

Tanah Air Itu Bhinneka as Youth Interreligious Dialogue and Peace Building Strategy

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Abstract

Youth play a strategic role in creating a better and more peaceful world, including in peacebuilding efforts. The Communion of Churches in Indonesia (PGI) has facilitated interfaith relations through the *Tanah Air Itu Bhinneka* program, which aims to train young people from diverse religious backgrounds across Indonesia to become agents of peace. This article explores the program's contribution to interfaith dialogue strategies by referencing Ashutosh Varshney's theory of civic engagement. Using a qualitative analysis approach and case study method, this research reveals how interfaith civic engagement networks built through the program contribute to enhancing harmonious interfaith relations. The findings indicate that the *Tanah Air Itu Bhinneka* program not only empowers young people to become agents of peace but also strengthens interreligious understanding and tolerance. This article argues that the approach employed in this program can be adopted as an effective peacebuilding model and provides valuable lessons for similar initiatives at regional and global levels.

Keywords: Interreligious Dialogue; Peace Building; Youth Interfaith Dialogue

Abstrak

Pemuda memegang peran strategis dalam menciptakan dunia yang lebih baik dan lebih damai, termasuk dalam upaya pembangunan perdamaian. Persekutuan Gereja-gereja di Indonesia (PGI) telah memfasilitasi hubungan antaragama melalui program *Tanah Air Itu Bhinneka*, yang bertujuan untuk melatih kaum muda dari berbagai latar belakang agama di seluruh Indonesia untuk menjadi agen perdamaian. Artikel ini mengeksplorasi kontribusi program tersebut terhadap strategi dialog antaragama dengan merujuk pada teori keterlibatan warga negara Ashutosh Varshney. Dengan menggunakan pendekatan analisis kualitatif dan metode studi kasus, penelitian ini mengungkap bagaimana jaringan keterlibatan warga negara antaragama yang dibangun melalui program tersebut berkontribusi untuk meningkatkan hubungan antaragama yang harmonis. Temuan penelitian menunjukkan bahwa program *Tanah Air Itu Bhinneka* tidak hanya memberdayakan kaum muda untuk menjadi agen perdamaian tetapi juga memperkuat pemahaman dan toleransi antaragama. Artikel ini berpendapat bahwa pendekatan yang digunakan dalam program ini dapat diadopsi sebagai model pembangunan perdamaian yang efektif dan memberikan pelajaran berharga untuk inisiatif serupa di tingkat regional dan global.

Kata Kunci: Dialog Antar Agama; Diaog Antar Agama Pemuda; Membangun Perdamaian

1. Introduction

In the midst of increasingly complex global dynamics, the role of youth in building a more peaceful and tolerant world is very important (Alunaza, H., & Putri, M. K, 2016; Cursi, 2017). Youth, as agents of change, have great potential to contribute to inclusive and harmonious social development. This can be seen from the increasing number of discussions that raise the topic of youth participation in various aspects of life, including in the context of

interfaith relations. Awareness of issues of interreligious dialogue and peace building has encouraged many young people to become actively involved as peace building agents (Anderson & Nesterova, 2024).

Indonesia, renowned for its cultural, religious, and ethnic pluralism, faces significant challenges in maintaining social harmony. The national philosophy of *Bhinneka Tunggal Ika* (Unity in Diversity) is often tested by real-world conditions, where differences can become sources of conflict. Data from a study by Monash University in collaboration with the Alliance of Independent Journalists (AJI) reveals that in 2024, there were 182,118 social media posts containing hate speech, many of which were based on religious differences (Muhamad, 2024). This highlights how the digital space has also become a breeding ground for intolerance. Additionally, a survey published by INFID in 2021 found that 72% of millennials and 62% of Generation Z exhibited exclusivist tendencies, perceiving their own religious groups as superior to others (Dahlan et al., 2021). These findings present a significant challenge, as youth are expected to be at the forefront of building bridges between different groups.

Various efforts have been made to promote peace in Indonesia, one of which is the *Tanah Air itu Bhinneka* (Unity in Diversity) program, initiated by the Communion of Churches in Indonesia (PGI). This program is designed to strengthen unity amidst diversity by providing a platform for young people to learn, share, and deepen their understanding of tolerance and coexistence. During the program, participants not only study the theory of diversity but also experience living together in interfaith communities for one week. This approach aims to build collective awareness of the importance of interfaith collaboration in maintaining social harmony. Since its inception, the program has been held four times, involving dozens of youth from various regions in Indonesia. It has provided transformative experiences that are expected to inspire participants to bring the values of peace and tolerance to their respective communities while serving as a catalyst for sustainable social change.

Research on interfaith dialogue as a peacebuilding strategy has been extensively discussed in various studies. For instance, scholars have explored strategies for implementing interfaith dialogue (Cornelio & Salera, 2012; Patel & Brodeur, 2006; Waliyuddin & Noor, 2021), study of youth interfaith dialogue theory (Andrabi, 2020; Cornelio & Salera, 2012; Orton, 2016), and youth interfaith dialogue studies which emphasize the specification and exploration of case studies (Kuntjoro-Jakti & Yadav, 2022; Muna & Mbugua, 2021; Ojala, 2021). Moreover, peacebuilding studies often emphasize the importance of violence prevention (Aderale, 2023; Ahmed-Hameed, 2015; Ristanti, 2022), inter-religious peacebuilding action (Gultom et al., 2022; Ismoyo, 2018; Sobirin et al., 2020), and involving the role of international organizations in peacebuilding (Autesserre, 2014; Richmond, 2014; Unruh, 2010). However, there remains a gap in the literature regarding how programs like *Tanah Air itu Bhinneka* can be evaluated for their effectiveness in fostering harmony amidst Indonesia's religious diversity.

According to Michaelides (2009), youth interfaith dialogue can refer to a field of study that focuses on exploring the topic of youth involvement in conversations and activities that encourage mutual understanding and cooperation between several different religious and cultural groups (Michaelides, 2009). Strategies used typically include creating an accessible environment for young people to learn about diverse faith traditions, and working together to

achieve common goals in promoting peace and harmony (Krebs, 2014). Meanwhile, peacebuilding can be defined as outlined by Bliss (2010) as a process or activity involved in resolving violent conflict and building sustainable peace (Henry, 2020). In his study, peacebuilding is projected to achieve the goal of realizing positive peace which Galtung (1967) defined as cooperation and integration between human communities which may be realized through natural peace, direct positive peace, structural positive peace and cultural positivity (Ercoskun, 2021).

In this context, this article aims to provide an in-depth analysis of the *Tanah Air itu Bhinneka* program. Utilizing the theory of civic life engagement proposed by Ashutosh Varshney, this study seeks to address two key questions: How does the *Tanah Air itu Bhinneka* program contribute to interfaith dialogue in Indonesia? and To what extent is the program effective in promoting peace and harmony among religions in the context of diversity? This study is expected to contribute to understanding the strategic role of youth in peacebuilding through interfaith dialogue. Furthermore, it may serve as a reference for policymakers and civil society organizations seeking to develop similar programs in the future.

2. Methods

In this article, the *Tanah Air itu Bhinneka* program and its contribution to interreligious dialogue strategies will be analyzed by applying Ashutosh Varshney's theory of civic engagement using qualitative methods. To collect data, participatory observation was used for five days a week, starting from 13 May 2024 to 17 May 2024. The participatory observation method was chosen because it allows an in-depth understanding of the dynamics and social interactions during the program.

Participant observation method involves the researcher directly engagement in the event being observed, making it possible to observe behaviours and conversations in a natural context (Nurahma & Hendriani, 2021). In this article, this method was particularly appropriate because it provided direct insight into how activities involving youth from different religions, ethnicities, and cultures can improve interfaith harmony, participant interactions, and other program atmospheres (Az & Adnan, 2020). Participant observation was carried out through the full involvement of researchers in the *Tanah Air itu Bhinneka* program and collecting several data through field notes such as several detailed notes on observations and interactions that occurred (Salmons, 2023) in activities during the program.

3. Result and Discussion

3.1. *Tanah Air itu Bhinneka*: An Overview

The main object of research in this article that I propose is an interfaith youth-based program called *Tanah Air itu Bhinneka* as a program that can be a strategy for interreligious dialogue among youth. This program is an initiation of the Indonesian Church Association (PGI). The *Tanah Air itu Bhinneka* program - so far this article written - has been implemented four times in four different regions in Indonesia, and has graduated dozens of youth interfaith from each of its four waves. The *Tanah Air itu Bhinneka* program was held for the first time in 2022, located in Padang. The next wave was held in the middle of 2023 in Indramayu. Following the third batch, it was held at the end of 2023 located in Temanggung. And then

the latest program, the fourth batch of the *Tanah Air itu Bhinneka* program was held in May 2024 located in Jember.

This article will focus on examining the *Tanah Air itu Bhinneka* program in the fourth batch, because this program was the latest to be held at the time when this article was written. In the fourth batch, the *Tanah Air itu Bhinneka* program involved 29 participants from interfaith youth from all regions in Indonesia. Directly, these youth interfaith involved are given lessons on living together and in society for five days a week. In this program, the youth interfaith are provided with various materials that can support and build knowledge on interreligious dialogue and peace building, such as advocating for freedom of religion and belief, how to encourage peace through social life both in real life and on social media, and how to play a role in raise the voice of peace. This program ended with a declaration of peace from the youth who took part in the activities in the *Tanah Air itu Bhinneka* program.

Specifically, this program was held in Jember, in Ledokombo sub-district. The city of Jember in particular is a city consisting of many Islamic boarding school students or *santri* and the place of the *Tanoker* social community. Jember is a city with a long story related to tolerance, which can be seen from the large diversity of ethnicities, religions and traditions that exist. This is one of the most important reasons why the city of Jember is the place for implementing the fourth batch of the *Tanah Air itu Bhinneka* program. The program was officially started on May, 13rd 2024, which was the first day of the program, attended by the founders of Tanoker community; Farha Ciciek and Suporahardjo, the Indonesian Churches Association of Jember region or PGI *Wilayah* Jember, and several other local figures.

After the program was officially started, the activity continued with an orientation session and introduction to the Tanoker Community. In this session, interfaith youth got to know the Tanoker community as the context of the local location where the program took place. Tanoker is a community that operates in the field of protecting the children of migrant workers. However, currently the role of Tanoker has expanded to help empower local communities ranging from children, teenagers to adults who are affected by the migrant worker phenomenon. The Tanoker Community plays a role in the development process of children affected by the migrant worker phenomenon in the education sector through empowerment in the creative sector to create a better life.

The phenomenon of migrant workers has a very significant impact on the local society in Ledokombo, Jember. Previously, Ledokombo sub-district was known for its high levels of poverty and crime among its population. Tanoker Community was founded from this background. From the initial conditions in Tanoker, in everyday life there were many children who liked to roam the streets who could be called as “social orphans”. Tanoker is present and provides facilities as a means of learning and playing that are more beneficial for their future. One form for this empowerment comes in the form of the traditional game of stilts called *Egrang* which successfully empower to the international competition and performance events. Tanoker is also empowering local adults through *bok-ebok* and *pak-bapak* schools for parents in Ledokombo to facilitate family and parenting education.

In the next session, youth interfaith learned together about the local context regarding religiosity and culture in the city of Jember. The aim of this session is to put deep understanding for participants of the *Tanah Air itu Bhinneka* about the society, culture, uniqueness and riches of the provinces and cities where the *Tanah Air itu Bhinneka* program

took place. The diversity of Jember city itself ranging from the presence of 16 to 20 ethnicities. The community also adheres to various religions, ranging from Islam, Christianity, Catholicism, Hinduism, Buddhism, Confucianism and local or indigenous religions. The image of the city of Jember as a city of tolerance, apart from its rich diversity, there is also a strategy for the city of Jember to maintain the city's inclusivity through the SiTI program. SiTI is an acronym for *Sistem Deteksi Dini* or Early Detection System as a program to detect radicalism and exclusivism in society to maintain harmony and tolerance and reduce the potential of radicalism and extremism.

After studying the local context of the city of Jember, the *Tanah Air itu Bhinneka* program participants were invited to learn to carry out Social Analysis by going into the community to see social conditions directly. This session began with provision of material regarding airing assumptions and social analysis guided by Pastor Jimmy Sormin. Then, it continued with direct practice of social analysis in society. Then, moving on to the next session, there is material with the themes Freedom of Religion and Belief, Youth and Digitalization. Still with the same guide, the youth interfaith are taught material regarding Freedom of Religion and Belief - hereafter written as "KBB" (the acronym of *Kebebasan Beragama dan Berkeyakinan*) - which specifically highlights the dominant problems of KBB in Indonesia such as the issue of places of worship, the issue of religious blasphemy, incitement and hate speech, vulnerability several religious groups, and religious education.

In this KBB learning, young participants are provided with learning about protecting human rights related to religion and belief, recognizing factors that influence KBB issues, and being taught how to build dialogue between religious communities through the use of shared issues. In relation to the same theme, youth interfaith then learned about youth and the role of youth as agents of change. In this session, they taught about strategies for youth in inter-religious issues and dialogue in dismantling barriers and boundaries in society, building networks, and working towards mainstreaming and overseeing advocacy on KBB issues. The role of youth cannot be separated from the role of social media. In this case, PGI also provides material provision facilities related to social media campaigns. The aim is to equip young people to campaign for interfaith dialogue and KBB on social media.

To strengthen the provision of practical inter-religious dialogue. In this program, interfaith youth are invited to visit and dialogue at several places of worship from other religions. Starting with a visit to the ministry of religion in the city of Jember, then visiting and having dialogue at the Santo Yusup Catholic Church, the Javanese Christian Church or *Gereja Kristen Jawa GKI* in Jember, the Jagatnata Maitreya Vihara, and the Jami' Baitul Amin Mosque. During visits to several places of worship, the youth became acquainted directly with places of worship and their use, and held dialogue with administrators of places of worship to find out more about the use of places of worship.

On the last day, the first activities began with the learning about encouraging youths to be "Peace Provocateur". In this session. The facilitator itself comes from one who experience violence based on interreligious issues in Ambon, and the one who initiates the term of "Peace Provocateur". In this session, youth participants were given understanding on memory management by utilizing cultural space and contextual friendship space in community life. By learning about "Peace Provocateur", youths are encouraged to become provocateurs who

call for and show positive influences that trigger the community to participate in the peacebuilding process in informal meeting spaces.

At the end of the program, as an evaluation and to see the progress of the participants after undergoing interfaith dialogue education and training, the participants were directly tasked with making a declaration that they collectively committed to. This declaration then represents their perspective as youth who have gone through interfaith learning and dialogue, as well as the commitment of interfaith youth to maintain peace in Indonesia. The following is the narration of the declaration by the fourth batch of the youth interfaith of the *Tanah Air itu Bhinneka* program;

Kami Peserta Tanah Air itu Bhinneka angkatan IV berkomitmen untuk;

- 1. Menjunjung kehidupan berbangsa dan bernegara berasaskan Bhinneka Tunggal Ika.*
- 2. Menjadi Provokator Damai berasaskan humanis , adaptif dan kritis.*
- 3. Menjaga keseimbangan ekosistem dan menjadikan Ibu pertiwi sebagai rumah bersama.*
- 4. Berperan aktif mempromosikan dialog dan mendorong inklusivitas dalam kebhinekaan.*

Which means:

We are the participants of Tanah Air itu Bhinneka Batch IV, are committed to;

- 1. Uphold national and state life based on the principle of Bhinneka Tunggal Ika.*
- 2. Becoming a Peace Provocateur has humanist, adaptive and critical principles.*
- 3. Maintaining the balance of the ecosystem and making Mother Earth as a shared home.*
- 4. Play an active role in promoting dialogue and encouraging inclusivity in diversity.*

3.2. Theoretical Framework

To address this discussion regarding how the *Tanah Air itu Bhinneka* program contributes to interreligious dialogue and peace in Indonesia and the role of the young generation as a long-term impact of the *Tanah Air itu Bhinneka* program on inter-religious relations in Indonesia, this article will use the theory of civic life engagement by Ashutosh Varshney. The choice of this theory is based on the reason that this theory offers a strong framework for analyzing and understanding inter-community conflict, as well as the role of civil society in preventing or reducing inter-community conflict, including inter-religious conflict (Varshney, 2001). This is very relevant to the *Tanah Air itu Bhinneka* youth interfaith program. This theory can be used to evaluate how the *Tanah Air itu Bhinneka* program applies these principles in practice and how it contributes to long-term inter-religious dialogue goals, especially in developing the role of youth as peacemakers.

The goals of interreligious dialogue are mentioned in several literatures as a means of enabling the fulfillment of human agency. In this case, inter-religious dialogue can become a bridge that connects diverse cultural and religious communities which will reduce the potential for conflict (Campdepadrós-Cullell et al., 2021). Apart from that, inter-religious dialogue also has the goal of being a means of healing and reconciliation. This goal is closely related to a phenomenon that has recently occurred; the large number of misuse of religion. Religious dialogue helps exonerate religion as an aggravator of conflict, and presents opportunities for people of faith for healing and reconciliation through emphasizing the process of mutual empowerment (*Ecumenical Considerations for Dialogue and Relations with People of Other Religions* | World Council of Churches, 2004).

To achieve the goals of religious dialogue requires the role of various parties, including the involvement of youth. Firm youth involvement in interfaith dialogue is considered important for sustainable harmony and peace because it is an ongoing process that involves the work of many generations including youth (Michaelides, 2009). In line with this, in particular youth in Indonesia have made a positive contribution to the inter-religious peace network and promoted pluralism and humanitarian values. However, it is necessary to strengthen the education and training on the values of peace and interfaith dialogue for youth, so that they can become effective agents of peace (Husein, 2019).

Furthermore, the importance of education and training for youth designed to achieve the goals of interreligious dialogue needs to be carried out by involving religious roles such as religious organizations. Religious leaders and organizations are the key actors in many efforts to resolve conflict and help facilitate peace building (Uysal, 2016). Regarding the role of religious organizations, the Indonesian Church Association (PGI) is one of them. On several occasions PGI has demonstrated its role in interreligious dialogue through advocacy efforts for freedom of religion or belief in Indonesia, including organizing conferences involving various institutions that have concerns about religious freedom (Zinira, 2023).

Closely related to the role of PGI, the church does have an important role in encouraging dialogue between religions, including those of different religions. This refers to the role of the World Council of Churches which focuses on the importance of relating to people of other religions as neighbors and partners, not as competitors or threats (Pratt, 2021). The role of the church is to encourage others, including those of different religions is manifested through how the church often collaborates with civil organizations in society, both religious and secular-based organizations (Liedhegener, 2020). Indirectly, this is the church's encouragement to to build good relations with civil society.

Based on several previous review literature and several matches between the encouragement of the church and its role in building good relations in society and building interfaith dialogue, the “Civic Life Engagement” theory by Ashutosh Varshney will be used as a theoretical framework in this article. This theory focuses on networks of civic engagement that connect different communities. There is an integral relationship between the structure of civil life in a multi-group society based on ethnicity, religion and other backgrounds and the presence or absence of violence. In this context, Varshney mentions two types of civic engagement, including (Varshney, 2008):

- a. Inter-communal civic engagement: This involves interactions between members of different groups. For example, integrated business organizations, trade unions, political parties and professional associations involving various ethnicities, cultures, and religions, involving members from various groups.
- b. Intra-communal civic engagement: This refers to interactions between some members in the same group or within one group.

Varshney shows that inter-communal and intra-communal civic engagement networks play very different roles in intergroup conflict. He argues that strong forms of civic engagement, such as integrated business organizations, trade unions, political parties and professional associations involving various ethnicities, cultures, and religions, that involve members of various groups are able to control outbreaks of violence. This theory will later be used to identify how interactions occur in the *Tanah Air itu Bhinneka* program among

participants consisting of interfaith youth. Then this theory will also be used to evaluate which of the interactions that have been identified are capable of making a long-term contribution as a strategy for long-term peacebuilding.

3.3. *Tanah Air itu Bhinneka* in Terms of Civic Engagement

According to the civic engagement by Ashutosh Varshney, inter-communal interaction as in this case refers to inter-religious interaction by interfaith youth in the *Tanah Air itu Bhinneka* program can be used as a strategy to prevent conflict, promote harmony and build peace. In the *Tanah Air itu Bhinneka* program, several elements in civic engagement theory work, including through the implementation of communal identity formation. Varshney emphasizes that communal identity is formed through narratives and discourses that exist in society, which are often influenced by certain forces and interests.

The name of the *Tanah Air itu Bhinneka* program itself is taken from the narrative that has formed into the identity of Indonesian society. It is taken from the Indonesian motto of "*Bhinneka Tunggal Ika*" which contains a meaning that unites society due to the condition of plurality in Indonesia, "Unity in Diversity". The use of a name taken from a shared identity gives the effect of shared ownership and also shows a deep meaning of plurality awareness which is closely related to the aim of inter-religious dialogue in the implementation of this program. This can provide strength that represents the program's goals of plurality, tolerance and unity as the youth of the country in religious differences contained in diversity.

Involving youth from various religious and regional backgrounds in a five-day of a week program is a challenge in inter-religious dialogue itself. Bringing together several people with different religious backgrounds, different ethnicities background and different perspectives is not an easy thing. However, using the term of Bhinneka as the name of the program can become a shared value that is shared together and become a strategy that unites and forms a shared identity communally. Furthermore, we will look at this program from the perspective of two main elements of civic engagement theory.

The two main elements refer to two types of implementation of civic engagement in society; Inter-communal civic engagement and Intra-communal civic engagement. Based on these two types, it can be identified based on the description of activities in the *Tanah Air itu Bhinneka* program is a form of involvement that refers to Inter-communal engagement. So, this program could fit as a good strategy that can be used to build good relations between religious groups and as a peacebuilding strategy. This refers to Varshney's argument that rather than intra-communal relations, inter-communal engagement opens up more possibilities for creating networks of civic life that accommodate different communities together (Varshney, 2008).

The *Tanah Air itu Bhinneka* program is an opportunity for youth inter-religious dialogue facilitated by the Indonesian Church Association (PGI) as an implementation of the role of religious organizations to strengthen relationships with those who are different. Instead of strengthening the relationship within the community or group itself, which has the potential to create a sense of exclusivity and increase the potential pattern of discrimination between "us versus them" - which in this case is a religious group - this program creates more inclusivity that includes various different groups to getting involved and carrying out dialogue, creates openness and reducing the idea of what has been referred to as "the other"

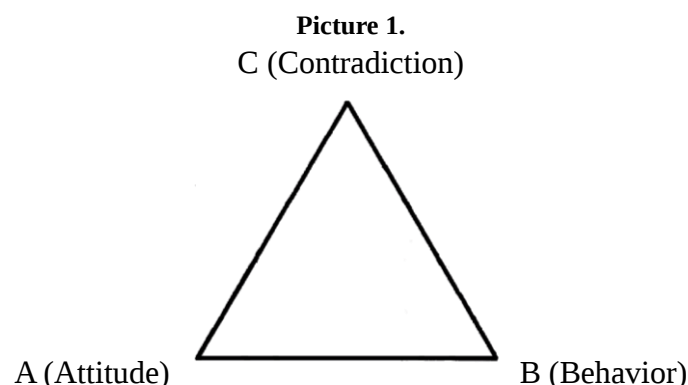
but actually creates a feeling and tendency for "othering". This is how the concept of inter-communal engagement works as a peacebuilding strategy and to build interreligious dialogue strategy.

Departs from a shared identity and ends with a shared identity. While the program of *Tanah Air itu Bhinneka* departs from a shared identity through the *Bhinneka* narrative which contains the value of shared ownership of Indonesia, this program is also designed to build a shared identity among the interfaith youth participants at the ends of the program. This is implemented through the publication of a declaration made directly by all participants of the *Tanah Air itu Bhinneka* program as a means of demonstrating a shared commitment to maintaining unity and promoting it to the wider community.

If we refer to the narrative of the declaration that has been made and mentioned previously, it can be seen that the declaration is proof and an embodiment that the country's interfaith youth dialogue program, *Bhinneka*, is an effective program for projecting interfaith dialogue and fostering peace. This declaration can also be taken and seen to what extent the effectiveness of the *Tanah Air itu Bhinneka* program, along with the activities that support it as a means, education and training to form interfaith dialogue that contains sustainability and can be projected as a program that continues to build peacebuilding.

In the sense of social media learning as a campaign tool to promote peace, *Tanah Air itu Bhinneka* program not only seeks to build interfaith dialogue and build peace among interfaith youth themselves. Furthermore, the social media campaign in peace training was formed as an effort to enable interfaith youth to bring new insights gained in the *Tanah Air itu Bhinneka* program to a wider Indonesian community through social media. This is also written clearly in the declaration through a commitment to promote dialogue to maintain inclusiveness in Indonesian society to maintain unity, and it can be projected that the provision of interfaith programs like this at a wider level will produce greater benefits in peacebuilding discussions and interreligious dialogue.

To see further how effective the *Tanah Air Itu Bhinneka* program is in being projected as a strategy for peacebuilding and inter-religious dialogue, this will lead to a discussion on peacebuilding strategies that refer to peacebuilding design by Johan Galtung. Galtung defines peacebuilding as a process of conflict transformation carried out peacefully through positive approaches and prioritizing harmony based on empathy, non-violence and creativity. (Webel & Galtung, 2007). *Tanah Air itu Bhinneka* program, when viewed through the lens of Johan Galtung's peace building design, can be depicted graphically as follows:



ABC Triangle

Peace building design can be explained through the ABC triangle as in the picture above. Each element in the ABC triangle represents A as Attitude, B as Behavior, and C as Contradiction.

Attitude in this discussion can be explained as a process to soften negative attitudes towards other parties. While Behavior can be interpreted as a strategy to encourage non-violent behavior and constructive action. Contradiction refers to how peace building design can address the roots of conflict and find ways to change or transform it. In the *Tanah Air itu Bhinneka* program, the Attitude element in the peacebuilding design discussion by Galtung is represented through media campaign efforts that highlight positive attitudes about interfaith cooperation and collaboration. This can help to challenge stigma and stereotypes, and also serve to encourage more positive attitudes towards “the other”.

Furthermore, learning activities about youth as “Peace Provocateurs” that provide insight into the issue of inter-religious violence experienced by Indonesia, then proposing to become a provocateur in a different way is also one way to transform the nature of the word "provocateur" which has tended to be interpreted with a negative meaning, transform it into a word with more positive charge by embedding the word "peace" behind it. This is one to encourage youth involvement to continue to be actively and continuously involved in promoting the issue of peace.

Learning to become a peaceful provocateur is presented by presenting that all participants are Indonesian people who have a shared history of inter-religious violence. This similarity then becomes a shared identity so it is possible to instill the knowledge that this history has happened and may repeat itself. This is a shared challenge and requires a solution to jointly commit to maintaining and building peace that requires the role of youth. At the same time, it is a reflection that the existence and presence of youth from various religious backgrounds in the *Tanah Air Bhinneka* program in peaceful conditions is a representation of peacebuilding between religious communities.

The Behavior element in the *Tanah Air itu Bhinneka* program may refer to the process of inter-religious dialogue itself. This is more about how the participants involved in the dialogue behave to respect each other. These dialogues encourage nonviolent behavior by increasing understanding and reducing hostility. Apart from that, Behavior elements can also be represented through how inter-religious dialogue among young people involves members of religious communities in different societies. This refers to how the *Tanah Air itu Bhinneka* program itself is a live-in program that allows participants to engage directly other’s different background participants in daily life and engage in daily needs activities.

The third element is Contradiction. Slightly different from the other two previous elements, this third element refers to peace building design that is directly involved with areas or conflict issues that are currently occurring. The element of contradiction can be done by investigating the root of the conflict. Whether economic inequality, political power struggles, or historical grievances. However, this method can be adopted as a peacebuilding strategy to prevent conflict in areas and non-conflict conditions. The origin form of the contradiction element tries to identify the background context culturally, politically and historically. As a peacebuilding strategy, this element is carried out by considering

collaborative projects regarding shared challenges. In the *Tanah Air itu Bhinneka* program, this is implemented through interfaith youth learning about the background context of local communities who face common challenges; the phenomenon of migrant workers.

However, as mentioned above, promoting inter-religious programs such as *Tanah Air itu Bhinneka* can be projected as possibly being beneficial and useful to develop at a broader level. This kind of program is one of the peacebuilding strategy initiatives that Lisa Schirch calls as building capacity. The main principle in building capacity is sustainability. This implies the process of creating communities and societies in long-term peacebuilding planning (Schirch, 2015). The application of building capacity is realized by the *Tanah Air itu Bhinneka* program through training and education, development and evaluation programs. The education in this case can refer to informal socialization in the family, media and culture.

4. Conclusion

In this article, exploration has been carried out regarding how the "*Tanah Air itu Bhinneka*" program initiated by the Indonesian Church Association or *Persekutuan Gereja-gereja di Indonesia* known as (PGI) has become a triggering program to build interfaith dialogue and effective peacebuilding strategies. The analysis used in this article is the theory by Ashutosh Varshney of Civic Life Engagement theory that gives us a spotlight on the importance of engagement networks between religious communities in increasing harmony between religious groups. By identifying and analyzing civil engagement networks in the context of this program, it is clear that the *Tanah Air itu Bhinneka* program not only empowers the young generation to become agents of peace, but also strengthens understanding and tolerance between religious communities. An approach such used in this *Tanah Air itu Bhinneka* program can be adopted as an effective peacebuilding model, and provides important lessons for similar initiatives at a broader level.

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