

YOUTH AGAINST RELIGIOUS RADICALISM: AN INTRARELIGIOUS APPROACH IN KOMUNITAS SANTRI BATANG IN KABUPATEN BATANG, JAWA TENGAH

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ABSTRACT

Youth is a part of the structure of society that is vulnerable to be exposed to radicalism. According to a report from the Setara Institute 2011-2012, cases of intolerance that occur in Indonesia are often committed by youth, especially high school age teenagers. In 2017, there has been a spread of religious radicalism doctrine in Batang carried out by several religious leaders towards high school youth age. In response to that, a group of youths in Batang formed a youth community aimed to counteract the spread of radicalism in Batang, Komunitas Santri Batang (KSB). This research aims to describe the extent of which the role of youth represented by the KSB against religious radicalism through the idea of 'religious moderation'. The researchers use a qualitative descriptive analysis which describe the phenomenon based on specific observation. The collected data is interpreted and analyzed by using the theory of intrareligious framework. This study formulates two problems related to the role of youth in campaigning for religious moderation, (1) What is the strategy of the KSB in promoting religious moderation idea? (2) how effective are the programs organized by the KSB related to the prevention of radicalism among youth groups? To answer these questions, the researcher will interview several members of the KSB and participants of the KSB programs. The result of this study provides that there is synergy between the KSB youth and several agencies in cultivating moderation and diversity dialogue among the community. This can be seen through the KSB community strategy in countering religious radicalism using an inclusive approach and social engagement dialogue. Also, KSB pays attention to strengthening intra-religious relations by involving various youths from different religious mass organization backgrounds in several activities. This strategy is considered effective to counter religious radicalism which often attacks young people.

Kata Kunci: Komunitas Santri Batang,
radikalisme pemuda.

ABSTRAK

Pemuda merupakan bagian dari struktur masyarakat yang rentan terpapar radikalisme. Menurut laporan Setara Institute 2011-2012, kasus intoleransi itu yang terjadi di Indonesia sering dilakukan oleh kalangan remaja khususnya remaja usia SMA. Pada tahun 2017 telah terjadi penyebaran doktrin radikalisme agama di Batang oleh beberapa tokoh agama terhadap usia remaja SMA. Menanggapi hal itu, sebuah kelompok pemuda di Batang membentuk komunitas pemuda yang bertujuan untuk menangkal penyebaran radikalisme di Batang, Komunitas Santri Batang (KSB). Penelitian ini bertujuan untuk mendeskripsikan

sejauh mana peran pemuda yang diwakili oleh KSB melawan radikalisme agama melalui gagasan moderasi beragama. Penelitian ini menggunakan deskriptif kualitatif analisis yang menggambarkan fenomena berdasarkan observasi tertentu. Data dikumpulkan, diinterpretasikan dan dianalisis dengan menggunakan teori kerangka intrareligius. Kajian ini merumuskan dua permasalahan terkait peran pemuda dalam mengkampanyekan keagamaan moderasi, (1) Bagaimana strategi KSB dalam mempromosikan ide moderasi beragama? (2) seberapa efektif program-program yang diselenggarakan oleh KSB terkait pencegahan radikalisme di kalangan pemuda? Untuk menjawab pertanyaan tersebut, peneliti mewawancarai beberapa anggota KSB dan peserta program KSB. Hasil dari penelitian ini memberikan gambaran bahwa ada sinergi antara pemuda KSB dan beberapa lembaga dalam membudayakan moderasi dan dialog keragaman di antara masyarakat. Ini dapat dilihat melalui strategi komunitas KSB dalam melawan radikalisme agama menggunakan pendekatan inklusif dan dialog keterlibatan masyarakat. Selain itu, KSB juga memperhatikan dan memperlambat hubungan intra-agama dengan melibatkan berbagai pemuda dari berbagai kalangan berlatar ormas keagamaan dalam beberapa kegiatan. Strategi ini dinilai efektif untuk menangkal radikalisme agama yang kerap menyerang kalangan pemuda.

Introduction

Indonesia has experienced some cases of terrorism caused by radicalism ideology. In a journal published by the Ma'arif Institute, Sydney Jones as cited by Fanani said that the threat of terrorism and radicalism in Indonesia was real, even though the radicals were still classified as a minority on the map of religious life in Indonesia; even though they were classified as few to use acts of violence (Fanani, 2013). For example, the suicide bombing in Surabaya on May 2018 which targeted three churches and several other buildings. The incident was carried out by a former chairman of *Rohis*, a school-based religious organization. Such phenomenon was shown that school or educational institution often become the target of spreading radical ideology. In July 2019, BNPT (National Counterterrorism Agency) confirmed that at university level, radical understanding and its network has reached students in schools and students on campus. Students who are still in the process of looking for self-identity become vulnerable targets to be radicalized and recruited as radical activists to strengthen their networks.

Becoming a progressive, fundamentalist, radical or exclusive ideology is the right of every Indonesian citizen. However, if religious practices and rites are believed to threaten the existence of others, they will be a serious problem that must be considered by everyone. When the doctrine of absolute truth claims is firmly embedded within people, what will emerge is the attitude and assumption that they are the most righteous and the other is wrong (Fanani, 2013). Schools become open spaces for inculcation of any ideologies. This openness often was used by religious radicalism groups to tunnel their ideology and strengthen their networks. The consequence is many students or even the teachers understand Islam becomes monolithic and easy to blame others whose understanding Islam different from them. This exclusive religious attitude and understanding also become the symptom of the disappearance of their patriotism and nationalism. It seems as the symptom where among those who were extreme, who liked to blaspheme the country and control the mass to establish an Islamic state, or even to Islamist groups who wanted to fight for the enforcement of Islamic law in the constitution of the Republic of Indonesia (Gaus, 2013). Ironically, the school seems still apathetic with all unmonitored activities carried out by *Rohis* in the school environment.

Several researchers who are concerned about the phenomena of radicalism and interreligious tolerance that often appear in society have also been carried out by Ahnaf (2020), Checkoway (2009), Earl et.al, (2016), Mutiara (2016). Ahnaf (2020) mentioned that one aspect that can create an attitude of openness and social closeness is the presence of dominant culture and majority rules. However,

what happened in the Lasem community was contrary to his presupposition where the dominant culture actually became an intermediary in uniting the non-Islamic Chinese community. Culture is adaptive. The Chinese community in Lasem considers their culture to be close to Javanese and Islam and not a subordinate culture or minority culture but contributes in shaping the imagined community of the larger society (Ahnaf, 2020).

Another research conducted by Mutiara regarding the inculcation of multi-religious tolerance as an umbrella for anti-radicalism is by instilling from an early age the values and meaning of ethnic dan religious brotherhood. This value is presented as a response to religious conflicts that have smudged the history of national unity in Indonesia. Her research recommends that an attitude of social openness needs to be campaigned for youth and people of different religions and ethnicities. Youth is key in fighting radicalism and extremism because they have a more flexible and interactive scope of social life. He also confirmed that there is a need for a kind of community that can house youth movements in campaigning for diversity and tolerance. (Mutiara, 2017). In a metropolitan level, youth engagement or community become a strategic alternative to create a solidarity and social awareness. Youth engagement also becomes a process that people can take a collective action to address problem of certain issues. (Checkoway, 2009) addresses youth engagement and social movements which are important in creating multiculturalism and dialogue.

The existence of a youth community will open up more space for dialogue between races, ethnicities, and tribes. This intergroup relationship provides an opportunity for them to build relationships, explore similarities and differences, and discuss contemporary concrete issues related to social, religious action, and sharing experiences (Checkoway, 2009). Likewise, with Earl who sees that it is necessary to consider a supportive campus environment or education institution in creating an atmosphere of diversity. Campuses or educational institutions have many benefit and strength for organizing, mobilizing social activities. It can facilitate important changes for youth to create what Earl called a “transitional moments” by altering everyday routines and social networks (Earl, Maher, & Elliott, 2017). Several studies above show that youth is a potential agent to create a movement and change in society.

As youths are elements of society that easily accept contact from outside, they will be often faced with issues of intolerance and religion. This means that they are potentially acceptable to form a meeting space with narratives of religious tolerance and inclusivity. This also applies in the context of counter-radicalism in grassroot level community or metropolitan level. To overcome concerns about the strengthening of phenomenon of radicalism among young people, several youth activists in the Batang regency have formed an inclusive and tolerant youth community in responding to this phenomenon. One of them is Komunitas Santri Batang (KSB) a local youth community. The focus of this community is to instill the idea of anti-religious radicalism and awareness of multiculturalism as initial capital in building intra-religious understanding as the first step towards interreligious dialogue. They move under the principle of religious moderation and against religious radicalism. Departing from the principles of the The KSB, This study wants to see the extent to which the role of youth represented by the KSB campaigning for their idea of 'religious moderation'. the author sees that this community is interesting to study further related to the countering religious radicalism and youth exclusivity in Batang.

Methodology

Based on the types of problems and research objectives, this research uses qualitative-descriptive analysis methods. Researcher tries to interpret data based on the results of surveys from internal communities, participants and community targets. Since this community also joined in several government and non-government agenda, it is important to consider the extent of cooperation and synergy between the government and local agencies in maintaining diversity and countering radicalism. Researchers also use the results of interviews from several sources who are familiar with issues of religious moderation. In this paper the author uses several theories, including the theory of tolerance and intra-religious tolerance and intra-religious dialogue. The author assumes that a dialogue can be created when awareness of tolerance, anti-radicalism and multiculturalism awareness is formed in social interactions in a personal or communal manner. Then the practice of dialogue will be stronger if it is supported by an engagement process between individuals involved in the dialogue process.

Results and Findings

Intrareligious Tolerance

The term 'tolerance' first appeared in Latin and French, its use is very closely related to the context of "reform" and its meaning tends to experience sharpening, especially in religious contexts. This basis makes the concept of religious tolerance a legal concept during the 16th and 17th centuries (Habermas, 2003).

In other literature, Cohen said that tolerance is

"An act of tolerance is an agent's intentional and principled refraining from interfering with an opposing other (or their behavior, etc.) in situations of diversity, where the agent believes she has the power to interface" (Cohen, 2004).

The concept of dis-intervention is the foundation in building tolerance which is interpreted as not intervening directly in actions. For example, an individual of a certain religion may decide to be tolerant in practice to another religion in the community, not intervene in the religious practices of people of other religions, even less he does not agree with what they do (Cohen, 2004). While W.K. Jordan defines tolerance as a form of dispositional attitude to keep acting positively towards something even if something is contrary or not in accordance with one's values, beliefs, or interests (Jordan, 1940). Based on this definition the writer understands that tolerance can be understood by using the concept of attitude.

The above definitions then become the author's foundation to draw a red line of intra-religious tolerance in this study, which called as attitudes and behaviors willing to respect, allowing and accepting religious differences. This attitude is carried out without prejudice and discrimination, even though someone has the power to refuse or oppose it. The main capital in building intrareligious dialogue is participant recognition. "A single faith may express itself in contrasting and even contradictory beliefs". The recognition meant recognizing the freedom of each individual to express their beliefs and beliefs even though it is unique and looks contrasting (Panikkar, 1999).

Everyone will return to his personal faith and undergo interfaith dialogue after an interfaith adventure. This process will make adherents feel self-criticism of their own faith. This criticism can be in the form of affirmation of his personal faith, or even in the form of a reprimand against his religious ritual practices that create an exclusive understanding. It does not rule out that religious life with a strong foundation will make a person better personally and communally. A Muslim can be a better person, so can a Christian, and so on. In addition, the factor of a person's encounter with adherents of another religion or other religious community has a major influence on one's change and development in living his own faith and religion (Banawiratma, 2010). A critical attitude of a religious follower can emerge from the start if he carries out a socialization process and open up with others. This means that the capital for dialogue is already owned by each religious adherent.

In the multicultural life of Indonesian society, dialogue is not a strange thing to be questioned again. Dialogue is not merely about a formal talk or conversation, but can be an interaction, involvement or social engagement (Varshney, 2008). People always carry out social interactions and mix with people of different religions in several settings in the village, market, workplace, school and campus environment. But their involvement in a process of interfaith or intra-religious dialogue is sometimes ignored. In practice, their practices are included in the dialogue section even though these interactions are considered not the same as the practice of interfaith and intra-religious dialogue as used to build peace (Nahrowi, 2006).

The discourse of interreligious dialogue also relevant to youth social movement as Charaniya and Wlash (2014) in "Interpreting the experiences of Christians, Muslims, and Jews engaged in interreligious dialogue" points out the youth roles as a learner in interreligious issues. They showed the method of creating mutual religious understanding in educational sphere through experience sharing program. Teenagers who basically are students will always have interaction to the other believers from different religion. They are trying to understanding the other beliefs from sharing their religious life such as ritual, spirituality, morality, and religious principle. As the result, the participants are able to represent themselves as a continuum of religious believer, not as a believer of different religion. It will create a sense of mutual understanding in term of the theoretical and practical-based of religion among religious believers, and transform it into the actual contribution. What interreligious purpose is that maintaining the stability of interrelationship in order to unite the plural society.

From above understanding, it argues that youth has a role in creating intra-religious dialogue in the interaction of Indonesian society. But in practice not all interactions are included as the part of intra-religious dialogue agenda. Therefore, to identify a social interaction of youth to be categorized into intra-religious dialogue, the authors use the Haney framework (Cornelio & Salera, 2012) to understand how interfaith dialogue can occur. In the Haney framework, the discussion presented is basically the process of interreligious dialogue but the author tries to contextualize it by using the theory of intra-religious dialogue that the author has mentioned in before. The authors use Haney's framework to identify a particular social interaction that occurs in society and youth, which the author can categorize into the process of intra-religious dialogue. Haney gave four ways, the first is 'life dialogue' which is to build a positive relationship with someone who has different beliefs and traditions because they are neighbors and as fellow human beings. Secondly, 'collaboration dialogue', which is a kind of interfaith collaboration as a basis for unifying efforts by promoting peace and justice. Third, the 'dialogue of religious experience' is a dialogue aimed at opening one's mindset to respect one's beliefs in understanding their religion and God in their lives. Fourth, 'theological dialogue' which is a process of dialogue that involves conversations and interpretations about God (Cornelio & Salera, 2012). The above framework is then used by the writer as a reference in identifying the types of dialogue in the activities carried out by the The KSB. Thus, the author tries to present data on the activities of the The KSB which the authors have successfully observed since the establishment of the The KSB Community, namely from 2017-2020. The position of the writer as chairman in the community allows the writer to observe and analyze activities that contain intra-religious tolerance as an effort to build intra-religious dialogue itself.

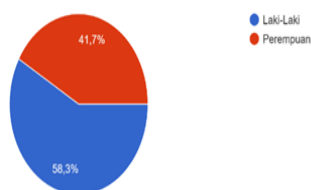
Komunitas Santri Batang (the KSB) and the Youth Tolerance Movement

Komunitas Santri Batang (KSB) was a Muslim youth movement that focused on socializing the importance of maintaining awareness of the Indonesian nation's multiculturalism by increasing empathy and tolerance for people of different faiths or religious group affiliations. This community has a tagline, the Ngaji (a term of study using Islamic classic book as its object), *Diskusi* and *sowan kyai*. This community was established on November 11, 2017 and is moving offline by holding weekly studies and discussions such as KOPDARAJA (discussion meeting) and online, using social media such as Instagram (@santribatang) and website (www.santribatang.com) which focuses on promoting the values of tolerance and multiculturalism awareness

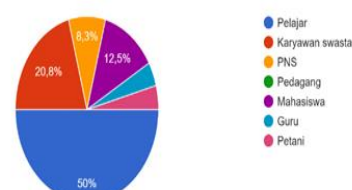
Data Presentation

The data that the authors present in this paper are the results of the survey conducted by the author online on June 3, 2020 with a total of 24 respondents.

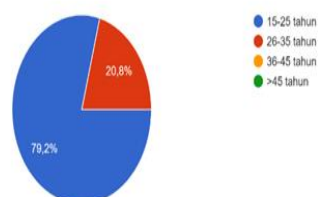
Apakah jenis kelamin Anda
24 tanggapan



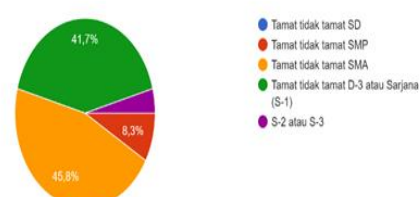
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Usia Responden
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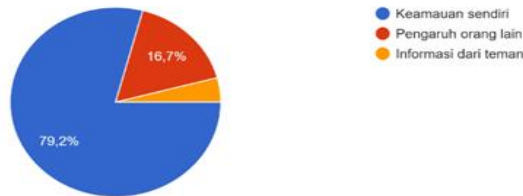
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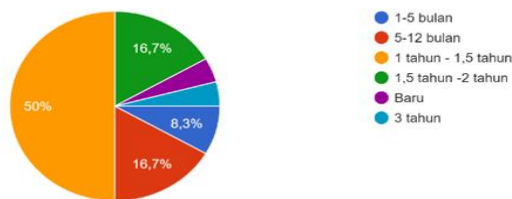
Apa jabatan atau posisi Anda di Komunitas Santri Batang?
24 tanggapan



Apa faktor yang melatarbelakangi Anda bergabung dalam Komunitas Santri Batang?
 24 tanggapan



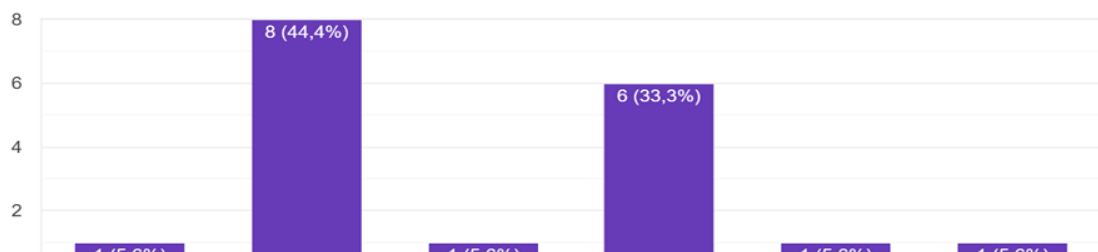
Sudah berapa lama Anda bergabung dalam Komunitas Santri Batang?
 24 tanggapan



Picture 1. Data Presentation

The charts imply the number of participants who contributes on this research. Participants are members of the community who actively participate in internal and external activities. As a comparison with participant data, researchers also collected data from non-members who were involved in KSB activities. This chart was displayed to see the extent of their experience based on educational background, profession and age as well as their motivation to join in the community. Based on the data, from the total of 24 respondents, 41.7% of them were women and 58.3% were men with all Muslim respondents. The age background of respondents is in the range of 26-35 years which is equal to 20.8% and the majority at the age range of 15-25 years which is equal to 79.2%. Educational background of the majority of respondents were junior high (8.3%), high school as many as 45.8% and others were D3-S1 (41.7%) as well as S2 (4.2%). And the occupational background of the majority of respondents were students (50%) private employees (20.8%), students (12.5%), civil servants (8.3%), teachers (4.2%) and farmers (4, 2%). Most respondents (87%) are members of the KSB and the other respondents (16.7%) are administrators of community. The majority of respondents, 50% of the total respondents, have joined the KSB for 1-1.5 years, 16.7% for 1.5-2 years, 4.4% for 3 years, 16.7% for 5-12 months, 8.3% for 1-5 months and another 4.2% of the total responder are new members. Meanwhile, the KSB was founded in 2017. The motivation behind the respondent joining the KSB was 79.2% motivated by their own will and some due to the influence of others (friends, etc.), which was 16.7% while 4.2% of the total respondents were motivated by good information from the media and information circulating around the responder environment.

Apakah ada persyaratan khusus untuk bergabung dalam Komunitas Santri Batang? (Jika 'iya' sebutkan)
 18 tanggapan



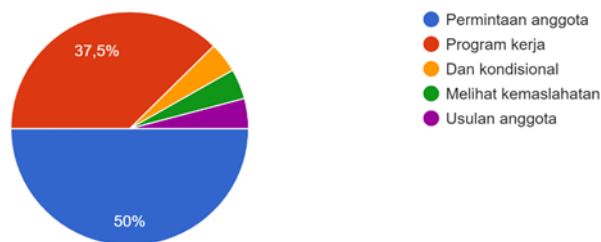
Picture 2. Data Presentation

To join the KSB, the Community does not provide any conditions because the it is a shared learning space for young people and students who want to explore Islam without going through *pesantren* or *madrasa* institutions as stated in the vision and mission of the KSB.

Biasanya, apa yang menjadi alasan Komunitas Santri Batang dalam melakukan kegiatan di Kab.

Batang?

24 tanggapan

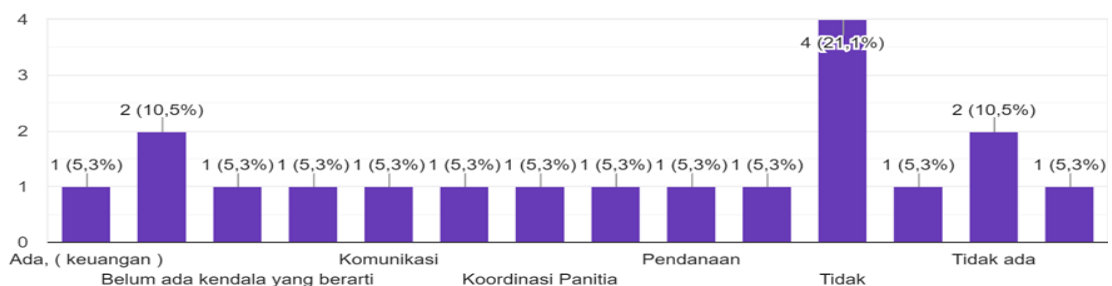


Picture 3. Data Presentation

50% of the total respondents stated that the activities carried out by the The KSB were the result of encouragement or requests from Community members in response to the phenomenon of radicalism and intolerance that was increasingly strengthened among youth and students in the Batang district. In addition, according to the data, 37% of respondents from the total the KSB respondents themselves saw community activities as the background of work programs that had focused on preventing cases of religious intolerance and radicalism among students and youth, as well as 12.5% of respondents others stated that the activities held by the KSB were conditional in nature, namely seeing the benefit and adjusting to the proposals of its members.

Apakah ada kendala yang dihadapi selama Komunitas Santri Batang melakukan kegiatan? (Jika 'ada', sebutkan)

19 tanggapan



Picture 4. Data Presentation

The data above shows that as much as 42.2% the majority of members of the KSB stated there were no significant obstacles in carrying out the activities of the community work program, while 21.1% of the total respondents said there were constraints in the form of funding and 36.7% of the total respondents stated that there were obstacles in the communication process between the committee and its members. Also from interviews, they mentioned that the KSB in each of its activities always involves all parties, both from the community, religious leaders, government and all elements in it.

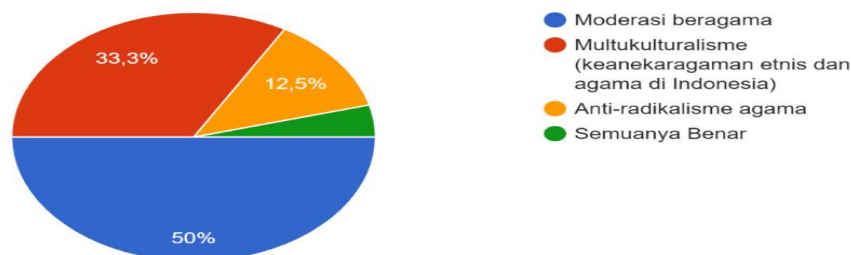
Seberapa sering Komunitas Santri Batang melakukan kajian dan diskusi?
 24 tanggapan



Picture 5. Data Presentation

Regarding to the intensity of the activity, the statistical data above explains that there are differences of opinion about the scale of activities that have been carried out in the KSB. This difference was motivated by the intensity of the respondent's time joining the KSB. Some have joined the community from the beginning, and some are even new members. Therefore, differences of opinion regarding the scale of community activities occur. Some of them, 16.7% of the total respondents stated that the activities carried out by the KSB were once a week, while 25% of the total respondents stated that the activities carried out by the the KSB were once a month, and another 16.7% of the total respondents stated that the activities carried out by the KSB are once a year.

Dalam melakukan diskusi, pembahasan apa yang lebih sering dibahas?
 24 tanggapan



Picture 6. Data Presentation

Based on the statistical data above, the majority of respondents (50% of the total respondents) stated that the KSB often raised the issue of religious moderation in each study and discussion, 33.3% of the total respondents stated that the KSB often raised the issue of multiculturalism (diversity ethnicity and religion in Indonesia) in each study and discussion, while 12.5% of the total respondents stated that the system community often raised the issue of religious anti-radicalism in each study and discussion, and 4.2% of the total respondents stated the truth on all issues which was raised by the students community stem both issues of religious moderation, multiculturalism (ethnic and religious diversity in Indonesia) and also anti-radicalism of religion. During interviews, most respondents stated strongly agree if the KSB had a role in building interreligious dialogue. Also, they mentioned that the KSB portrays a dynamic change in the respondent's mindset in seeing differences after joining the KSB. They feel like they were more open to people with different beliefs; their mindset towards people of different religions was open and inclusive. While some of the total respondents stated that the KSB played a role in building harmony among religious, interreligious or intrareligious communities. In this regard, the KSB had a role and benefit in establishing harmony among people, interreligious and intrareligious as well as to maintain the network of religious people.

Komunitas Santri Batang and Intrareligious Dialogue: A Discussion

During the founding of this community, November 2017, the researcher has been actively involved as the KSB agendas. In the observations of the researcher from 2017-2020, the researcher

managed to summarize several activities that contained the idea of anti-radicalism of religion and tolerance as the main capital in building intrareligious dialogue.

- a. Student and student seminar activities which were attended by more than 200 participants with the title "Tips on Achieving Student Achievements and Contributing" at the Batang Regency Hall on November 1, 2018. This activity was aimed at fostering the spirit of nationalism through achievements and tangible contributions in society. In the event, the The KSB also launched the santribatang.com portal as a media to promote the values of tolerance and unity as the Indonesian nation (Hafidz & Nawawi, 2018).
- b. KOPDAR AJA (*Kajian Online Pelajar dan Remaja Ahlussunnah wa al-Jamaah*) as a vehicle for the Pesantren Kilat with the book 'Hujjatu Aswaja' by KH. Ali Maksum and the book 'Adabul Alim wal Muta'allim' by KH. Hasyim Ash'ary. This activity instills a multicultural awareness that Indonesia as a multi-ethnic, religious and cultural country must be maintained. Even religious affiliation (NU, Muhammadiyah, Persis etc) is not an obstacle to maintaining harmony among people. This activity was held in November 2018-May 2019 at the Baitul Muttaqin Mosque, Batang and was attended by dozens of students from the city of Batang and its surroundings (Rochmawati, 2018).
- c. A book review activity entitled "*Islam Kita, Islam Anda, Ente Islam yang Mana?*" by Slamet Tuhari's, was held on January 7, 2019 at the Rifa'iyah Kalipucangwetan Workshop Hall, Batang. The event was attended by dozens of students. This event aims to re-establish the national foundation as well as the Islamic youth of which are often clashed between one group with another group (Hafidz & Alawi, 2019).
- d. Iftar on the street during the month of Ramadhan 1440 / May 2019 by distributing food and drinks to users of the central road in Batang, which is a '*Jalan Veteran*', every weekend in the month of Ramadan without looking at the background of group affiliation and religion. This activity was also accompanied by a short study while waiting for the time to break the fast. The writer and one of the young cadres of Muhammadiyah, representing the KSB, were asked to deliver material on the wisdom of fasting in maintaining emotions and cultivating positive thinking (Novia, 2019).
- e. Film Screening and Discussion Film "*Atas Nama Percaya*" by CRCS-UGM on January 12, 2020 at the Al Insaf Boarding School in North Karangasem, Batang. This method was attended by dozens of students. This activity aims to invite students to foster tolerance towards people of religious beliefs and maintain nationalism as a multicultural Indonesian nation so that it is not easy to blame other groups with different views (Admin, 2020).
- f. The poetry anthology writing movement along with the theme "Moderation and Tolerance in Religion" which has entered the publisher and will be published at the end of June 2020. The poetry anthology aims to socialize the idea of multiculturalism and moderate Islam as a response to radical groups that spread the understanding understand religious radicalism and the seeds of intolerance in Batang. Total of poems collected, were 26 poetry works from dozens of poems sent to the KSB.

In addition to several official activities from the community, the KSB also carries out a campaign of religious tolerance and anti-radicalism through its delegations. The KSB has represented youth role in conducting a campaign of tolerance and religious radicalism in several seminars and study programs. Among them is the bi-weekly study held by FORJAS (Islamic Youth Forum), an extracurricular activity at SMK Negeri 1 Batang. Previously, this study forum was known as an exclusive study that instilled radicalism as an invitation to blame the traditions and customs that had been running in the community (grave pilgrimage, for example). In the forum the KSB conveyed material about unity and tolerance, i.e. how a young man preserves unity as the nation of Indonesia and Muslims without seeing differences in one's background and group affiliation.

In the hospitality forum of the student council president of all schools in Batang Regency (FORKASIBA) on January 12, 2020, the KSB also delivered material about the importance of maintaining unity as the Indonesian Nation especially as religious people. The topic is about to stay away from bad prejudice of other religions and avoid hoax news. The KSB speaker also conveys the danger of the religious radicalism virus which has begun to infect students. On another occasion, precisely on the commemoration of *Isra' & Mi'raj* (the event of the appointment of Muhammad to heaven to receive the prayer command) on April 3, 2019 at the mosque of SMA Negeri 1 Batang, the chief of KSB was also asked to submit the material about the importance of loving the prophet

Muhammad as an initial capital to forge the ties of unity among Muslims. The involvement of KSB in various invited agendas shows that their role to carry the open space as their strategies to promote, socialize the values of intra-religious dialogue. Soekanto (Soekanto, 2010), explained that the role is a dynamic aspect of status. If an individual carries out his rights and obligations according to his position, then he carries out a role. The role can also be used as a strategy, where the role is understood as a strategy to get support from the public (public support) (Heroepoetri & Santosa, 1993). From the above understanding, some occasion for KSB community to speak about religious moderation becomes a strategy and media in promoting the ideas of intra-religious tolerance in the context of establishing intra-religious dialogue.

In the previous section, it has been described the description of the data and experiences of KSB participants and the activities that they carry out. Looking at the theoretical framework of intrareligious engagement and the concept of youth movement through community, KSB's strategy in driving the narrative of religious moderation can be seen from various activities that manifested in dialogue and non-dialogue engagement. Since most of the participant were coming from the students, observer and social activist, routine discussion, socialization of tolerance and religious moderation on Instagram, book review, film discussion, writing anthology of poetry become the prominent agenda to express their interest of religious moderation issues. Reflecting on the Haney framework that the author alluded to earlier about various types of dialogue, two types of dialogue can be identified.

First, 'live dialogue', is any social interaction that occurs between different people in both formal and informal environments. In practice, life dialogue can create a social condition that invites a person to respect each other with different interpretations of his religion and establish constructive relationships. The purpose of life dialogue is as a space to get to know each other between people who are different and to establish close relationships without barriers that narrow their social interstation, regardless of their religious background. This dialogue does not always require discussion of religion but rather a discussion of the values of different beliefs related to attention, respect and friendliness (Sintang, Baharuddin, & Khambali, 2012). This initiative was carried out by the KSB by 'iftar on the street' by distributing iftar meals without knowing whether the person fasted or not even without knowing whether he was Muslim or not. Secondly, 'collaboration dialogue', which is intrareligious cooperation for the purpose of unifying. The focus of this activity is active engagement to create constructive relationships. This dialogue, for example, was carried out by the KSB with the movement to write a poetry anthology together. Those anthology writers are cadres of various mass organizations such as Muhammadiyah and NU and Persis or even those who have no affiliation. Although different, they are united with paying Islam which teaches moderation in its diverse attitude.

The KSB community draws that the dialog for inter or intrareligious understanding does not only limit for scholars and religious leaders; the ideas and concerns to grassroots elements of community such as young people should also be voiced. In a larger context, youth become the largest part of society that is guaranteed by the constitution for survival, growth and development as well as getting the right to protection from violence. KSB as well as other local community might provide illustrations of relevant approaches in analyzing the role of youth in forms of social disintegration and conflict reconciliation projects. In term of the aspects of socio-political approach, young people can engage in long-term socio-political practices that move towards conflict reconciliation and counter-radicalism projects through educational approach, critical thinking, and dialogue engagement agenda. They can be the agents of peace-making with various inclusive projects which often offers social engagement-oriented programs, and social organized forums. It is important for every community to raise young people in the way of cooperation in dialogue (inter and intra-religious aspect)/critical thinking/emotional-intelligence/competitiveness through sharing experience and social activities. It can help them to overcome the problem of identity, multidisciplinary and diversity, unity specifically among young people.

Conclusion

Komunitas Santri Batang is a youth community that makes efforts in combating issues of religious radicalism among youth in Batang District. This can be seen that the role of an organization is as a strategy in curbing education to youth through anti-radicalism campaigns of religion and religious moderation to foster a sense of tolerance to different people or groups so that intrareligious

dialogue can be created. In addition, the KSB also acts as a media partner of several schools as the author discussed in the previous section, by coordinating with the KSB to fill in material containing ideas of tolerance, religious moderation and multiculturalism awareness in several studies. studies at schools in Batang Regency. Another role is that the KSB can also be used as a tool for resolving disputes where the KSB is used as a tool for conflict prevention by conducting socializations on tolerance, religious moderation and the importance of dialogue and encounters because conflict resolution is done not when conflict is occurring but can be done by doing prevention. In building tolerance in the community and the youth, there is synergy between the KSB youth and several agencies in cultivating moderation and diversity dialogue among the community. This can be seen through the KSB community strategy in countering religious radicalism using an inclusive approach and social engagement dialogue, cooperation with government and non-government institution. Also, KSB pays attention to strengthening intra-religious relations by involving various youths from different religious mass organization backgrounds in several activities. This strategy is considered effective to counter religious radicalism which often attacks young people. As for the suggestions, the authors suggest based on the results of research and discussion are; because religious harmony and the building of multiculturalism awareness are very crucial, the role of the Komunitas Santri Batang in conducting education and outreach about tolerance and intrareligious dialogue needs to be improved among students and youth in the Batang region.

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