

# Developing West Java Peace Dialogue: A Study of @BDGLautanDamai Movement

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**Abstract.** Although being one of the most diverse countries in the world, violent extremism, is not a novel question in Indonesia. For the prior decade, numerous cases of religious-based violations have sprung all over Indonesia. The primary reasons for those increasing number of intolerance are the spread of extremist both inside and outside of Indonesia. Among the violations, West Java appears to remain as the area with the most excessive amount of religion-based violence. One of the vital resistances of the extremism comes from youth grassroots movement. Bandung Lautan Damai (Bandung Ocean of Peace), is one of the youth's grassroots movement that utilizes interfaith dialogue on combating extremism in West Java area. With extensive means of creative technique on promoting peace and tolerance, the movement has consistently using International Tolerance Day as their efforts to educate people in peace and interfaith dialogue since 2012. This writing is examining how youth who engages Bandung Lautan Damai can contribute to developing religious tolerance in Indonesia. This research argues that despite some challenges and limitations of using interfaith dialogue as a means to develop religious tolerance, youth who engages in Bandung Lautan Damai can deliver a significant contribution to developing religious tolerance in Indonesia.

**Keywords:** BandungLautan Damai, Interfaith Movement, Peace Education

## 1. Introduction

Indonesia, as a nation, came into existence between 1945 with the independence declaration by the very first president, Ir. Soekarno, and his vice president, Moh. Hatta, and also later by the Dutch acknowledgment in 1949. However, the tension of regional, ethnic and national identities remains on Indonesian history [1]<sup>1</sup>, despite the long run attempt of Indonesian founding fathers to establish sovereignty and independent nation which unite over 17.000 islands.[2]<sup>2</sup>

<sup>1</sup> "Those who belonged to the Europeans were Dutch, European descents other than Dutch, Japanese, and people outside Netherlands India and Europe whose family law were the same as that of the Dutch, and Legitimate children or illegitimate children but then recognized by the Europeans as their children and their descents born in Netherlands-India."

<sup>2</sup> "We, the sons and daughters of Indonesia, declare that we belong to one nation, Indonesia; *Kami putra dan putri Indonesia mengaku bertumpah darah yang satu, tanah tumpah darah Indonesia.*  
We, the sons and daughters of Indonesia, declare that we belong to one people, the Indonesian people; *Kami putra dan putri Indonesia mengaku berbangsa yang satu, bangsa Indonesia.*  
We, the sons and daughters of Indonesia, Vow to uphold the nation's language of unity, Indonesian. *Kami putra dan putri Indonesia menjunjung tinggi bahasa persatuan bahasa Indonesia."*

At present, Indonesia is facing a challenge in defending religious diversity. It has a rapidly growing number of religious intolerance acts. On 8 December 2016, there were allegedly 182 violations of religious freedom. In late 2015 until December 31st, there were 197 events. In 2016 religious-based criminalization and religious perverted became a national trend which also affected other forms of intolerance act, and even turned into act with massive victims. The government was accused of accommodating regulation which also intimidated minorities, while a study showed 159 acts or 50,5% intolerance cases in 2016 was done by a government actor.[3]

Among those cases, for the prior decade, West Java has allegedly recorded as one of the most intolerance provinces in Indonesia. In 2017 there were 201 incidences of religious freedom being violated across Indonesia's 26 provinces, and West Java possesses the unenviable distinction of portraying the region with the most significant number of violations. In West Java there were 29 incidents, in Jakarta 26 incidents, in Central Java 14, East Java 12 and Banten 10. Out of the 201 violations, 75 represent acts involving executive officials, including local administrations, police, schools, and courts. The other 126 incidences involved individuals or non-governmental organizations.[4]

The most compact city and the heart of West Java probably lie on Bandung, capital of West Java Province and home to 2.5 million inhabitants. Renowned for representing the city of creativity, Bandung is, in addition, the center of the provincial administration of West Java. Bandung is first known as a creative city in 2007 via the Creative Cities International Meeting Forum in Yokohama. Subsequently in 2011, based on a survey conducted by Channel News Asia from Singapore, the city of Bandung was acknowledged as one of the Creative Cities in Asia. Furthermore, in 2013, Bandung was registered to UNESCO as a creative city. Bandung designated to represent a creative city in the field of design by UNESCO in November 2015. This conferment substantially contributed to 60 % of Bandung youth's demographic.[5]

The youth human resources have represented a prominent role in developing the creative energy of Bandung Society and increased the economy of the city. Economy activities based on innovation and creativity in Bandung allow a significant contribution to the economic development of the city. In this manner, the kind of business that grows in Bandung comprises of a creative economy business-like. The growing number of creative community groups in Bandung for the past 15 years has been astonishing. These groups have on no occasion ceased contributing a variety of creative ideas that be transformed into lifestyle among the community as well as society at large.[5]

The creativity atmosphere faithfully performs vital roles in how the community acts as a problem solver as well. The creative atmosphere also encourages the youth grassroots movement on shaping the possible way to developing peace dialogue, like BDGLautanDamai campaign.

### **1.1. Indonesian Diversity History**

As the largest archipelagic nation in the world with total 1,758 kilometres land boundaries, Indonesia is home for 263 million population as per 2017 census, consists of 350 recognized ethno-linguistic groups, 87.18% of the population are Moslem, 9.87% are Christian, 1.69% are Hindu, 0.72% are Buddhist, 0.05% are Confucianism and 0.49% practice other faiths.[6] With such a diverse population, Indonesia has a long history of unification attempt. Some has succeeded while others failed.

Long before the establishment of Indonesian as a nation, a sense of diversification and individuality had introduced by Dutch colonial, by racial classification system under regulations 163 of the Indische Staatsregeling, which established three groupings of Netherlands-India

people (then Indonesia) i.e. the Europeans, the Foreign Orientals, and the Indigenous Indonesians.[7] Those three groups ruled under different law system on Dutch colonialization, and inter-group marriage was prohibited. What was started as a prohibition of inter-group marriage led into the prohibition of inter-religious marriage, since most of indigenous Indonesian back then were Moslem and the Europeans were Christian.[8] This regulation has planted the seed of individuality, as indigenous Indonesians then associated ethnicity as nationality and religion as ethnicity.

The milestone of the unification then established by The First Congress of Indonesian Youth in 1926 where the Youth Pledge (Sumpah Pemuda) was proclaimed, which provided the basis for Indonesian nationalism.[9] The Youth Pledge reflects as the symbol of Indonesian unity which overcomes the potential danger of ethnic divisions and conflicts occurring in such a vast and diverse nation when it is essential to deliver the independent nation together through a shared sense of nationhood.[9]

However, the identity crisis still viscous as few ethnicity groups and religions keeps trapped in conflict as the nation grows into democracy. The Chinese descent still questioned as a real Indonesian, particularly in 1998 while Indonesia experienced a political transition to democracy following the fall of President Soeharto, who had ruled from 1966 to 1998. As a result of the discrimination, in May 1998, during two fatal days of racially fuelled mayhem, rioters executed 1,000 people and abused 87 women, mostly of Chinese descent.[10] Violence conflict between Christian and Muslim in certain area, such as Maluku and Central Sulawesi during that period tore apart community and as a result, thousands of people were displaced.[11]

Years prior, massive attack and church-burning in several areas in Java, bombing on Christmas Eve services of over 30 churches in all area of Indonesia [11], bombing on popular tourist destination, Kuta Bali happened. After that period, what was started as racially based conflicts have shifted into religious-based conflicts, such as conflict over worship place or conflict of religious freedom?

Setara Institute has observed an outspread movement on intolerance act on 2016. Indonesia has a rapid number of religious intolerance acts, which on 8 December 2016 there were 182 violations of religious freedom. In late 2015, until December 31, there were 197 events.[12] Wahid Foundation also noticed that on 2016 religious-based criminalization and religious perverted became a national trend. Those two problems subsequently affected another form on intolerance act and unexpectedly turned into violence act with massive victims.[13]

The primary reason for this shifting is the introduction of democracy after the 1998 transition, which opens broader freedom of expression and practice for religious communities.[11] Based on Indonesian Law No 1/PNPS of 1965 state recognizes and performs the preferential treatment to six official religions: Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism.

## **1.2. West Java and Intolerance**

Few studies have indicated a significant number of growing religion based intolerance act in Indonesia. On its 2016 yearly report, Wahid Institute stated that the violation of religious freedom has increased 7 % from 2015. This report also found that half of the act of 2016 was committed by a state actor.[13]

The study shows religious intolerance in Indonesia endangers the country's pluralist and inclusive foundation as enshrined in the Pancasila. Nadisah Horsen state that "*The Pancasila-based state, which begins with the principle of 'One Godhead', not only allows, but also*

*encourages, religion to inspire Indonesian public life in humanitarianism, national unity, representative democracy and social justice.”*[14]

The violation of human rights occurs in several forms, like closure of house of worship, attack of religious militant or extremist group, discrimination towards Shia and Sunni Muslim, discrimination regulation and prosecution of allegedly blasphemous figures. To highlight an example, in November 2012, Sebastian Joe, a Muslim in Ciamis, sentenced to four years imprisonment for blasphemy in by the Ciamis court, West Java, for his comments about Islam on his Facebook page. In January 2013, the sentence changed to five years, using the Information and Electronic Transactions Law. In July 2005, the Indonesian Ulama Council reissued an edict that states that the Ahmadiyah community is an Islamic deviates sect. As the consequences, Islamist groups mobilized and assaulted the Ahmadiyah theology college in Parung, Bogor regency, West Java. The culmination of rejection towards Ahmadiyah is anti-Ahmadiyah regulations on five provinces—Banten, East Java, West Java, West Sumatra, and South Sulawesi—as well as 22 mayoralities and regencies in Indonesia had issued in 2011.[15]

On February 12, 2012, Forum Kebebasan Umat Beragama (FKUB) in Bekasi city engaged in an active part in the closure of three churches in a one day: the Indonesian Church of Christ Loving (Gereja Kristus Rahmani Indonesia, GKRI), HKBP Kaliabang, and the Pentecost Church. In Parung, Bogor regency, the FKUB has refused to issue a recommendation to authorize a Catholic church to be built despite its meeting the criteria of the National Legislation. The most notorious cases of worship closure in West Java could be found on the cases of the GKI Yasmin Church in Bogor and the HKBP Filadelfia church in Bekasi, West Java. Both of these churches had not only secured all administrative documents and political approvals but won Supreme Court challenges to secure their building permits. Despite these favorable court decisions, local government authorities denied building permits to the two churches.[15]

The intolerance act does not occur solely with mainstream religions. The traditional beliefs equally treated the same. The civil registration office repeatedly refused to accept the marriage of the people within traditional belief because they did not recognize her religion. If they give birth to children, the babies' birth certificates will not note the father's name. Without proper birth certificates, the children will be considered unlawful or children born outside the marriage, causing the attendant social pressures. The Bakor Pakem office in West Java has refused to acknowledge Sunda Wiwitan wedding ceremonies since 1964. They even detained a Sunda Wiwitan priest for three months in 1964 for performing the marriage of five Wiwitan couples.[15]

## **2. Methods**

Three things will be analyzed in this regard. Firstly, how Bandung Lautan Damai are engaging in interfaith dialogue in Indonesia and how this dialogue can be understood. Secondly, how experiences of Bandung Lautan Damai impact on youth and the implications of these impacts for developing religious tolerance. Thirdly, some of the challenges of using Bandung Lautan Damai as a means to develop religious tolerance will be identified and discussed.

### **3. Results and Discussion**

#### **3.1. BDGLautanDamai and International Tolerance Day**

The United Nations' (UN) International Day for Tolerance is annually observed on November 16 to enlighten people about the need for tolerance in society and encourage them to acknowledge the negative effects of intolerance. This commemoration encourages people to fight intolerance with education and local solutions.[16]

Embracing this momentum Bandung Lautan Damai or Bandung Sea of Peace first initiated in 2012 by at least by 10 communities in Bandung. The memorable name was inspired by the Bandung Lautan Api or Bandung Sea of Fire history, when 1942 as a response from the Bandung soldier on the act of British vengeance, the southern part of Bandung was deliberately burned down in an act of defiance.[17]

The first campaign was attended by at least 80 visitors and aims to promote tolerance among the public in the face of differences. This program was initiated by Jaringan Kerja Antar Umat Beragama (Interfaith Working Group) or Jakatarub, a local grassroots movement concern on tolerance and civil education. The program established along with several organizations like Lembaga Bantuan Hukum Bandung (Bandung Legal Aid), etc. The campaign was commenced by a declaration of Bandung Lautan Damai and followed by a movie screening.[18]

Year after with the most recent addition of youth human resources in Jakatarub, Bandung Lautan Damai actively celebrating the International Tolerance day until now. The 2014 campaign was probably most notable for shaping the model of Bandung Lautan Damai Campaign, by combining social media, creative product and art performance on the tolerance education. In the subsequent section, this writing will break down the model of the creative campaign and the effect on combating intolerance. However, it has to be noted beforehand, Bandung Lautan Damai is a campaign based on local communities' coalition and funded solely by communities fundraising and not affiliated with any political movement.

#### **3.2. Bandung Lautan Damai and Creative Campaign**

##### **3.2.1. The Campaign Structure**

The Bandung Lautan Damai campaign typically develops few months prior the International Tolerance Day. Campaign planning started by an annual meeting of the organizations who wish to join that year. Then amongst those organizations, the year committee will elect to prepare the campaign. We will share our observation and break down the campaign model into several groups:

- a. Social Media Engagement;
- b. Public Engagement;
- c. Creative Workshop; and
- d. Creative Product;

##### **Social Media Engagement**

The first and foremost tools for this campaign is social media, since this campaign aim towards Bandung youth. Since 2013 Bandung Lautan Damai has launched an integrated unique campaign involving Twitter, Facebook, Blogspot, Website, and later Instagram. Every year, this campaign composes a unique hashtag as a theme of that year. For example, in 2013, this campaign began using #BDGLautanDamai abbreviation to accommodate the rise of the Twitter user. On that year, this campaign also associated with "Balad", a Sundanese word means

"Friendship", to mark the spirit of closeness on their participants. The colorful and cheerful digital poster then associated with this campaign, and the hashtag usage let the social media user engage better on following the campaign schedule.

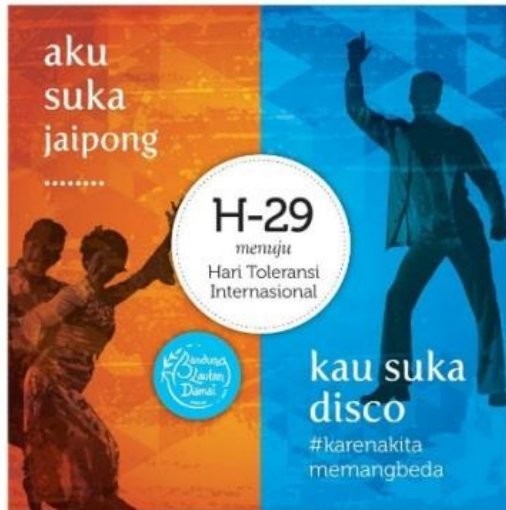


**Fig. 1.** Read as: There is no grudge, let alone violence. A quote from #Dialog100 book.  
Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>

The next year, the campaign seizes its volunteer who works as a digital content designer and develops a series of countdowns and highlighted the 2014 theme "Karena Kita Memang Beda" or "Because Indeed We Are Different." Instead of explaining complex topic like religious differential, these series makes a playful mock on people different taste, like movie or food taste.



**Fig. 2.** Example of digital campaign of "Karena Kita Memang Beda"  
Read as: "I order Soto, You Order Satay"  
Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>



**Fig. 3.** Example of digital campaign of “Karena Kita Memang Beda”  
 Read as: “I like Jaipong, You like Disco”  
 Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>

This model of countdowns with a specific theme promptly begins the campaign characteristic. In 2015, the same countdown model was launch with the theme "Bhineka Itu Aksi" or "Bhineka is Action," calling the urgencies of action towards intolerance, take into account the rice of violation on that year.



**Fig. 4.** A series of heavier 2015 countdowns “Bhineka itu Aksi”  
 Read as: “Without you, I am incomplete”  
 Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>



**Fig. 5.** A series of heavier 2015 countdowns “Bhineka itu Aksi”  
 Read as: “Peace without Justice is nonsense”  
 Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>

On more serious tone but on the similar lively and creative spirit, the 2016 countdowns launch as a reflection on that year rising political tension. 2016 properly utilize "Ademkan Timeline" theme, or "Make Timeline Cooler", an insinuation of how social media been transformed into very rampageous due to the presidential election.



**Fig. 6.** An insinuation of Indonesian political tension on 2016  
 Read as “Peace should be real”  
 Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>





**Fig. 7.** An insinuation of Indonesian political tension on 2016  
 Read as “Peace is different shapes, colors, tastes become one”  
 Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>

2015 also embark a new social media campaign when short video challenge competition was held. The similar campaign also launched on 2017 public service advertisement video competition. Those competitions provide the mentioned year theme as a requirement on the submission, and the content was additionally use for a social media campaign.

### **Public Engagement**

Another technique on informs people on tolerance, and intolerance is undertaking public engagement. In 2013 and 2014 this campaign straight down the field and held open campaign on Sunday for two weeks before the International Tolerance Day. Both campaigns were conducted at Dago Car Free Day, at the heart of Bandung itself.

Dago Car Free Day was selected as the venue due to the popularity of the event at that moment. Hundreds of Bandung citizens were coming every Sunday Morning along Dago Street and performing various activities like sports, socialize or selling foods. This event frequently collaborating with one of the coalition members and set up some street performance to capture people's attention. In 2013, Historia Van Bandung, a history appreciation community was held defile, an act of live history reconstruction along the street while holding the campaign promotional item. In 2014, Rumah Bintang, an academic institution for street children under the care of Bandung Legal Aid, was doing music performance with recycled musical instruments.

Carrying several instruments likes; free photo booth, signature banner, photo frame, and other colorful eye-catching items. This event targeting people curiosity on the campaign. People are encouraged to take pictures of the performance and with instruments provided. Even more, on 2014 campaigns a Polaroid camera was provided on a photo booth to the visitor who wishes to capture a picture with the instrument provided. Visitors encouraged to tag BDGLautanDamai and share the picture on their social media.



**Fig. 8.** BDGLautanDamai 2013 Car Free Day Campaign  
 Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>



**Fig. 9.** BDGLautanDamai 2014 Car Free Day Campaign  
 Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>

Next method of social engagement and tolerance education that had been initiated by this campaign is Anjangsana (Sundanese word of Meeting or Encounter). Anjangsana undoubtedly represents an incredibly ordinary method, nonetheless has delivered a massive impact on the participant. The way this campaign conducted this event is by carefully arranging a meeting between two distinct elementary schools. In 2015, the first Anjangsana was done by brought students from Yahya Christian Elementary School to Muthahari Elementary School, an Islamic School.

The program for the elementary school in Anjangsana is none but playful. Nothing extremely deep and nothing too hard for them to do, only a set of games and storytelling. However, this innocent meeting considers challenged the fundamental idea of diversity and unity. Many of the Yahya's student has never had an extensive conversation with Muslim students and vice versa. Few of them are afraid of going to the Islamic school, since much terrible news about Islam being associated with terrorism airing every day.



**Fig. 10.** Anjangsana

Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>

### **Creative Workshop**

On the similar spirit of creative tolerance education, this campaign additionally has arranged several exclusive workshops since 2012. If other forms of campaign aim towards massive social engagement, the workshop set as a closed environment with only selected few thereon. This method was implemented as a mean of regeneration and an effort to approach more fundamental issues.

On a more personal and limited space, the audience received various skills as a tool to fight intolerance. For instance, in 2014 journalism workshop was held with Ahmad Alex Junaedi, director of Serikat Jurnalis untuk Keberagaman (SEJUK) (Journalist Union for Diversity) as key speaker. In 2014 Public Advocation Workshop, Bandung Legal Aid was giving education on law and tolerance for university students. Moreover, for 2015 Creativity and Productivity for Activist Workshop, Marius Widyarto, CEO of C59, a famous T-Shirt factory and late Ginan Koesmayadi, Founder of Rumah Cemara equally involved in the campaign and held training for 30 participants.

Every workshop that has been conducted carried similar mission, how to incorporate tolerance issue to conventional life. For example, in the journalism workshop, Mr Junaedi taught the participant, predominantly were university journalists, on how to identify a troubling article which can lead to intolerance. This could be risky since society tends to believe everything they refer to in the newspaper or news site. Or when Bandung Legal Aid hosted the law and regulation workshop, they informed the participant, that time was activist from outskirts area, on how to defend an intolerance victim and how to deal with the legal side of it.

At recent workshops, the idea was shaping more towards the modern aspect of life like how to utilize the internet to enlighten people on tolerance issue. This more contemporary approach of peace education was conducted in 2017 when the campaign held Blogger and Vlogger Creative Gathering and Tolerance Workshop.

### **Creative Product**

Aside from the open for the public and free events, this campaign also produced several creative products as a mean of fundraising and familiarizing issue of tolerance outside Bandung. This campaign has produced two books since their initial event, one book called Dialog 100 (100 Dialogues) and Melangkahi Luka (Stepping upon the Wound), and one playing card with Hero of Tolerance artwork. The first book, Dialog 100 was written in 2013 by 100 of amateur authors all over Indonesia. This project was run one whole year and spread mouth by mouth. Dialog 100, compared to the other book, was an easy to read writing which aims to exemplify the daily aspect of diversity encounter. On the contrary, Melangkahi Luka contains more substantial issues on which only 10 authors wrote about 10 stories on religious violation survivor. Both are self-published and circulated exclusively via social media.



**Fig. 11.**Two books of Bandung Lautan Damai Campaign  
Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>

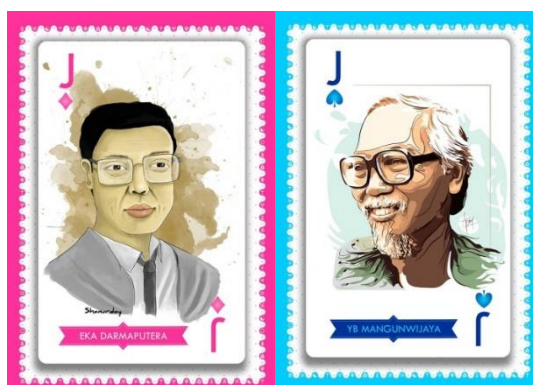
In 2014 this campaign also gathered five painters from all over Indonesia to produce a hero of tolerance playing card project. Those painters were invited to paint their interpretation of heroes of tolerance portrait and later will be used as a playing card. The playing card set includes some of the notable national figures like Kiai Haji Abdurahman Wahid, or Gus Dur, a former Indonesian president who is notable of being tolerance hero,[19] or Father Mangunwijaya, a Catholic priest that fight against a reservoir at Kedungombo, which comprises a majority of Islam population.[20] Furthermore, the playing card, in addition, contains a portrait of a less illustrious figure, like Eka Darmaputera, a Christian Theolog who in the past prepared a thesis on "Pancasila and the Search for Identity and Modernity in Indonesian Society -- An Ethical and Cultural Analysis" and fight for Indonesian Chinese decent.[21]

In addition to exchange as a souvenir, the series of heroes of tolerance also printed in several media, like on the standing banner and was exhibits on numerous events on Bandung Lautan Damai, or rented on the coalition event as a mean of civic education.





**Fig. 12.** A Series of Tolerance Hero Playing Card  
Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>



**Fig. 13.** Eka Darmaputera and Romo Mangunwijaya Portrait on Tolerance Hero Playing Card  
Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>



**Fig. 14.** Exhibition of Artwork from Tolerance Hero Playing Card  
Picture Source: <https://www.facebook.com/pg/bdglautandamai/photos>

### 3.3. Peace Building Methods through Dialogue: A Study of Bandung Lautan Damai

J. Kevin Barge once observes the importance of managing moral conflicts in the form of dialogue. He stated that “managing moral conflicts in communities requires us to adopt a form of discourse that allows citizens to listen deeply to each other's moral orders, to explore the particular rationality that each uses, and to create new categories that allow the competing moral orders to be compared and weighed. This form of discourse has been called dialogue.”[22]

On his work, he also analysed the two substantial consequences of dialogues:[22]

1. It encourages people to build community by maintaining them collaboratively work through conflict.
2. Dialogue fosters democratic practice within communities. Dialogue, with its focus on including all the voices of the public within the conversation and its emphasis on the free, open expression and discussion of different points of view, is crucial for citizens to participate fully in the political decision-making process.

Moreover, this model of dialogue also shaping an alternative paradigm of inter-religious peacebuilding effort. The conventional way of “threats that need to be aggressively resisted” is no longer effective and contemporary model of dialogue with members of those other traditions enable the peace building actor to converse productively with members of one’s own tradition.[23]

Dialogue form is important in mediating the Interreligious conflict, since, as Peter Ochs observed, “Religion incites violence. It does so because religion is a source of deep and irreconcilable differences among diverse individuals, communities, and peoples. Differences stimulate disagreement. Religion invests disagreement with a maximal degree of passion. Impassioned, irreconcilable disagreement leads to violence.”[23]

In managing inter-religious conflict, one is impossible and should not to shifting other beliefs. Alternatively, the parties involved should seek to minimize differences among individuals, communities, and peoples in conflict. This is to minimize the presence and or influence of religion in any process of diplomacy or peace.[23] To do so, the peace building actor should determine the social ground of the diverse community and utilized that as the unifying reason.

The methods of minimizing the differences have utilized numerous time in the Bandung Lautan Damai campaign. For example, in the Car Free Day campaign, people curiosity often triggered and conversation on the issue was developed. People constantly ask about the International Tolerance Day issue, the campaign itself, and often about intolerance in Bandung. However, Bandung citizen oftentimes becomes sensitive to the religious intolerance in their province and offended when it comes to their religion. In developing the education, this campaign changes the harsh meaning word like tolerance and intolerance, extremist, human right violation, etc. The campaign utilizes "typical words" like friendship, neighbour, peace, and Bhineka Tunggal Ika instead.

From time to time, a person who denies the intolerance and extremism rising number on West Java would show up and defy the campaign. However, those moments will represent the appropriate moment on pulling off a conversation on such a sensitive issue. By utilizing common words like peace and friendship, the idea of how similar those common words and tolerance was brought up to them. And in the end, no one would deny they demand peace on Bandung. That being stated, this campaign challenges the idea of how hard intolerance and tolerance concept is and replace it with the core idea of peace, and friendship as the base of Indonesian Bhineka Tunggal Ika.

These methods also reflected on their countdown series. In 2014 the heavier underlying issues of differences was modified into a somehow cheerful highlight on how we can be opposed, yet we are, nevertheless, one Indonesia. For example, it highlights how we can have a diverse taste of food, music, hobbies, etc, however, it is not a reason to establish conflict among each other.

The young people involved in such peace dialogue also played significant roles in Bandung Lautan Damai movements. This because youth tends to create a unique lens on the issues surrounding religious diversity.[24] This can be observed in their approaches to how to integrate diversity discourse into social media campaign and narrating Indonesia history of diversity through a playing card. By doing so, youth open up space to connect to the universal values of social action embodied in religious pluralism.[24]

Lastly, Bandung Lautan Damai maintains the peace building effort by overcoming the barrier of ignorance. Eboo Patel and Cassie Meyer argue religious illiteracy is one of the most daunting challenges for contemporary civic life and moreover, is not necessarily benign. They suggest that the amount and type of knowledge one has about a religion corresponds to one's attitudes toward that religion, and in the end, religious misinformation may be extraordinarily difficult to counter.[24]

They maintain the suitability of peace building by arranging a series of workshops that aims to overcome the more substantive issue of inter-religious dialogue, like journalism and law and legal workshop. Furthermore, the effort also reflected by the Anjangsana program. To counter the future misunderstanding between diverse religions, Bandung Lautan Damai establishes a secure space for elementary children to develop a dialogue about another religion. This method aims to promote a renewed friendship amongst the young, despite their dissimilarity and demonstrate them being different possess no threat.

#### **4. Conclusion**

Through Bandung Lautan Damai, a youth grass-root coalition of civil organization, it can be concluded education represents the key to prevent the culture of intolerance. Extremism and intolerance periodically occur through ignorance, and protected neutral space for interfaith dialogue is needed. An in-class dialogue model tends to fail nowadays since people more resorting to social media. A creative approach is additionally required, a playful and easy to digest method require to general people who regularly will avoid a complex topic like intolerance and human rights violation.

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