

IMAGINED COMMON ENEMY AND THE COUNTER RADICALISM EFFORTS OF YOUNG INTERFAITH COMMUNITY IN YOGYAKARTA

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Received:
25th December 2021

Reviewed:
January-July 2022

Published:
22th August 2022

ABSTRACT

The radicalism discourse that has been quite widespread in the last two decades has produced various responses, ranging from counter-narrative, deradicalization, and counter-radicalism efforts. This paper investigates, specifically, some motives of countering radicalism organized by the *young interfaith peacemaker community* (YIPC) in Yogyakarta. Using an interpretive phenomenological approach, this qualitative research explores several motives behind the counter-radicalism movement that they have, at least, three dialectical reasons that trigger them to counter radicalism: collective awareness; imagined common enemy; and the claim of youthfulness. In particular, the factor of this common enemy was born as a result of the hyper-reality that has been created and disseminated by the government, the press, educational institutions which have concern on radicalism and terrorism. All these institutional roles systematically and massively stimulate the minds of young people about the dangers that must be fought. Thus, their counter-radicalism efforts have sprung up in various forms and approaches.

Keywords: common enemy, counter radicalism, interfaith, youth.

ABSTRAK

Wacana radikalisme telah menyebar luas dan santer dikaji pada dua dekade belakangan dan telah menghasilkan beragam respons, mulai dari upaya-upaya kontra-narasi, deradikalisasi, dan konter-radikalisme. Tulisan ini menguraikan, utamanya, sejumlah motif di belakang usaha konter radikalisme yang dilakukan oleh *young interfaith peacemaker community* (YIPC) di Yogyakarta. Dengan menggunakan pendekatan fenomenologi interpretatif, riset kualitatif ini menangkap beberapa motif di balik gerakan konter radikalisme mereka. Dari kajian yang telah dilakukan dapat diketahui ada tiga alasan dialektis yang memicu mereka: kesadaran kolektif, imajinasi musuh bersama, dan klaim kepemudaan. Secara khusus, faktor *imagined common enemy* ini lahir sebagai hasil dari hiper-realitas yang telah diproduksi dan disebarkan oleh pemerintah, media atau pers, institusi pendidikan, dan lembaga berwenang lainnya yang memiliki perhatian pada isu radikalisme dan terorisme. Kesemua ini berkonfigurasi secara sistematis dan masif merangsang pikiran anak muda akan adanya bahaya serius yang harus diperangi. Maka usaha konter radikalisme mereka pun bermunculan dalam beraneka bentuk dan pendekatan.

Kata Kunci: anak muda, konter radikalisme, lintas iman, musuh bersama.



INTRODUCTION

Several issues of religious extremism and radicalism have been seen increasing over the last two decades, especially among young people in Indonesia. Based on BBC News alerts and the results of a review by the National Intelligence Agency (BIN), it has been found that 39% of students in Indonesia are infiltrated by radical ideologies (Utama, 2018). This report is similar and identical to the BNPT survey data from 2017, which stated that 39% of students at Indonesian universities from 15 provinces were actually interested in the understanding and values of radicalism. This data became an early sign that the residents of campuses and universities, especially young people as students, were being affected by the “radicalization phase”. When trying to examine the characteristics of radicalism itself, as formulated by BNPT, it includes intolerance, fanaticism, exclusivity, and revolutionary actions—so directly or indirectly, the above findings provide a small picture of how Indonesia is experiencing a crisis of tolerance.

The long-term effects of globalization that have been rolling for a long time have also brought with it the emergence of new media, a flood of information, multicultural crossings, and the speed of technology in the latest century as well as the rapid development of the industrial world, modern lifestyles, music, films, and fashion in various forms. This phenomenon later gave birth to a socio-psychological process called “identity hybridization” in youth. Creating/recreating a new identity that is formed as a result of a

mixture of many identities, produces specific characteristics, complex, and ‘decorative’.¹ On the one hand, many young people infiltrated by narratives of extremism and the like, tend to be exclusive and intolerant, on the other hand, there are also splinter groups of young people who are relatively open, and tolerant of different groups—in the context of this article: the relations between religious adherents—and some of them even proposed a counter-culture strategy to prevent the tide of violent extremism and the narrative of radicalism.

This paper will highlight this phenomenon as the focus of the study. Young people who are motivated and driven in this interfaith interaction even help to counter the flow of radicalism. The importance of the research in this article lies in determining why, in the midst of radical currents and the wave of the “conservative turn” (a phrase by Martin van Bruinessen), there is still a group of young people who are motivated to narrate an inclusive mindset while dispelling radical ideologies. The interfaith movement is not a new subject. Historically, the pattern of interaction between religious adherents has taken various forms, ranging from peaceful to conflict-ridden.

These aspects of interfaith relations are important to study because their role in

¹ This term is formulation of the phrase ‘*cultural hybridity*’ in Carool Kirsten’s book, *Islam in Indonesia: The Contest for Societies, Ideas and Values* (USA: Oxford University Press, 2015); and developed as ‘*hybridization of identity*’ in the research by Bamualim, Latief, and Abubakar, *Kaum Muda Muslim Milenial: Konservatisme, Hibridasi Identitas, Dan Tantangan Radikalisme*, 69.

social life is quite determinative, especially in matters of harmony and peace among others. As Hans Kung put it: “there can be no peace among nations without peace between religions, and no peace between religions without dialogue among them” (Kung, 1991, p. 71; Wera, 2017). The urgency of this interfaith dialogue, in the view of Patrice Brodeur and Ina Merdjanova, in principle, becomes a socio-intellectual practice that can potentially strengthen humanistic social interactions both in the local (micro) and global (macro) scope to immediately agree on the importance of understanding and meaning that does not unilaterally, but comprehensively (Merdjanova & Brodeur, 2009, pp. 10–11).

Some academic reviews concerning interfaith relations have basically been discussed in the academic space for a long time. Anna Halafoff elaborated on the *official* initiation of the interfaith movement—which is what she calls the *multifaith movement* (Halafoff, 2013, pp. 35–39)—globally around 1893. Meanwhile, in Indonesia, two-way conversations about interfaith issues between Christians and Muslims were carried out in 1969. Referring to the description of A. Mukti Ali who presented the paper *Dialogue between Muslims and Christians in Indonesia and Its Problems* in 1970 in Lebanon, Ajaltoun region, he admitted that the interfaith dialogue had taken place a year before the event, in November to be exact. In the process, the activity involved himself as a Muslim, three Protestants, and two Catholics (Banawiratma & Bagir, 2010, pp. 4–5). The dialogue mentioned in the context of the agenda above is of course a space for

communication and discussion in a more institutional and organized form by the religious elite *a sich*. Meanwhile, nowadays there are a number of movements or community circles that discuss, struggle, and struggle with routine interfaith dialogue activities, one of which is the *Young Interfaith Peacemaker Community* (YIPC) in Yogyakarta.

This research explores further and is specific to that community. Many previous studies with similar themes have been carried out, one of which is from Sumanto Al-Qurtuby. He draws a common thread between socio-religious conflicts in Indonesia and the birth of a civil initiative in the form of a reconciliation movement from *grass root* groups to narrate peace (Al-Qurtuby, 2012). If you borrow the phrase from Tony Jenkins and Betty A. Reardon, it is grouped into the category of *civil society initiatives* (Webel & Galtung, 2007, pp. 209–230). In a wider scope, other previous research is a research book published by Globethics entitled *Social Ethics in Inter-Religious Interaction* (Noor & Siregar, 2015). Its contents describe the multi-variety of religious and social ethics from various perspectives (multiperspective). The presence of religion in the public, humanistic socio-cultural aspects, plural society, and the economic and political fields are explained taxonomically according to the category of scientific fields. However, there is a specific niche regarding the *imagined common enemy* factor as the impact of hyper-reality that has not been studied, especially in its intersection with interfaith communities.

In addition to the literature review, there is an academic paper that examines YIPC

entitled *Youth Initiatives in Countering Religious Radicalism* (Jonathan, 2019). The study contains implicit relevance to this article, although the focus of the study rests on the issue of radicalism which is based on religious doctrine and maps how youth react or respond to stem it. Based on a number of previous studies, this article contains a distinguishing factor. This paper explores not only the counter-radicalism efforts but also how the background is highlighted, especially regarding the multifactor that plays a role in moving the attitudes and behavior of the younger generation who are members of YIPC Yogyakarta.

This qualitative research uses an interpretative phenomenological approach. This approach model was chosen as the basis for direct involvement (participatory) with the aim of understanding, exploring, and analyzing why and how the counter-radicalism efforts at YIPC Yogyakarta. On the other hand, as a search for information, researchers conducted observations, interviews with informal dialogues with a number of sources, and documentation. The literature review will also be deepened as an aid in elaborating the data. The theory used is social action by Max Weber (Ritzer & Stepnisky, 2018, pp. 142–144; Weber, 2012) and Gadamer's hermeneutics, especially concerning the concept of *fusion of horizons* (Gadamer, 2004, p. 301; Hardiman, 2015, pp. 167–191). Both of them will be used to build an argumentative narrative about the motives behind their incorporation into interfaith communities and counter-radicalism efforts as well as the phenomenon of identity

hybridization as a portrait of contemporary youth's religiosity.

RESEARCH METHODS

The results of the qualitative research contained in this article were obtained by utilizing the scientific approach or commonly known as the *interpretative phenomenological approach* (Smith, Flowers, & Larkin, 2009). The interpretative phenomenological approach aims to explore, explore, understand and analyze why (motive) and how (the process of psychosocial mechanisms) young people in this interfaith movement in dispelling extremism and radicalism, as well as portraits of *imagined common enemy* that are in their minds indirectly. In a different way, I also use the method of observation, interviews with informal conversations, and documentation. The main resource persons in this study consisted of facilitators, assistant facilitators, and members. Apart from that source, the researcher also revealed data from a number of other sources, such as the 2019 SIPC participants in Kaliurang, and the E-Peace Camp 2020 participants. In addition, this paper also offers several bibliographic references for consideration and narrative supporting arguments, especially when describing and analyzing data that has been obtained.

RESULT & DISCUSSION

Radicalism: Debates and Discourse

The discourse of radicalism, especially in the religious domain, has become widely discussed in public spaces and academic pulpits not only because of the series of terrorism tragedies in this century, but also

because of the active role of the media (Esposito & Iner, 2019, pp. 15–24). Viewpoints of Karen Amstrong (Amstrong, 2001; Amstrong et al., 2018), Bruce Hoffman (Naharong, 2013, p. 612), John L. Esposito, Martin van Bruinessen (Bruinessen, 2002), and Indonesian scholars on the phenomenon of radicalism often brought into contact with various other prominent discourses such as Islamophobia, fundamentalism, to violent extremism. It is undeniable that the determining and important characteristics when studying contemporary acts of terrorism, the majority are dominated by cases that are *religiously motivated*. This matter in particular can be investigated further by involving the process of interpreting the scriptures on certain religious doctrines.

However, the study of radicalism as a discursive narrative does not stop being seen as an alarmist social text that needs to be responded to. It is also viewed from a series of large, multi-perspective fields. Steven Pinker presents an argumentative synthesis that addresses radicalism as an understanding that is often biased only in the religious realm, even though it can manifest into various segments—economic, political, social, cyberspace radicalism with capitalism desires (Pinker, 2018). As a human existential challenge this century, the roots of radicalism permeate many things that are intertwined, ranging from injustice, economic conditions, the need for security, political position, health, to the psychology of hatred (Sternberg & Sternberg, 2008; Yanay, 2013). Problems of social segregation, political polarization, frictions across schools of thought, to ethnic and gender sentiments can

be relied upon as well as portrayed as a potential for strengthening radicalism in this current age.

In addition, Amanah Nurish's review is quite interesting to serve as a counterweight to the big narrative about radicalism. Nurish raises critical questions about the image of dominant religious radicalism that shapes the understanding of the population, especially in Indonesia (Nurish, 2020). Radicalism, according to Nurish's viewpoint, is only a matter of perspective and in an essential sense—before pejoration occurs—it is actually needed in intellectual cognition efforts. A political language that comes out of the authority and power of the media needs to be fully realized so as not to get caught in a slip of view. In the context of Indonesia, Nurish admits that there is an element of naivety in dealing with religious radicalism. In another segment, there is a kind of tactic to use the psychology of a *common enemy* in this matter. So far, Nurish also considers that there is a role of *hyper-reality* in infiltrating the subconscious mind of the community, thus, they are aware of religious radicalism, while at the same time, there are some parties who reap political-economic benefits behind this response.

Moreover, the constellation of global life that is intertwined in the digital era now contributes to the socio-anthropological character of humans in their respective locations and does not escape religious matters (Beyer & Beaman, 2007; Hefner, 2018). The impact of globalization brings with it the challenges of hoaxes, post truth, collective religious narcissism and so forth (Waliyuddin,

2019, 2020). Intercultural encounters in the world are now growing rapidly and at a tempo that seems to be running (Piliang, 2017). A series of these things, directly or indirectly, will also contribute to changes in young people—both their psychological, social, and even spiritual aspects. Youth as future mandate heirs are affected by a variety of global challenges which in turn they will respond with varied behavior, and may be *hybrid*. In this context: the younger generation can become more radically exclusive, liberal modernist, or balanced, open-minded, and inclusive.

In the case of Indonesia itself, the response of young people to radicalism is quite disturbing. Concrete findings to base this statement can rely on the research of PPIM UIN Jakarta when conducting a survey on issues of religion, state, and intolerance (1 September – 7 October 2017). Of a total of 2,181 respondents (including students, teachers, and students) in 34 provinces, with a total of sixty-eight districts and eight cities in Indonesia, the results stated that 37.71% agreed that jihad was the same as war and killing (*qital*). Meanwhile, 23.35% agree with the view that suicide bombing is Islamic jihad. The remaining results illustrate that 34.03% of respondents agree with the opinion that "apostates should be executed" and 33.34% agree with the assumption that acting intolerantly towards minorities is not a problem (Saputra, 2018, p. 40). The sad fact is that the respondents of this survey are dominated by today's youth.

Nevertheless, the attitudes and character of the younger generation in Indonesia are

still diverse in their behavior and do not have a single face. Young people, who, according to the UN (UNESCO) definition, are 15-24 years old (Unesco.org, n.d.), go through a stage which in Larson's terms (Csikszentimihalyi & Larson, 1984) called "*restructuring conscious awareness*". Young people experience a psychological ladder-climbing that is characteristic of a transitional period. In that phase, the psychological and mental condition of young people moves from *entropy* (a building of consciousness that is not neatly arranged and tends to be *chaotic*) to *negentropy* (a structure of consciousness that begins to be managed neatly and is relatively balanced) (Sarwono, 2016, pp. 13–15). In this phase, the aspect of *openness* in young people plays a significant role in assembling their attitude, behavior, as well as their character.

The symptomatic tendency of the younger generation to be attracted (affinity) to the ideology of radicalism is certainly not sterile from the various contributing factors behind it. Psychologically, psychological transitional rungs that are characterized by the occurrence of an identity crisis in themselves are quite likely to experience what Quintan Wiktorowicz calls *cognitive opening* (Gadd & Jefferson, 2013, p. 152). A micro-sociological mechanism or individual socio-internal process that binds young people to tend to accept radical ideas that are new and challenging for them. Other factors that must be considered are the side effects of post-globalization, changes in the political and economic climate, social conditions, collective disillusionment, lack of justice, and the stretch of modernization. All of these

spheres weave configurations and contribute to the impact on the increasing number of anxiety, a sense of uncertainty, and indecision about the future in young people who are on the psychological transition ladder (Hasan, 2013, 2016). The combination of psychological, social, economic, political, cultural, and historical factors in his life also has an influence on Indonesian young people who then turn right and choose a mindset with nuances of radicalism and acts of extremism. This is triggered, among other things, by the lure, offers, and temptations of 'effective recipes' in the name of religion which are almost always shared by circles or groups with extreme views which are then taken for granted by the youth because they feel they are able to make them peaceful, comfortable, and dispel their anxiety (Bamualim, Latief, & Abubakar, 2018, p. 7). Thus, the phenomenon of religious radicalism as a complex issue is basically influenced by many factors including globalization, and the responses of young people are also quite diverse.

YIPC Yogyakarta: A Portrait of Youth's Response

Historically, the embryo that later grew and became known as the *Young Interfaith Peacemaker Community* (YIPC) was initially initiated by two academics, namely Andreas Jonathan (Christian) and Ayi Yunus Rusyana (Muslim) in 2012 ("YIPC-Young Interfaith Peacemaker Community," n.d.). At that times they were studying at the doctoral level in the ICRS (*Indonesian Consortium for Religious Studies*) program and began to realize their ideas in the form of a *young peacemaker training* program, on 9-12 July 2012 with the target

audience of students. The activity was finally enlivened by 25 Christian and Muslim students from various backgrounds and universities in Yogyakarta. Andreas Jonathan, an activist in the *Campus Peace Movement* (CPM), and Ayi Yunus as an activist in the *Peace Generation*, also formulated the peace values of their respective communities to formulate interfaith dialogue as well as conflict reconciliation and peace education in an intense interactive manner. After the training, the YIPC community was formed as a forum for *follow-up* and a means of sustainable regeneration.

This community is based in Yogyakarta and, as a follow-up, has just held its inaugural program in September 2013. By holding an interfaith dialogue in it, this program is named *Student Interfaith Peace Camp* (SIPC) and carries the theme "*Building Peace Generation Through Young Peacemakers*"—which later became known as the motto as well as the main mission of the YIPC community. Participants who took part in the initial follow-up activity were 30 students from various regions (Bandung, Solo, Surabaya, Kebumen, Madura, Palembang). From 2014 until now, YIPC has had regional branches in strategic cities such as Medan, Bandung, Surabaya, Jakarta, Solo, Malang, Semarang, Bangkalan, and Ambon. The fundamental values of peace that are sown by this community—as a result of the combination of "12 Peace Values" from *Peace Generation* with *Interfaith Dialogue* and

Scriptural Reasoning (SR)²—include 4 main components: making peace with Allah (vertical or divine relationship and transcendental), making peace with oneself (a form of self-awareness and self-acceptance), at peace with others (social-horizontal), and at peace with the environment (ecological values).

In its praxis, this community is engaged in the education sector for peace and religious tolerance which focuses on involving young people. This can be seen as a futuristic projection that translates into investment of value for the next generation to become peacemakers. However, YIPC's radius of reach is specific and limited, in this case students and students. The routine SIPC program is usually held twice a year and the participants are accompanied by mentors, facilitators who are longtime members of the community. The structure of YIPC itself is relatively simple, consisting of a National Head Facilitator (usually two people: men and women representing different religions) and Regional Heads (varied: one to three people in each region), then Assistant Facilitators in each basecamp

lined up from proactive new members, and the last one is member.

The pattern of peace education and interfaith relations carried out by this community is interactive-dialogical, not one-way like the religious lecture method. The series of activities in this community vary and are framed according to the mission they carry out *nobar* activities (Bahasa, acronym from “*nonton*” and “*bareng*”: watching together), routine SR, book review, discussions, and virtual meetings are vehicles for achieving vision. They did not escape the transmission of YIPC's peace values through the creation of content on social media, from Instagram, Facebook, Twitter to audiovisuals on Youtube and the organization's website. Once upon a time YIPC also traveled to tourist attractions while sharing stories, sometimes visiting places of worship of religions, local beliefs and the like. At the momentum of the celebration of religious holidays, they congratulated each other for followers of other religions, for example, “Merry Christmas!” from Muslims to Christians and “Happy Eid!” from Christians to their Muslim friends.

Apart from the above series of activities, there are also a number of internal management events. Nationally they held a joint conference in a certain place to discuss the work program and evaluation of the previous period. Then regional meetings are held by each branch. At other times, collaborations with interfaith communities from the International have also been carried out several times, such as in November 2019 YIPC Yogyakarta was visited by an

² An activity to read several verses of the holy books with certain topics from the Muslim, Christian, and Jewish religions and other beliefs. This activity trains participants to have the courage to read scriptures from religions they do not belong to and indirectly explore the intertextuality of several holy books. From the statement of the SR draft at YIPC in 2019 and 2020, it is written that each participant does not have to agree, but the purpose of this activity is to function as an instrument to increase insight, broaden understanding, and foster openness as well as friendship. More about this SR can be monitored in more detail on the site: <https://www.scripturalreasoning.org/>.

Australian Jewish rabbi named Avraham Bart.³ At the event, which was held at the restaurant, they had dialogues ranging from theological doctrines, and religious practices, to decentralized Jewish diversity. In addition, the annual celebration in the form of *World Interfaith Harmony Week* (the first week of February every year) is a place for them to meet while realizing certain programs.

To illustrate the process and dynamics of activities at YIPC Yogyakarta, it can be observed in several portraits of interesting things and situations that I obtained during observations and interviews with informal dialogues. One of the moments during SIPC (8-10 November 2019 at a villa in the Kaliurang area) there was a participant with the initials RN, a Muslim male and a mid-semester UIN Sunan Kalijaga student from Madura. He decided to join SIPC after receiving information from his classmates and then felt the need to join because of his uniform background. RN said that because of the monoculture environment of Islam, it made him want to seek new experiences, make acquaintances with non-Muslims, and expand his social circle. In the previous review, the *cognitive opening* phase for youth, which was disseminated by Quintan Wiktorowicz, turned out to take a role not only in opening the risk of youth to fall into radicalism, but also providing side-

opportunities, namely being more open and accepting of diversity.

While in the material session, a senior RB facilitator, a Batak Christian man who is also a teacher in Yogyakarta, was explaining Hans Kung's passage about inter-religious peace. He explained that world peace can be started with inter-religious peace and this needs to be started with interfaith dialogue. While explaining the SR process to the SIPC participants, he added:

"Nanti pada saat SR, kalian tidak harus setuju. Tapi quotes dari Hans Kung ini patut dipertimbangkan. Coba kita pikir bersama, jumlah pemeluk agama Kristen dan Islam itu terbanyak di dunia. Dan kalau kedua penganut agama ini damai, maka perdamaian dunia akan sangat mungkin terjadi." (Statement by RB in the SIPC program, November 2019).

[Translation: "Later on, during SR, you don't have to agree. But this quote from Hans Kung is worth considering. Let's think together, the number of followers of Christianity and Islam is the largest in the world. And if the adherents of these two religions are at peace, then world peace will be very possible."]

As with the program that I participated in, YIPC as a communal entity of students and students engaged in inter-religious harmony carries out a dialogue-interactive pattern of peace campaigns. Regarding the division of small groups based on varied backgrounds so that participants directly experience the simulated atmosphere of diversity. The format of the event is packaged in an attractive manner and colored with nuances of intimacy through singing together, games, quizzes, to emotional reflection. Regarding the last point mentioned, one of the female facilitators

³ Visit from FPCI (*Foreign Policy Community of Indonesia*) on November 28th, 2019, afternoon, at Resto & Kopi "Kopi Djati", Condongcatur, Sleman DIY. This activity discussed several topics and the topic presented by Avraham Bart was "Peace from a Jewish Perspective". He is a rabbi at the Caulfield Hebrew Congregation, Melbourne.

from Aceh and studying at UIN Sunan Kalijaga, AN, led a self-acceptance session by opening up her personal family problems. Participants were then directed to write something similar on a small piece of paper, a book, or their respective devices to finally accept and make peace with themselves. Such an event gives the impression to the participants to become familiar, open, and more aware of the psychological turmoil within each other. However, if you observe that the percentage of participants who actively participate in post-SIPC follow-up is only a few, and many of them returns to their respective activities, then the question that arises is: does the experience of following SIPC have a significant impact on the individuals involved, or does it just become a kind of activity like ephemeral intimacy that passes quickly and does not last? The next review tries to map indirectly with a variety of variables, concepts, and other ideas that are relevant and potential to be raised.

Imagined Common Enemy, The Claim of Youthfulness, and Counter-Radicalism Efforts

Radicalism as one of the *wicked problems*⁴ of this century should be overcome with a

multi-approach that is not linear-monodisciplinary but multi-inter-transdisciplinary in nature.⁵ There have been many responses given to the issue of radicalism from various segments of society, including the government, related authorized institutions, educational institutions, communities, and civil society initiatives. This is the starting point for efforts to unravel the complexities, complications, and complexities that are interdependent with each other in the issue of religious radicalism. Preventive and curative efforts regarding this need to be addressed as a global community response to the construction of understanding within themselves.

In relation to this research, there have been many academic studies that have presented discourses on *countering religious radicalism* (Anis, n.d.; Jonathan, Widjaya, & Husein, 2016; Rusyana, n.d.; Wille, 2017) and specifically researched YIPC itself in various regions. A number of previous studies, most of them examine how youths carry out counter-narratives against radicalism and what strategies are realized. However, not many have delved deeper into why they can be moved to join the fight against radicalism and actualize it through a series of programs.

⁴ *Wicked problem* became widely discussed after it was realized that one problem in modern times turns out to be intertwined with various factors and intersects with various other fields. The nature of wicked problem has been presented in (J. Rittel & Weber, 1973). A wicked problem is considered as a complex problem, chaotic in a network that is interconnected, unstructured, and systemic. Unlike the case with benign problems that are simple and technical-static in nature. Wicked problems are more dynamic and evolve over time. Comparative example: a broken pipe or a broken motor is a simple problem

that can be solved by reading the manual for the repair. Meanwhile, wicked problems such as flood problems: complex problems related to ecology, political policy, the pattern of people's consumption, implementation of religious doctrine, nationalism, multilateral business relations, urban planning management, industrial cycles, and so on.

⁵ For the comprehension of this topic, see this book: (Abdullah, 2020)

The distinction of this research lies in, primarily in accentuating, the search for motivations of individuals who join and take part in community activities who decide to take steps and play an active role in countering the ideology of radicalism. To emphasize, there is rarely a narrative that extrapolates the concept of identity hybridization with counter-radicalism efforts—which will be applied in this paper. The ideas put forward are more often associated with pop culture, the urban middle class, and youth resistance.

After reading a number of behaviors, activities, expressions, stories and conversations in the YIPC Yogyakarta community, there is an implicit indication that there is a circle of discourse that surrounds us in this world of information.⁶ These conditions shape our perspective and response to religious radicalism. Especially in the multicultural zone of Yogyakarta and opens a wide space for interaction between newcomers and their respective socio-anthropological characteristics. In the social sciences, natural, cultural and social wealth and diversity is not only useful as a capital for harmony and welfare, but, on the other hand, has the potential to cause conflict or social disaster. Thus, efforts to counter radicalism in particular, or in general to

unravel the labyrinth of potential conflicts in the future—*decoding the labyrinth of conflict*⁷—have their own urgency.

Based on the points above, in researching the YIPC Yogyakarta counter radicalism, I explored the roots and the underlying factors. There are a number of concepts that could represent the research findings, namely: *collective awareness*, *imagined common enemy*, and *the pursuit of youthfulness*. Collective awareness grows in response to external situations that demand or even threaten the need for security in humans. This response can trigger the establishment of communal interactions which then foster collective action—in this context the action to overcome religious radicalism which they perceive from various sources and developing information. This element of collective concern is one of the factors that motivate individuals in YIPC to suppress potential conflicts.

Whereas *imagined common enemy*, I base on Benedict Anderson's idea of *imagined communities* (Anderson, 2008) which explains nationalism. However, in this paper, I combine it with the common enemy review implied in Amanah Nurish's study which narrates the "myth of radicalism" like this:

⁶ In the Baudillard's terminology, it called *implosion*: a space condition in which humans no longer explore the territory expansively, but the territory that has been controlled by its boundaries, and this actually 'explodes into' and around humans like a magnet (for example, humans are flooded with information via gadgets without having to move out of the room at all). For details see: (Piliang, 2017, p. 36)

⁷ Inspired by the title of Regional Symposium held by collaboration of Pusat Informasi dan Humas UNAIR with Amsterdam Institute of Social Science Research (AISSR) at University of Amsterdam on November 2018 in the Hall of Adi Sukdana, FISIP UNAIR. The full title is "Decoding the Labyrinth of Conflict: *Menggali Pembelajaran Resolusi Konflik Pasca Reformasi dari Gerakan Maiyah Nusantara*".

“Supported by media, ‘hyper-reality’ created an image of enemy that must be fight. This example can be seen through movies, entertainments, newspaper, memes on Twitter-Facebook-or-Instagram, etc. imagined as ‘the others’.” (Nurish, 2020, pp. 118–119)

Referring to the narrative, the synthesis of *imagined common enemy* (Jaegher & Hoyer, 2014) is also one of the determinative psychological factors that stimulate individuals to be compelled to make counter-radicalism efforts. They view this understanding as a common enemy so that this has a positive impact as a glue for group solidarity, but at the same time, it has a negative impact: unable to stop the cycle of hate (*reciprocal hatred* or the *vicious cycle of hate*). When translated into a question form, a representative illustration might read something like a perennial philosophical question, “Can there be a possibility that we dispel hate without being trapped in becoming haters of haters? What is the right action and position to stop this cycle of hatred?” In reality, we often find that groups that promote tolerance secretly slip into hating and anti-tolerance toward those who are intolerant. Such a dilemma point becomes more complex. Individuals who are members of YIPC, throughout this research, most of them still have not reached the awareness that radicals are also ‘victims’ of globalization which is massively engulfing and producing various problems such as structural poverty, minority discrimination, and other sense of injustice with different gradations of forms. different. However, it must also be acknowledged that some others have reached this awareness, especially among the facilitators.

However, it is undeniable that today’s young generation has indeed been plagued by a series of problems with a dynamic socio-political climate, all of which seem to support the statement that “radicalism must be fought and suppressed”. They are besieged by prominent narratives cast by the media, state authorities, and other institutional powers that grow in society to act that way. Automatically, the counter-radicalism efforts that they spread, of them, are motivated by the subconscious imagining a common enemy to be overcome.

While the last aspect, namely the claim of youth. In today’s era of social media, narcissistic tendencies have become epidemic (Twenge & Campbell, 2009), particularly among young people, and take various forms of expression that can be both positive and negative. In the process of my observation, the contestation of discourse in online media and the temperament of the younger generation, of them are sufficient to accommodate the movement of the YIPC Yogyakarta community. In other words, their attempt to counter the currents of religious radicalism is nothing but a form of self-actualization, besides accommodating the potential of contemporary narcissism, which is also a channel of expression to claim youthfulness.⁸ So, as a fulfillment of human existential needs, the counter-radicalism actions that are promoted also contain psychological elements that want to show their sense of youth in modern times. This

⁸ For further discussion about the claim of youthfulness and *accommodating protest*, see: (Sunesti, Hasan, & Azca, 2018)

can be observed in a number of YIPC's social media posts which seem to imply that: "*pemuda masa kini, ya pemuda yang cinta damai*" (Trans: "the youth of today, youth who love peace"). This indicates that another motive that makes them stem the potential for radicalism is their interpretation of the contemporary sense of being youth.

CONCLUSION

The dialogical and analytical explanation that has been given previously illustrates that the counter-radicalism effort in the interfaith community in Yogyakarta is principally inseparable from the big constellation in the international arena, namely the post-globalization issue. Indonesian youth who grew up in this century, psychosocially, are undergoing a transition or transition period and it is at this stage that the cognitive opening process takes on a role and participates in weaving the character and socio-anthropological tendencies of today's youth. On the one hand, there are some young people who decide to be exclusively intolerant and join conservative circles, so that ideologically they are classified as radicalism, even acts of extremism. Meanwhile, on the opposite side, it was also found that a group of youths behaved tolerantly and inclusively while narrating openness, holding intercultural and interfaith dialogues, and did not feel burdened to open up to a group of individuals who have different backgrounds from them—either in ethnicity, religion, or worldview.

The last point above was shown by YIPC Yogyakarta with a number of small notes. The motives that underlie them must

be multifaceted, but the researcher catches the indication that there are at least three unique aspects that can be mapped: collective concern, imagined common enemy, and claims of youth. Then another interesting thing that needs to be presented is that the imagination of the common enemy here plays a subconscious role as a result of hyper-reality regarding the issue of radicalism that is being heralded by the government, press, NGOs, and other agencies, causing anxiety and reaping a series of responses, including counter radicalism efforts. among youth. In the end, they carry out counter-narratives in interfaith communities with various mediums, such as interfaith dialogue, peace camp programs, routine scriptural reasoning events, and online campaign libraries via community social media accounts.

ACKNOWLEDGEMENT

Special thanks to members and facilitators of YIPC Yogyakarta. Secondly, I would like to thank to my supervisor at UIN Sunan Kalijaga Yogyakarta, Dr. Nina Mariani Noor, S.S., M.A., for her insightful critique and suggestion for the author.

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