

# THE INTERFAITH YOUTH CAMPAIGN FOR A CULTURE OF PEACE (A Case Study of an Interfaith Youth “PELITA” from Cirebon)

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**Abstract:** *Violent conflict in the name of religion has been causing anxiety amongst societies, including the youth in Cirebon and surrounding areas. Through the efforts of peace-building, a number of youth of different faiths, beliefs and cultures, has declared as an Interfaith Youth Organization or popularly known as “Pelita”. They campaign culture of peace as one of the peace-building efforts with a variety of activities. Pelita is not only utilizing conventional campaign, but also modern campaign by utilizing mass media, social media, and blogs. The conventional campaign hold through a variety of events or activities considered are the best able to persuade the society such as roadshow and peaceful demonstration. Pelita's campaign strategy is also incorporating elements of local wisdom. By using campaign culture of peace, Pelita has been able to encourage the appreciation, participation and minimize the destructive elements of solidarity and community integration.*

**Keywords:** *Peace-Building, Interfaith Youth, Pelita, Peace, Social Campaign.*

**Abstrak:** *Konflik kekerasan atas nama agama sudah banyak melahirkan kecemasan berbagai pihak, termasuk pemuda di wilayah Cirebon. Melalui upaya damai, berbagai pemuda dan pemudi dari lintas agama, kepercayaan dan budaya, telah menginisiasi adanya Organisasi Pemuda Lintas Agama atau yang dikenal dengan "Pelita". Mereka melakukan kampanye budaya damai dengan berbagai kegiatan sebagai salah satu usaha tegaknya perdamaian di masyarakat. Dalam kegiatan kampanye itu, Pelita tidak hanya menggunakan sarana konvensional, tetapi juga sarana modern dengan memanfaatkan media massa, media sosial, dan blog. Namun, kampanye konvensional dengan berbagai acara atau kegiatan seperti roadshow dan demo perdamaian adalah kampanye yang dianggap paling mampu untuk membujuk masyarakat memahami perdamaian. Strategi kampanye Pelita ini juga memasukkan unsur kearifan lokal. Dengan menggunakan strategi kampanye damai Pelita telah terbukti dapat mendorong apresiasi, partisipasi dan meminimalkan elemen destruktif solidaritas serta memelihara integrasi sosial.*

**Kata Kunci:** *Peace-Building, Pemuda Lintas Agama, Pelita, Perdamaian, Kampanye Sosial.*

## An Introduction

A number of violent conflicts in the name of religion are expanding in Indonesia, especially at the post-fall of the New Order (*Orba*). The Wahid Institute (WI), the institute of religion freedom and belief, concluded that the trend of religious intolerance in West Java is increasing, especially in the ten years after the reform era. In the end of 2012, SETARA-Institute reported that West Java is the first rank of religious freedom violent in Indonesia. Both institutions found that West Java as the most offenders.

Another institution that monitor religious diversity issues in West Java is Fahmina-

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Institute. It is one of the non-governmental organizations in Cirebon. In its annual monitoring report 2010, Fahmina-Institute mentioned that a number of violent conflicts in the name of religion occurred frequently in Cirebon and the surrounding areas like Indramayu, Majalengka and Kuningan. The violent conflicts such as the discriminatory treatment, the attacks, and the expulsion of the Ahmadi, community of "*Hidup di Balik Hidup* (HDH) or Life Beyond Life", as well as disputes related to the establishment of the church and the number of discrimination against other communities.

Based on the concern of those violence, some of youth in Cirebon founded the Interfaith Youth (Pelita) in 2011. The member came from the diverse religious, beliefs and backgrounds. The membership is not only in the region of Cirebon, but also from Majalengka, Indramayu, Kuningan, and the surrounding area. Pelita's members are not only dominated by the young people of Nahdhatul 'Ulama (NU) or Muhammadiyah as the big Islamic organization in Indonesia, but also young people or activist from the churches (both of Catholic and Protestant), Hindu, Buddhist, Confucian, Ahmadiyah, *Syi'ah*, HDH, Sunda Wiwitan, and a number of youth from the diverse beliefs which have been considered heretical by the Indonesian Ulama Council (MUI) or other Islamic groups.

Besides Pelita, there are other groups of young people that campaign culture of peace in Indonesia such as the younger generation of Muslim Peace Lovers in Bandung (Ayi Rusyana Yunus, 2013), Lazuardi Birru (Kharirah Ali, 2013) in Jakarta known by the tagline "Islam di dadaku". Both of them described how younger generation experience started campaigning of peace culture.

However, their peace culture campaigns are different from Pelita. Pelita was born of interfaith youth from the diverse backgrounds of the religion, belief, and culture. They have different challenges from the community who have voiced a vision of peace in the middle of the conflict. Its culture campaign strategies are also quite different, unique, and challenging enough in the midst of conflict in Cirebon. In addition by using mass media, its campaign carries out traditional and leveraged the local culture, especially from Cirebon cultures.

The birth of Pelita was infrequently criticized by the certain Islamic groups. It is accused of being a "liberal" by the group that in mass media referred to as the Islam 'hard line, "*Islam Wahabi*" and "*Islam Fundamental*". Although in the midst of conflict, criticism and cynicism, Pelita's members are more and more from diverse religions and beliefs.

This research is conducted with using a theory formulated by Mohammed Abu Nimer, a Professor of International Peace and Conflict Resolution at the School of International Service,

American University, Washington DC, USA. In his essay “A Frameworks for Nonviolence and Peace-building in Islam” (2008), Abu Nimer states that Islam has some values and principles such as unity, supreme love of Creator, mercy, subjection of passion, and accountability for all action. These numerous verses in the Qur’an, commanding believers to be righteous and level-headed were in their dealings with their fellow beings. Forgiveness and mercy are recommended as virtues of the true faithful. Other Islamic values especially emphasized relate directly to peace building include *‘adl* (justice), *ihsan* (benevolence), *rahmah* (compassion), and *hikmah* (wisdom). According to Abu Nimer, social justice, brotherhood, equality of mankind (including the abolishment of slavery, and racial and ethnic barriers), tolerance, submission to God, and the recognition of the rights of others are stressed in Islam. As a result, Abu Nimer states that these values and principles form a peace-building framework within the Muslim community context.

In addition, this study used the ideologically or Cause Oriented Campaigns theory that is formulated by Charles U. Larson (1992). ). Ideologically, Cause Oriented Campaigns are the type of campaign-oriented goals to a specific dimensions of social change. It referred to as a type of social change campaigns and aimed to tackle social problems through changes in public attitudes and behaviors. It is also a social-changes campaign approach to understand how the interfaith youth conducted their peace culture campaign in the midst of conflict in the name of religion.

This paper tries to answer about the interfaith youth’s campaign strategies for peace-building through peace culture campaign in the midst of conflict in the name of religion. To answer this question, the researcher used qualitative research focusing on some activities of Pelita, Pelita’s history in the midst of diversity in Cirebon, and analyzed some Pelita’s documents and Medias.

### **Interfaith Youth and Diversity in Cirebon**

A brief history about the diversity of Cirebon needs to be presented as the birthplace of “Pelita”. The born of Pelita cannot be separated from the socio-political and cultural backgrounds of Cirebon including the traditions and culture, cultural exchange that allow an increase in knowledge and acculturation. As well as places of worship, like the Church and *Kelenteng* (eng: Shrine). Klenteng is a place of worship adherents of Taoism, and Confucius. In Indonesia, the people to the monastery or temple or pagoda generally are Chinese. Therefore, it is difficult to distinguish among the adherents as syncretism between Buddhism, Taoism, and Confucius.

Acculturation in Cirebon can be seen from the shrine of compassion, 700 years old shrine located in the city of Cirebon and *Kasepuhan* a local name of palace in Cirebon. Kasepuhan is

like the mirror of Islamic tolerant. The building of some palaces have elements of Indian, Javanese, Dutch, Chinese, and Arabic. The tiered roof is the influence of Hinduism, but the white walls. Then the hall filled the chairs were lined up and face are European. Porcelain tile on the walls are of Chinese influence. However diverse their calligraphy and mosques around the palace is a representation of the Islamic design.

Cirebon society understood the history of their culture very well. Through acculturation occurred over the years, they are able to live pluralism. But lately, Cirebon is more popular as an intolerant city in terms of idea beliefs and cultures diversity. This is related to a number of violence cases in the name of religion as well as the behavior of some religious intolerance groups in Cirebon. Especially during a suicide bombing at a mosque in Cirebon city police station, on Friday, April 15, 2011 and the rejection action of the music concert of Ahmad Dani, one of the controversial Indonesian musicians who often show the symbol of the Jews, by the mass organizations from Islamic groups. . The discrimination also happened to non-Muslim communities, such as the Christian community, they often get rejection and pressure related to the establishment of the church. The refusal came from the group that is always using a muslim forum as their identity.

Because of the series of violent events in the name of religion, since 2000 the interfaith community in Cirebon initiated the establishment of interfaith forum. The first interfaith forum was *Forum Sabtu*an (FORSAB) or Saturday Forum (Faridah and Rosidin Lili (2014: 204). This forum was born because there was concern interfaith community on the national situation regarding reconciliation. It was established by the initiative of civil society. In 2006, FKUB (Religious Harmony Forum) Cirebon was established by the Decree of Cirebon Mayor, No: 450.05/Kep.461-Kesra/2006. This policy emerged as a dialogue result of religious and community leaders in Cirebon for the community aspirations and religious organizations. FKUB has an authority to give a written recommendation on the request for synagogue establishment. This authority is the implementation of a collective regulation of religious harmony.

To implement the the decree, in 2011 a number of youth from diverse religious and beliefs backgrounds in Cirebon are called to be part of creating a harmonious society. The chairman of Pelita, Devida (2014) said that Pelita is a youth organization which includes a variety of religions, beliefs and cultures. "It's better to prevent than cure", is the guiding maxim initial intention before the establishment of Pelita. The word "prevent" meansto prevent young people becoming the victims during the process of finding their true identity. Pelita realized that youth is a group of people who are particularly vulnerable. So, Pelita is an alternative to prevent young people falling into religious radicalism. Devida also said that to start things sometimes is not as easy as turning "the palm of the hand". It is not easy for Pelita to

invite young people from various religions. However, Pelita kept moving. Pelita called the young people from Hindu community in *Pure of Jati Permana*, community youth of Ahmadiyyah called "*Lajnah Imallah*" and the youths from the *Syi'ah* community, as well as the young people of the church. Now they want sit together in any activities undertaken by Pelita, including the campaign "culture of peace".

### **A Pledge of Interfaith Youth as a Pioneer Establishment of Pelita**

Devida (2014) said; Pelita is a youth organization that is composed of various religions and beliefs. The idea originated from the initiative of parents on inter-faith forum called "Saturday Forum", including Marzuki Wahid as Chairman Fahmina Foundation.

Historically, the ideals founding of interfaith youth is to implement the spirit of *Sumpah Pemuda*(Youth Pledge) on October 28<sup>th</sup>, 1928. According to Devida (2014), starting from submissions short messages service (SMS) sent by Marzuki Wahid, the Fahmina Institute Director, to commemorate "Youth Pledge Day" on October 28<sup>th</sup>, 2011. At the first meeting, only the youth of the Islamic were present. Then participant agreed to conduct the second meeting at the same place. In the second meeting, some of the young people from every religious representatives such as Muslim, Christian, Catholic, Hindu, and Buddha were present. In this meeting, the audience agreed to elect Devida from muslim youth as the chairman of Pelita, while Sugi and Mary from Catholicism were pointed as the vice chairman and the treasurer.

So far Pelita has been able to fill the gaps in the spaces bonding tolerance and peace among fellow faiths and beliefs. Pelita as an independent youth movement has a vision to build tolerance and peace. Its mission is to explore and preserve the spiritual treasures and local wisdom that supports inter-religious tolerance and belief, disseminate the values of tolerance and diversity through a variety of media, and to strengthen the unity among religions and beliefs.

To run the mission, Pelita forms its works based on the community needs by forming some shafts into four departments. Every department has its own work programs that support the other departments in the campaign the culture of peace The first shaft is civil society. The programs and activities of this shaft focuses on the area of grassroots communities including religious relations among the community in Cirebon. This shaft aims to strengthen the unity and cooperation and embraces the diversity and beliefs. It has two departments namely Monthly and Social-Community Department. The second shaft is the political society. Its programs and activities focuses on the public policy area and legal regulation in Indonesia including the relationship between the state, society, and religion. This shaft is doing corrections, documentations and advocacies in the context of religion and belief freedom. There are two

departments under this shaft they are parallel and scientific research.

The organizational structure of Pelita in the period of 2014-2016 was: the protective board organization was KH. Husein Muhammad. The mentor was Pdt. Wim (Christian), Rev. Alung (Christian), Rev. Iswanto (Christian), KH. Marzuki Wahid (Islam), Rosidin (Islam), Nyoman Recipe (Hindu), I Wayan (Hindu), Mr. John (Catholic), Mr. Surya (Buddha), Mr. Sunardi (Muhammadiyah), Mr. Buldan Burhanuddin (Islam), Rev. Heru (Christian), RomoJunawi (Buddha), Mr. Teddi (Confucian), Rev. Sugeng (Christian). The chairman was Devida, and the Vice Chairman was YB. Sugianto. The Secretary was Diaz Alauddin and the Treasurer was Murjia'ah,

There are four departments in Pelita. The first is Monthly Department. The department is tasked to organize activities monthly meeting. It becomes bridge consensus or common ground among faiths and beliefs in region 3 of Cirebon. The department has a jargon "*Getting to know our brothers closer*". Monthly department located on the Shaft of Civil-Society. Monthly meeting activity is such a road show around houses of worship. The road show to the houses of worship is expected to cut the seeds of suspicion among religion followers, and also to affirm that all people are children of any faith or religion.

The second department is the Department of Research and Scientific Studies. The department has responsibility to establish work programs that were in the shaft of Political Society. Its activities include research and development based on the values of tolerance and peace as well as the religious and beliefs freedom issues in the area of public policy (government law). They are applied according to the vision and mission of the organization. The values of the local cultural and religious spirituality embodied into life among fellow religions and beliefs, and expected to maintain the integrity of the Republic.

The Department of Research and Scientific Study has also developed some studies and critical scholarly discourses particularly about the relation between religion and state, the state and society as well as society harmony with the public in the context of local-regional. The department has a purpose to promote peace, equality and justice between community follower of religious and beliefs. It also makes the process of seeding the paradigm of peace at the grassroots level, and people in Cirebon and surrounding area where the people in the region which has the potential to suspect each other and hostile to others outside their group, especially the minorities. The dominance of the majority is often discredits the minority group's presence and existence.

The third department is the Socio-Civic Department. The department is located on the shaft of Civil-Society. The scope of the task performance is dealing with the social activities and community empowerment at the grassroots level widely The activities including providing social

service, humanitarian activities, education for the public about the importance of maintaining the history and culture values, which has the essence of local wisdom applied according to the vision and mission of the organization.

The fourth department is a paralegal department. Violence in the name of religion is a serious threat to the sustainability of national unity multicultural Indonesia. Escalation of violence in the name of religion continues to increase, even in the region of Cirebon and surrounding area are in the red zone offense. Violence in the form of persecution, Violence in the form of persecution, eviction of a house of worship, or removal of the rights of civilians has caused victims who suffered loss of material and non-material. In monitoring the judicial process of law and public policy that is fair and tolerant, then this task is performed by the Department of Pare legal. Paralegals are something that is addressed to someone who is not an advocate but have knowledge of the law, both material law and procedural law, with the supervision of an advocate or organizing legal assistance role to assist people seeking justice.

### **Pelita's Campaign Strategy for Peace-Building.**

In accordance with Pelita's vision as an independent youth movement to build tolerance and peace, Pelita consistently makes a peace culture campaign either the conventional campaign or the modern campaign form such as the use of mass media, including social media and blogs. A number of conventional campaigns such as holding the road show to the houses of worships, filling the spiritual events through religious lectures in diverse places of worship, meeting diverse community such as conferencing in boarding schools, churches, temples, pagoda, meeting at the Ahmadiyah community, and Muhammadiyah, sharing ideas with the Sunda Wiwitan community in Kuningan or other communities, and holding non-formal meeting with several religious and community leaders.

In the study of communication, Pelita's campaign style is categorized as *Ideologically or Cause Oriented Campaigns* (Charles U. Larson, 1992). *Ideologically or Cause Oriented Campaigns* is the type of campaign-oriented to the specific goals and the dimensions of social change. The campaign is also referred to the type of social change campaigns which aims to tackle the social problems through the changes of public attitudes and behaviors.

In the context of Pelita's peace culture campaign, conflict is not only resolved through the mechanism of intra-religion, but also inter-religion. In this study, it is important to analyse how Pelita performs the conflict resolution through the mechanism of inter-religion. Intra-religious or internal mechanism consists of a variety of mechanisms that occur internally or in a religious community. One of these mechanisms is the development of new ethics and spirituality in a religion that is more supportive of peace and nonviolent problem solving.

According to Louis Kriesberg (1998), there are three mechanisms by any conflict can be resolved peacefully and constructively, namely: internal group mechanism, inter-group mechanism, and an outside (extra) mechanism. In line with this, religious conflict also can be resolved through the mechanism of intra-religious, inter-religious mechanisms, and mechanisms of extra-religion.

In many cases, some groups often interpret the texts and symbols of Islam to affirm or accept violence actions. Therefore, reinterpretation of sacred text of religions is needed, as it can create new ethics and spirituality that emphasizes human rights, tolerance, reconciliation, religion freedom, and respect for other religions adherents (as distinguished from dominating). For example, *dar al-Islam*, which is often understood as an Islamic state, has been reinterpreted into "land for peace", "territory of reconciliation", and "freedom of religion".

Multicultural and interactional dialogue involving the various streams, *madzhab*, and sects in Islam, for example, also can be considered as internal mechanisms within a religion to support peace-building. Historically, Islam was marked by internal differences in the field of theological schools, such as *Mu' tazilah*, *Khawarij*, *Syiah*, and so on. Nowadays, Muslim societies remain divided into many sects, schools, and ideologies. Similarly, when social conflicts engulfing the Muslim community, there is polarization and fragmentation of amongst them. In this case, dialogue and multicultural association can be a mechanism for problem solving between the various groups that vary in the Muslim community.

Another internal mechanism implementation is when the leaders and religious leaders of Muslim community control their followers in order to reduce the tensions because of social conflict. Fearon and Laitin (1996) described this mechanism is internal policing, (which may include the willingness of the community to identify and punish their own community).

When there is social tension and conflict, Muslim community can also establish the pro-peace or positive leadership, including the charismatic leader. Such figures and religious leaders can be a counterweight of the emergence of negative leadership who support violence and mobilize the people in the framework of collective violence.

The internal mechanisms can also run in natural disaster events and social conflicts. Muslim community will help the other religion believers who are being hit by the disaster such as giving humanitarian assistance and emergency relief. It demonstrates the capacity of doing good deeds to other groups. This mechanism will increase mutual trust among the various religious communities.

The following description is regarding to, the mechanisms inter-religious community. Muslims often live in a pluralistic society, where the citizens embrace different religions. In such a context, interaction and daily interaction involving Muslims and people of other faiths is

one of the important mechanisms in fostering peace. Families who come from various religion and beliefs backgrounds can visit each other, play, and hang out at their residence. Additionally, they can participate in various community activities together, for example during religious celebrations, ceremonies, harvest time, independence day, and other occasions. This suits to Pelita' s activities that its members who come from diverse religious, beliefs and cultural back grounds always visit each other, entertain and engage in ceremonies of their friends of different religions and cultures.

However, the interfaith youth community awareness in Cirebon is now likely to decline among young people and families in Indonesia. This decline reflects an increase in segregation and social segregation based on religion. Therefore, a genuine attempt to improve the social and everyday interactions for people who comes from different religions. One of that is consultation and inter-religious dialogue as one of the mechanisms that can foster peace. Here, Pelita becomes a forum to discuss issues that arise in the community. Pelita also facilitates the cooperation among religious. When there is tension in the community, Pelita can serve as a reference, and support in order to prevent further tension and violences.

Pelita has big role when conducting regular basis and join hands with the government and local authorities. In the context of contemporary policing, this kind of cooperation can be easily done by the community or the community policing approach. If there is a conflict, Pelita will conduct direct negotiations or talks involving representatives or leaders of different religious communities. Negotiations became very difficult when religion became a factor in the civil war (Toft, 2007), but it does not mean that the negotiations can not be done, including in resolving the civil war.

The involvement of religion in the civil war does not preclude holding of direct dialogue, as long as the negotiations carried out by the principle of "sat together, on equal terms". An interesting note is that the negotiations involving the warring parties coming from different religions can use a religious metaphor for these negotiations. Negotiation and mediation to reach an agreement that will stop the violence and resolve the problems that exist among people of different faiths. Religious figure in this case is not just a role in the process of making an agreement among religious groups in the conflict. In a culture of peace campaigns, some of which are conventional campaign in which Pelita conduct meetings directly through specific activities as follows:

**The first is roadshow.** According to Devida (A chairman of Pelita, 2014), the roadshow is a step in the transformation of knowledge and information regarding one of the history of religions and beliefs whose validity is not wrong. Because of all this rapidly growing misleading information related to some information teachings of certain religious groups. Example is the

Ahmadiyah. The general public does in life never come into contact and interact directly with the Ahmadiyah. They generally can be easily provoked by some political agenda pragmatic groups. In this case Ahmadiyah accused of heresy, the Joint Decree (SKB) 3 Ministers and West Java Governor Regulation. Road show also aims to stem the rate of conflict and shed the negative stigma among religious followers. Open conflict begins exclusive attitudes and fanatical excess of their respective faiths. If the higher level, it will accumulate into a culture of violence. Religious exclusive and excessive bigotry comes from the understanding and knowledge of superficial religious person. Felt the most correct and the fear of the opposite faction. Excesses will cause attitudes to shut down and blame others.

**The second is the monthly meeting agenda for reflection.** In this activity, each religion can exchange thoughts in an open and relaxed. Places of worship are also often used as a medium to deepen the treasures of knowledge, especially concerning religion. In the realm of this reflection, values and tolerance instilled inclusive to the people. In addition to deepening the teachings treasures of one religion (particular), also embed agenda of all religions (universal) such as the fight against poverty, environmental protection, education and so forth. Therefore, it is appropriate also to instill peace reflection in a house of worship.

**The third is the realm of action.** In the realm of action, house of worship be an appropriate means be used as the basis of social activities. Moreover, if a place of worship managed to bridge the relationship between some religions to another religion and replace it ties into social action. Pelita believed that actually every religion teaches kindness. The fifth is the activity carried out by a house of worship is considered to have the authority and legality, because each house of worship guided by religious leaders who have high religious understanding. So that people will follow and spread the seeds of peace and justice.

Indirectly campaign is carried out in the mass media, including through “Radio Republik Indonesia (RRI)” (Radio of Indonesian Republic) and some local radios in the city of Cirebon, local television in Cirebon like “Radar Cirebon Television (RCTV)” and Cirebon Television (Cirebon TV), local and national daily media, Pelita official website, and social media such as face-book fan page and twitter.

### **Interfaith Youth as a Community Policy**

Sociologically, Pelita has the clear diversity and tolerance program for inter-religious harmony. In other words, Pelita is not a group of people who aspire to fight for other people's beliefs -religious sect regarded as heretical by the state-, but it emphasis on the establishment of peace and harmony in Cirebon.

Pelita has formed four divisions to take care of religious harmony, that is, monthly

division, social division, research and scientific studies, and paralegal division. All divisions are interrelated and must maintain cooperation in mobilizing the youth in the relationship of race, religion and culture in Cirebon. For example, monthly division schedule monthly meetings between all religions and beliefs in an informal and relaxed conditions in the Shrine of *Welas Asih*. It is a pagoda in the city of Cirebon.

Dynamic and heterogeneous community in Cirebon require an institution or a forum for communication between religious communities and community groups as the local intelligence to anticipate new social phenomena which is potentially damaging social balance. Pelita also provides enough space for the dialogue between interest groups, particularly with regard to racial and religious issues. This forum is also a platform for interfaith youth to learn from different faiths. So in a certain scale, Pelita able to relieve emotional tension in conflicting groups

### **Universal Values in Culture of Peace Campaign**

Pelita's campaign content always delivers universal themes, For example, Abdurrahman, a Muslim activist of Pelita. He give a lecture in front of the Christians who recently affected by a natural disaster. Since he is a Muslim, so he tried to discuss about patience, sincerity, and strength in facing the disaster by citing related Qur'anic verses, which Christians also have the same values. According to Pelita, invite young people from various religions is not as easy as turning the palm of the hand. However, Pelita keep trying to move forward. Initially, people were reluctant to to join with our program. But over the time, young people from Hindu community in the Pure JatiPermana, youth of the church, Ahmadiyah community called "Lajnah ImaAllah", and Syi' ah come to join with Pelita. According to Buddhist religious leaders, Surya Pranata (2014), one of the administrators of Interfaith Forum "Saturday Forum" Cirebon (Part of Pelita's Advisory Board), the presence of Pelita in the midst of Cirebon life is in line with unity spirit, this is different but respect for differences. People live in harmony regardless of their religion. As a Pelita wants to prove that peaceful and tolerant community as well as religious harmony is not just a dream, especially for Cirebon society . Sociologically, Cirebon still holds the doctrines of Sunan Gunung Jati which teach religious harmony. This is still a lot to be grateful for the seeds of religious harmony among the youth in Cirebon. For example; a personal experience of Pastor Frenky (2014).One day, he had been taking care of guardians and technical events congregation ceremony of the Catholic Church of Bunda Maria. At that time, he was very amazed and deeply moved watched the friends and relatives who were Muslims attended the marriage ceremony. Most of the guests were Muslim women who wore

*hijab.*

In addition, tolerant attitude and inter-religious harmony also can be seen from Icera's experience, one Pelita's member who is Christian from Church of Advent *Hari Ketujuh* (Seventh Day Adventist Church). He said that he often reminded his Muslim friends not to leave the obligatory prayer and fasting in Ramadan. Also one member of Pelita, Hanni Novianny who is Buddhism. She has a lot of friends from Muslims. She was very gregarious with the Muslim. According to her, Muslimah are elegant, friendly and kind.

In every moment of *Eid al-Adha*, it is not uncommon for Pelita members who are Catholic and Christian to joint burning "*Sate*" together with Muslim community. To Pelita community, religion is not solely relegated only to God, but also to the survival of mankind on the earth. Thus, the function of religion must be integrated with local wisdom, namely compassionate behavior, a caring and lovely attitude to all.

### **Local Wisdom Values in the Campaign for Culture of Peace**

Based on a number of both conventional and modern campaigns which are conducted by Pelita, the messages of campaign is inseparable from the values of the local culture, particularly the culture of Cirebon. Regarding to this, since Cirebon culture is diverse, so Pelita seeks to combine local cultural elements with a wide diversity in religious beliefs in Cirebon.

#### **1. Tolerance and Diversity**

Devida(2014) said that diversity is undoubtedly inevitable. In Indonesian context, Pancasila and "*Bhinneka Tunggal Ika*" which mean the unity in diversity are the principle of mutual assistance between the members of society. This national spirit in line with Cirebon local wisdom values which is found in the teachings of Sheikh Syarif Hidayatullah or Sunan Gunung Jati. At that time, although the state rules are dominated by character of the Islamic State, but in practice, the government consist upholding the principle of tolerance amongs ethnicity, race and religion. This can be seen by the name of Cirebon which is derived from the word "*Caruban*" means "the mixture". In addition, Sunan Gunung Jati inaugurated the Minister of Economy, Panembahan Wira Cula who was Confucianism. Those all become evident that local cultural history of Cirebon respects for diversity.

The local tradition which contains of the value of tolerance has been interpreted through symbols and icons that exist in society. Sunan Gunung Jati as a religious and community leader has given a leeway and freedom to the other religion people to build their houses of worship. For examples such as the Klenteng (Shrine) in Jamblang Cirebon was a request from BabahYo

Ki Cit during the inauguration of the Sang Ciptarasa mosque. Even supposedly according to Rafan S. Hashim, an Indonesian cultural observer, the main temple rafters of the Kelenteng (Shrine) in Jamblang (Java Susuhunan) is part of the pillar of the Kasepuhan mosque. Paksinagaliman as a mean of transportations used by sultan made by Prince Sepatdia. Paksinagaliman depicted as the combination of elephants (Hindu), dragon (China) and Burok (Islam).

A number of research data about the pluralism in Cirebon society become the basis for Pelita in formulating its campaign approach. For example, at the end of 2012, all members of Pelita celebrated the Christmas dinner at the *Bunda Maria* Catholic Church of Hamlet Semar Cirebon. After worship session, music group "Ki Lungsu" from Muslim youth community entertained Catholics with a dish songs Nationalism and Classical. Pastor Frengki was also working with Istiqomah, a Muslim girl who wears a veil. Two stunning scenes where the cooperation is done by people who are still putting the difference in the human frame. The scene reflects the Islam *Pesisir*, where the fundamental differences in beliefs are not into things that can hinder the community's well-behaved and polite to anyone. Differences in the frame of diversity can be an asset in the social order of Cirebon community. Such as a Gus Dur's popular term in the study of plurality that Islam-friendly has become an option without bargaining process. It is one of the greatest strengths of the cultures that make up the national values.

The challenge for Pelita now is the loss of of the spirit of tolerant society grassroots. This spirit also often does not match with the state's role as a diversity protector. There was a report that Susilo Bambang Yudhoyono (SBY), the President of Indonesia, said that the religious leaders to continue promoting education to the people he leads. Religious leaders are also expected to continue to build a spirit of harmony among his people respectively. He also stated that during the celebration of Christmas with the National Level in Jakarta Convention Center, on Friday, December 27, 2013 that the efforts to create a peaceful life not only hung on the State (Kompas, 28/12. SBY's statement seems is filled with ambiguity. The statement contains elements of uncertainty and impressed as wash his hands in the middle of violations in the name of religion. Seems that he wanted to say that the state cannot solve the series of conflict and violation in the name of religion..

Further, intolerance committed by the President can be seen from his attitude that let the ministers issued a decree (decree together) 3 Ministers prohibiting Ahmadis. This then triggers the attack Ahmadiyah in Indonesia, which was commissioned by Islamic fundamentalist groups. In this case, the President handed over to the security of civil society for religious tolerance. The state in this case should have been present in the care of the right to freedom of religion and belief. It is the government's failure to create a portrait of religious peace (Devida, 2014). In

addition, a series of cases defamation of religion that to this day it is unclear what exactly the term "religious desecration", as stated in the constitution or UU No.1 / PNPS / 1965 is a form of sacred symbols created by the New Order to create a State Religion. Basically, the law is contrary to Article 28E and 29 of the Constitution. Forum internal should not be inserted by anyone, including the State.

## 2. The Attitude to Love Each Other

Living in spaces of peace and harmony, as well as a culture of mutual assistance is everybody's dream. Religion aside understood as human effort in meeting the physical and spiritual needs, it also teaches peace for every adherent. Thus, the processes of internalizing the values of religion, by itself, necessarily give kindness, the principle of benefit for all mankind and the universe. For Pelita, any form of religion and belief, true invites its adherents to the kindness and love one another among others. However seems that inter-religious harmony is still underestimated, even very taboo for some people So this is a challenge for Pelita that requires hard work and serious efforts and strong commitment in tapping local wisdom. Because local wisdom has been basically teaches tolerance, peace and inter-religious harmony.

In 2014, Pelita was 2 years old. Pelita began to answer or even to prove themselves about anxieties which said that peace, tolerance and religious harmony is not just a dream, primarily in the level of Cirebon societies. Sociologically, the region still holds fast to the teachings of Sunan Gunung Jati, which in some ways still maintain and preserve religious harmony. Pelita has a great chance because the seeds of religious harmony among young people is still quite strong. According to Pastor Frenky, one of the advisory boards Pelita, he had been taking care of guardians and technical events congregation ceremony of the Catholic Church of Bunda Maria. At the time, she was very amazed and deeply moved. Because, the relatives of the bride and groom participating in the event of marriage contract come from Losari and most of the guests are Muslim woman.

Hanni Novianny, one of the members of Pelita who embraced Buddhism, said that he has many Muslims friends. But he feels do not separate by the difference in ethnicity, race and even religion. He was very gregarious with the Muslim, they are elegant, very friendly and kind. Not infrequently, in every moment of the celebration of Eid al-Adha, Pelita members of the Catholic, Christian was happy as could be celebrated by burning the beef together. Almost every year, all suspicion, a negative stigma, or is exclusively between followers of all religious communities must be recognized is still happened Cirebon. However, all that happens is not on the ground that mutually hostile attitude may be justified and legitimated violence in the name of religion. According to Pelita, religion derived not only to God, but also to the survival of

mankind on earth. Thus, the function of true religion must be refreshed with local wisdom. Local Wisdom quote is "*sikap silih asah, silih asih dan silih asuh* " or attitudes to love and cherish.

In foster mutual love between religions, Pelita is not only limited to providing early opinion, but personally, also do a quick response to a dialogue between the parties involved in the conflict. What was done by Pelita is an attempt to suppress the individual in order to increase its bargaining power through advocacy organizations. Pelita in personal level, is also campaigning on the issue of anti-violence against a group or certain groups by using social media which aimed to increase the awareness of the importance of human rights. In certain activities, Pelita also formed a "declaration with the Community" as well as a number of communities pro peace and non-violence in any form, including a number of civil society. The commitment is to maintain peace, especially in the area of Cirebon and its surroundings, and generally in Indonesia. Pelita recognized the importance of mediation measures applied in the enforcement of human rights through advocacy.

The use of mediation in Pelita's campaigns can be seen in what done by Paralegal Department. This department is responsible for building relations with the community, through the help of the mass media as a form the mainstreaming of concern in the fight for human rights, both in the scope of the activists themselves and the wider community. The Paralegals can work alone in the community or working for legal aid organization or law firm. Paralegals are often also referred to as a legal assistant in everyday practice. Role of the Paralegals is very important to bridge the gap for people seeking justice to the lawyers and other law enforcement officers to the completion of legal problems experienced by individuals and community groups.

Pelita realizes pluralistic society has a wide variety of differences in terms of ethnicity, language, religion, traditions and culture. Therefore, a number of conflicts between communities is certainly happening. Pelita tries to address the existence of a diverse society with socialization and training the Paralegal for the community. The importance of these activities for rights, and the tendency of government policies that are born affect not fair to partly or group of people. This kind of training meant that people are not discriminated against by the legal acts that happened to him. These efforts can bear minimum legal cadres who could help the surrounding community, by monitoring and assistance to litigants.

Currently, Cirebon society still encounters many conflicts, especially in areas of tolerance and diversity. In 2011-2013, Pelita has recorded several events, actions or policies of the governments and inter-community conflicts that occurred either individual groups or parties. There for by forming Paralegal cadres, Pelita expected to provide a solution for those who are seeking justice, especially for the people in Region III Cirebon. A paralegal does not need to

have a law degree or education law in college. But he must follow a special education in the form of education and training to learn about all paralegals roles. The paralegal given some basic knowledge and some basic skills. Form of paralegal training in the form of education and training

In this matter, Pelita cooperates with the LBH (Legal Aid) Bandung Jakarta Legal Aid Foundation (Foundation of the Indonesian Legal Aid), Kontras (The Commission for the Disappeared and Victims of Violence) in the form of a task force formed by a number of NGOs such as LPHAM, ELSAM, CPSM, PIPHAM, AJI and a student organization PMII as well as the institutions or organizations involved in monitoring or assistance to the community.

## **Conclusion**

A peace culture campaign can be conducted by utilizing conventional campaign such as a variety of activities road show and peaceful action and modern campaign which using the mass media such as newspapers, newsletters, social media, and blogs . However, conventional campaign process is consistently more influence than modern campaign. Conventional campaign can give more impression directly to the audience, especially in Cirebon. This is contrast with the campaign strategy of social change in general which more rely on certain media with stage communication approach.

Pelita relies on conventional campaign by addressing the audience directly and convey the campaign message of peace culture and conduct of dialogue with certain activities. Pelita also made a specific campaign tagline like a scientific nature, so it remains easily understood by the target audiences who generally live in the village. Conventional campaign uses emotional approach to support the delivery of the message. This approach made to provoke curiosity because it is not carried through visualizing the combination of a photo or image and graphic techniques, colors and tagline that inspires, so that the targeted communities can obtain the information thoroughly.

In terms of modern campaign, Pelita utilizes artistic or creative approach as a form of visualization processing combined with composition, color, typography as one that has appeal. Such an approach done by Pelita through websites and social media, some of them by using a photograph showing how Pelita conducts roadshow to various houses of worship and religious leaders. As well as photographs showing the activities carried Pelita by clearly showing unity in diversity. Meanwhile, for the ethical approach, to prevent a negative perception (negative connotation) on each of the activity, Pelita, does not emphasize the visual displaying circumstances that may give the impression scare campaign targeted communities. Pelita emphasized the impression that gives the perception that the message of peace,

In a peace culture campaign, Pelita also involves an element of the values of local wisdom. The involvement of local wisdom has proven able to effectively maintain social harmony. There are some reasons why local wisdom is effective. First, it is as a marker of identity of a community. Second, the adhesive elements (aspects) cross residents, interreligious and trust. Third, local wisdom was not coercive but more of an awareness from the inside. Fourth, the ability of local wisdom in changing the mindset and the interrelationships of individuals and groups and put it on common ground. Sixth, local knowledge can encourage the appreciation, participation and minimize the destructive elements of solidarity and community integration.

In a culture of peace campaigns, Pelita also remains involved "insiders" such as community leaders whose voices are not only heard by his followers, but also by other communities. In this case, Pelita successfully utilizes local wisdom in the campaign for culture of peace as an alternative to the resolution of religious conflicts.

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