

The Role of Youth in Fulfilling the Religious Rights of Minority Groups in Wonosobo Regency

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Abstract

The purpose of this study is to see how far the role of Youth in fulfilling the religious rights of minority groups in Wonosobo is. Wonosobo Regency is known as a pilot area in maintaining religious tolerance because, with adherents of all official religions in Indonesia and adherents of spiritual movement, they can live together without any discrimination. The method used in this research is descriptive qualitative with direct observation and also conducting in-depth interviews with stakeholders as a way of collecting data. Other data were obtained from various literatures in the form of books and scientific articles that support this research. The results of the study indicate that there is a high level of public awareness in understanding the concept of religious plurality, so that they can carry out their respective worship activities without disturbing the worship of other groups. In addition, youth based on religious groups have an important role in solving any existing problems, especially in conflicts regarding the implementation of worship for their respective religions. The dialogue approach model is an important key in maintaining inter-religious harmony. This is a factor in how Wonosobo becomes a model area of good tolerance between adherents of religion and spiritual movement.

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I. INTRODUCTION

Indonesia is known as a large and multicultural country with various ethnicities, cultures, languages etc. Even for religion, Indonesia recognizes six religions, namely Islam, Catholic, Protestantism, Hinduism, Buddhism, and Confucianism. The largest ethnic group in Indonesia is inhabited by the Javanese. Indonesia is also considered as the country with the largest Muslim major population in the world and is considered successful in developing democracy (Permana, 2018). Therefore, it is interesting to study about how the practice in the lives of the man and minority groups in Indonesia, especially in the fulfillment of religious rights.

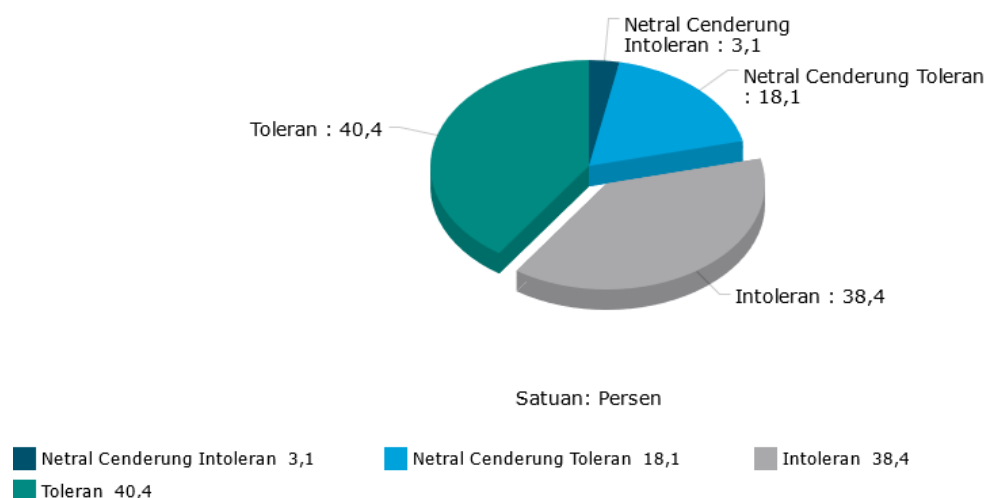
The 1945 Constitution (UUD) is the highest constitution in Indonesia, which already regulate to religion as contained in Article 29 of the 1945 Constitution paragraph (2) which reads, The State guarantees the independence of every citizen to embrace their respective religions and to worship according to their religion and that belief. This shows the existence of state protection for every Indonesian citizen to embrace a religion. Not only that, everyone has the right to freedom to believe in beliefs, to express thoughts and attitudes in accordance and e with his conscience as stated in the second amendment to the 1945 Constitution of the Republic of Indonesia, namely Article 28E paragraph (2).

Indonesia's seriousness in protecting the human rights of minority groups has also been regulated in Law no. 39 of 1999 concerning Human Rights as stated in Article 5 paragraph (3) which reads; *"Everyone who belongs to a vulnerable group of people has the right to get more treatment and protection with regard to their specificity."* Although it abouticly mentioned, in the development of human rights law discourse, minority groups are recognized as the main group of subjects of human rights law (Fadhli, 2014).

After the establishment of the Reformation Era which was marked by the collapse of the New Order regime under Suharto's leadership for 32 years, Indonesia has new hopes in creating democracy in all aspects of life, ofholding the rule of law and respect for human rights without discrimination (Risdiarto, 2017). In practice, nowadays, it creates a new phenomenon regarding acts of violence and discrimination against minority groups in several areas.

If we look at the results of a survey conducted by the Wahid Foundation on the tolerance of the Muslim community towards non-Muslims, it turns out that Indonesia is still in the vulnerable category regarding intolerance. can be seen in the data diagram 1 below;

Diagram 1 Islam Community Tolerance towards Non-Muslims



Source: www.wahidfoundation.org

This survey was conducted among the Muslim population and took place between the 4th week of March to the 3rd week of April 2016 using multi-stage random sampling. The sample consists of 1,520 respondents in 34 provinces in Indonesia. The estimated margin of error 2.6% and 95% confidence is estimated. Based on the data displayed by the Wahid Foundation, it shows that Indonesia still has a lot of homework, thank you for intolerance. Although the data shows that 40.4% of the Muslim community is already tolerant, what is of concern is the 38.4% result, each of which is in the category of being intolerant of non-Muslims.

Similar results to those conducted by the Indonesian Survey Institute (LSI) conducted in 2019 (LSI, 2019) regarding Religious-Cultural Intolerance for non-Muslim groups, showing that the majority of Muslims object to show Muslims building houses of worship around them (53%). However, most (54%) do not mind if non-Muslims hold religious activities around them, although quite a lot of them do object (36.4%).

Several phenomena that occur indicate that the state still has to give excessive attention to the existing cases of intolerance, especially in the fulfillment of religious rights for every citizen. State policy in this case relates to the state's treatment of the rights of existing minority groups (Pamungkas, 2014). The form of protection for minority groups that is carried out must actually be in the form of rejecting discrimination in the social order of society.

The rights granted to minority groups are not special rights, but these rights are given so that minority groups are able to maintain their identity, characteristics and distinctive traditions. Special rights, as well as non-discriminatory treatment, as well as non-discriminatory treatment, ent. Only when minority groups are empowered to use their languages, benefit from services they organize themselves, and participate in the political and economic life of the State, will they attain the status that the majority group has so far. Differences in treating groups or individuals belonging to minorities are only justified if they are carried out to promote effective equality and the welfare of the community as a whole.

Realizing public understanding regarding the fulfillment of minority rights requires sufficient literacy regarding diversity in a multicultural society. This is very important to be a common concern considering that religious issues at this time are very easy to be used as issues that can trigger divisions in a multicultural society. (Yetri, Iqbal, & Amaliah, 2019). In this context, it is in line with what is explained by Dinham and Jones who state that religious literacy is important to ward off stereotypes and build good relationships over existing differences (Dinham & Jones, 2010).

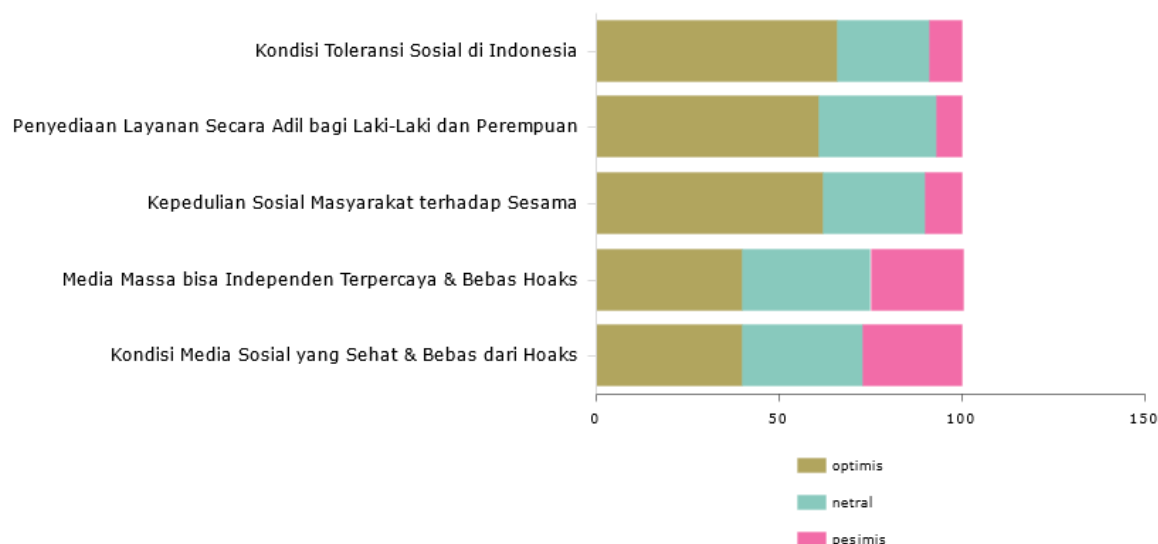
Understanding of literacy in the fulfillment of religious rights must be supported by government policies both at the central and regional levels. Because the existence of legal protection for minority groups will be a guarantee of their existence in carrying out any activity. The regional level is the spearhead in the practice of how to fulfill the religious rights of existing minority groups, because they are already scattered in various regions in Indonesia and their rights must always be protected.

Cooperation between various parties is needed to create a peaceful life and high tolerance between one group and another. Even Gus Dur once explained the statement "Different views among leaders are a blessing for the people" (Mahfud, 2018). Differences in all respects are human rights for every human being that must be respected, including respect for political ideology, the choice of political parties, expressing opinions and thoughts, as well as religious beliefs and ideologies.

At the regional level, actually, maintaining tolerance in religious lially in fulfilling the religious rights of minority groups, cannot be left to local governments alone. The role of youth must also be taken into account in maintaining tolerance at the regional level, because they will one day play the most rolein maintaining diversity in Indonesia. Youth groups are agents of change who can play an active role in implementing Pancasila, Human Rights (HAM), tolerance, and combating all forms of intolerance(KOMNASHAM, 2021).

Youth optimism is one of the keys to maintaining diversity in Indonesia. Youth must also have sufficient capital regarding good diversity literacy in order to understand how to implement life bto good tolerance between groups in society.

Diagram 2. Optimism towards Social Life for Youth



Source: *katadata.co.id*

Based on the results from Diagram 2 above regarding the Indonesian Youth Optimism Index Survey in 2022, it shows that 66% of the younger generation are optimistic about social conditions among religious, ethnic, and group groups in Indonesia. In fact, there is an interesting finding from this research that young people consider that differences are often used as political tools that cause divisions in society. The survey was held from July to August 2020 and spread over Jakarta, Makassar, Medan, Surabaya, and Yogyakarta. The age range of the respondents studied was 42% aged 18-25 years, 26-30 years as much as 27%, 31-35 years as many as 21%, and 36-40 years as much as 10%.(katadata, 2020).

At the regional level, one of the efforts made by the regional government to maintain religious harmony and also the fulfillment of all religious rights of minority groups is the establishment of the Religious Harmony Forum (FKUB). Every Regency and City have a FKUB as a forum for interfaith communication in establishing harmony with one another, including Wonosobo Regency also has a FKUB.

Wonosobo Regency is considered as a pilot district on the moderation of religious harmony in Indonesia (Suaramerdeka, 2021). This is also supported by the research of Trisnaningtyas and Jafar who say that tolerance between religious communities goes according to expectations because people already have the awareness to respect and appreciate differences. Tolerance for the people of Wonosobo is a key factor in living a harmonious and peaceful life without any disputes. This has also been reflected in various activities carried out together regardless of their respective religions (Trisnaningtyas & Jafar, 2020).

The seriousness of the Wonosobo Regency Government in maintaining religious harmony has been seen by the Regent Regulation number 8 of 2011 concerning Guidelines for the Establishment of Religious Harmony Forums in Wonosobo Regency. This is a form of how the Wonosobo government really maintains harmony in the lives of religious people in Wonosobo by promoting dialogue and kinship regardless of the differences in religion, ethnicity, race, and class.

The harmony of religious life in Wonosobo is also inseparable from the role of youth who are active in socializing and providing understanding to the community about how to maintain tolerance and not to discriminate against minority groups. Youth who are active in various Community Organizations (ORMAS) also participate in maintaining tolerance for the fulfillment of the rights of minority groups. Therefore, the researcher wants to see how far the role of youth in fulfilling the religious rights of minority groups in Wonosobo Regency is.

II. METHOD

This research is a qualitative descriptive study, which guides research to carry out exploration and in certain situations that will be studied thoroughly, broadly and deeply. (Moleong, 2001). The type of research carried out is field research so that this research will be carried out intensively and in detail.

The methodology used in this study will follow and adapt to the approach that will be taken by the researcher (Abdullah, 2006). The types of data used are primary data and secondary data. Primary data is data obtained from the field either through field observations, interviews with the authorities (Sunggono, 2007). For field observations, researchers went directly to see the conditions that occurred in several Wonosobo areas related to the worship of every religious community. Primary data was obtained by conducting direct interviews with each stakeholder, both from the Wonosobo government, stakeholders, religious leaders, and youth who are involved in community organizations. Secondary data from this research is by collecting data from the internet and related documents related to the research being conducted.

The data analysis technique is carried out after collecting primary and secondary data which will later be processed by adjusting each operation in the existing research. The findings obtained are the main thing in this study in order to be able to answer the formulation of the problem being studied.

III. DISCUSSION

Awareness of the importance of tolerance must be instilled from an early age, especially for youth groups who are also active in religious community organizations in Wonosobo Regency. Currently, many CSOs in Wonosobo Regency live side by side peacefully by upholding the existing tolerance for one another (Tempo, 2013). Syiah, Ahmadiyah, Muhamadiyah Nahdlatul Ulama (NU), Shia, Ahmadiyah, Muhammadiyah Nahdlatul Ulama (NU), adherents of the Aboge calendar (Alif Rebo Wage) can live in good harmony with one another, promoting religious tolerance and without intimidation with one another. For Wonosobo Regency itself, the majority are Muslims and are followers of the NU Ormas or more commonly known as *Nahdliyin*.

Dynamics of Religious Life in Wonosobo

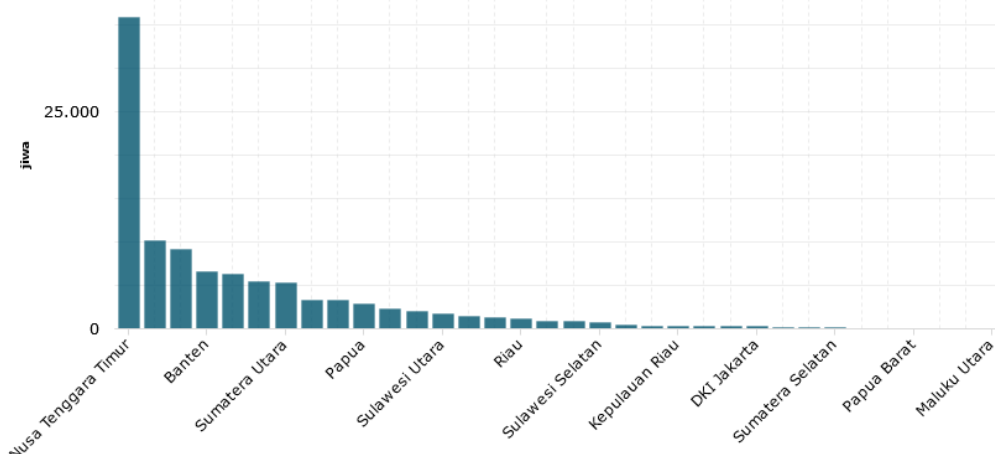
If you look at the aspect of community diversity, Wonosobo Regency is a pluralistic community group. This can be seen from how the harmony of life between religious groups with one another can maintain mutual tolerance. The existence of existing Islamic mass organizations such as NU, Muhammadiyah, PERSIS, Ahmadiyah, Shia and various existing beliefs does not become a difference in the fulfillment of the religious rights of each group. The facts show that religious harmony in Wonosobo Regency, which is known to be safe, peaceful, harmonious, and religious, is getting better from year to year. (Sukawi, 2016).

If examined more deeply, each religion always teaches about how to prioritize inter-religious harmony wherever they are, and also must always maintain a harmonious life with fellow creatures of God despite different ethnicities and backgrounds. The thing to realize is that world harmony and peace cannot be realized without inter-religious harmony and peace (Kung & Kuschel, 1999). If examined more deeply, each religion always teaches about how to prioritize inter-religious harmony wherever they are, and also must always maintain a harmonious life with fellow creatures of God despite different ethnicities and backgrounds. The thing to realize is that world harmony and peace cannot be realized without inter-religious harmony and peace

This is true if we look at the Indonesian nation, which is known as a pluralistic nation and only recognizes six official religions, but has a large number of people who adhere to beliefs.

The flow of belief is different from religion, in the Big Indonesian Dictionary, the word trust is defined as the belief that something that is believed is true or real. Looking at the existing data in 2021, it was recorded that there were around 102,000 Indonesians who adhered to the belief system. For more details can be seen in diagram 3 below;

Diagram 3. Number of Indonesian Population who adhere to the Spiritual Movement by Province



Source; *katadata.com*

Based on the data above, the people of East Nusa Tenggara are the province with the largest believers, namely 35,877 of the total believers in Indonesia, which is 102,508 people in 2020, which was compiled by the Directorate General of Population and Civil Registration (Dukcapil) of the Ministry of Home Affairs (Kemendagri). In Indonesia, belief systems have existed before six religions were entered and recognized in Indonesia. On July 1, 2018, new beliefs can be listed in the Religion column on the Identity Card (KTP).

In 2020, the Ministry of Education and Culture has made an inventory of 190 faith-based associations. The presence of the organization now has room in the eyes of the law. The number of adherents of this belief is estimated at around 3.14 percent of the population data who register themselves as adherents of six official religions in Indonesia (InfoPublik, 2022) including those in Wonosobo. Of the 190 organizations, the largest number is in Central Java, namely 54 organizations. Wonosobo is one of the districts in Central Java where organizations or associations of spiritual movement grow and develop.

The Wonosobo community as a geographical unit, ethnicity, race, religion has the value of local wisdom that has been tested and proven its social cruising in overcoming various problems of social life. The value of local wisdom that develops and is believed to act as a social glue that is often a reference in managing inter-religious relationships and harmony.

Based on the data, there were eight associations that signed an agreement to join Majelis Luhur Kepercayaan terhadap Tuhan Yang Maha Esa Indonesia (Regency Supreme Council for Belief in God) of Wonosobo or MLKI, whose management was confirmed on 14 February 2019. The eight associations are Tri Luhur Journey, Tunggul Sabdo Jati, Live True, Budi Utomo, Surya Mataram, Susila Budhi Travel 45, Essence Agreement 45, and Harjo Pusoro. Actually, before MLKI, there was already Himpunan Penghayat Kepercayaan (HPK) or the Association of Believers as a forum, but in its development, MLKI was born as a new forum.

The existence of MLKI is one of them as a facilitator to bridge the interests and fulfillment of the rights of the believers in Wonosobo which historically is full of dynamics. Some of them have experienced discrimination and are still traumatized to this day. The harmonious condition that is currently happening in Wonosobo is the role of many parties such as the Regional Government, the Ministry of Religion, the Population and Civil Registry Office, the Tourism and Culture Office, the Inter-religious Harmony Forum, religious leaders, community leaders and so on.

Fulfillment of Religious Rights of Minority Groups and Spiritual Movements in Wonosobo

As a democratic country, Indonesia has various rules and norms that must be obeyed by citizens as obligations. On the other hand, these regulations and norms also provide guarantees for citizens to obtain their rights. Understanding the rights and obligations in life as an Indonesian citizen becomes mandatory knowledge for every society. Knowledge to avoid many mistakes and misunderstandings so that there is no excessive prosecution of rights without being balanced with the implementation of obligations with full responsibility.

The guarantee of the right to freedom of religion and worship is a mandate of the Constitution, and must be further regulated in laws and regulations. The regulation of guarantees for the right to freedom of religion and worship is very important, especially since Indonesia is a country that recognizes several religions to live and develop in Indonesia. The number of religions professed by the community causes understanding and regulation of this matter to be a must, so that the potential for conflict in society can be minimized (Sodikin, 2013).

The fulfillment of religious rights in Wonosobo can be seen from the various communities who can live in harmony and peace with one another regardless of the differences in their religion. One of the phenomena that occurred regarding the beginning of Hinduism was first entered in Jurangjero village, Kertek sub-district, Wonosobo Regency in 2000, then for the construction of a house of worship in the form of a temple in 2003. For the construction of the temple at that time the land was facilitated by the village, during the construction there were also no problems. even when excavating the land, all residents help each other regardless of their respective religious backgrounds. This shows that one form of fulfillment of the right to worship for Hindu people can be fulfilled properly and they can live as neighbors. The priority is brotherhood, about belief is each other's business and tolerance is the most important thing is to take care of it.

In line with Buddhism, Wonosobo has also had a place of worship in the form of a temple since 1978, but in 2005 it was only renovated. As usual for the restoration of the Vihara, it turned out to be a grant from the Muslim community who had been the majority group in Wonosobo for a long time. During the restoration process, the community worked together in the process, although the surrounding community was predominantly Muslim, it was not a problem in the construction of houses of worship for Buddhism.

Likewise with Christianity and Confucianism in Wonosobo, until now there has been no conflict related to worship between religious people with one another. So far, those who have joined the Wonosobo FKUB have been able to establish good relations, especially talking about tolerance between religious communities. The dialogical approach is the main thing in solving existing problems, so that there is no discrimination against existing minority groups.

Another thing that needs to be considered in the dynamics of fulfilling religious rights in Wonosobo is the existence of Ahmadiyah and Shia groups whose existence is still maintained until now. Ahmadiyah and Shia do not have many congregations in Wonosobo, but they are still able to carry out their worship activities in their surroundings without any rejection from the surrounding community groups. In fact, if we look at some cases in the Ahmadiyah and Shia areas, the differences are always rejected by the surrounding community and some even burn the places of worship of the Ahmadiyah group.(BBCNews, 2022). This does not happen in Wonosobo where in their social life they help each other regardless of what religion and sect they follow.

The spiritual movements are also spread in various villages, especially the Dieng area. Wonosobo, which is located in Central Java Province, has long been known for its Javanese cultural customs so that they have a hereditary belief system from their ancestors. In 2015 the Wonosobo Kesbangpol recorded that there were 1,043 people who adhered to the belief and all of them were gathered in one forum called the Wonosobo Trust Association. Most of them live this belief by performing religious rituals in the form of gratitude to God Almighty for having been given sustenance and gifts in the form of land and vegetables that thrive in Wonosobo.

In the last decade, Wonosobo Regency has not had many major conflicts regarding religious activities or in discriminatory actions against minority groups. All rights to worship and even to establish places of worship can be fulfilled and even those in the process of building worship can help each other. This is inseparable from the role of all community groups, religious leaders, community leaders, youth and most importantly the Wonosobo government itself which always provides a place for every existing religious group.

The Role of NU Youth in Maintaining Religious Harmony

If we look and examine more deeply about Youth, we will clearly find three approaches in it; 1) Transitional Perspective; 2) Generational Perspective; 3) Cultural Perspective. The phenomenon of youth in Wonosobo is more inclined to the theory of generation and theory of culture. Generation theory is the principle that youth is an entity that has generational experience. Specific experiences of a generation that may differ from previous generations. The age of the youth is in the middle between adults and children, therefore Youth has different ways in maintaining every activity of the social life of the community in an area.

Talking about the role of youth, it is clear that there will be no end. Because at this time the role of youth is very important, especially regarding the future of the Indonesian nation. Youth are expected to have a sufficient role in bringing the Indonesian nation to a better place, without discrimination, divisions and of course having broad insight into all the differences that exist. Religious literacy is very important for young people today, because in the midst of a pluralistic Indonesian nation, all forms of differences can cause conflict and division of the Indonesian nation.

Wonosobo itself has a Muslim majority, many of which are members of the Nahdlatul Ulama (NU) organization who are often referred to as *Nahdliyin*. NU in its cadre system has levels from students, youth to religious leaders and even Kiai, and they have their respective roles in maintaining religious harmony. It is hoped that this can also be done in various regions considering that Indonesian society is very multicultural and must be maintained at all times.

The Religious Communication Forum (FKUB) is one form of the regional government's seriousness in maintaining religious harmony. FKUB also formed another forum called the Interfaith Youth Forum (FPLA) as an extension of FKUB in the youth sector. FPLA is filled by Wonosobo youth from various representatives of

each religion in Wonosobo. Apart from FPLA, there are also youths who join the Gusdurian Group, which is a Youth group that continues the thoughts of the late. Abdurrahman Wahid or better known as Gusdur. Gusdur's thoughts on Pluralism in Indonesia are still maintained by the existing Interfaith Youth, especially from the NU Youth group in Wonosobo. In Wonosobo the Gusdurian group was not only filled with NU Youth, but also those from across religions were also involved in Gusdurian activities in the form of Scientific Discussions, book reviews and also joint social actions between interfaith youths.

NU as the largest Ormas in Wonosobo has a cadre of quite a lot spread throughout Wonosobo who is a driving force for the spirit of the existing Diversity and always maintains a great sense of tolerance. NU Youth Cadres, known as Pemuda Anshor, are present in each region, including in Wonosobo. Talking about the role of Pemuda Anshor in Wonosobo is actually very visible how they are always ready to guard and assist the worship process of other religious groups in Wonosobo. (MediaIndonesia, 2022).

The portrait of NU Youth activities spread across various Youth organizations in Wonosobo is one form of the real role carried out by the existing NU Youth. They take their respective roles by promoting a multicultural spirit and also ensuring that every Adherent of any religion in Wonosobo can worship properly. The Dialogical Approach taken by the NU Youth is also very meaningful in carrying out interfaith communication, both for each religious leader and also for Youth groups of each religion. The followers of the faith also feel very strongly about the significant role played by the NU Youth, especially in their activities regarding existing rituals, they can always take on the existing role.

IV. CONCLUSION

Talking about maintaining the harmony of diverse people and also ensuring that the rights of Minority groups in Wonosobo are fulfilled cannot be left to the local government alone. There needs to be support from various groups and elements of society as well as youth who play an active role in good religious literacy. The religious rights of minority groups have been protected by existing laws and regulations, therefore every existing community must ensure that all of these can be fulfilled properly and well. There should not be any form of discrimination against minority groups.

The position of NU, which is a Majority Ormas group in Wonosobo, must also be taken into account, especially for the NU youth group which is the hope of the future regarding plurality that will continue to be maintained. Interestingly, in Wonosono, the NU Youth group turned out to have taken on their respective roles at the Executive, Legislative, Youth Leaders and social movements in developing ideas about Multiculturalism in Wonosobo. The Dialogue approach taken by the NU Youth gives a deeper meaning in maintaining religious harmony in Wonosobo.

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