period, the 66th generation was a product of the change from the old order to the new order, the 98th generation was the product of the transition from the old order era. new to the reformation period and so on. *Ibid*: 24-25

⁷⁷ Ohlert, J., & Zepp, C. (2016). Theory-based team diagnostics and interventions. In M. Raab: Wylleman, R. Seiler, A.-M. Elbe, & A. Hatzigeorgiadis (Eds.), *Sport and exercise psychology research: From theory to practice* (pp. 347–370). Elsevier Academic Press. <https://doi.org/10.1016/B978-0-12-803634-1.00016-9> : 350

⁷⁸ Sheldon Stryker and Peter J. Burke, "The Past, Present, and Future of an Identity Theory," *Social Psychology Quarterly* Vol. 63, No. 4, Special Millenium Issue on the State of Sociological Social Psychology (Dec., 2000): 285

⁷⁹ Oki Rahadiano Sutopo & Wenty Marina Minza, "*Perspektif Budaya dalam Kajian Kepemudaan*," dalam M. Najib Azca, Derajad S. Widhyharto dan Oki Rahadiano Sutopo, "*Buku Panduan Studi Kepemudaan: Teori, Metodologi dan Isu Kontemporer*," (Yogyakarta: P2MPS, 2014): 30

Sutopo summarized the opinion of Sussman, Dent, McCullar, Rupert Brown and Verkuyten with the explanation that in an effort to increase status, people will tend to evaluate their group (in-group) more positively than other groups (out group). This process often leads to prejudice and stereotyping. Stereotyping is a common and persistent belief that a group of people have the same characteristics. The social identity approach emphasizes a person's efforts to construct his identity by embedding his identity in the identity of a particular group. On the other hand, this approach also recognizes that sometimes a group may reject the identification made by someone who feels that he or she belongs to the group. Therefore, people who try to build their social identity will always behave in a certain way to strengthen their place in the group that they use as a reference to construct that identity.⁸⁰ In term of intergroup conflict, the motivation to establish a positive social identity is thought to lie at the root of intergroup conflict, as members of disadvantaged groups strive for improvement of their group's position and social standing and members of advantaged groups aim to protect and maintain their privileged position.⁸¹ The strength of this theory is its ability to explain the effect of membership in a group on an individual's self-esteem (in cognitive, emotional, and behavioral dimensions). This approach is quite good in explaining the formation of a person's attachment to a group (or groups), and in explaining the negative bias that an individual has towards other groups (out-groups), including (even especially) in the context of youth.⁸² This theory is useful for understanding youth by seeing youth identity as part of social identity itself. This means that youth are assumed to try to become members of a peer group, and will try to construct a youth identity because they perceive being part of a category or group of youth as a group that has a high status. Therefore,

⁸⁰ *Ibid*

⁸¹ Naomi Ellemers, "Social Identity Theory," <https://www.britannica.com/topic/social-identity-theory/Identity-threat> accessed February 20th 2022

⁸² Oki Rahadianto Sutopo & Wenty Marina Minza, "*Perspektif Budaya...*"

being part of a youth group contributes to a positive evaluation of the individual's self, and motivates youth to display behaviors that further confirm their membership in the youth group. This approach also helps explain why youth are often members of deviant youth groups, or peer groups that are often viewed negatively by adults..⁸³ This peer group, according to the social identity approach, is able to provide a sense that someone is valuable or a sense of belonging (self worth).⁸⁴ Peer group also have a significant effect on student selfesteem.⁸⁵ Although age has an important role in building youth identity, age is not the only determinant. Those who are young in terms of age, but are married or have an established career, may actually reject their identity as youth, because marriage and work are often symbols of success or achieving a good life in adulthood. For Indonesians, based on research by Pam Nilan et al, the top 3 elements of good life are good education, harmonious family and religious faith..⁸⁶

The second approach is the sub-culture or youth culture approach. In social life, the position of youth is always related to other social institutions such as family, education and work. In other words,

⁸³ *Ibid*

⁸⁴ Jo Pickles, "Youth heroin use," <https://www.insideindonesia.org/youth-heroin-use> retrieved Februari 20th 2022

⁸⁵ Based on research results, it can be concluded that peer group have a significant effect on student selfesteem. Because in high school or vocational students desperately need the support of peer groups. With support, mutual understanding, mutual encouragement in everything that he gets from his peers as well as a positive influence both of behavior, and the way of thinking is good then adolescents have a high sense of self-esteem that teenagers are highly accepted, valued, and acknowledged in the environment of peers, so the more spirited the spirit because it gets support and good influence. Conversely, if the teen gets rejected or not noticed by peers he will feel lonely and arise feelings of hostility so that the teenager has a sense of low self-esteem and have less learning achievement. In addition, peer groups also contributed 34.9% of students' self-esteem. While the remaining 65.1% influenced by other factors, such as family factors, social status, economic status, personal factors (internal), and so forth. see Mujiyati and Sofwan Adiputra, "Influence of Peer Groups to The Self-Esteem of Lampung and Javanese Students," *International Journal of Psychology and Educational Studies* 2018, 5 (1): 21

⁸⁶ Pam Nilan, et.al, "Indonesian youth looking towards the future" *Journal of Youth Studies* Vol. 14, No. 6, September 2011: 714

youth is not a finished entity, it is fixed linearly but its relationship with other institutions is relational. This presupposes that there is an element of power in the negotiation process in the daily life of youth in society. In the perspective of youth culture, Nilan, Julian and Germov explained, the culture that emerged specifically from youth is one mechanism to legitimize the feel of the game among their peer groups. This means that then they internalize their position as youth, including their personal identity beyond the definition constructed by other social institutions that are strong in influencing adult values. Youth culture is considered capable of giving them meaning and a comfortable “home” to go through the transition process.⁸⁷ The construction of youth culture that is different from the dominant values and norms in society is often considered a deviance.

Assuming that this youth culture must be functional with the transition to maturity as well as conditions of order/order in society, society and the state are considered to have legitimacy to control this phenomenon. This then has implications for the making of regulations by the State and the public regarding age limits for certain activities such as smoking, clubbing, sexual intercourse; time limit to visit, what is worth consuming etc. If the youth culture is "out" of the established values, norms and laws, they are considered deviant and as a consequence, the stereotyping and labeling process on them is then constructed. In the study of youth, this is often referred to as youth delinquency, they are considered unable to adapt to the dominant values and norms prevailing in society.⁸⁸ Robert Merton also theorized deviance within a functionalist framework, positing that disjunctures between the cultural goals of a society and the ability of its members to achieve those goals caused psychological strain for individuals. His strain theory linked deviant individuals' behaviors to dominant social structures through various potential types of action. The type of 'deviant' actions in which they engaged vis-à-vis the dominant culture's goals depended on the type and effect of anomie people

⁸⁷ Oki Rahadiano Sutopo & Wenty Marina Minza, *“Perspektif Budaya...: 33*

⁸⁸ *Ibid*

experienced. Relying on unconventional means to achieve mainstream cultural goals or rejecting mainstream cultural goals and strategies promoted the formation of subcultures.⁸⁹

If the Chicago tradition sees youth culture as a form of deviation because it is not in accordance with the dominant values and norms in society, the approach of the cultural studies tradition, especially the Birmingham School, actually sees youth culture as a form of cultural resistance from those who are in a subordinate position to society. dominant cultural hegemony. Nilan, Julian and Germov explained that the definition of subculture presupposes that there is a political element in youth culture, the three main keywords are subversive, resistance and oppositional. Furthermore, according to Clarke, although it is considered a form of resistance and resistance to the dominant culture, youth culture is considered unable to change the unequal power structure, they only solve problems imaginary, problems which at the concrete material level remain unresolved.⁹⁰

In addition to using youth studies as an analytical theory, the realization of harmony between religious communities cannot be separated from peace building, so peacebuilding theory will also be used in analyzing field data. Talking about peace building certainly cannot be separated from the theme of conflict, violence and its resolution. One of the figures who put forward theories of conflict, violence and its resolution is Johan Galtung.

To begin with, Galtung divided the conception of peace into several ideas. First of all there is the old idea of peace as a synonym for stability or equilibrium. This conception of peace also refers to internal states of a human being, the person who is at peace with himself. It also covers the "law and order" concept, in other words the idea of a predictable social order even if this order is brought about by means of force and the threat of force. In general this concept does not

⁸⁹ J. Patrick Williams, "Youth-Subcultural Studies: Sociological Traditions and Core Concepts," *Sociology Compass* 1/2 (2007): 572–593, 10.1111/j.1751-9020.2007.00043.x: 574

⁹⁰ Oki Rahadiano Sutopo & Wenty Marina Minza, "*Perspektif Budaya...*:"

exclude violence, since the soldier can have peace with himself on the battlefield.⁹¹ Then there is the idea of peace as the absence of organized collective violence, in other words violence between major human groups; particularly nations, but also between classes and between racial and ethnic groups because of the magnitude internal wars can have. We shall refer to this type of peace as negative peace.⁹² There is also the third concept of peace which is a synonym for all other good things in the world community, particularly cooperation and integration between human groups, with less emphasis on the absence of violence. Galtung refer to it as positive peace⁹³

In accordance with Grewal, summarizing Galtungs classification of peace, negative peace: is pessimistic, curative, peace not always by peaceful means. Whereas positive peace is structural integration, optimistic, preventive, peace by peaceful means. So, Galtung sought that positive peace is a higher ideal than negative peace. Hence, peace research should not merely deal with the narrow vision of ending or reducing violence at a direct or structural level but seeks to understand conditions for preventing violence.⁹⁴

Thus, talking about peace cannot be separated from the themes of conflict and violence. Therefore, Galtung, as quoted by Eriyanti, explained that there are three forms of violence, namely direct violence, structural violence, and cultural violence. Direct violence is different from structural and cultural violence, because direct violence is a form of violence that can be seen and felt directly, in contrast to structural and cultural violence that is not visible, making it difficult to overcome.⁹⁵ For Galtung, structural violence, that is built in to the very nature of social, cultural and economic institutions, has an effect

⁹¹ Johan Galtung, *Theories Of Peace. A Synthetic Approach to Peace Thinking*, (Oslo: International Peace Research Institute, 1967): 12

⁹² *Ibid*

⁹³ *Ibid*: 14

⁹⁴ Baljit Singh Grewal, *Johan Galtung: Positive and Negative Peace*, School of Social Science, Auckland University of Technology, 2003: 4

⁹⁵ Linda Dwi Eriyanti, "Pemikiran Johan Galtung tentang Kekerasan dalam Perspektif Feminisme," *Jurnal Hubungan Internasional*, Vol. 6 Edisi 1 / April - September 2017: 28

of denying peoples important rights, such as economic wellbeing, social, political and sexual equality, a sense of personal fulfillment and self-worth and is expressed with the existence of hunger, political repression, and psychological alienation. By contrast, direct violence generally works much faster and is more visible and dramatic.⁹⁶ Galtung explained that behind all of this is cultural violence: all of it symbolic, in religion and ideology, in language and art, in science and law, in media and education. The function is simple enough: to legitimize direct and structural violence.⁹⁷

So the concept of peace is always developing. Galtung had long argued for an expanded peace concept, building on a violence concept beyond direct violence so as to include structural (indirect) and cultural (legitimizing) violence. Peace = direct peace + structural peace + cultural peace. But this definition has a basic shortcoming: it is too static. Hence, a dynamic peace concept was introduced: Peace is what we have when creative conflict transformation takes place nonviolently.⁹⁸ Hereby peace is seen as a system characteristic, a context within which certain things can happen in a particular way. The proof of the pudding is in the eating; the test of a marriage is when the going gets rough; the test of peace is in the ability to handle conflict. Three points are made in this definition: the conflict can be transformed (conflicts are not (re)solved) by people handling them creatively, transcending incompatibilities - and acting in conflict without recourse to violence.⁹⁹

Conflict can be prevented or managed if the conflicting parties can find a way or method to negotiate differences in interests and agree on the rules of the game to manage conflicts between them. In

⁹⁶ David: Barash & Charles : Webel, *"Peace and Conflict Studies. 5rd Edition,"* (Seattle: Sage Publication, Inc., 2022): 13

⁹⁷ Johan Galtung, *"Peace by Peaceful Means. Peace and Conflict, Development and Civilization,"* (Oslo: International Peace Research Institute, 1996): 2

⁹⁸ Johan Galtung, *"Peace by Peaceful Means. Peace and Conflict, Development and Civilization,"* (Oslo: International Peace Research Institute, 1996): 265

⁹⁹ *Ibid*

resolving conflicts, Galtung offered a series of models that can be used as a conflict resolution process, namely peacekeeping, peacemaking, and peacebuilding.¹⁰⁰ Although the three sets of conflict resolution models have their respective goals and dimensions, in the end they will still lead to the same goal, namely creating positive peace as the embodiment of conflict resolution..¹⁰¹

John Galtung stated that peacebuilding is a peace-building process that is focused on the practical implementation of peaceful social change through political, social and economic reconstruction and development. Peacebuilding emphasizes more on the long-term process, tracing and resolving the roots of conflicts, changing contradictory assumptions, and strengthening elements that can connect the warring parties in a new formation in order to achieve positive peace. The main goal of peacebuilding is to prevent or resolve conflicts and create peaceful situations through the transformation of a culture of violence into a culture of peace.¹⁰²

Peacebuilding in the peace process includes the transition phase, and the consolidation phase. Peacebuilding is the toughest stage and will take the longest because it has a structural and cultural orientation. In the transition phase, the governance-based approach is the dominant approach to be used. This concept considers the state as a pseudo-political entity and semi-barbarian who must make a social contract in the form of normal standards that will govern relations between states. The main problem with this idea is the need to unify the basic doctrines of the state and the peace program.

¹⁰⁰ Johan Galtung, "Three realistic approaches to peace: peacekeeping, peacemaking, peacebuilding," *Science and war* Vol . 26, No. 1/2, January-April 1976: 103-114

¹⁰¹Kenlies Era Rosalina Marsudi, "*Resolusi Konflik Agraria Pada Pembangunan New Yogyakarta International Airport (Nyia) Dalam Perspektif Hak Dan Kewajiban Warga Negara,*" Tesis, Universitas Negeri Yogyakarta, 2019: 54

¹⁰² Andy Knight, "*Peace building Theory and Practise,*" (Edmonton: University of Alberta Press, 2004): 5.

The second stage of the peace-building process is the consolidation stage. In this stage of consolidation, the realist slogan "*si vis pacem, para bellum*" (if you want peace, prepare the war machine, you must throw it away) is replaced by the slogan "*Quo Desiderat Paceh, Praeparet pacem*" (if you want peace, prepare for peace). The challenge of peacebuilding after the peace agreement to prevent the involvement of conflict actors is a political task that must be carried out and the most important thing for peace builders. This motto requires relevant actors to continuously intervene in peacemaking on social structures with the aim of preventing the recurrence of conflicts involving armed violence and reconstructing a peace process that can be carried out by the conflicting parties themselves.

The two stages of peacebuilding can be achieved by designing two activities. The first activity is to operationalize early warning system indicators and develop various local peacebuilding mechanisms that involve as many non-military actors as possible at various levels of conflict escalation. These peacebuilding actors may involve Non-Governmental Organizations (NGOs), international mediators, or religious institutions.

In the long term, peacebuilding activities consist of support from various external actors: regional and international political bodies, international peacekeeping operations, representatives of defense ministers and embassies of friendly countries, bilateral and multilateral donors, and NGOs. This illustrates the range of areas of donors and NGO associations in supporting peace agreements. To support this, the activities of the donors are categorized into three categories, namely (1) building political institutions, (2) consolidating the internal and external security sector, and (3) revitalizing the promotion of the economic and social sectors.¹⁰³

This research is about inter-religious harmony in Wonosobo where one of the supporting factors is the inter-religious dialogue initiated by young activists from Nahdlatul Ulama. Therefore, it is

¹⁰³ *Ibid*

very important to analyze this phenomenon with the theory of dialogue, in this case, I use the theory of seven levels of dialogue by J.B. Banawiratma. Dialogue between religious believers is first seen from below, from the encounters in the realities of everyday life. With that understanding, dialogue that explicitly expresses the content of faith and religion is not only ruled out, but is also developed according to its function contextually.¹⁰⁴

The dialogue that develops from below can be described by seven levels that relate to each other. The dialogue levels can be seen as flexible and jumpable steps. These levels of dialogue can also be called dialogue moments because dialogue efforts and actions generally do not start from zero, they can also be carried out on any terrain that is possible in a certain environment and time. These levels or moments can be described as follows: (1) Dialogue of life (2) Social analysis & contextual ethical reflection (3) Study of religious traditions (I myself in my own religious community) (4) Interreligious dialogue: sharing faith at the level of experience (5) Dialogue among religious believers: interfaith theology (6) Dialogue of action (7) Intra-religious dialogue.¹⁰⁵

Those levels can also be described as a praxis circle, meaning as a movement that departs from an existing praxis to a further developed praxis. The circle of praxis is not closed and does not stop, but can be a continuous process, so it can also be referred to as a praxis spiral. With this theory, it will be seen at what level the inter-religious dialogue takes place in Wonosobo.¹⁰⁶

In addition, considering that this study examines the role of young NU activists who are the majority Muslim in Wonosobo, the pattern of their approach will be seen from the perspective of Moderate Islam which they recognize as their way of being Muslim. The moderate Islam theory is a term that refers to a moderate understanding of Islam. The term moderate Islam is like other terms

¹⁰⁴ J.B. Banawiratma, et.al, “*Dialog Antarumat Beragama: Gagasan dan Praktik di Indonesia*,” (Jakarta: PT. Mizan Publika, 2010): 7-13

¹⁰⁵ Idem: 7-8

¹⁰⁶ Idem: 9

that name Islam such as fundamental Islam, liberal Islam, radical Islam, Nusantara Islam, advanced Islam, and so on. This naming refers to the Islamic movement in the fields of thought, politics and others. The term moderate Islam is popular, especially after the rampant acts of terrorism and radicalism in the name of Islam on the one hand, then the development of the interpretation of Islamic teachings that prioritizes ratio or is known as liberal Islam on the other. From there, the term moderate Islam or *Wasatiyyah* Islam became a middle way between the two. In some discussions, the term moderate Islam is often confronted with the terms radical and liberal. It is as if moderate Islam is an alternative to the other two terms, namely radical and liberal, both of which tend to be extreme. This can be seen from KH. Hasyim Muzadi's statements that moderate Islam is an alternative to Liberal Islam which is considered too far away from the sources of authoritative Islamic teachings (al-Quran and Hadith), as well as the dominant use of rationality in interpreting these authoritative sources.¹⁰⁷ In addition to a liberal Islam, there are also Islamic radicals stern though not always give birth to terrorism but does have a different view, especially in terms of propaganda or Islamization. In historical records, the process of Islamization in Indonesia was a peaceful process without coercion. The process of peaceful Islamization immediately changed when Indonesia entered the 1998 reform era.¹⁰⁸ From these two opposing tendencies, the *Wasatiyyah*

¹⁰⁷ Rahmatullah, "Islam Moderat dalam Perdebatan," (Moderate Islam in Debate) *Dialog* Vol. 71, No. 1, Tahun, XXXIV, Juli 2011: 41

¹⁰⁸ Here, new Islamic movement actors emerged who were outside the framework of the dominant mainstream Indonesian Islam, such as Muhammadiyah, NU and others. This new Islamic movement is referred to as a transnational Islamic movement, namely an Islamic religious group that has an international network, which comes to a country with a new religious understanding (ideology) from a foreign country (Middle East), which is considered different from earlier local religious ideas exist. Groups or movements that are considered transnational are the Muslim Brotherhood (Tarbiyah Movement) from Egypt, Hizbut Tahrir from Lebanon (Middle East), Salafis from Saudi Arabia, Shia from Iran and the Tablighi Jamaat from India or Bangladesh. These five movements or religious groups currently exist in Indonesia. Because they have a world view of da'wah that is different from mainstream Islamic groups, in several places, cases have emerged in the form of

concept seems to be a dividing line or an intermediary that does not justify radical thinking in religion, and on the other hand does not justify neglecting the contents of the al-Quran as the main legal basis. Therefore, Wasatiyyah tends to be tolerant and not tenuous in interpreting Islamic teachings. According to Shaykh Yusuf Al-Qardhawi, Wasatiyyah (moderate understanding) is one of the characteristics of Islam that other ideologies do not have.¹⁰⁹ As explained in the al-Qur'an:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

which means: “And thus We have made you a median [i.e., just] community” (QS. Al Baqarah: 143).

The word "Islam" itself in the context of language means *as-silm* and *as-salm* or salvation. The origin of the word Islam itself refers to the verse of the Qur'an in the QS. Al-Maidah: 3: which means: This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.

Etymologically, Islam means security, protection, conciliation and peace or it can mean liberation, surrender, obedience to Allah, and salvation from every trial that can befall all components of life such as humans, animals, plants, even inanimate objects. Al-Aṣfahāniy interpret it as الانقياد (*obey*).¹¹⁰ This word represents مزيد ثلاثي from this السلامة / السلم which means (*free from the plague / blemish both*

public reactions to the existence of this transnational Islamic group. See Toto Suharto, “Indonesianisasi Islam: Penguatan Islam Moderat dalam Lembaga Pendidikan Islam di Indonesia,” (Indonesianization of Islam: Strengthening Moderate Islam in Islamic Education Institutions in Indonesia) *Al-Tahrir*, Vol. 17, No. 1 May 2017: 158-159

¹⁰⁹ Danial Hilmi, “Mengurai Islam Moderat sebagai Agen Rahmatan Lil ‘Alamin,” (Unraveling Moderate Islam as Agent Rahmatan Lil ‘Alamin) in M. Zaenuddin and Muhammad In’ m Esha, ed. “*Islam Moderat Konsepsi, Interpretasi, dan Aksi*” (Moderate Islam Conception, Interpretation, and Action) (Malang: UIN Maliki Press, 2016): 64

¹¹⁰ Abū Al-Qāsim Muhammad ibn Muhammad Al-Rāghib Al-Ashfahāniy, *Al-Mufradāt fī Gharīb Al-Qur’ān*, (Beirut: Dār Al-Ma’rifah, th): 245

physically and mentally). The word "Islam" comes from: *salima* which means safe. From that word *aslama* is formed which means to surrender or submit and obey. As the word of Allah SWT:

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.”¹¹¹

From the word *aslama* the word Islam is formed, and the believers are called Muslim. A person who embraces Islam means submitting himself to Allah and is ready to obey His teachings. Muslims are people who can protect the safety of others from their mouths and hands and those people leave all forms of Allah's prohibitions.¹¹² In the Koran, the word meaning Islam which is taken from the root s-l-m is mentioned 73 times, both in the form of *fi'il* (verb), *maṣdar* (root / origin), and *isim fa'il* (adjective / doer of action).¹¹³

Next, Islamic terminology linguistically (*lafaz*) has several meanings. These meanings have something to do with the source of the word "Islam" itself. Islam consists of the basic letters (in Arabic): "Sin", "Lam", and "Mim". Several words in Arabic which have the same basic letter as "Islam", have a meaning with Islam. From there we can find out the linguistic meaning of Islam. The meanings of Islam in language include: *Al-istislam* (surrender), *As-salamah* (clean holy), *As-Salam* (safe and prosperous), *As-Silmu* (peace), and *Sullam* (ladder, gradually, or *taddaruj*).¹¹⁴

¹¹¹ Q.S. Al-Baqarah:112

¹¹² Ali Syu'aibi, *Meluruskan Radikalisme Islam (Straighten Islamic Radicalism)* Trans. Muhtarom (Sidoarjo: Duta Aksara Mulia, 2010), 246-247

¹¹³ Misbahuddin Jamal, "Konsep Al-Islam dalam Al-Qur'an," (Al-Islam Concept in Al-Qur'an) *Jurnal Al-Ulum* Volume. 11, Nomor 2, Desember 2011: 285

¹¹⁴ *Ibid.*, 287

Especially regarding the word *As-silm*, some scholars interpreted the word *as-silmi* in the Q.S. Al-Baqarah verse 208 as Islam. But some others interpret it as surrender, a process of peace and submission. Sufyan ats-Tsauri even interpreted the word *as-silmi* as a symbol of various virtues. In essence, there is no consensus (*ijma'*) of scholars that the interpretation of the word *as-silmi* is Islam. It has various interpretations and every Muslim can choose an interpretation that is more in line with the spirit of the times. It would be more interesting if the word *as-silmi* in the above verse is understood as a process of peace and submission to universal values that exist in any teaching. Every believer is invited to always go through the peace process and carry out universal values in order to create a more civilized and prosperous life.¹¹⁵

The term "moderate" according to the *Kamus Besar Bahasa Indonesia* (KBBI) has two meanings, namely: (1) always avoiding extreme behavior or disclosure; and (2) inclination toward the dimension or middle ground.¹¹⁶ Therefore, moderate understanding means understanding that is not extreme, in the sense that it always tends to find a middle way. Muchlis M. Hanafi interprets moderate (*al-wasat*) as a method of thinking, interacting and behaving in a *tawazun* (balanced) manner in responding to two situations, so that attitudes are found in accordance with Islamic principles and community traditions, namely balance in faith, worship and morals.¹¹⁷ Masdar Hilmy said that the term moderate is a concept that is difficult to define. Its use refers to *al-tawassuṭ* (moderation), *al-qisṭ* (justice), *al-tawāzun* (balance), *al-i'tidāl* (harmony) and so on.¹¹⁸

Moderation, or *wasatiyyah* (Arabic synonyms: *tawassuṭ*, *i'tidāl*, *tawāzun*, *iqtiṣād*), is closely aligned with justice, and it means opting

¹¹⁵ *Ibid.*, 291

¹¹⁶ <https://kbbi.kemdikbud.go.id/entri/moderat> accessed 20-10-2020

¹¹⁷ Muchlis M. Hanafi, "Moderasi Islam: Menangkal Radikalisasi Berbasis Agama" (Islamic Moderation: Counteracting Religion-Based Radicalization) (Jakarta: Ikatan Alumni al-Azhar dan Pusat Studi al-Qur'an, 2013), 3-4

¹¹⁸ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam*, Vol. 07, No. 01, June 2013, 27

for a middle position between extremities. Moderation is often used interchangeably with “average,” “core,” “standard,” “heart,” and “non-aligned.” The opposite of *wasatīyyah* is *taṭarruf*, which denotes “inclination toward the peripheries” and is known as “extremism,” “radicalism,” and “excess.” In its Arabic usage, *wasatīyyah* also means the best choice—such as in the *hadith*:

كان رسول الله أوسط قریش نسبا

“The Prophet [pbuh] was the best (*awsat*) of the Qurayshite descent.” *Wasat* in the linguistic usage of Arabs thus signified “superiority, justice, purity, nobility, and elevated status.” *Wasatīyyah* also signifies strength, such as the sun at noon time, which is the hottest position compared to the beginning or end of the day. This can also be said of the strength represented by youth that occupy the intermediate position between the weakness of childhood and that of old age. Similarly, the Qur’anic reference to “the middle prayer” (*al-ṣalāh al-wuṣṭā*, al-Baqarah, 2:238) means the best prayer, which is the ‘*aṣr*, that is, the late afternoon prayer that occurs in the middle of the five daily prayers.¹¹⁹

The Qur’anic designation of the Muslim community as the midmost community (*ummatan wasaṭan*) also means the best community God has created, as the text elsewhere elaborates (Ali ‘Imran, 3:110), for its dedication to the promotion of good and prevention of evil, its commitment to building the earth, and implementation of justice therein.¹²⁰ Ibn Jarir Ath-Tabari also interprets the word *wasath* in QS. Albaqarah: 143 as referred to above is also the “best” in his Tafsir. If you say *فلان وسط الحساب في قومه* namely *mutawasith* (medieval/moderate), then the meaning is “the high lineage among his people.”¹²¹

¹¹⁹ Mohammad Hashim Kamali, “*The Middle Path of Moderation in Islam: the Qur’anic Principle of Wasatīyyah*” (New York: Oxford University Press, 2015): 9

¹²⁰ *Ibid.*

¹²¹ M. Quraish Shihab, “*Wasathiyah: Wawasan Islam tentang Moderasi Beragama*” (Wasathiyah: Islamic Insights on Religious Moderation) (Ciputat: Lentera Hati 2019): 7

The above meaning is important because *wasatīyyah* is sometimes misunderstood as being indecisive because it puts a position in the middle between two things. Moderation is sometimes equated with mediocrity and neutrality of sorts, as well as being associated with a lack of enthusiasm and with aiming at what is less than the best or excellent. This is not, however, what is understood from references to *wasatīyyah* in the Qur'an and Sunnah as well as the linguistic usage of Arabs. Moderation in these sources is associated with excellence, and the quest for realism and feasible options, often in the midst of a confusing diversity and lack of purpose.¹²² Indeed, one of the explanations of *wasatīyyah* in the above verse is "middle" which means "part of two ends." Allah characterizes Muslims with these characteristics because it is not like the Christians who transgress their limits in worship and their beliefs about Isa a.s. and it's not like the Jews who changed the scriptures, killed the prophets and lied in the name of God. Muslims are halfway between the two.¹²³ Religious moderation must be understood as a balanced religious attitude between the practice of one's own religion (exclusively) and respect for the religious practices of others with different beliefs (inclusive). This balance or middle way in religious practice will undoubtedly prevent us from excessive extremes, fanatics and revolutionary attitudes in religion. As indicated earlier, religious moderation is a solution to the presence of two extreme poles in religion, the ultra-conservative pole or the extreme right on the one hand, and the liberal or extreme left on the other.¹²⁴ However, the *wasatīyyah* attitude is not always in a state of placing oneself between two things. It is not necessary perhaps that there must be two extremes or two sides to a mid-most position. Justice, for instance, is a middle position, which is not, however, flanked by two sides. It has only one opposite, which is

¹²² Mohammad Hashim Kamali, "*The Middle Path of Moderation*," : 14

¹²³ M. Quraish Shihab, "*Wasathiyah*," 7

¹²⁴ Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, "*Moderasi Beragama*," (Religious Mdoreation) (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019): 18

oppression (*zulm*). Similarly, truth is a virtue that has only one opposite, which is untruth and falsehood. Hashim Kamali elaborated that there is a place even in truth and justice for moderation, but only in their implementation, not in their conceptual understanding.¹²⁵ Thus Islamic *wasatiyyah* is a balance in all matters of *dunyawy* and *ukhrowi* life which is always accompanied by efforts to adapt to the situation at hand based on religious guidance and the objective conditions experienced. It does not just see two poles and then chooses what is in the middle. *Wasatiyyah* is a balance accompanied by the principle of "neither lacking nor excess," but at times it is not an attitude of shunning difficult situations or running away from responsibility. Because Islam teaches alignment with the truth actively but with wisdom.¹²⁶

Moderate Islam or *Wasatiyyah* Islam itself has certain characteristics. In the context of Indonesian Islam has at least the following characteristics; 1) non-violent ideology in propagating Islam; 2) adopting the modern way of life with its all derivatives, including science and technology, democracy, human rights and the like; 3) the use of rational way of thinking; 4) contextual approach in understanding Islam, and; 5) the use of *ijtihad* (intellectual exercises to make a legal opinion in case of the absence of explicit justification from the Qur'ân and Hadîth). Those characteristics are, however, can be expanded into several more characteristics such as tolerance, harmony and cooperation among different religious groups.¹²⁷ Meanwhile, according to the Quraish Shihab, *wasatiyyah* which characterizes Islamic teachings is the equality between the spirit and the body, the world and the hereafter, religion and state, individual and society, ideas and reality, the old and the new, reason and naqal (religious text), religion and science, modernity and tradition and so on. As such, *wasatiyyah* is not a recipe for which the details are available, but rather a constant effort to find and apply it.¹²⁸ This

¹²⁵ Mohammad Hashim Kamali, "*The Middle Path of Moderation*," : 14

¹²⁶ M. Quraish Shihab, "*Wasathiyah*," 43

¹²⁷ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism?," 28

¹²⁸ M. Quraish Shihab, "*Wasathiyah*," 44-45

moderate Islam is used by young NU Wonosobo activists as a guide in maintaining harmony between religious communities in the city, especially the characters of tolerance, harmony and cooperation among different religious groups.

One of the characteristics of moderate Islam is tolerance. Tolerance comes from the word *tolerant* which according to the KBBI means to be tolerant (respect, allow, allow) a stand (opinion, view, belief, habit, behavior, etc.) that is different or contrary to one's own stand.¹²⁹ Tolerance can also be interpreted as a measurement limit for allowable addition or subtraction. In another sense, tolerance also means acceptable deviation in work measurement.¹³⁰ Furthermore, the understanding of tolerance according to the Ministry of National Education is attitudes and actions that respect differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from themselves. The opinion of the Ministry of National Education explains that tolerance is an attitude of mutual respect for any differences that exist between one community and another. With an attitude of tolerance, it is hoped that the Indonesians can live side by side between existing differences.¹³¹

Tolerance, as stated by Marjoka Van Dorn entails acceptance of the very things one disagrees with, disapproves of or dislikes. Tolerance can be seen as 'a flawed virtue' because it concerns acceptance of the differences between others and ourselves that we would rather fight, ignore, or overcome. However, 'flawed' a virtue it may be, tolerance may be the only thing that stands between peaceful

¹²⁹ W.J.S Poerwadarminta, "*Kamus Besar Bahasa Indonesia*" (Jakarta: Balai Pustaka, 2002), 1084.

¹³⁰ <https://kbbi.web.id/toleransi> accessed 14-1-2020

¹³¹ Kemendiknas, "*Bahan Pelatihan Penguatan Metodologi Pembelajaran Berdasarkan Nilai-Nilai Budaya untuk Membentuk Daya Saing dan Karakter Bangsa*" (Training Materials for Strengthening Learning Methodology Based on Cultural Values to Build National Competitiveness and Character) (Jakarta: Kementerian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum, 2010): 25

coexistence and violent intergroup conflict.¹³² So there is a paradox in tolerance because there is acceptance of something that is not approved and is contrary to the position. Tolerance alone does nothing to remove our ignorance of one another by building bridges of exchange and dialogue. It does not require us to know anything new, it does not even entertain the fact that we ourselves might change in the process. Tolerance might sustain a temporary and shaky truce, but it will never bring forth a new creation.¹³³

Tolerance is closely related to "rukun" or harmony because with tolerance the harmony can be realized. In English, the translation "rukun" is harmony, in addition to other translations such as concord, concordance, communion, or intimacy. Harmony is actually a music term which is a system that integrates the phases that take part in the creation of a musical composition. The kernel deals with automatic melody generation through fractal algorithms and harmonisation of generated melodies based on traditional theory.¹³⁴ In its development harmony becomes a term to indicate suitability, compatibility, or agreement.

In interfaith relations, there must be different religions. Furthermore, in relations between religious groups, there are certainly more differences. So, this difference is precisely what can create harmony. In music, harmony is created because of the harmony of tone and notation, or in cooking, harmony is created because of the various flavors that are mixed to produce certain dishes. Thus, in relations between religions or religious groups, harmony can be generated if differences are managed appropriately. If we force uniformity or use one religious culture to reshape another, the end product will surely be

¹³² Marjoka Van Doorn, "The nature of tolerance and the social circumstances in which it emerges" *Current Sociology* 62. 905-927. 10.1177/0011392114537281: 1

¹³³ Diane L. Eck, "Is Our God Listening? Exclusivism, Inclusivism, and Pluralism," in *Encountering God: A Spiritual Journey from Bozeman to Banaras* ed. Diane L. Eck (Boston: Beacon Press 1993), 193.

¹³⁴ Labra Gayo, Jose. (1997). HARMONY: A System for Musical Composition. <https://www.researchgate.net/publication/250103948> accessed 21-9-2020

disputes or conflicts. Difference is something natural and uniformity is forced engineering.¹³⁵ As Mr. Shi Bo, a thinker in the Western Zhou Dynasty (1046-771 BC), remarked, “Harmony procreates and sameness kills.” Only when religious differences are recognized and their legitimacy respected, can different religions enjoy their respective growth and develop in harmony.¹³⁶

F. Research Methodology

This research is about the role of young NU activists in maintaining inter-religious harmony in Wonosobo. As a process of shaping social situations, the roles and strategies of religious moderation they use are very interesting to study. The forms of roles and strategies for maintaining inter-religious harmony by young NU activists are the main problem in this research.

This research is qualitative research which prioritizes process and meaning/perception. This research is expected to be able to reveal various qualitative information with careful and meaningful descriptions, which also do not reject quantitative information in the form of numbers or quantity. On each object will be seen trends, thought patterns, irregularities, and display of behavior and integration as in genetic case studies.¹³⁷ Michael D. *Myers* as cited by Cathryne and Amanda described that the motivation for doing qualitative research, as opposed to quantitative research, comes from the observation that, if there is one thing which distinguishes humans from the natural world, it is our ability to talk! Qualitative research methods

¹³⁵ Al Makin, “Keragaman dan Perbedaan,” (Yogyakarta: SUKA-Press 2016): 6

¹³⁶ Wang Zuo’an, “Religious Harmony: A Fresh Concept in the Age of Globalization,” *Procedia - Social and Behavioral Sciences*. 77. 210–213. 10.1016/j.sbspro.2013.03.080.

¹³⁷ Noeng Muhadjir, *Metodologi Penelitian Kualitatif*, (Qualitative Research Methodology) (Yogyakarta: Rake Sarasin, 1996): 243.

are designed to help researchers understand people and the social and cultural contexts within which they live.¹³⁸

1. Research Location

According to the title, this research will be conducted in Wonosobo District in general. Specifically, this research will be more focused in areas where the manifestation of harmony between religions occurs, for example in Dusun Giyanti, Kadipaten Village, Wonosobo Sub-District which has the Nyadran Massal Tradition and is named the Village of Harmony by FKUB of Wonosobo Regency, Buntu Village in Kejajar Subdistrict and Kaliputih Village in Selomerto Sub-District which has various religion in one village, Dusun Binangun Mudal Village Mojotengah District, which is inhabited by Aboge adherents, and Dieng area which is the center of Tunggul Sabdo Jati's Trustees. More focuses will be conducted in several sub-districts inhabited by minorities such as Shia followers (Wonosobo, Garung, and Kertek sub-districts), and Watumalang sub-district where there is a center of Ahmadiyah.

2. Research Method

This research employed Qualitative Descriptive method with a Case Study strategy. Qualitative descriptive research is research in which the data collected is in the form of words and pictures, not numbers.¹³⁹ According to Bogdan and Taylor, qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and observed behavior.¹⁴⁰ Meanwhile, descriptive research is a form of research aimed at

¹³⁸ Cathryne Palmer and Amanda Bolderston, "A Brief Introduction to Qualitative Research," *The Canadian Journal of Medical Radiation Technology* Spring 2006: 16

¹³⁹ Sudarwan Danim, *Menjadi Peneliti Kualitatif Rancangan Metodologi, Presentasi, dan Publikasi Hasil Penelitian untuk Mahasiswa dan Penelitian Pemula Bidang Ilmu Sosial, Pendidikan, dan Humaniora*, (Become a Qualitative Researcher of Methodology Design, Presentation and Publication of Research Results for Students and Beginner Research in Social Sciences, Education, and Humanities) (Bandung: Remaja Rosdakarya, 2002), Cet. I: 51.

¹⁴⁰ Lexy. J. Moleong, *Metodologi Penelitian Kualitatif*, (Qualitative Research Methodology) (Bandung: PT Remaja Rosdakarya, 2000): 3

describing existing phenomena, both natural phenomena and human engineering.¹⁴¹ The purpose of descriptive research is to make a systematic, factual, and accurate enunciation of the facts and characteristics of a particular population or area. In principle, descriptive research is not aiming at forming hypotheses or development of theory. Another characteristic of descriptive research is objectivity or neutrality. Descriptive research is about describing how reality *is*. In this regard descriptive research differs from prescriptive research that is primarily concerned with the question how the reality *should be*. Descriptive research is making inventories; prescriptive research is normative.¹⁴² This study was used to find out how the harmony constellation between religious people in Wonosobo district, why this could be realized, what is the role of young Muslim leaders in this matter, as well as how the moderate Islamic strategy used by them in establishing successful communication between religion groups in Wonosobo.

3. Sources of Data

- 1) Data to be used or collected are previous research, documents, results of field observations and in-depth interviews.
- 2) The main informants in this study are religious figures from the six official religions, namely Islam, Christianity (Catholic and Protestant), Hinduism, Buddhism, and Confucianism as well as adherent of spiritual movements. Furthermore, young NU activists are also key informants whose information will be explored. Data will also be taken from government officials or figures regarding inter-religious harmony such as the Head of the local Ministry of Religion Office, Head of FKUB, Islamic Organization Leaders such as NU and Muhammadiyah, youth leaders, and harmony activists. Important informations and

¹⁴¹ *Ibid*: 17

¹⁴² Wendelien Lans & Theo Van der Voordt , “*Ways to study Descriptive research*” in T.M. de Jong & D.J.M. van der Voordt. Ed, “*Ways to study architectural, urban and technical design*” (Delft: DUP Science, 2002): 53

datas to look for are the opinions of ordinary people and followers of minority groups such as Shia and Ahmadiyya.

4. Data Collection Techniques

- 1) The researcher will go to the resource person and conduct interviews and ask for the data needed for the research. Activities that need to be documented in the form of photos will also be collected to support the research.
- 2) Strategies to obtain data is by holding in-depth interviews and observation.
- 3) Resources that are not willing to be displayed will be kept confidential.
- 4) The selection of data sources is sought according to the theoretical references and research questions, in its development if other data sources are needed it will adjust.

5. Data Validity

In this study the collected data will be examined using triangulation techniques to check the validity of the data. Triangulation is a technique of checking the validity of data that uses something else in comparing the results of interviews with the object of research.

Triangulation is also interpreted as a technique of collecting data which is a combination of various data collection techniques and data sources that already exist.

By using triangulation, researchers have actually collected data while testing the credibility of the data, namely checking data credibility with various data collection techniques and data sources.

There are two types of triangulations in this method, namely:

- a. Triangulation techniques, it means that researchers use different data collection techniques to obtain data from the same source. The researchers use participatory observation, in-depth interviews, and documentation for the same data source simultaneously.

- b. Source triangulation, it is getting data from different sources using the same technique.

In order to avoid data bias and subjectivity of analysis, considering the position of the author who is also a Nahdlatul Ulama cadre (currently I am a member of *Lajnah Ta`lif wa an-Nashr* of PCNU Wonosobo so that at certain times I am involved as participant in the activities of maintaining and preserving inter-religious harmony in Wonosobo), the data taken is not only from internal NU sources but also sources from various religious backgrounds or religious groups. For example, to check the veracity of statements from NU activists, I also re-checked with resource persons from other groups such as Muhammadiyah activists, Catholic Youth, Hindu, Buddhist, and Confucian leaders. I also examined data from parties involved in resolving conflicts with religious nuances, for example those described in Chapter III. The data will be presented as it is, not only choosing the good ones, but also criticism toward NU activists or NU in general.

6. Analysis Technique

From the data that has been collected from interviews, documentation and observations, the authors subsequently analyze existing data with descriptive qualitative methods. Analysis of data, according to Putton, is the process of arranging the order in which data is organized into a basic pattern, category and unit description.

To analyze the data in this study, the author uses descriptive analysis methods, aiming to provide a description of the research subject based on data from variables obtained from the group of subjects under study and not intended to test hypotheses. This analysis is conducted to study more deeply about "The Preservation of Inter-religious Harmony: The Role of Young Nahdlatul Ulama Activist in Wonosobo, Central Java"

G. Writing System

Based on the description and purpose of this study, the systematic discussion of this research is arranged as follows:

Chapter I is an introduction that covers the background of the problem to explain academically why this research is important to do and why the author chooses "The Preservation of Inter-religious Harmony: The Role of Young Nahdlatul Ulama Activist in Wonosobo, Central Java" as the research focus and Wonosobo as the location of the study. Then the academic problems that will be solved in this study are formulated so that the problem will be answered. Moreover, the purpose and significance are intended to explain the importance of this research and its contribution to scientific development. Similarly, the theoretical framework that I used in this study.

Furthermore, this chapter is proceeded with a literature review to provide explanation of the position of the author in this study and what is new in this study. Also, the method and steps are intended to explain how the process and procedures and steps in this study will be carried out, so that it will meet the goal of answering academic problems which has become the writer's concern.

Chapter II is a description of the condition of Wonosobo as a research location ranging from geographical conditions, economy, population problems, social and cultural conditions related to education issues, and most importantly the relationship between religions - including religious groups - and beliefs in Wonosobo as well as the potential conflict among them. This description is important to be used as material for analysis of why harmony can occur in a very diverse area in various ways.

Chapter III is the results of field research that has been conducted by researchers. The presentation of the results will illustrate a real portrait of religious harmony in Wonosobo using the parameters of harmony drafted by the Ministry of Religion as consideration. Harmony in Wonosobo will be illustrated by the following indicators (1) Lack of conflict (2) Number of joint activities (3) Integration in everyday life (4) Strong collaboration between community leaders. To

support the discussion, the above indicators will be compared with the harmony parameters prepared by the Ministry of Religion of the Republic of Indonesia, namely (1). Tolerance indicators that represent dimensions of mutual acceptance, respect/respect for differences. (2). Equality, reflecting the desire to protect each other, provides equal opportunities without prioritizing superiority. And (3). The existence of cooperation that illustrates the active involvement of joining with other parties and providing empathy and sympathy for other groups in the social, economic, cultural and religious dimensions.

Chapter IV This chapter explains the role of young NU activists in maintaining tolerance in Wonosobo. The first one is how they initiate this role by creating concepts of harmony in the form of organizational formation, activities, communication patterns and so on. Apart from being a conceptor, the role of NU youth is also as the implementer of the above concept. They really struggle and try to apply what they have formulated as much as possible. In this case, an appropriate strategy is needed so that these concepts can be accepted by society in general. So, the role of motivator is also carried out by young NU activists. Furthermore, in the journey of harmony in the community, it definitely cannot be separated from the existence of conflict. In this case, it is a conflict between religions. For this reason, NU youths also act as counselors or assistants to resolve conflicts that occur. Harmony does not mean without conflict because it is about how to resolve the conflict in order to prevent this from spreading and prolonged as well as to find acceptable solution for all parties. This chapter also analyzes the role of young NU activists in youth studies.

Chapter V will discuss why NU youth can successfully maintain and preserve inter-religious harmony in Wonosobo and what are the factors that support this success. The supporting factors that exists are the reasons of the existence of NU as the majority and that the harmony is the desire of all parties so that it is created. Young NU activists are not the only ones at play here. Harmony between religious communities is the desire and commitment of various parties. Therefore, this chapter will discuss the parties that support youth NU in maintaining inter-religious harmony in Wonosobo and the basics of

their supports. The parties in question are the state or government, religious leaders, and society in general.

As parties who play an important role in maintaining interfaith harmony in Wonosobo, young NU activists are very much emulating Gusdur's teachings and the principles of moderate Islam in carrying out their roles. The concept of moderate Islam for religious moderation plays an important role in inter-religious or intra-religious relations in Indonesia, especially in Wonosobo. This teaching that promotes tolerance is the true teaching of Islam which has recently been the opposite of what has happened in Indonesia. The friendly image of Islam is tarnished by intolerant actions carried out by some Muslims who have their own understanding of Islamic teachings. In this chapter, the concept of peacebuilding and seven levels of dialogue will be used to analyze what the young activists of NU Wonosobo had attempted.

Chapter VI is the concluding summary which is the answer to the formulation of the previous problem and it concludes with constructive suggestions for further research.



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CHAPTER VI

EPILOG

A. Conclusion

1. Results and findings

After completing research on inter-religious harmony in Wonosobo Regency, I concluded that inter-religious harmony can be created if there is dialogue between religious communities. Not only between religious communities, dialogue is also important for groups within a religion. There will be a sense of mutual understanding in dialogue which begins by knowing each other which then creates a sense of mutual respect. The occurrence of conflicts between religions or between religious groups is due to misunderstanding due to ignorance. Besides that, the sense of self-righteousness is also the starting point for blaming others who have different understandings, in this case religious understanding. If each religious adherent has reached a complete understanding of their beliefs, then they will understand that other people also have equally strong beliefs about their religion. Thus, there will be no more time to argue and even blame other people's beliefs because they are already busy with their own beliefs. Dialogue is also useful for finding similarities in religious teachings. When religious adherents place more emphasis on the good similarities that exist in the teachings of each religion, the differences are not important because they become a private sphere that does not need to be interfered with. The universality of the goodness of religious teachings such as the command to do good, helping and respect each other, do not lie, do not hurt others, and so on are things that can be cooperated and promoted together.

From the above results, the findings of this study can be formulated as the following explanations:

First, the description of harmony between religious communities in Wonosobo Regency is indicated by the lack of interfaith conflicts that occur. The lack here does not mean that Wonosobo is conflict free. But when conflicts between religions arise in an area in Wonosobo, dialogue can create a conflict resolution that is acceptable to all parties.

Harmony is also illustrated by the many joint activities carried out by religious communities in Wonosobo. The Wonosobo people make Pancasila the basis for religious equality in joint activities. Another form of activity that supports harmony is visiting each other's places of worship in order to seek knowledge and confirm misunderstandings. Joint activities are also carried out as protection for minorities. By frequently involving minorities, their self-confidence will grow and create openness. It also will reduce the sense of exclusivity that can reinforce suspicion.

The mixing of religious followers in everyday life is also an indication of harmony. Apart from living physically with followers of other religions in an area, the people of Wonosobo also mingle in various daily activities.

Finally, the harmony will be maintained by the existence of strong cooperation between figures. This cooperation is shown in the implementation of religious holidays in which all religions help each other. This activity is not aimed at mixing up beliefs but in the framework of a great brotherhood between human beings. Harmony and tolerance remain in a strict and proportional corridor of faith. Other cooperation is manifested in the implementation of arts and cultural activities, as well as educational and religious activities.

Second, this study found that the role of young NU activists in maintaining harmony and tolerance between religious communities in Wonosobo is as a conceptor. The main concept of harmony is dialogue which is technically initiated by forming interfaith forums. Dialogue or communication is not a simple thing that everyone can do, especially in inter-religious context. Therefore, the communication strategy carried out by young NU activists is full of creativity and by sharing roles according to the target audience. Art,

tradition and culture are used as other means of communication so that messages of harmony and tolerance can be conveyed, one of which is a form of opposition to all forms of intolerance.

Young NU activists also play a role as a motivator for harmony who always campaigns for this to the community. The harmony campaign is carried out through discussion forums and/or *silatturrahmi*. Concepts and motivation without practice are also not will not be optimal, so young NU activists also play their role as the implementer of harmony which then initiates change in Wonosobo. Changes can be seen from the existence of warm communication between followers of religions, changes in the perspective of other religions, and the commitment that harmony must be fought above all.

Along the way, the harmony is not always smooth without problems. So young NU activists also show their role as companions or counselors for the community. One of the roles of the counselor is as a place for consultation or to complain about community concerns when experiencing problems, especially related to interfaith relations. When problems occur, young NU activists also become facilitators by bringing together those who have problems with other parties who can provide solutions. When conflicts occurred, young NU activists also played a role as intermediaries investigating the roots of the conflict and looking for solutions so that a more severe conflict did not occur.

Third, this study finds that harmony in Wonosobo can be preserved and maintained because of the position of NU as the majority which greatly assists the steps of young NU activists in formulating and implementing the concepts of harmony. In addition, there are support systems from various parties, namely the state or government, religious leaders, youth, and the community. This harmony occurs because it is desired by all parties and then it is created.

The state has a strong interest in harmonious conditions which means stability. This stability is very helpful for the state in overseeing programs in various other fields. In this case, the state

maintains harmony by making the right policies. Religious leaders also have an important role to support young NU activists in maintaining harmony by always preaching this matter to their followers. Their position as a role model for the people is very strategic to convey messages of harmony and tolerance to actors in the field. Failure to convey messages can have a negative impact on society such as hatred, envy, *hasud*, and even criminal behavior. For this reason, religious moderation is a teaching that must be mastered by religious leaders so that it can be conveyed to their followers. Whereas there are teachings that seem counter to moderate teaching, it must be possible to explain their reasons and background and how to understand them in the contemporary context.

The preservation of harmony in Wonosobo cannot be separated from the supports of young people who can implement it in creative and developmental ways. The principles of justice, balance and tolerance were interpreted by these young people in a way they were combined with local wisdom. Societies of all ages cannot be motivated in the same way. So language adjustment is important, and this is the area of young people who can do it.

Finally, harmony in Wonosobo will not be realized without the support of the society as direct actors in the field. The philosophy of "*jidor porah*" adopted by the Wonosobo community has a positive meaning when it is related to the relationship between religions. This philosophy means that the affairs of other religions are private sphere where other people are not allowed to interfere with each other. So in practice, the people of Wonosobo avoid debating the issue of *aqidah* and leave their religious identity in social interactions. The community is also accustomed to carrying out joint activities in order to develop human values. The joint activity is also a place to familiarize dialogue between religions.

Theoretically, from the perspective of youth studies, young NU Wonosobo activists can be seen from the generational perspective that sees that the category as youth is relational and is the result of social construction, in other words, each generation is always related to the sociohistorical, economic and political context that surrounds

it. Because the term youth is a social construction, anyone who is still registered or active in youth groups can be included in the youth category, although on the other hand some of them have moved on to adult life, namely getting married, working and having families, they are still members of the youth movement.

The process of maintaining inter-religious harmony in Wonosobo by young NU activists so as to produce peace belongs to the third category according to Johan Galtung's concept, namely positive peace which is a synonym for all other good things in world society, particularly cooperation and integration between human groups, with less emphasis on the absence of violence. Peace is not a situation without conflict, in fact the existence of conflict is a test for society to handle it. The conflict can be transformed by people handling them creatively, transcending incompatibilities, and acting in conflict without recourse to violence. Galtung's statement that peacebuilding emphasizes more on long-term processes, tracing and resolving the roots of conflicts, changing contradictory assumptions, and strengthening elements that can connect warring parties in new formations in order to achieve positive peace has shown by young NU Wonosobo activists with activities that lead to it.

Furthermore, what young NU Wonosobo activists have done in establishing communication and dialogue with various communities in Wonosobo in order to maintain inter-religious harmony has reached certain levels in dialogue. What happened in Wonosobo can be said to fulfill dialogue levels 1 to 7, namely: (1) Dialogue of Life (2) Social analysis & contextual ethical reflection (3) Study of religious traditions (I am in my own religious community) (4) Interreligious dialogue: sharing beliefs at the level of experience (5) Interreligious dialogue: interreligious theology (6) Action dialogue (7) Interreligious dialogue. Although it is still necessary to emphasize on level 5 dialogue, namely Interreligious dialogue: interreligious theology, in this case what happened in Wonosobo is still not formally but limited to a meeting of certain religious leaders. Likewise at level 7, namely Interreligious Dialogue related to self-criticism which has not yet fully emerged in Wonosobo. In this case,

young NU activists are trying to fulfill it by holding meetings between religious leaders in several events as the initial stage to start the intended self-criticism.

I also found that the roles of young activists differed from those of the older generation. My study shows that youth have characteristics in their activism as they are mostly active and have more various youth style. With their active characteristics which is relatively fluid, young NU activists have a better communication and social skills that lead them to have a broader network in inter-religious relation so that the mission of maintaining inter-religious harmony can be more widely spread. They able to be more engaged with more people at different age groups and this marks the intergenerational differences as compare to the activists from the elder group.

2. Research reflection

This research has a relationship with similar studies that have been conducted before. This research strengthens the results that have been conveyed several times that the key to harmony is the existence of dialogue between religious communities in order to reach an understanding to foster mutual respect. Thus, the potential for conflict between religions can be reduced or even eliminated. Therefore dialogue between religions and its various technical derivatives must always be updated according to the situations and conditions. This research adds that harmony between religious communities will be more achievable with religious moderation which indeed teaches people to respect and protect adherents of other religions as fellow humans.

The academic contribution of this research is in the form of scientific development, especially in the study of relations between religions and anthropological studies. This research also contributes as additional information for other researchers who will conduct similar research or develop this research. This research clearly still has shortcomings, so the development for this theme is still very open.

Practically, this research contributes to the government, religious leaders, youth leaders, community leaders, and also the general public, especially in Wonosobo, to maintain their enthusiasm in maintaining inter-religious harmony in Wonosobo. This research is also expected to contribute to other regions as examples and guidelines for implementing programs to create harmony between religious communities in the area in question given the many cases of intolerance in Indonesia.

B. Suggestions

From the results, findings, and reflections of the research above, there are several suggestions that researchers can convey. First, that the harmony that has been created and maintained in Wonosobo is not without risks. In other words, the potential for conflict remains, considering that religion is not an independent issue. It is closely related to other issues such as politics, security, economy, poverty, education, nature conservation, unemployment and so on. Religion is an issue that can be easily used by people who are not responsible for fulfilling their personal or group interests. Therefore, the state or government is advised to always be vigilant and really careful in making policies so as not to be counterproductive with the vision of maintaining harmony. Religious leaders are advised to always teach and convey a message of harmony to their followers. The insight of religious moderation must always be updated in order to adapt to developments. It is the responsibility of young people to always be creative in maximizing their role. Literacy is a common problem that can lead to the circulation of hoax information, hate speech, and slander that threatens harmony between religions. For this reason, programs related to strengthening community literacy, especially the younger generation, must always be improved. Finally, it is suggested to the community to keep the good traditions that have been carried out. Not interfering in personal religious matters, cultivating human values, carrying out joint activities and increasing dialogue, need to be maintained in order to strengthen harmony.



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V. **RESOURCE PERSON**

1. Abdul Kholiq Arif, (Former Regent of Wonosobo Regency, NU activist)
2. Abdullah (Yanbu'a Teacher), in conversation with the author, July 11th 2020
3. Agus Raharjo, Production Statistics Section of BPS (Badan Pusat Statistik/Central Bureau of Statistics) of Wonosobo
4. Agustinus Aji Prastyanto (Manager of CU Lestari Wonosobo, Member of FKUB [Communication Forum of Inter-Religious Communities] of Wonosobo)
5. Ahmad Baehaqi a.k.a Haqqi El Anshary (Head of Lesbumi NU (Lembaga Seniman Budayawan Muslimin Indonesia/ Institution of Indonesian Muslim Artist and Cultural Observer

- of Nahdlatul Ulama) of Wonosobo, Regional Commission for Human Rights of Wonosobo Regency
6. Ahmad Basyirudin, Secretary of GAI (Indonesian Ahmadiyah Movement) of Wonosobo]
 7. Ahmad Muzan (Young NU Kiai, Coordinator of LMY [Lajnah Muroqobah Yanbu'a] of Wonosobo)
 8. Amiroh Zaitun (Muslimat NU Wonosobo)
 9. As'ad Said Ali (Former Deputy Chief of BIN [Indonesian State Intelligence Agency], executive board deputy chairman of PBNU [Pengurus Besar Nahdlatul Ulama] 2015-2020)
 10. Astin Meiningsih (Coordinator of Mafindo [Masyarakat Anti Fitnah Indonesia / Anti Hoax Civil Society Organization] of Wonosobo)
 11. Bambang Wen, Drs., MM (Head of Muhammadiyah District Executive of Wonosobo, Head of Leksono Subdistrict)
 12. Barjo (PHDI [Parisada Hidu Dharma Indonesia], Member of FKUB [Forum Komunikasi antar Umat Beragama/Communication *Forum* of Inter-*Religious* Communities] of Wonosobo)
 13. Dedi Kelana (Gusdurian Wonosobo activist)
 14. Dibyo Tri Pratisto (Head of Health Service Commission of GKJ Wonosobo, Teacher of SMP 1 Leksono),
 15. Dyah Setyowati, Jember University Researcher
 16. Fahmi Hidayat (Head of Division of Randalevalitbang Bappeda [Planning, Control, Evaluation and Research Development of the Regional Development Planning Agency/Planning, Control, Evaluation) and Research Development Regional Development Planning Agency] of Wonosobo, Muhammadiyah Activist)
 17. Faiqoh Ulwi, (residents of North Kauman [the village located across from Dena Upakara], administrator of Fatayat NU Wonosobo, teacher of SD Negeri 1 Wonosobo)
 18. Fankky Ani Sugiharto, AKBP (Police Superintendent)., S.I.K, M.Si, (Chief of Departmental Police of Wonosobo)

19. Farid Gaban (Senior Journalist, Chairman of DRD [Dewan Riset Daerah/Regional Research Councils] of Wonosobo, Muhammadiyah Activist)
20. Faza Luthfia (Gusdurian Wonosobo activist), in conversation with the author, August 22th 2020]
21. Ganang Nugroho Widhi, AKBP (Police Superintendent)., S.I.K, M.Si, (Chief of Departmental Police of Wonosobo)
22. Habib Aqil Bin Muchsin Ba'abud Khurbasyan (District Board of Rabithah Alawiyah of Wonosobo)
23. Hasan Akli (Caretaker of Temple Hok Hoo Bio of Wonosobo, Member of FKUB [Forum Komunikasi antar Umat Beragama/Communication Forum of Inter-Religious Communities] of Wonosobo)
24. Irfan Fauzi (Deputy Secretary of PCNU of Wonosobo)
25. Khristiana Dhewi, Head of the Culture Division of the Regency Tourism and Culture Office (Head of Culture Division, Tourism and Culture Department of Wonosobo) Regency) Wonosobo
26. Mahbub, Drs., M. Ag (Head of Ministry of Religious Affairs Offices of Wonosobo District)
27. Maya Rosida (Former Vice-regent of Wonosobo period 2010-2015, President of Lions Club Wonosobo Dieng)
28. Muchotob Hamzah, Dr., MM (Chairman of Majelis Ulama Indonesia of Wonosobo, former Rector of UNSIQ Wonosobo)
29. Muji Darmaji, Iptu (Police Inspector 1st Class)., (Head of Intelligence and Security Unit of Departmental Police) of Wonosobo)
30. Muhammad Maksum Machfoedz (Executive Board Deputy Chairman of PBNU [Pengurus Besar Nahdlatul Ulama] 2015-2020)
31. Muhammad Najib Azca (Head of Center for Security Studies and Peace UGM, Direktur Youth Studies Centre Fisipol UGM)
32. Muhammad Said, S. Sos., MM. (Head of Kertek Subdistrict, Ditricht Board of ISNU [Nahdlatul Ulama Bachelor Association] of Wonosobo)

33. Mustofa (Chairman of IJABI [Ikatan Jama'ah Ahlulbait Indonesia/Indonesian Assembly of Ahlulbayt Association] of Wonosobo)
34. Narman Widya Gautama (Chairman of Majelis Budhayana Indonesia Kabupaten Wonosobo)
35. Ngarifin Shidiq, (Chairman of PCNU of Wonosobo)
36. Nurhadi, (Coordinator of JAI [Jemaat Ahmadiyah Indonesia/Indonesian Ahmadiyah Movement of Wonosobo] of Qadian of Kedu)
37. Nurul Mubin (Lecturer, Researcher, Member of FKUB [Forum Kerukunan antar Umat Beragama/Inter-Religious Harmony Forum] of Wonosobo))
38. Said Aqil Siraj (Executive Board Chairman of PBNU [Pengurus Besar Nahdlatul Ulama] 2015-2020)
39. Samuel Sambudi, S.PAK., M.Min. (Pastor of GKJ [Javanese Christian Church] of Jonggolsari, Member of FKUB [Forum Kerukunan antar Umat Beragama/Inter-Religious Harmony Forum] of Wonosobo))
40. Santoso Bangkit, (Head of GP Ansor [Gerakan Pemuda Ansor / Ansor Youth Movement of PCNU Wonosobo)
41. Sarno Kusnandar, (Chairman of Himpunan Penghayat Kepercayaan (HPK) of Wonosobo)
42. Sinta Ong Cong In (Chinese traders)
43. Sister Agnes Santi Kadaryati (Teacher of LPATR Dena Upakara Wonosobo, Regional Commission for Human Rights of Wonosobo Regency)
44. Sri Haryanto (Secretary of FKUB [Communication Forum of Inter-Religious Communities] of Wonosobo, Chairman of Lakpesdam [Institute for Human Resources Studies and Development] of NU Wonosobo)
45. Subinto (Kesbangpol [The National Unity, Politics and Community Protection Agency])
46. Sumali Ibnu Chamid (Chairman of Badan Pengawas Pemilihan Umum [Bawaslu] of Kabupaten Wonosobo 2019-2023)

47. Suwondo Yudhistiro (Chairman of Commission I of the Regional People's Representative Council [DPRD] Wonosobo Regency [Wonosobo Regional People's Representative Council]), Chairman of PKB (National Awakening Party) faction) ,
48. Syarif Hidayat (Masjid Al-Manshur Foundation Board of Trustees)
49. Tatag Taufani Anwar (Secretary of Kadipaten Village, Selomerto, Wonosobo)
50. Teguh Soetanto aka Gusblero (Artist, Musician, LESBUMI NU [Indonesian Muslim Cultural Artist Institute / Institution of Indonesian Muslim Artist and Cultural Observer of Nahdlatul Ulama] of Wonosobo)
51. Tri Utoro, (Head of Environmental Council of Muhammadiyah District Executive of Wonosobo, Member of FKUB [Forum Kerukunan antar Umat Beragama/Inter Religious Harmony Forum] of Wonosobo)
52. Yogo Prihationo (Chairman of the Presidium of MLKI [Majelis Luhur Kepercayaan Terhadap Tuhan YME Indonesia/Sublime Assembly of Local Religions in God Almighty of Indonesia])
53. Zainal Sukawi (Chairman of FKUB [Forum Kerukunan antar Umat Beragama/Inter-Religious Harmony Forum] of Wonosobo)