LABPSA: Youth Expression and Tolerance Practices Digitalization to Prevent Religious Disputes in Aceh

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Abstract

This article begins with an academic discourse on tolerance campaign strategies as a new form of conflict resolution. This strategy focuses on how young people optimize social media to campaign for tolerance issues. The research used virtual ethnographic methods and online documentation to collect data. This step examined the landscape of religious conflicts in Indonesia, especially in Aceh province. What is the role of the Aceh government in resolving religious conflicts in Aceh? What is the form of young people's active participation when voicing the issue of tolerance through LABPSA? The research results are that the presence of young people under the LABPSA institution is a new way to voice acts of tolerance and resolve religious conflicts in Aceh. They also criticize the Aceh government in response to the issue of intolerance. The presence of young people in LABPSA is also part of helping the Aceh government resolve conflicts in Aceh, especially religious conflicts, and eradicate intolerance issues.

Keywords: Religious Conflict, Conflict Resolution, New Media, Youth, Tolerance

Introduction

Aceh is the only province in Indonesia with the legitimacy to apply Islamic law.[1] Through the rules in the Qanun, society is regulated according to the Islamic Sharia rules. The Qanun does not regulate non-Muslim residents in the province of Aceh, but they are required to respect these Islamic Sharia rules.[2] In August 2022, the number of Muslim communities in Aceh reached 5,356,635, and the non-Muslim population was 75,677.[3] In detail, the non-Muslim population in Aceh consists of 62,758 Christians, 5,704 Catholics, 95 Hindus, 6,870 Buddhists and 250 other statuses.[4] Based on the data, it can be seen that Muslim communities make up the majority of the population in Aceh province. As a basis for Islamic sharia rules in Aceh, Qanun is a life guide in Aceh, and it regulates how to build social relations with non-Muslim communities in Aceh.[5]

The government of Aceh issued Qanuns as the basis of rules in Aceh Province. However, Aceh remains part of *Negara Kesatuan Republik Indonesia* (NKRI) and upholds Indonesia's rules. Referring to the foundation of the Indonesian state, Aceh also upholds the motto "*Bhinneka Tunggal Ika*," which means "unity in diversity." This motto binds every Indonesian citizen together to maintain the nation's integrity.[6] Unity can prevent

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[1] R Michael Feener, "State Shari'a and Its Limits," in *Islam and The Limits of The State: Reconfigurations of Practise, Community and Authority in Contemporary Aceh*, ed. R Michael Feener, David Kloos, and Annemarie Samuels (Leiden: Brill, 2016), 1–23.

[2] Fakhrul Rijal, "Persepsi Non Muslim Terhdap Penerapan Syari'at Islam Di Aceh," *Kalam: Jurnal Agama Dan Sosial Humaniora* 8, no. 1 (2020): 34.

[3] Satu Data Kementerian Agama, "Jumlah Penduduk Berdasarkan Agama," satudata.kemenag.go.id, 2022, https://satudata.kemenag.go.id/dataset/detail/jumlah-penduduk-menurut-agama.

[4] Agama.

[5] Faradilla Fadlia and Ismar Ramadani, "Toleransi Ala Aceh (Intoleransi): Sebuah Analisis Sense of Place Dalam Pendirian Rumah Ibadah Agama Minoritas Di Aceh," *Journal of Political Sphere* 1, no. 1 (2020): 32.

[6] Kt. Sukawati Lanang P. Perbawa, "Peran Integritas Nasional Dalam

conflicts between individuals and groups.[7]

Aceh already has a track record of prolonged conflict since the Dutch colonial era until the armed conflict of Aceh, or what the local Acehnese people call "DOM."[8] The term DOM stands for Military Operation Emergency. It ended in 2005 when Aceh and Indonesia made peace in Helsinki, which was witnessed directly by President Susilo Bambang Yudhoyono.[9] Even though the MoU for Peace has been ratified, another form of conflict still occurs in Aceh: religious strife.[10] It occurred in Aceh Singkil, in which one of the Christian houses of worship, the HKI Suka Makmur church, was burned.

Aceh government and religious leaders were involved in solving the problem by holding coordination meetings with Regency/City *Forkopimda*, having discussions with interfaith leaders in Aceh, urging the public to maintain security, and asking the National Police/TNI to detect suspected intolerance early.[11] However, some groups are not satisfied with the government's decision, so civil society should take active action to present a new

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Memperkuat Kemajemukan Negara Indonesia Yang Berlandasan Pancasila Dan Kebinekaan," in *Integritas Nilai Kebhinnekaan Dan Semangat Nasional Dalam Menghadapi Situasi Pandemi Covid-19*, 2021, 81.

[7] Edwin. M.B. Tambunan, Elyzabeth B. Nasution, and Floranesia Lantang, "Orientasi Dan Gaya Konflik Dari Peserta Pelatihan Keterampilan Perdamaian Di SMP Lentera Harapan Curug, Tangerang," in *Peran Perguruan Tinggi Dan Dunia Usaha Dalam Akselerasi Pemulihan Dampak Pandemi*, 2022, 2.

[8] Suadi Zainal, "Transformasi Konflik Aceh Dan Relasi Sosial Politik Di Era Desentralisasi," *Jurnal Sosiologi* 21, no. 1 (2016).

[9] Ariesta Murlailatul Jannah, Fariha Ramadhanti, and Wenny Oktaferani, "Penerapan Syariat Islam Dalam Sistem Hukum Di Provinsi Aceh," *Politea: Jurnal Kajian Politik Islam* 5, no. 2 (2022): 107.

[10] Ayomi Amindoni, "'Api Dalam Sekam' Konflik Aceh Singkil: 'Kita Umat Kristen Di Sini Merasa Terombang-Ambing,'" BBC.com, 2019, https://www.bbc.com/indonesia/indonesia-50471436.

[11] Humas Aceh, "Empat Langkah Antisipatif Konflik Antar Umat Beragama," humas.acehprov.go.id, 2015, https://humas.acehprov.go.id/empat-langkah-antisipatif-konflik-antar-umat-beragama-di-aceh/.

form of conflict resolution.

One of the interesting social movements is an organization driven by young Acehnese to spread the issue of tolerance through social media, a campaign activity by the Religious Social Development Laboratory team (LABPSA). LABPSA is a tolerance community initiated by lecturers at one of the top universities in Aceh. This was raised as a step to accommodate tolerance issues in Aceh. Young Muslims and people from different religions who have joined it contribute to voicing tolerance issues in Aceh.

As Mumtazul Fikri explained, a similar movement is carried out by developing Islamic boarding schools, madrasa-based activity programs, and multimedia, such as radio and television.[12] Religious conflict requires a comprehensive understanding of religion to reduce religious conflict and open broad minds and insights. However, conflict resolutions can be achieved through multimedia propaganda, such as live streaming. T. Saifullah et al. explained that religious conflicts in Aceh could be resolved through two steps: first, consistently pay attention to, monitor, and implement the legal rules governing religious harmony; second, facilities should be provided to open forums for unity among people.[13]

This article assumes that the issue of tolerance carried out by the LABPSA team is related to three important topics. First, the emerging idea of voicing tolerance is inseparable from the prolonged conflict in Aceh, specifically the religious strife in Aceh

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[12] Mumtazul Fikri, "Transformasi Tradisi Akademik Islam Dan Kontribusinya Terhadap Resolusi Konflik Agama Di Aceh," in *Proceedings ARICIS (Ar-Raniry International Conference on Islamic Studies*, 2016, 564, https://jurnal.ar-raniry.ac.id/index.php/aricis/article/view/973.

[13] T. Saifullah, Fauzah Nur Aksa, and Albert Alfikri, "Peran Pemerintah Aceh Dalam Penanganan Konflik Keagamaan Antar Mazhab Islam," *Jurnal Reusam* VIII, no. 2 (2020): 53–54.

Singkil. Second, it is not just a form of expression for young people in cyberspace but also a participatory form for them in Aceh's social conditions. Young people can express themselves and be involved in resolving this conflict. Third, this action is a criticism of the Aceh government, which may have to fully contribute to determining and bridging tolerance issues among religious communities in Aceh.

Method

To see the academic discourse regarding the practice of youth campaigns in voicing the issue of tolerance, the author focuses on three discourses. First, I will describe the landscape of religious conflict that occurred in Aceh, especially in Aceh Singkil. Second, what is the role of the Aceh government in carrying out conflict resolution to resolve religious disputes in Aceh is. Third, how the active participation of young people when voicing the issue of tolerance through LABPSA is. The research used qualitative descriptive and virtual ethnographic methods to obtain data. The data collection process is done online, such as viewing and analyzing content uploaded to LABPSA's social media and viewing videos on the LABPSA YouTube channel, including the government's policy.

Results and Discussion

Intolerance: A Landscape of Religious Conflict in Aceh

The practice of intolerance among religious communities is often found in Indonesia. The attitude of not being open between one religious community and the others triggers misunderstandings and even leads to conflict.[14] Sadly, this conflict

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[14] Makhrus, "Peran Forum Pemuda Kerukunan Umat Beragama Daerah Istimewa Yogyakarta Dalam Memperkuat Paradigma Inklusif Kaum Muda," *Wahana Akademika* 4, no. 1 (2017): 109.

is dominated by the majority of Muslims and Christians.[15] These social conflicts are found in real life and on social media.

Several religious conflicts in Indonesia, including in Poso, Ambon, Tolikara, and Lampung, were based on religious disputes.[16] Some religious conflicts were declared as very serious because it was tough to find a way to reconcile the two parties. The Poso conflict occurred thrice from 25 to December 29, 1999, 17 to April 21, 2000, and May 16 to June 15, 2000. In the same year, in 1999, the Ambon conflict also occurred with the problems between Muslims and Christians. Furthermore, conflicts between Muslims and Christians also happened in the Tolikara community in 2015 and burned around 96 Muslim places of worship. Meanwhile, the religious strife in Lampung occurred in 2012 between Muslims and Buddhists.

Some religious conflicts above were severe, and it was complicated to reduce such conflicts. In addition, their exposure to social media sometimes makes them relatively easy to trigger to make it reoccur.[17] Several cases of religious conflicts on social media are based on religious blasphemy.[18] It occurs when one or a group of people humiliate other religions through social media, and it triggers a response from the audience in cyberspace. Not only that, several other cases that sparked religious conflicts also

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[15] Umi Sumbulah, "Agama Dan Kekerasan Komunal: Sudi Atas Kekerasan Islam-Kristen Di Indonesia," Fakultas Syariah Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2010, https://syariah.uin-malang.ac.id/agama-dan-kekerasan-komunal-studi-atas-kekerasan-islam-kristen-di-indonesia/.

[16] Kumparan.com, "4 Contoh Konflik Antar Agama Yang Pernah Terjadi Di Indonesia," Kumparan, 2023, https://kumparan.com/sejarah-dan-sosial/4-contoh-konflik-antar-agama-yang-pernah-terjadi-di-indonesia-20YvBlQA43W/full.

[17] Robby Putra Dwi Lesmana and Muhammad Syafiq, "Fanatisme Agama Dan Intoleransi Pada Pengguna Media Sosial," *Character: Jurnal Penelitian Psikologi* 9, no. 3 (2022): 44.

[18] Azzahra Natazia Ristina Goce, "Pertanggungjawaban Pidana Korporasi Dalam Tindak Pidana Penistaan Agama Melalui Media Sosial Holywings," *Nusantara: Jurnal Ilmu Pengetahuan Sosial* 10, no. 1 (2023): 295.

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occurred in internal religions—for example, disputes among Muslims with different views on religion.

Concerning various religious conflicts in Indonesia, the SETARA Institute provides several data regarding intolerance rates in Indonesia. In 2023, there were ten intolerant cities in Indonesia, including Cilegon, Depok, Padang, Sabang, Mataram, Banda Aceh, Medan Pariaman, Lhokseumawe, and Prabumulih.[19] Three of them, which are from Aceh Province, were categorized as intolerant cities: Sabang (4th), Lhokseumawe (9th), and Banda Aceh (6th). Based on the data, the author assumes that there is something wrong between the implementation of Islamic law and the conditions of intolerance in Aceh because three big cities in Aceh are listed as intolerant cities in Indonesia. This assumption is the basis for the author to see how the intolerance conditions occur in Aceh.

Related to the condition of intolerance in Aceh, the data shows that in 2015, there was a severe religious conflict in Aceh Singkil.[20] However, it was part of a long history of the relationship between Christians and Muslims in Aceh. In the early Christians who entered Aceh Singkil, people's social life was relatively harmonious. The arrival of Christians in Aceh Singkil was marked by the arrival of Dutch colonialists in 1933, who brought approximately 100 heads of non-Muslim families.[21] Their arrival was reportedly to train the people of Aceh to be skilled in agriculture and farming.

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[19] Nabilah Muhamad, "10 Kota Di Indonesia Dengan Skor Intoleran Tertinggi (2022)," Databoks, 2023, https://databoks.katadata.co.id/datapublish/2023/06/12/cilegon-dan-9-daerah-ini-jadi-kota-paling-intoleran-di-indonesia-2023.

[20] Amindoni, "'Api Dalam Sekam' Konflik Aceh Singkil: 'Kita Umat Kristen Di Sini Merasa Terombang-Ambing.'"

[21] Mallia Hartani and Soni Akhmad Nulhaqim, "Analisis Konflik Antar Umat Beragama Di Aceh Singkil," *Jurnal Kolaborasi Resolusi Konflik* 2, no. 2 (2020): 93.

In 1979, for the first time, the religious conflict in Aceh Singkil occurred due to a plan to build a house of worship for Christians in Aceh Singkil, or the *Gereja Tuhan Indonesia* (GTI). At the same time, there was an issue of Christianization among the people of Aceh Singkil.[22] These two issues triggered the Muslims in this area to get angry and led to clashes between Christians and Muslims. However, this religious conflict was resolved by involving eight clerics and eight church officials. Negotiations and collective deliberations resulted in the Pledge of Mutual Harmony, ratified on October 13, 1979.[23]

However, the religious conflict in Aceh Singkil reoccurred in 1995. This conflict occurred because the GKPPD church was burned with the reason that there was no permit to build a church. In 1998, a similar case also happened when unknown persons burned the church. The disputes that occurred due to the absence of a permit to build a church continued until 2012.[24] In 2012, a religious conflict occurred, which was marked by the presence of a group of demonstrators from Muslims of Aceh Singkil. They urged the government to immediately take action by ordering the construction of a church in Aceh Singkil. This insistence arose because several churches were successfully built without the government's permit and were illegal. To be precise, there are about 27 churches that were built without the government's permit. Being insisted, the government ordered the church's demolition, which had been built without the government's permit. Moreover, in 2012, the situation heated up when there was a book published to corner Muslims. This condition got worse and led to religious

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[22] Hartani and Nulhaqim.
[23] Haidlor Ali Ahmad, "Resolusi Konflik Keagamaan Di Aceh Singkil Dalam Perspektif Budaya Dominan," *Harmoni: Jurnal Multikultural Dan Multireligious* 15, no. 3 (2016): 45.
[24] Hartani and Nulhaqim, "Analisis Konflik Antar Umat Beragama Di Aceh Singkil."

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conflict in 2015.

The religious conflict in Aceh Singkil occurred again in 2015. This year, Muslims burned one church because they were not satisfied with the government, which had not given action and instructions to demolish the church. This action also resulted in many victims fleeing to North Sumatra. The burning action lasted until the early hours of the morning.

Based on such facts, it can be seen that the trigger for religious conflict is almost the same, with the same pattern, which is the Muslims' dissatisfaction with the establishment of Christian houses of worship (churches) with illegal status. On the other hand, Muslims are also not satisfied with the government as a community leader to supervise and control the development permit for a church. Thus, the religious conflict in Aceh is quite complicated and prolonged in Aceh Singkil.

Based on the religious conflict in Aceh Singkil, the author assumed that the concept of *mature religious sentiment*, or what is known as "religious maturity," has not yet been implemented. Gordon Allport explained that a commitment to direct life, complex thoughts on religious issues, and tolerance marks a maturity in religion.[25] The mature religious sentiment, or what is known as "religious maturity," is formed based on attitudes that are built in dealing with every sentiment that occurs in society. Someone with religious maturity has an open attitude, and there is a balance between theory and practice.[26] The environment has a

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[25] Gary K. Leak and Stanley B. Fish, "Development and Initial Validation of a Measure of Religious Maturity," *The International Journal for The Psychology of Religion* 9, no. 2 (1999): 84.
[26] Sakdiah, "Kematangan Beragama Dan Sikap Tasamuh Marga Masyarakat Aceh Di Aceh Singkil," *Jurnal Al-Bayan: Media Kajian Dan Pengembangan Ilmu Dakwah* 26, no. 1 (2020): 97.

significant influence on forming religious maturity.[27]

Government of Aceh: Contributions and Solution for Religious Conflicts

Aceh is the only province that implements two types of law: legal law, which is used by the Indonesian state, and regional autonomy law, which is used by Islamic law. Nationally, Aceh is part of Indonesia and is obligated to obey the national law. Simultaneously, Aceh also gets special autonomy to implement regional rules based on Islamic law. Aceh enforces regional regulations in the form of Qanuns. This Qanun was formed based on the rules contained in the Al-Quran and Sunnah.[28]

Looking at Aceh's freedom to implement Islamic sharia rules, the author argues that Islamic practices in Aceh should have been strictly enforced. Not only in regulating legal matters related to things and haram, the rules giving freedom to adherents of other religions must also be applied. This is stated in *Qanun Aceh No. 4 of 2016 concerning the Maintenance of Religious Harmony and the Establishment of Places of Worship*. In Qanun, article 2, Chapter 2 concerning Responsibilities, which stated that Maintaining Religious Harmony is a joint responsibility of the Central Government, Regency/City Government and religious communities *Aceh Qanun No. 4 of 2016 concerning the Maintenance of Religious Harmony and the Establishment of Places of Worship. Qanun, article 2 Chapter II Concerning*

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[27] Zulkarnain, "Kematangan Beragama Dalam Perspektif Psikologi Tasawuf," *Mawa'izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 10, no. 2 (2019): 314.

[28] Abdusy Syukur, "Aceh Tidak Hanya Tentang Hukum Jinayah," Dinas Syariat Islam Pemerintah Aceh, 2020, https://dsi.acehprov.go.id/aceh-tidak-hanya-tentang-hukum-jinayah/.

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Responsibilities states, "Maintaining Religious Harmony is a joint responsibility of the Central Government, Aceh Government, Regency/City Government and religious communities."

Based on the explanation above, other religious adherents have the freedom and the right to live quietly in Aceh. Different rules in *Qanun Aceh Pasal 20 Bab VI Tentang Penyiaran/Dakwah Agama are* explained as follows:

> *"The implementation of religious preaching is carried out in a spirit of harmony, tolerance, mutual respect and mutual respect between and among religious communities and is based on respect for a person's rights and freedom to adhere to/follow a religion and to perform worship according to their religion."*

These rules have been drafted to create harmony and peace between Aceh's religious communities. Thus, the expected implementation is the realization of the practice of Islamic law, particularly tolerance in Aceh, as stated in the Qanun.

Contrary to the rules set by the Aceh government, several religious conflicts have occurred in Aceh and have a long history, such as those in Aceh Singkil. This is true not only in Aceh but also in various disputes in Indonesia. Seeing the existence of religious conflicts or discourses of intolerance in Aceh, several academics and researchers have conducted several in-depth studies. Mallia Hartani explained that one of the supporting factors of the intolerance emergence in Aceh is that it is not easy for minorities to build houses of worship in Aceh.[29] Fundamentally, every citizen in Indonesia has the right to embrace religious beliefs according to what he believes. This practice of intolerance was found in Aceh. Permits to construct houses of worship in Aceh are

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[29] Hartani and Nulhaqim, "Analisis Konflik Antar Umat Beragama Di Aceh Singkil."

complicated. The regulations for establishing houses of prayer in Aceh have been neatly regulated in Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 and No. 8 of 2006. Also, the Aceh regulations clearly state the rules for building houses of worship. This is stated in the Aceh Governor Regulation Number 25 of 2007.

In line with Hartani, Salman Abdul Muthalib also explained that the implementation of Islamic law in Aceh should have been carried out adequately based on the references in the Qanun.[30] However, Muthalib considered that the participation of non-Muslim citizens was also urgently required by heeding Qanun regulations. For example, non-Muslim residents in Aceh are also asked to comply with Aceh rules by paying attention to the provisions of the process of building houses of worship. If the construction of a house of prayer is not by Qanun regulations and there is no permit from the Aceh government, then this application is not feasible.

Haidlor Ali Ahmad also said that various actions could bridge the practice of intolerance in Aceh. One way is to adopt the dominant cultural practices in Bali.[31] This form of adoption is used to resolve conflicts in Aceh. According to him, the conflict of intolerance among religious communities in Aceh is not only seen through religious differences but also intersects with the culture and customs in Aceh, which are inherent in Islamic traditions. Thus, conflict resolution with a dominant cultural approach to Balinese Hinduism can be carried out through formal written law, agreements with a social approach, religious rules of law, and

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[30] Salman Abdul Muthalib and Mushlihul Umam, "Refleksi Ayat-Ayat Toleransi: Memupuk Keberagaman Dalam Menjalankan Syariat Islam Di Aceh," *Tafse: Journal of Qur'anic Studies* 5, no. 2 (2020): 22.
[31] Ahmad, "Resolusi Konflik Keagamaan Di Aceh Singkil Dalam Perspektif Budaya Dominan."

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cultural traditions.[32]

Observing some of the academic studies above, the author argues that intolerance in Aceh is fundamentally due to the egocentricity of every religious adherent. Every religious adherent has the right and obligation to defend their religion. For example, a Muslim has the right and obligation to protect Islam and obey every rule in Islamic teachings. Non-Muslim adherents also do the same thing. They have the right and responsibility to believe in the truth of their religion. However, heeding the concept of mutual respect must be remembered. Thus, an attitude of egocentrism and exclusivism emerges from every religious adherent.[33]

Egocentrism and exclusivism are often expressed in public spaces to show one's identity and desire to be recognized by society.[34] In the case of intolerance in Aceh, the public practices egocentrism and exclusivism. For example, the case of intolerance that occurred in Aceh Singkil shows an attitude of egocentrism in Muslims. The Muslims vehemently refused to burn the church in Aceh Singkil. This treatment arose because of the extreme assessment and defence by the majority. They are demonstrating self-recognition as devout and obedient Muslims to religion. This gives rise to exclusivism to show that only Islam can develop and exist in Aceh. Exclusivism provides an understanding that certain groups close themselves to other activities outside their existence.[35] Thus, this attitude of exclusivism encourages a person to feel the best and take actions that are inappropriate for followers

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[32] Ahmad.

[33] Martinus Maria Join, Irenius D. Bernad, and Adrianus Naja, "Membongkar Egosentrisme, Eksklusivisme Dan Fiksasi Agama Dalam Ruang Publik," *Journal Focus* 2, no. 1 (2021): 59.

[34] Sugeng Sejati, "Implikasi Egosentris Dan Spiritual Remaja Dalam Mencapai Perkembangan Identitas Diri," *Jurnal Ilmiah Syiar* 19, no. 01 (2019): 103.

[35] Join, Bernad, and Naja, "Membongkar Egosentrisme, Eksklusivisme Dan Fiksasi Agama Dalam Ruang Publik."

of minority religions.

Related to egocentrism and exclusivism, it is inseparable from the concept of mature religious sentiment. Considering the mature religious sentiment, the writer argues that this concept also aligns with conflict resolution efforts. The mature religious sentiment or "religious maturity" is studied psychologically, so religious maturity is closely related to self-maturity in religion. At the same time, conflict resolution involves a variety of ways and methods. Based on these two definitions, the authors see that conflict resolution and religion are part of the way someone who has matured in religion and behaves to present a resolution to religious conflict.

Therefore, several efforts are required to resolve religious conflicts and bring spiritual maturity to each individual. Conflict resolution is solving and resolving various disputes according to the intended purpose.[36] According to Kriesberg, in conflict resolution, several critical stages must be passed, which are the conflict de-escalation stage, the negotiation stage, the problem-solving stage, and the peace-building stage.[37]

Related to academic discourse in conflict resolution, several researchers and academics have previously studied conflict resolution in dealing with religious conflicts. Zaenuddin Hudi Prasojo explained that religious conflicts can be resolved by strengthening regional cultural potential and local wisdom.[38] Local wisdom is considered to have a dynamic side that can be developed

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[36] Ahmad, "Resolusi Konflik Keagamaan Di Aceh Singkil Dalam Perspektif Budaya Dominan."

[37] A. Muchaddam Fahham, "Peran Tokoh Agama Dalam Penanganan Konflik Sosial Di Kabupaten Sambas Kalimantan Barat," *Kajian: Menjembatani Teori Dan Persoalan Masyarakat Dalam Perumusan Kebijakan* 15, no. 2 (2010): 316.

[38] Zaenuddin Hudi Prasojo and Mustaqim Pabbajah, "Akomodasi Kultural Dalam Resolusi Konflik Bernuansa Agama Di Indonesia," *Jurnal Aqlam: Journal of Islam and Plurality* 5, no. 1 (2020): 20.

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and adapted to specific public needs, including in resolving religious conflicts.

In contrast to previous studies, religious conflicts in Aceh were resolved in various ways, such as developing Islamic boarding schools and madrasah-based learning programs.[39] It also strengthens the rule of law to regulate religious tolerance, as stated in the Qanun.[40] However, the Aceh government has made efforts to deal with religious conflicts in Aceh, one of which was carried out by the Banda Aceh City government. These efforts consist of providing a platform to facilitate inter-religious discussions and educating the public as early as possible regarding the issue of tolerance.[41]

Youth Participation, Conflict Resolution, and New Media

Religious conflict is a severe one that must be considered and handled as soon as possible. Spiritual conflict is closely related to the life of religious people and triggers conflict if harmony is not maintained. Various groups, especially the government, have also attempted to prevent and resolve conflicts. Regarding the spiritual conflict in Aceh, the Aceh government has made its best efforts to resolve the conflict. However, there are still leaders or community leaders who have not heeded this tolerance directive. For example, there was an intolerance case in Aceh Singkil.[42] Therefore, various

[39] Fikri, "Transformasi Tradisi Akademik Islam Dan Kontribusinya Terhadap Resolusi Konflik Agama Di Aceh."

[40] Saifullah, Aksa, and Alfikri, "Peran Pemerintah Aceh Dalam Penanganan Konflik Keagamaan Antar Mazhab Islam."

[41] Masrul, Ubaidullah, and Aminah, "Peran Pemerintah Kota Banda Aceh Dalam Menghadapi Isu Intoleransi Antar Umat Beragama," *Journal of Political Sphere* 1, no. 2 (2020): 53.

[42] Amindoni, "'Api Dalam Sekam' Konflik Aceh Singkil: 'Kita Umat Kristen Di Sini Merasa Terombang-Ambing'"; Rossi Handayani, "Halangi Pembangunan Masjid Muhammadiyah Di Aceh Dinilai Intoleransi Internal Umat Islam," Republika.co.id, 2022, https://www.republika.co.id/berita/rkpq45430/halangi-pembangunan-masjid-muhammadiyah-di-aceh-dinilai-intoleransi-internal-umat-islam.

academics, researchers, and intellectuals offer solutions to minimize and resolve this intolerance issue to the public. One of the organizations working to eradicate acts of intolerance and terrorism is the Terrorism Prevention Coordination Forum (FKPT). FKPT, under the auspices of the National Counter-Terrorism Agency (BNPT), has the task of collaborating with the public, religious leaders, economic leaders, and others to eradicate intolerance and terrorism.[43] FKPT carries out several programs that can be carried out to prevent and eradicate acts of intolerance and terrorism by counselling educational institutions, the public, media practitioners, and religious leaders. Not only that, FKPT also reaches out to millennials by conducting outreach in the form of short videos.[44]

This form of socialization is not the only way to prevent and eradicate intolerance. Art-based activities can also be carried out to increase tolerance and pluralism. One of them is an arts festival. Festivals called cultural arts can be one way to strengthen the friendships between ethnicities, religions, ethnic groups, and groups. Thus, the existence of this festival will reaffirm multiculturalism and pluralism and prevent intolerance.[45] This concept is considered unique, and unconsciously, the community is well-educated to increase tolerance and mutual respect among people.[46]

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[43] Fakhri and Riska Diana, "Strategi Forum Koordinasi Pencegahan Terorisme (FKPT) Aceh Dalam Membendung Terorisme Di Kota Banda Aceh," *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 4, no. 1 (2020): 1.

[44] Fakhri and Diana.

[45] Justito Adiprasetio and Andika Vinianto Adiputra, "Riset Aksi Partisipatif: Festival Kebudayaan Menghadapi Intoleransi," *Jurnal Kajian Komunikasi* 8, no. 1 (2020): 15.

[46] Adiprasetio and Adiputra; Muhammad Salisul Khakim, Anike Febriyani Nugraha, and Aliefah Rachma Surwedi, "Kontribusi Mahasiswa Daerah Dalam Penanganan Intoleransi Melalui Sinergi Perguruan Tinggi Di DIY," *Jurnal Pendidikan Kewarganegaraan* 10, no. 1 (2020): 62.

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Like the above actions, a LABPSA strengthens this tolerant movement by using a new method. LABPSA campaigns for diversity, tolerance, gender, disability, and other humanitarian issues.[47] It accommodates information on tolerance and criticizes the government's role, which is still considered to use traditional methods in dealing with cases of intolerance.[48] Usually, the Aceh government only handles cases of intolerance by holding seminars, reviewing books, training, etc. This method could be more effective in this digital era. Thus, fresh methods are needed to disseminate tolerance information to the public. The tolerance campaign is proclaimed to be spread and well-received by millennials and social media users.

LABPSA is interested in and focuses on preventing acts of intolerance by prioritizing the concept of religious moderation.[49] It tries to revive "the smiling country" as the image of the Indonesian nation. Thus, LABPSA is run by young people/millennials to invite the community, especially young people, to be part of Aceh's driving forces of harmonization and tolerance. So far, LABPSA has produced various types of programs and facilities to campaign for the issue of tolerance and peace in Aceh, including the film "*Satu Kampung Tiga Cahaya*," Assistance for Developing the KKNI Curriculum Based on Gender Equality and Human Rights, Campaign for Tolerance, Democracy, and Gender Equality through Creating Social Media Content, Tolerance Tourism for Interfaith Youth in Sabang, Campaign for Mental Disabilities for Inclusive Social Life, Documentary Film "*Para Penyangga Leuser*," and Formation of Tolerant Youth Groups in Southeast Aceh, Central Aceh, and Aceh Singkil Regencies.[50] Several types activities carried out by LABPSA are new steps and ways to

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[47] (Indorelawan, 2020)
[48] Aini, Aulia, and Zulfahmi.
[49] (LABPSA, 2020)
[50] (LABPSA, 2020)

campaign for tolerance issues in Aceh. This activity is the foundation that the people of Aceh have made efforts to prevent the flowering of acts of intolerance.

So far, LABPSA has also conducted online discussions and invited speakers from various circles to talk about tolerance. The discussions were related to tolerance between religions, tolerance among religions, tolerance between ethnicities, gender equality, and disability. LABPSA, as the umbrella for these activities, gives young people the freedom to participate in and produce contemporary works to spread positive vibrations related to tolerance.

Seeing a new movement among young people in new media, several researchers have studied this academic discourse in depth. Marcelino and Pratama said that everyone who uses new media, especially young people, is inseparable from their goal of expressing themselves in cyberspace. Young people joining LABPSA express themselves to support active campaigns of religious tolerance and other humanitarian activities through new media. The active movement of young people in LABPSA is a new form of conflict resolution. This is because conflict resolution is an approach that can be carried out to attempt to prevent and resolve problems/conflicts by the goals to be achieved. LABPSA, through several graphic design works and films, is a way for young people to overcome religious conflicts in education. Through various works such as graphic design, short films, and films, LABPSA educates the public to play an active role and become actors of tolerance, whether inter-religious tolerance, inter-ethnicity, or disability-friendly.

Conclusion

Religious conflict is a type of conflict that is quite serious

and has a significant impact if it is not handled correctly. In 2022, there are ten cities with the highest intolerance rating in Indonesia. However, three big cities in Aceh province are included in the 10th rank: Lhokseumawe, Sabang, and Banda Aceh. It means that the practice of intolerance in Aceh requires more attention, and stringent efforts must be made to deal with it immediately. This practice of intolerance was found to result in friction between non-Muslim communities and Muslim communities in Aceh, such as the religious conflict that occurred in Aceh Singkil. The religious conflict occurred due to an attempt by the Muslim community to burn down a Christian house of worship (church) in Aceh Singkil. The expansion of this house of prayer was initiated because the construction of the church had an illegal status, and the Muslim community was dissatisfied with the Aceh government's policy, which was considered unwise in arranging permits for the construction of houses of worship. However, the conflict has been resolved by bringing together religious leaders from each religion.

Apart from the Aceh government, efforts to deal with religious conflict in Aceh are also carried out by young people who are members of the LABPSA community. This group of young people uses social media to campaign for the issue of tolerance. A group of LABPSA youths choose to be "narcissistic" on social media to educate the public regarding humanitarian discourse, such as inter-religious tolerance, inter-ethnicity, disability, and gender equality. The way they express their ideas in cyberspace is to produce works in the form of films, graphic design content, short videos, and online discussions on tolerance and humanitarian issues. So, to contribute to creating conflict resolution, it is not only limited to making conventional programs but can also be developed into a new step in digital and visual form.

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