



Mentoring Values of Tolerance for Students of Different Religions Through Interfaith Youth Gathering

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Abstract: *Radicalism in Indonesia is increasingly showing a very worrying increase, and youth are one of the targets of the entry of this understanding. This is evident that the involvement of youth as perpetrators of radicalism and terrorism continues to show an increasing trend. However, youth, in this case students, with a different perspective, have actually become a strength asset owned by universities to fight the power of spreading these ideas. Therefore, it is necessary to provide assistance to youth so that these assets can be maximally empowered. This assistance is carried out through the Interfaith Youth Gathering program which consists of Youth Development, Youth Gathering, and Youth Media. This program was attended by 15 people consisting of different universities and youth religious organizations. This assistance used the ABCD (Asset-Based Community Development) method with two techniques.*

Keywords: Psychology of
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Introduction

Over the last five years, the trend of the KUB (Religious Harmony) Index continues to show a decline. National KUB figures in the last five years, 2015 (75.36), 2016 (75.47), 2017 (72.27), 2018 (70.90), 2019 (73.83), and when this service research (in 2020) was carried out, the Religious Harmony Index (KUB) was at the number (67.46). Even though, the results of the Religious Harmony Survey (KUB) still show a positive trend because it is still in the high category.¹

The Religious Harmony Index in South Kalimantan Province is quite worrying. For comparison, in 2015 for example, South Kalimantan was in 11th position with a KUB index of 77.4% and decreased in 2017 & 2018 with 68.1% and 67.3% respectively, with 29th out of 34 Provinces. The Setara Institute has also released the results of the Tolerant

¹ The results of the research on the Religious Harmony Index (KUB) in Indonesia carried out by the Ministry of Religion's Research and Development Agency from 2015-2020

City Index (IKT) survey that in 2015 there were 10 cities in Indonesia that were classified as low tolerance, namely Bogor, Bekasi, Banda Aceh, Tangerang, Depok, Bandung, Serang, Mataram, Sukabumi, and Tasikmalaya.² However, ironically in 2017, Banjarmasin as the provincial capital of South Kalimantan was actually included in the top 10 cities with the lowest tolerance.³ Indeed, this data is not the only way to see the level of tolerance in South Kalimantan, but it is a signal to all groups that this potential for intolerance should be jointly aware.

The notions of radicalism that lead to terrorist behaviour in Indonesia show a dynamic pattern and continue to show increasing development, both in the form of propaganda, modes, recruitment, and even networks. These ideas continue to spread in society, where their understandings and ideologies are slowly changing people's views. Among the most vulnerable targets is the younger generation, because youth is easier to lead to ideas that are new to them and they are quite active on social media.⁴ Legal injustice, economic inequality, and radical thoughts that continue to spread through internet, are increasingly making young people become radicals.⁵

Several studies and research confirm the vulnerability of youth as the target object of this understanding of radicalism. For example, the results of a survey from PPIM UIN Jakarta in 2017 showed that most students (58.50%) had radical religious views since school or college.⁶ (Ramadan, 2021) In particular, Fauzi Aseri also found that there are views or thoughts on state university students in Banjarmasin that lead to radicalism.⁸ Although this attitude is still at the limit of discourse and has not yet reached the stage of action. Even more surprising is the finding of PPIM UIN Jakarta in 2021. The survey conducted in 2020 found that students at Religion College (PTA) actually showed the lowest tolerance, which was followed by Private College (PTS), State College (PTN), and PT Service College (PTK).⁹ This fact is very worrying because students from religious-based universities show low tolerance. These symptoms can be a big threat to the diversity of the nation and religious tolerance in Indonesia. So, it is necessary

² "Indeks Kota Toleran (IKT) 2015 | Setara Institute."

³ "Indeks Kota Toleran (IKT) 2017 | Setara Institute."

⁴ Nafi Muthohirin, "Radikalisme Islam dan Pergerakannya di Media Sosial," *Afkaruna* 11, no. 2 (2015): 240–259.

⁵ Endi Aulia Garadian, "Youth Camp for Preventing Violent-Extremism: Fostering Youth Dialogue, Encountering Diversity," *Studia Islamika* 25, no. 2 (August 2018): 423–432.

⁶ Willy Ramadan, "Pendidikan Toleransi Untuk Pemuda Bagi Perdamaian," in *The Spirit Of Religious Harmony Tokoh Dan Pemuda Bicara Kerukunan Beragama* (Yogyakarta: Zahir Publishing, 2021), 79–86.

⁷ Ramadan, "Pendidikan Toleransi Untuk Pemuda Bagi Perdamaian."

⁸ Akh Fauzi Aseri, Bayani Dahlan, and Mariatul Asiah, "Radikalisme Islam di Kalangan Mahasiswa Perguruan Tinggi Negeri di Banjarmasin" 3, no. 6 (2015): 24.

⁹ Yunita Faela Nisa, *Kebinekaan Di Menara Gading; Toleransi Beragama Di Perguruan Tinggi* (PPIM UIN Jakarta, 2021).

to provide assistance to all stakeholders to continue to carry out intensive communication and appropriate solutions and strategies.

These symptoms can then be studied and understood by using a religious psychology study approach,¹⁰ social psychology, and personality psychology. These theoretical studies are used in the preparation of service programs to understand the symptoms of student tolerance. The results of the integration of this study are then called the psychology of tolerance, as a result of understanding the religious background of students such as their religious experiences and views, social background, and also their personality development. Thus, the program and method of mentoring must be adapted to their age and psychological level.¹¹ So, the writer considers that assistance through a program with attractive packaging for them is a must. The Interfaith Youth Gathering is an effective mentoring program in this approach. This program is inspired by several similar programs that have been conducted by Convey Indonesia, such as Lombok Youth Camp (21-25 January 2018), National Interfaith Youth Camp (25-30 January 2018), and International Youth Leadership Camp (2-5 February 2018). Among the methods that can be used in the program is interreligious dialogue.¹²

In this study, the assisted conditions can be identified that students in South Kalimantan are still very vulnerable to being influenced by radicalism and need to inculcate the values of tolerance. In addition, the role of students in South Kalimantan who actively spread issues of tolerance is still minimal. So that the target of this mentoring program, in general, is the embedded values of tolerance among students of different religions in South Kalimantan. In particular, this program is expected to be able to instill awareness of the values of tolerance in religion and foster an attitude of tolerance and respect for diversity/differences. As well as giving birth to peace ambassadors who are able to make positive changes and the emergence of positive ideas as a form of resistance to radical ideas.

Method

This service used the Asset Based Community Development (ABCD) approach, which prioritizes the utilization of assets or potentials which in this case are owned by youth or student. In this service, students are not positioned as objects of service but subjects of service. There are 3 students involved in this program as part of the community service program. The qualifications seen are their involvement as youths who

¹⁰ Jalaluddin, *Psikologi Agama Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi*, Revisi 201. (Jakarta: PT Raja Grafindo Persada, 2012).

¹¹ Elizabeth B. Hurlock, *Psikologi Perkembangan Suatu Pendekatan Sepanjang Rentang Kehidupan*, Kelima. (Jakarta: Penerbit Erlangga, n.d.).

¹² J.B. Banawiratma and dkk, *Dialog Antarumat Beragama* (Penerbit Mizan Publika, 2010).

have previously been and are often active in inter-religious harmony agendas, which researchers then include in studies and discussions. Including ideas in determining the right programs to be implemented.

Furthermore, there were 12 participants from several universities and religious youth organizations such as HMI, PMII, IMM, PII, PMKRI, KMHDI, HIKMAHBUDDHI who were included in this program. This service program was originally planned to be carried out at the Tanah Laut Regency Re-Mining Campground. However, due to the Covid-19 pandemic and requiring strict protocols, the program implementation is carried out in a hybrid manner, namely online using the zoom application and offline by taking place at a hotel in Banjarmasin.

This mentoring program step begins with the preparation stage, namely carrying out an inventory of assets or assets mapping to track what strengths youth have and determine the form of mentoring programs, and prepare assistance needs. Furthermore, the implementation of the mentoring program consists of 3 parts of the program, namely: Youth Development, Youth Gathering, and Youth Media.

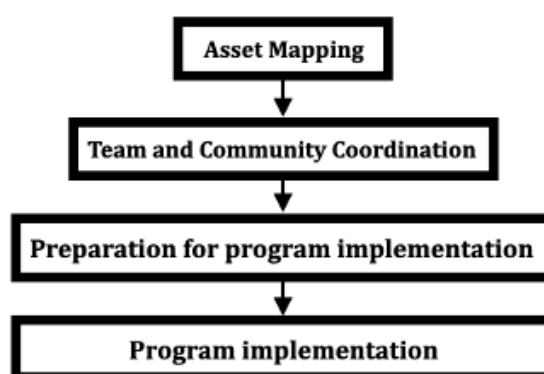


Figure 1. Step of Community Service

This action plan was originally called the Interfaith Youth Camp program, but due to the spread of the COVID-19 pandemic, the concept of the camp could not be implemented as planned and was later changed to Interfaith Youth Gathering without compromising the essence of service. This mentoring program is filled with providing insights and materials in a hybrid way.

Results

The results of this mentoring activity are described in 2 stages, namely the preparation stage for mentoring and the implementation stage for mentoring as follows:

Assistance Preparation Stage

The preparations carried out in this mentoring program are by conducting an inventory of assets or *asset mapping* first. This method is used to track what strengths the youth have. This Asset Mapping is carried out together with youth or students who have previously been given an overview of the ABCD methodology to see the strengths possessed by youth.

As for some of the assets that are mapped:

1. *Personal or Human Asset*. In terms of quantity, there is quite a lot of youth who are studying in higher education. Based on the 2021 Central Statistics Data, South Kalimantan students studying at PTs are below: The Ministry of Research, Technology and Higher Education/Ministry of Education and Culture numbered 94,760, and students at universities under the Ministry of Religion amounted to 10,279 people.
2. *Associations or Social Assets*. Many youths or students are active in various youth organizations such as HMI, IMM, PMII, PII, PMKRI, KMHDI, HIKMAHBUDDHI, GMNI, KNPI, and others.
3. *Institutions*. Institutionally, students or youth have network power. Like a network of alumni ties of a college.
4. *Physical Assets*. A strong physical asset as a youth is also an asset that deserves to be seen in a positive light.
5. *Skills Assets*. Their abilities, skills, and proficiency are also great assets. Among them are their skills in playing social media.

In detail, after going through asset mapping which was carried out jointly, both by the researchers/service team and youth. The above assets can be integrated together to provide support or support. With the integration of all assets owned by youth, it will certainly have a positive influence on maximizing the achievement of short-term and long-term goals of this program. Thus, all assets move and or are moved together and mutually reinforce one another. For example, Associations or Social Assets owned by youth can be used as a forum to disseminate or spread issues of tolerance and harmony through social media that they control.

Assistance Implementation Stage

The activities of implementing the Interfaith Youth Gathering program are divided into 3 forms of program strategies, namely: *The first* is Youth Development. As a form of paradigm shift or an effort to make efforts to trace their thoughts about national insight, tolerance, and harmony

between fellow religions or different religions. This is intended to foster changes and paradigm shifts for students who have radical and intolerant views and strengthen students who are sufficient in providing tolerant views. In this segment, students are invited to focus group discussions and are given materials about harmony and tolerance, invited to have discussions by being given understandings about diversity. Besides that,

The second is Youth Gathering. A program arranged in the form of a meeting designed by bringing together students of different religions in one activity. As has been explained, this meeting itself does not change the content to be given to students. This program is filled with games that contain content of harmony and tolerance. This activity seeks to glue them together in a frame of pluralism and difference.

The third is Youth Media. A follow-up program after the meeting program is completed. This segment is designed to continue to provide assistance to students to spread tolerance issues and invite the public to maintain diversity and love differences through social media (Instagram, YouTube, Facebook, Twitter, etc.). This program is followed by pieces of training on strategies to spread media and make it attractive among the millennial generation.

This activity is carried out using a hybrid method, which is carried out online and offline. The online/online activities were held on September 29, 2020, through the media platform zoom meeting by presenting Ihsan Ali Fauzi (Director of PUSAD Paramadina) as a resource person. Before entering the material, participants were first asked to read and study a book, one of which the author was a speaker with the title *When Religion Brings Peace, Not War*. Learn from "Priests and Pastors published by PUSAD Paramadina in 2017. The results of reading and student studies are then discussed. The material presented was strengthened by brainstorming by showing a documentary film about the description of the book.

Furthermore, on October 6-7, offline/offline activities will be held. This activity is carried out at the Hotel by following the Health protocol. In this activity, participants were presented with materials by religious figures such as Drs. Ilham Masykuri Hamdi, M.Ag (Secretary of FKUB South Kalimantan, Lecturer of Sufism at UIN Antasari Banjarmasin and author of *Religious Pluralism Towards Inter-religious Dialogue*), Pdt. Ir. Kornelius Sukaryanto, S.Th (Christian scholar-Chairman of South Kalimantan PGI), Bhante Shadaviro Mahatera (Buddhist leader), Bishop DR Boddeng Timang (Banjarmasin Catholic leader), I Ketut Artika (Chairman of PHDI South Kalimantan and member of FKUB South Kalimantan). In addition, the speakers were also filled with several activists of harmony and counter-terrorism as well as lecturers who were involved in inter-religious interactions such as Drs. Ilham Masykuri Hamdi, M.Ag (Secretary of FKUB South Kalimantan), Mariatul Asiah, MA (Former Head of LK3 & Head of FKPT South Kalimantan), Dr. Zainal Pikri, MA (Head of Religious Harmony Division of KAHMI South Kalimantan, Deputy Dean III of the Faculty of Da'wah and Communication at UIN

Antasari) and Dr. Irfan Nor (Dean of the Faculty of Ushuluddin and Humanities UIN Antasari Banjarmasin).

The materials presented include: *Religion as a Peace Solution? Religion, Violence, and Peace; The Role of Youth in Maintaining Religious Harmony; Maximizing the Role of Media in Fostering Tolerance*, and the Teachings of Religious Harmony of All Religions in Indonesia. These materials are expected to be able to provide new perspectives for participants or students. So that it becomes the values of tolerance that can be implemented by students in the life of society, nation, and state.



Figure 2. Presentation of material delivered by the resource person offline

In addition to the materials, participants were also given games aimed at creating closeness and a deeper introduction to fellow participants of different religions as shown in Figure 2. In the program, the researcher also involved students who had previously been involved in harmony and peace activities. 3 people were chosen as research assistants to assist in the process of these activities.

After the implementation of mentoring both offline and online, students were also given the material on how to maximize the role of social media in spreading and conveying tolerance issues to the community, both to millennials and society in general. With their insight, knowledge, and ability to run social media such as Instagram, Youtube, Facebook, and other media. They were asked to actively disseminate issues of tolerance between religious communities with positive narratives.

Discussion

Radicalism is a virus that to this day cannot be completely eradicated, extremist movements using religious symbols and narratives such as jihad continue to spread massively. Although various kinds of government efforts in eradicating the rise of these movements continue to be carried out. This is corroborated by several studies conducted by both academics and researchers in formal and non-formal institutions. Some of these studies show a trend that young people have recently become targets of radical ideas.

This program is one of the efforts of researchers as part of academia to fight these notions. However, both strategies, patterns, and forms need appropriate and acceptable management for youth, which of course aims to prevent the spread of these ideas to youth. So that this program becomes an agreed choice and is considered appropriate by the research and assisted communities, which is called the Interfaith Youth Gathering.

This service program is implemented and designed based on understanding that dialogue is part of the means and media to foster tolerance and build understanding in plurality,¹³ be it inter-religious dialogue or inter-religious dialogue. Even though this dialogue has been going on for a long time¹⁴, but this is considered very necessary to continue and be encouraged. As a form of effort so that relationships and relationships remain in line and harmonious.

In addition to dialogue, as conveyed by Ramadan that dialogue is necessary to provide literacy about tolerance, which aims to increase insight and knowledge of the beauty of difference.¹⁵ This literacy is considered necessary because of the large number of intolerant attitudes due to the low literacy of the community and the low critical power of massive information that is difficult to contain.¹⁶ The strengthening of literacy can be in the form of narratives about the importance of tolerance, understanding the religious teachings of adherents or other people, and also how to maximize the role of social media as a medium for spreading the notions of tolerance.

Therefore, the role of the media, both print and electronic, will be able to greatly contribute to the dissemination of narratives of tolerance.¹⁷ This is because this can be a form of resistance to the massive spread of ideas of radicalism and intolerance which are also spread through the media.

Conclusion

The implementation of this community service was generally successful. Even with the condition of the spread of Covid-19, this implementation can be conditioned even though it is not 100% as planned at the beginning of the preparation of this service

¹³ Mursyid Romli, "Agama Cinta Dan Toleransi: Dari Islam Untuk Perdamaian Dunia (Studi Fethullah Gulen Movement)" (Jogjakarta: IRCiSoD, 2013).

¹⁴ Banawiratma and dkk, *Dialog Antarumat Beragama*.

¹⁵ Ramadan, "Pendidikan Toleransi Untuk Pemuda Bagi Perdamaian."

¹⁶ M. Ardini Khaerun Rijal, "Fenomena Intoleransi Antar Umat Beragama Serta Peran Sosial Media Akun Instagram Jaringan Gusdurian Indonesia Dalam Menyampaikan Pesan Toleransi," *Syar / Jurnal Komunikasi dan Penyiaran Islam* 1, no. 2 (December 5, 2021): 103–132, accessed April 8, 2022, <https://jurnal.staithawalib.ac.id/index.php/syiar/article/view/41>.

¹⁷ Irfan Sanusi and Enjang Muhaemin, "Intoleransi Keagamaan Dalam Framing Surat Kabar Kompas," *Communicatus: Jurnal Ilmu komunikasi* 3, no. 1 (June 25, 2019): 17–34, accessed April 8, 2022, <http://journal.uinsgd.ac.id/index.php/cjik/article/view/5034>.

plan. This activity is carried out using 2 forms of implementation, namely online and offline. The name of this mentoring or service program is the Interfaith Youth Gathering. This program has or is divided into several service strategies which are carried out with 3 forms of programs namely Youth Development, Youth Gathering and Youth Media. Each program has its purpose in providing assistance and inculcating the values of tolerance in students of different religions.

Due to the condition of the spread of the Covid-19 pandemic, this activity should have been carried out in an open field or at a campground that the researchers had planned from the start. However, because it is not allowed to do activities by gathering a lot of people. So that researchers feel the results achieved with what was planned have not been maximized. So, in this report, the researcher considers it necessary to provide recommendations for the follow-up of this service.

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