

Embroidering Socio-Religious Peace: The Synergy of Muslim and Catholic Youth on the Island of Java Indonesia

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Abstrak

Di tengah maraknya isu radikalisme dan fanatisme agama di beritakan di berbagai media surat kabar dan sosial, kehadiran kaum muda sangat dibutuhkan untuk menjadi agen moderasi dan toleransi. Penelitian ini bertujuan untuk memahami peran pemuda Muslim dan Katolik dalam menciptakan masyarakat yang moderat dan toleran. Penelitian ini menggunakan pendekatan kualitatif deskriptif. Lokasi penelitian: Dusun Kenteng, Desa Kembang, Kapanewon Nanggulan, Kabupaten Kulon Progo, Provinsi Daerah Istimewa Yogyakarta. Teknik pengumpulan data dilakukan dengan wawancara, observasi, dan dokumentasi. Penelitian ini menghasilkan beberapa temuan sebagai berikut, yaitu: 1) Nilai-nilai moderasi dan toleransi yang diterapkan di masyarakat dapat diindikasikan melalui beberapa hal, yaitu kemauan untuk menerima perbedaan, mengedepankan komunikasi dan dialog, dan lain-lain. 2) Peran pemuda Muslim dan Katolik dalam menciptakan masyarakat yang moderat dan toleran dilakukan melalui beberapa pendekatan, yaitu: pendekatan agama; pendekatan olahraga; dan pendekatan sosial

Kata Kunci: *Pemuda, Muslim, Katolik, Moderat, Toleran*

Abstract

During rampant issues of radicalism and religious fanaticism reported in various newspapers and social media, the presence of young people is needed to become agents of moderation and tolerance. This study aims to understand the role of Muslim and Catholic youth in creating a moderate and tolerant society. This research uses a descriptive qualitative approach. Research location: Kenteng Hamlet, Kembang Village, Kapanewon Nanggulan, Kulon Progo Regency, Yogyakarta Special Region Province. Data collection techniques were conducted by interview, observation, and documentation. This research resulted in the following findings, namely: 1) The values of moderation and tolerance applied in the community can be indicated through several things, namely the willingness to accept differences, prioritize communication and dialogue, and others. 2) The role of Muslim and Catholic youth in creating a moderate and tolerant society is done through several approaches, namely: religious approach; sports approach; and social approach.

Keywords: *Youth, Muslim, Catholic, Moderate, Tolerant*

Introduction

The current globalization paradigm has given birth to elements of liberalism ideology from Western countries (Hikmah et al., 2023). Looking further, the concept of awareness of religious tolerance in Western countries is still very minimal, although there are some individuals who are close to mutual respect, but this is only due to certain factors including relatives, friends, relatives, or coworkers (Julita, 2020). The meaning of the term tolerance is not only recognizing and accepting differences but also respecting differences, being open to each other, and not causing riots if there is something different (Fitriani, 2020). Religious tolerance is a social system carried out by humans in response to the existence of diversity and religious plurality in a country. In daily life, the implementation of the concept of tolerance can be seen and realized from social activities in the community, whether these activities are in the public interest or individual interests. (Hadi et al, 2023).

Indonesia is a diverse country consisting of a wide variety of ethnic, tribal, language, religion, culture, and social status. Diversity is one of the characteristics of the Indonesian national identity, where the symbol of diversity can be termed “Bhineka Tunggal Ika” which means different but still one (Jamaluddin, 2022). Indonesia is rich in differences, one of the manifestations of diversity and differences in Indonesia can be seen from the religious beliefs or beliefs adopted by local communities such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Freedom of religion has been regulated in the 1945 Constitution (UUD), namely Article 29 paragraphs (1) and (2) which reads, "The state is based on God Almighty, and the state guarantees the freedom of each resident to embrace their respective religions and to worship according to their religion and belief (Mirsal, 2022). The existence of diversity often triggers conflict between communities so that not a few adherents of each religion assume and have the belief that the value of the teachings they have adopted is the most correct teaching. Thus, this can result in easy disputes and divisions between people if there are differences (Syamsuriah & Ardi, 2022)

In Indonesia, the attitude of tolerance of religious life has become a crucial issue until now, because there are still many phenomena that reveal a conflict in the name of religion in various regions. Religious differences are often a potential for conflict, where it is raised deliberately (Syamsuriah & Ardi, 2022). As reported by the mass media that records religious conflicts in Indonesia, there are major religious conflicts that have become a record for the journey of the Indonesian nation such as the following events; *First*, the inter-

religious conflict in Aceh occurred between Muslims and Christians where the Islamic protesters asked the government to demolish several churches. *Second*, inter-religious conflicts where in 2018 as many as 11 monasteries and 2 foundations were vandalized by residents in Tanjung Balai, North Sumatra. *Third*, the next conflict occurred in Sampang in 2004 where this inter-religious conflict was between followers of Ahlus Sunnah Wal Jamaah and adherents of Shi'ah Islam. At that time, 2 houses of other Shi'ah followers were burned and the mosque was also damaged by 500 residents who claimed to be Ahlus Sunnah wal Jamaah (Abdullah et al., 2023). *Fourth*, in Papua also occurred in 2018, which began with the demands of the Association of Churches in Jayapura Regency to dismantle the Al-Aqsa Sentani Mosque Tower (Jati, 2022).

In addition, there have been many conflicts, disputes, divisions and hostilities caused by diversity itself. The Denny JA Foundation noted that during the 14 years after the reformation period, there were at least 2,398 cases of violence and discrimination that occurred in Indonesia. Of the total number of cases, 65 percent had a religious background. The remaining ethnic violence is around 20 percent, gender violence is 15 percent, and sexual violence is 5 percent (Muksin, 2022). Not only that, but the understanding of religious extremism is also something that is often found today. The phenomenon is often related to political and religious aspects. The problem of extremism is a state in which a person or group understands a teaching in an extreme and excessive manner (Khaswara, 2022). In the era of globalization, where technology is developing so sophisticatedly that various kinds of information will be easy to obtain including the ideas of extremism that have been very wild. As opposed to extremist thinking, religious moderation is an alternative answer to create a balanced understanding of religion that is not different (Fahri, M., & Zainuri, 2019).

Islam is a religion of *rahmatan lil alamin*, a religion that never teaches about violence, so that in understanding religion it should not be too extreme. The term moderation when combined with religion, will give birth to a religious attitude of tolerance, and mutual respect (Salik, 2020). Religious moderation also means an attitude of reducing violence or avoiding extremism in religious practice. This term refers to the attitude and efforts to make religion as a basis and principle to always avoid radical behavior or expression and always look for a middle way to unite all elements in community life throughout Indonesia (Muhtarom et al, 2020).

Examining further, the term religious moderation in Islam has been explained in Q.S. Al-Baqarah: 143, Allah Ta'ala says by calling "*Ummatan Washatan*" which means the

middle people (not leaning left and right) he is in the middle. According to Prof. M. Quraish Shihab, the word “*Wasathiyyah*” is a balance in all matters of worldly and *ukhrawi* life which is always accompanied by efforts to adapt to the situation faced (Muhtarom et al, 2020). The concept of religious moderation is formulated as an effort to actualize the doctrine of Islam as a universal religion. Moderation is a policy that helps develop social-religious harmony that helps develop personal, family, and community affairs so that the relationship between a person and others can be more extensive (Kusnawan & Rustandi, 2021). Religious moderation is seen as a moderate attitude in the actualization of Islamic values in accommodating diversity in Indonesia. This attitude is used as an option as a foundation in instilling values of tolerance and harmony. This attitude is important as an effort to maintain national integration (Fadlillah et al., 2023).

Religious moderation is important to be understood by all levels of society to foster an attitude of tolerance and openness to differences and diversity of traditions. In implementing the values of religious tolerance and moderation in the community, all parties must take part in realizing social peace (Suprayitno et al., 2020). One party that has a crucial role is the existence of youth. Islam gives an important position and role to the youth. With all the advantages they have, youth are expected to do better and take part in progress compared to other elements of society. The young generation is the best human resource (Nugroho et al., 2020). Indicators of a nation's progress or decline depend on the quality of today's youth (Irfala, 2023). Thus, youth must be the pioneers of religious moderation in maintaining the social harmony of the Kenteng Padukuhan community.

Research on religious moderation in the past three decades has been increasing. However, there are still many studies that do not analyze more deeply the role of Muslim and Catholic youth in realizing a moderate and tolerant society. There are several examples of articles that explore fathers' parenting patterns for children such as, “*Youth Religious Moderation Model and Tolerance Strengthening Through Intellectual Humility*” by Pajarianto (Pajarianto et al., 2023). Furthermore, the article entitled “*Indonesian Youth Communication in the Challenge of Mainstream Media and Religious Moderation Values*” by Hakim (Hakim et al., 2021). Similar research “*Religious Moderation in Promoting Moderate Attitudes among the Young Generation*” by Muttaqin (Muttaqin et al., 2023). From previous research studies, it seeks to provide an understanding of the concept of religious moderation actualized by the younger generation. Therefore, the research that researchers are currently analyzing has a uniqueness and novelty, namely, the collaboration carried out

by Muslim and Catholic youth in creating socio-religious peace through the tolerant attitude of the people of Padukuhan Kenteng Yogyakarta.

Research Method

This research uses a qualitative research method with a field study approach. This kind of research method was chosen in order to describe the real situation in the form of a narrative about the concept of socio-religious peace: the synergy of Muslim and Catholic youth to realize a moderate and tolerant society in Java. The data sources in this study consist of primary sources and secondary sources, while the primary sources are several informants, namely local community and youth leaders, while the secondary sources in this study are books, articles that explore religious tolerance and moderation. This research is qualitative-descriptive research, so there are several steps in the research procedure, namely, *First*, orientation, which is the stage of describing what the researcher hears, sees, and feels and asks; the researcher only knows about the information he gets. *Second*, reduction is the stage of researchers in reducing all the information obtained in the first stage. Researchers filter out important data and get rid of unimportant data. *Third*, which is the stage of in-depth analysis by researchers of the information and data obtained, so that it will produce meaningful knowledge building, hypotheses, or new knowledge (Harahap, 2020).

In this study, data were collected by means of observation, interviews, and documentation. Data analysis techniques using Miles and Hubberman, namely data condensation, data display, and conclusion drawing (Mukhtar et al., 2020). Then presenting the data is the stage where researchers try to organize the data systematically and finally drawing conclusions, which is the stage of researchers in verifying the data and compiling it into a clear picture of research findings, which is the answer to the link between hypotheses and theories.

Research Finding

Conceptualization of Religious Moderation

In Indonesia, the term religious moderation has become popular again in the last three years, this is inseparable from the program of Minister of Religion Lukman Hakim who set 2019 as the year of religious moderation of the Ministry of Religion, at the same time the United Nations also set 2019 as the year of International Moderation. (*The International Year of Moderation*) (Hefni, 2022). In addition, recently Indonesia's diversity has been

tested, where extreme religious attitudes are expressed by a group of people in the name of religion, not only on social media, but also on the streets. Not only in Indonesia, even the world is facing the challenge of groups of people who are exclusive, explosive, and intolerant in the name of religion (Sutrisno, 2019).

In general, moderation or *wasathiyah* is often understood as a centered, balanced, and centralized attitude. In the context of Islam, *wasathiyah* contains a concept of humanistic-dialogistic values that puts brotherhood ahead of power, justice, harmony, tolerance among religious peoples, as well as away from extremism. Muslims associate the concept of religious moderation with the word "*wasathan*", as mentioned in the Qur'an surah al-Baqarah verse 143, "*Thus have We made you a people of warnings, that you may be witnesses to the deeds of men, and that the Messenger may be a witness to your deeds.*" (Nasikhin et al., 2022). The word "moderation," which means middle way in Arabic, is known as "*al adl.*" Every Muslim is expected to have a fair attitude not only in terms of the teaching of religion and law but also in other necessary disciplines. Moderation is also regarded as a virtue that helps create social harmony and maintain balance in the individual's life, both in the family and society contexts as well as in broader human relationships. (Sofyan et al., 2023).

Religious moderation, according to the Ministry of Religious Affairs of the Republic of Indonesia, is defined as a religious approach that takes a middle course without favoring extremes. The aim is for individuals who apply religious moderation not to fall into harsh or fanatical attitudes in the practice of their religious teachings, so that they can be regarded as moderate people. Furthermore, Minister of Religious Affairs of the Republic of Indonesia, Lukman Hakim Syaifuddin, stated that religious moderation also plays a role in fostering tolerance and promoting gathering at both the local, national, and international levels. Rejecting radicalism and liberalism is a wise decision to strike a balance between the advancement of civilization and the maintenance of peace. To respect and appreciate differences so that we can live together in peace and harmony. (Abdillah et al., 2024). Furthermore, to address the cultural diversity in Indonesia, the Ministry of Religious Affairs of the Republic of Indonesia encourages the practice of religious moderation among officials and staff through various activities such as seminars and regular celebrations. One important aspect of religious moderation is the arrangement of holidays and religious vacations. Everyone who embraces religion has the right to a holiday or celebration of their religious holidays, like Idul Fitri and Idul Adha for Muslims, Christmas for Christians, Nyepi for Hindus, Waisak, and others. On the other hand, there is the Forum of Religious Clusters

(FKUB), which is tasked with monitoring the level of inter-ethnic clusters, which are gradually increasing in Indonesia (Muzakky, 2022).

Based on the various definitions above, both generally and in the version of the Ministry of Religion, the author draws the conclusion that religious moderation is an attempt to impose an attitude of mutual protection, righteousness, and peace between one believer and the other, so that extreme things such as acts of terrorism, racism against other religions, and the negative domination of the majority group over the minority do not happen. The author also analyzes that the concept of religious moderation under way in the Ministry of Religion has been running according to its portion, namely with the existence of equal respect for every belief recognized in Indonesia, as well as with the presence of religious education in schools.

Furthermore, scholars have some moderation-related views. Yusuf al-Qaradawi argued that moderation is a view or attitude that always tries to take the middle way between two opposing or excessive attitudes so that neither of them does not dominate in one's mind. This means that Islam is a very moderate religion, not extreme in all things, not excessive in religion, not extremist in belief, but a mercy to the whole world (Nurnaesih et al., 2023). Muhammad Ali As-Shalaby argues related to the word *wasathiyah* (a term often compared to moderate/moderate); he has several meanings, namely, fair and optional, best and medium, most knowledgeable, fair, good, and medium (Ritonga, 2021). In a more practical context, Kiai Hasyim Asy'ari highlights the importance of building brotherhood and tolerance, starting with the family environment. In essence, friendship is regarded as a form of brotherhood that begins in the family environment. If the culture of mercy can be applied properly, then brotherhood can be realized on a broader scale, both in the internal religious context and in the nation's society. Brotherhood and tolerance are considered to be the essential values that must be instilled in every Muslim. Both values have their own importance for Muslims because diversity of views can trigger social conflict (Anandari & Afriyanto, 2022).

Tolerance among religious peoples has been practiced since the time of the Prophet Muhammad SAW, such as when he received the Christian messengers from Najran and welcomed them in the Nabawi Mosque. Ibn Ishaq, one of the friends of the Messenger, narrated that when sixty Christian Messengers came from Nejrana to Medina to meet the Prophets, he welcomed them at the mosque and allowed them to worship there, although some friends tried to prohibit it. The Prophet (peace and blessings be upon him) said:

“Whoever kills one of them, he will not smell the smell of paradise.” The attitude of tolerance was also shown in war, where the Prophet established rules such as the prohibition of killing women and children, the good treatment of prisoners of war, and the ban on extermination without an apparent reason (Munif et al., 2022).

The Prophet (peace and blessings of Allah be upon him) also gave an example of tolerance in other matters. When Muhammad entered Mecca, the people of Quraisy, including their leaders, were in panic because they thought he would retaliate for the treatment of those who had driven him out before. However, Prophet Muhammad offers peace and guarantees security. He did not avenge, but forgave their past sins, so that without battle, the people of Mecca and the Quraisy leaders gathered together before him and declared Islam. This story shows that the Prophet Muhammad is not a tough and avenging leader. He forgives those who have offended him, especially when they are in a weak state. Again, the Prophet did not force the people of Mecca to embrace Islam; the decision to pronounce the two sentences was their own will. (Abdillah et al., 2024).

The discourse of religious moderation does not only exist in Islam, but in other religious teachings there is also the concept of moderation in religious teachings, such as in Confucianism with its concept of yin yang, because yin yang is the philosophy, thought and spirituality of a Confucian believer who wants to live in dao Yin yang is a middle attitude, not an extreme attitude (Mukhibat et al., 2023). Anything less is as bad as anything more. In relation to religious moderation, the most important teaching of Hinduism is *susila*, which is how to maintain harmonious relationships between fellow humans, which is one of the three causes of well-being. Compassion is central to moderation in all religions. Whereas in Buddhism, the essence of the teachings of religious moderation can be seen from the Enlightenment of the Buddha which originated from Sidharta Gautama. He pledged the four precepts of endeavoring to help all beings, rejecting all worldly desires, studying, living, and practicing the Dharma, and striving to attain Perfect Enlightenment (Huda & Kediri, 2022).
The Level of Religious Moderation of the People of Padukuhan Kenteng Yogyakarta

Based on the data obtained from the interviews, it can be said that the level of moderation and tolerance of the people of Padukuhan Kenteng has been considered good. They have lived side by side since many years, even though the number of KK (Family Card) is also balanced between Muslims and Catholics, there has never been a conflict or significant problem. Head of Kenteng Padukuhan, Suyatna, S.Pd., said:

“The number of KK (Family Cards) between Muslims and non-Muslims is only a small difference of 3-4%, out of a total of 170 KK (Family Cards). So far, there has never been a problem between Muslim and non-Muslim residents. The tolerance that has been built is quite good, mutual cooperation and togetherness are shown in everyday life.” (Interview with Suyatna, November 15, 2023).

Then after the researchers conducted interviews with Muslim and Catholic community leaders, they said the same thing, that religious tolerance and moderation in Kenteng Padukuhan had been considered good. Bambang Sukaca, as the Head of the Takmir of Al-Hanif Kenteng Mosque, stated:

“In certain cases, we, as the Takmir of Al-Hanif Mosque, understand living in Kenteng Padukuhan cannot only rely on the strength of fellow Muslims, but also non-Muslims. For example, when there is a recitation activity, we usually borrow the parking lot of SD Kanisius Kenteng which is right next door to Al-Hanif Mosque. Vice versa, when they need the mosque parking lot, we are also happy to allow it.” (Interview with Sukaca, November 15, 2023).

Reinforcing the statement of Mr. Bambang Sukaca, from among Catholic leaders, Drs. Yohannes De Britto Sugiman also argued that the people of Padukuhan Kenteng have a good attitude of moderation and tolerance:

“While living side by side with Muslims, there has never been a problem or conflict between religions. In Padukuhan Kenteng itself, what happens is mutual help, love, and affection between religious communities, because basically we are all God's creatures. For this reason, excessive fanaticism and extremism in religion are never justified. Universal good must be maintained in social life.” (Interview with Sugiman, November 16, 2023).

Indicators of religious tolerance and moderation in the Kenteng Padukuhan community can be found in many social-community activities, such as arisan, sinoman, PKK, happy and sad celebrations, and so on that involve elements of the community from various religious backgrounds. Francisca Maria Endang Siti Suwarningsih, S.Pd., one of the Catholic leaders said:

“There are many associations in Kenteng Padukuhan, whose members consist of various beliefs. Among these associations are PSK (Persatuan Sinoman Kenteng), PKK, arisan, RT/RW associations, and so on. In addition, in some happy parties and sad events such as the death of someone, Muslims and Catholics work together to work together to ease the burden of those affected by the disaster. In a happy party, we as Catholics also do not hesitate to invite Muslims to attend and pray. of course, we also realize that every event must have an element of worship or prayer, so that if the procession exists, we who are of different beliefs still respect and are silent. I was also touched at the last Merti Padukuhan Kenteng activity, there were prayers from two faiths, namely Islam led by Mr. Bambang and Catholicism led by Mr.

Sugiman himself. I have never seen this in other Padukuhans.” (Interview with Suwarningsih, 16 November, 2023).



Figure 1. Activities of the Sinoman Kenteng Association

Mrs. Endang's statement above illustrates how tolerance and moderation are highly upheld, so that when there is a resident who is affected by a disaster there is a sense of helping each other, as well as when celebrating or celebrating happiness, it is not limited to people of the same faith, but also across beliefs so that they can be happy and pray for each other. Endang also emphasized that the prayer delivered in an event in Padukuhan has two versions to represent each faith, namely Islam and Catholicism. Apart from the establishment of the association, the elements of moderation and tolerance are indicated by the celebration of Eid al-Fitr and Eid al-Adha by Muslims and non-Muslims.

During Eid al-Fitr celebrations, there seems to be no boundary between Muslims and non-Muslims. All groups are happy and welcome the holiday, which is traditionally called *halal bi halal* or *syawalan*. Especially for the *halal bi halal* or *syawalan* tradition, researchers found data where Muslim and non-Muslim communities attended the event, because it could be a place to stay in touch, where they were led to say the *syawalan* pledge which contained sentences of mutual forgiveness for each other. This is clear evidence of harmony and tolerance, not discriminating between one faith and another. In fact, every year after Eid al-Fitr, non-Muslim community members also visit their neighbors and stay in touch and provide food in their homes. Nurlaeli Darojatun, S.P., S.Pd., a Muslim leader said,

“When Eid arrives, there seems to be no difference between the Muslim and non-Muslim communities. In every house there is food to welcome guests who arrive. This tradition runs every year.” (Interview with Darojatun, 17 November, 2023).

Suyatna, S.Pd., as the head of Padukuhan Kenteng agreed with Mrs. Nurlaeli's statement,

“Kenteng hamlet has a unique family structure. There are families where the husband and wife have different religions, and the children are also different. From the facts and data we have, this uniqueness is only found in Padukuhan Kenteng, but they still reflect good religious tolerance and moderation by respecting and loving each other.” (Interview with Suyatna, 15 November, 2023).



Figure 2. Kenteng Hamlet Merti Activities

Based on the information above, tolerance has been incarnated in every Kenteng Padukuhan community. Then regarding moderation, researchers found observation data where the narration of sermons, lectures, and religious studies conducted at local mosques and churches always teach unity, integrity, and peace. Especially for Muslims themselves, in every slaughter of sacrificial animal meat always set aside a few percent for Catholics. The technical distribution of sacrificial meat is through cards that have been sent to each house two days before the sacrifice. Therefore, the face of religion preached in the Padukuhan community does not seem rigid and instead is flexible and moderate.

In addition to the distribution of sacrificial animal meat, religious moderation is also reflected in the distribution of shadaqah towards the end of the month of Ramadan. Observations made by researchers found results where the Al-Hanif Kenteng Mosque always gave several bags of rice to non-Muslim residents in need. The head of the takmir of Al-Hanif Kenteng Mosque, Bambang Sukaca, said:

“In social preaching, we need to show a face that is soothing and encouraging. Regardless of differences in beliefs, we must still do good and help each other. Together to realize the welfare and progress of the Padukuhan, I think it is important

to continue to preserve. Helping each other in Kenteng Padukuhan is not limited to one religion. When celebrating the death of someone, non-Muslims often help Muslims, of course, with the things they can do, such as keeping the parking lot safe, lending each other facilities such as tents, coffins, and preparing food and drinks for guests. Then during Ramadan, when all Muslims focus on the mosque, Catholics help guard their homes, and vice versa. During Christmas celebrations, when Catholics leave their homes to go to church, it is Muslims who will guard their homes.” (Interview with Sukaca, 15 November, 2023).

Thus, the community of Kenteng Padukuhan, which consists of Muslims and Catholics, can always coexist harmoniously. This is reflected in social activities, celebrations of death and happiness, celebrations of religious holidays of each religion and traditions of the Padukuhan community.

Embroidering Socio-Religious Peace: Collaboration between Muslim and Catholic Youth in Creating a Moderate and Tolerant Societal Climate

As the people of Kenteng Padukuhan already have a good tolerance value and attitude of religious moderation, the next generation of youth can be expected to maintain the prosperity, peace, and unity of the community in Kenteng Padukuhan. Youth have the potential where they do not hesitate to get along with friends of different beliefs, in fact they are often involved in cooperation in activities and organizations. Drs. Sugiman, a Catholic religious figure and Sugito Tri Manunggal, a senior youth of Kenteng Padukuhan said,

“If I look at it, it seems like there are no boundaries for young people nowadays, they tend to be more able to get along with each other. In fact, in every Catholic death celebration, many young Muslims are quick to help with everything. This could be a potential to maintain inter-religious harmony in Kenteng hamlet in the future..” (Interview with Sugiman, 16 November, 2023)

“I hope that these young people will become the next generation who together advance Kenteng Padukuhan. We are above differences, *Bhinneka Tunggal Ika* so we must remain united.” (Interview with Manunggal, 17 November, 2023).



Figure 3. Kenteng Hamlet Merti Activities

A similar perspective was conveyed by Galih Pramudya Pangestu, S.Pd., as a member of the Teen Mosque and Youth Organization,

“The younger generation is easy to bond with, no matter the religious background. They easily form chemistry, even from the smallest things. I agree that the role of youth can lead to interfaith harmony, especially since they can easily communicate with each other through social media.” (Interview with Pangestu, 18 November, 2023).

Researchers then interviewed several young people from non-Muslim circles, and they all agreed that the value of tolerance and religious moderation is important in social life. They consider that in terms of association, there is no need to see differences in beliefs, since childhood they have often played together and have always been taught to respect each other. Setyo Adi Nugroho, one of the Karang Taruna activists from the Catholic community said,

“In Padukuhan Kenteng, we are all like family, not discriminating against each other. While making friends with Muslims, they also have a friendly and easy-going attitude. As a Catholic youth, I also feel that in every youth activity we are given time to worship, for example the event on Sunday morning we are allowed to be late because we must worship first at the Church. Then when we were in Karang Taruna we also helped each other without discriminating against religion and others. In addition, our personal experience also helps each other regarding college assignments, starting from giving input, or even getting involved in helping friends' work.” (Interview with Nugroho, 18 November, 2023).

Then, Adrianus Adi and Antonious Aji as young people from the Catholic community also gave their views on the urgency of tolerance and moderation for the younger generation,

“The value of tolerance and moderation is important to have and implement, because it can avoid conflict between religious communities. In youth activities or youth organizations, there are people of different religions, but they still show mutual respect and do not discriminate against minorities. The attitude of tolerance in youth has been shown in the solidity of carrying out events.”

“We live in a village, so tolerance is important because it always prioritizes cooperation. What we feel is that the Padukuhan itself prioritizes cooperation over religious communities. A current example is the youth organization. The youth organization is dominated by these two religions. However, these differences still make the event run smoothly without any obstacles. We respect each other during Friday or Weekly Mass. Then, another example when organizing the 17 August competition as well as its preparation.” (Interview with Aji, 18 November, 2023)



Figure 4. August 17 activities in Kenteng Hamlet

Some Catholic youth view that tolerance and moderation are the main keys to building solidarity and good chemistry, so that in carrying out social-community tasks can be completed optimally. Regarding chemistry or solidarity, the head of the Youth Mosque Al-Hanif Kenteng, Wisnu Cahyo said,

“We often ask for help from our non-Muslim friends, for example when there is a grand recitation, and we are clearly short of personnel. To maintain security and order, they help us. In another case, every year we also borrow drumband equipment from SD Kanisius Kenteng, which happens to be next door to the mosque. In addition, during Eid al-Fitr celebrations, they help guard the parking lot when all Muslims are praying. For our association, as Muslims we also often play together, healing with non-Muslim friends. Because of this, we can build solidarity with each other.” (Interview with Cahyo, 16 November, 2023).

Wisnu's statement above is corroborated by Endah Saraswati, a young activist of the Youth Mosque who argues about the tradition of takbiran on the night of Eid al-Fitr which always borrows facilities from non-Muslims,

“My experience in Kenteng Padukuhan is that there is a mosque and a private Catholic school close together. Although the mosque and the school are close, I saw that both respect each other and can tolerate each other. For example, the mosque youth need to borrow equipment to be used for takbiran. At that time, we mosque youth borrowed it from the school, and it was allowed. In my opinion, that is a good attitude of tolerance. Then during the Eid al-Adha celebration, the Eid al-Adha committee also gave meat not only to the Muslim community but also to people of other religions.”

The description of the interview results above shows the attitude of tolerance that can be upheld through the role of the younger generation, for example in religious celebrations. Next, the researcher also interviewed Anjar Wicaksono, as the Head of Karang Taruna where the youth organization can be the starting point for instilling religious moderation and tolerance,

“In every Karang Taruna meeting, I always try to break the ice, teaching the meaning of togetherness, not necessarily looking at the background of friends who are Muslim or non-Muslim. This kind of solidarity among the younger generation has a huge impact on inter-religious harmony. Bahkan, pada salah satu program Karang Taruna juga pernah mengadakan bakti sosial Panti Asuhan yang mayoritas anak-anaknya beragama Katholik. Melalui program ini, harapannya bisa memahamkan artinya toleransi antar keyakinan khususnya pada generasi muda.” (Interview with Wicaksono, 17 November, 2023).



Figure 5. Social Services to Catholic Orphanages

Solidarity between young people of different beliefs is reflected in the celebration of religious holidays. Dwi Apriliani, a young woman who is also an activist for Youth Mosques and Karang Taruna, said that non-Muslim friends always maintain good relations after Eid al-Fitr, they also do not hesitate to wish Muslims a happy Eid.

“There are many values of tolerance that are applied among the younger generation, for example, during Eid al-Fitr, Catholics participate in celebrations such as open houses or providing banquets at homes. During Eid al-Adha, neighbors like to give sacrificial meat, both Muslims and Catholics. Then at Christmas, Catholics like to give light cookies to Muslim neighbors. These things make the community live in harmony despite having different religions.”

Agreeing with Apriliani, Yuliana Ira, a member of the youth organization from the Catholic community, said that the tradition of keeping in touch with friends of different faiths continues to be carried out every Eid celebration, they visit each other and congratulate each other,

“During Eid al-Fitr, both Catholic and Muslim members visit each other's houses, Catholic friends also congratulate each other during Eid al-Fitr celebrations.”



Figure 6. Marti Padukuhan Kenteng

Solidarity is the main key in advancing Kenteng Padukuhan, starting from the younger generation. Based on the researcher's observation, some time ago in August 2023 there was an event that brought together various layers of society, both young and old from different religious backgrounds. The event was called "Marti Padukuhan Kenteng" which was held precisely on August 18, 2023. The activity contains Kirab Budaya as an expression of gratitude for all the favors and provision from God. From the preparation of the Kirab, which is dominated by young people, to the preparation of traditional clothes and consumption, all elements come together and work together to create a good climate of community harmony. Anjar Wicaksono had this to say,

“Merti Padukuhan Kenteng some time ago successfully brought us all together. I saw cooperation and solidarity, especially from Muslim and non-Muslim youths in this

case. During the weeks of preparation, even the rehearsal of the parade was held at night, making the togetherness very pronounced. Hopefully in the future, it can continue to be held.” (Interview with Wicaksono, 17 November, 2023).

The role of the younger generation to become a moderate and tolerant society is very large and significant, how the Kenteng Padukuhan remains harmonious between religious communities tomorrow is determined by what the youth are doing today. The potential of the younger generation in Kenteng Padukuhan must be optimized through deliberations between organizations and activities that always bring them together. With the formation of a good sense of solidarity, an attitude of tolerance will arise by itself, mutual respect, appreciation, love and compassion can always be embedded in every society.

In conclusion, based on the author's analysis of the research data, it can be stated that socio-cultural and political factors are very influential in creating a moderate and tolerant spirit in the younger generation. Nevertheless, it does not mean that the older generation is not more harmonious in social life. The author would like to emphasize that with the flexibility of communication through social media, young drivers of different religious backgrounds form a good circle of friendship. They organize activities together, such as exercising, hanging out somewhere, attending each other's wedding parties, and sharing food or snacks on each of their holidays. The younger generation of the Kenteng Padukuhan has a "*guyub rukun*" mantra, which affirms that when living in the village, one must have a gotong royong spirit, help each other, and unite; not be divided by any status, whether rich or poor, people or officials, Islam or non-Islam, and so on. On the other hand, the Kenteng Padukuhan have a fairly high percentage of young people who go to school or college, so they have an open mind and an insight; non-extremists tend to be moderate.

Politically speaking, the younger generation has never made any distinction between one option and the other. Therefore, if differences are found, they respect each other and do not impose their choices on each other. As a result of this political factor, the elderly are sometimes experiencing a sensitive situation. It is because some of them are members of a certain party. Just like it happened a few years ago when Kenteng was elected Chief of Staff. The senior group of non-Islamic groups protested because the Dukuh elected was not a native of the Kenteng Padukuhan but the Pronosutan Padukuhan. The protests were even reinforced by the covenant signed by them. In the end, this protest was not successful, as it proved that the person concerned did not violate any regulations because he had moved to be a native citizen of the Kenteng Padukuhan a few years earlier. After such an incident, the

senior group returned to its normal status, although there may still be some awkwardness. This is seen as a mere minor political dynamic.

Conclusion

The understanding of moderate values among the youth has shed light on the importance of such efforts to continue introducing good understanding among them. Youth have several potentials to not only be a medium for disseminating moderate ideologies, but also as agents who can move as the frontline in counteracting extreme-exclusive ideologies today and in the future. The emergence of religious groups that tend to be closed and consider their group as the only best is a serious challenge, especially for religious people. This activity turned out to have a positive impact on increasing the knowledge and awareness of youth about the potentials that become obstacles to the creation of a peaceful, tolerant and inclusive social life today.

In this study, there is a strong collaboration between Muslim and Catholic youth to create a moderate and tolerant society in Kenteng Padukukan Yogyakarta hamlet by taking several social approaches, namely; holding 17 August activities, healthy walking, establishing silaturahmi through religious approaches such as halal bi halal, helping in preparing the needs of Christmas activities; sports approaches such as badminton communities, social approaches such as sinoman tradition activities, social services to catholic orphanages, and kenteng hamlet mertu activities.

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