



Youth-Led Social Movements and Religious Moderation in Indonesia: Catalysts for Change

OKI ANGGARA^{1, a}, NINGSIH SEPNIAR LUMBAN TORUAN^{2, b} AND NINDYA JUWITA UTIMADINI^{1,3, c}

¹Institut Agama Islam Negeri Pontianak, Indonesia

²Universitas Gadjah Mada, Indonesia

³University of Surrey, England

^aoki.anggara@iainptk.ac.id, ^bningsihsepniarlumban@mail.ugm.ac.id
& ^cn.utimadini@surrey.ac.uk

Abstract

This paper aims to reexamine the status and role of Indonesian youth as the nation's future generation, particularly in the context of religious moderation, with a focus on the best practices of youth-led religious social movements in Pontianak City, West Kalimantan. A qualitative descriptive methodology is employed, with primary data gathered through observations of youth participation in activities related to religious moderation. Secondary data was obtained through a literature review on youth engagement and religious moderation, providing a framework for both theoretical and practical analysis. The role of youth in religious moderation can be viewed as having a dual nature, akin to a double-edged sword, with both positive and negative potentials. On the one hand, youth are vulnerable to radicalization and extremism. On the other hand, through interventionist social movements that emphasize collaboration and tangible actions, youth can embody the ideals of religious moderation. Support from various societal elements is essential to enable youth to realize their potential, including opportunities for participation and critical academic engagement. For instance, advancing youth's role as central agents of human development in Indonesia's 2045 Vision and involving them in public policymaking across diverse fields of social life are crucial steps forward.

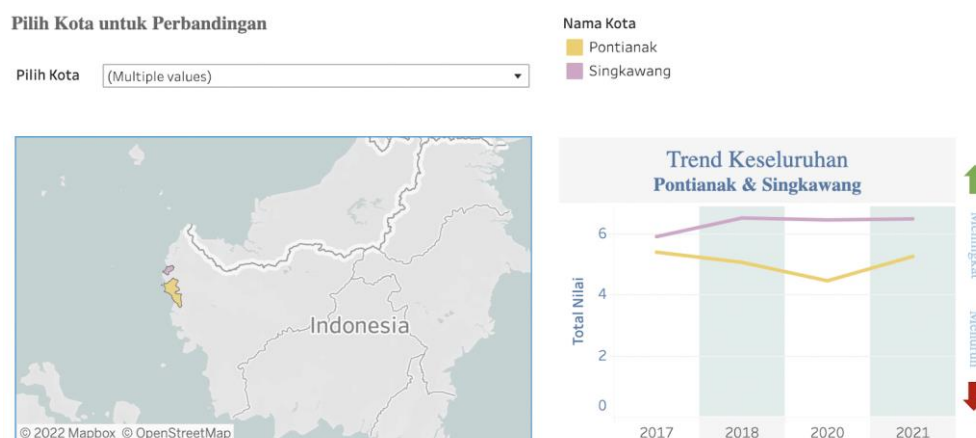
Keywords: Religious Moderation; Youth Social Movements; Radicalization; Interventionist Movements; Indonesia 2045 Vision.

1.Introduction

As citizens who recognize the existence of divine principles and values, Indonesians are ideally taught the values of religiosity from childhood, fostering belief in and reverence for God Almighty, as articulated in the first principle of Pancasila. This belief acknowledges a supernatural power beyond human capability, encourages adherence to commands derived from holy scriptures, and promotes tolerance for religious diversity within society. Currently, six religions are officially recognized by the government of the Republic of Indonesia, along with other beliefs that are respected and protected under the constitution. Article 28E, paragraph (1) of the 1945 Constitution of the Republic of Indonesia asserts, "Everyone has the right to embrace a religion and worship according to their religion..." while paragraph (2) further affirms, "Every person has the right to freedom of belief, expression of thoughts, and attitudes according to their conscience." Religious diversity among citizens must be nurtured and maintained within the framework of tolerance and moderation, ensuring social harmony amidst the nation's diversity and fostering social solidarity as a whole (Berry, 2011). According to the Ministry of Education and Culture (2019), tolerance is defined as an attitude of respect for differences among human beings. Moderation, on the other hand, can be understood as a balance between religious values and principles with everyday life in the context of the nation and state (State Islamic University of Lampung [UIN Lampung], 2022). Moderation is further defined as a middle path, akin to a moderator in a discussion forum, who remains impartial (Research and Development Agency and Education and Training Ministry of Religion of the Republic of Indonesia, 2019). Religious and civic values are not mutually exclusive but rather complement one another. In essence, religious moderation advocates for a balanced approach to religious practice, avoiding extremism. Those who embody this principle are regarded as moderates. Given these principles, the question arises: What is the current state of tolerance in Indonesia?



Figure 1. Comparison of the Tolerant City Index between Pontianak and Singkawang.



Note: City Location Map (left) and Comparison Chart (right)

Source: (SETARA Institute, 2022)

Tolerance measurements have been conducted by numerous research institutions. In Indonesia, the SETARA Institute consistently measures the Tolerant City Index (Indeks Kota Toleran, IKT) based on several factors, including city government regulations, government actions, social regulations, and religious demographics. Additionally, the Indonesian Democracy Index (Indeks Demokrasi Indonesia, IDI), compiled by the Ministry of National Development Planning (Bappenas), includes freedom of religion as one of its key indicators. This indicator is further subdivided into three sub-indicators: written regulations, actions of government officials, and threats of community violence. Grim and Finke (2006) from Pennsylvania State University have proposed three primary indicators for measuring a country's level of religious freedom or tolerance, which have been widely adopted by Bappenas and other institutions. These indicators include: government privileges for certain religious groups, government regulations that restrict religious freedom, and social regulations that limit religious freedom. Referring to the Tolerant Cities Index released by the SETARA Institute, Singkawang City has consistently performed well, ranking first in 2017, 2018, and 2021, and second in 2020. In contrast, Pontianak City in West Kalimantan ranked 38th in 2017, 37th in 2018, 75th in 2020, and 44th in 2021 (SETARA Institute, 2022). This data reflects the efforts of various stakeholders in mainstreaming tolerance and moderation to create a more inclusive and just society. West Kalimantan, however, is still regarded as a conflict-prone region due to its tumultuous history and the deep wounds left by past conflicts. How long will these historical scars continue to overshadow society? And what is the role of youth in Pontianak, and West Kalimantan more broadly, in promoting religious moderation?

There is growing concern about the challenges faced by youth in the context of rapid social change, such as the adoption of an instant lifestyle and the increasing reliance on smartphones, which facilitate the penetration of foreign cultures that may influence the character of youth. This trend is particularly evident in the Muslim-urban community in Pontianak (Kurniawan, 2021). Another pressing issue is the vulnerability of youth to extremism (Asad, 2022). Acts of extremism can include attacks, ethnic riots, murders, mass killings, and terrorism, such as bombings (Muluk & Guide, 2019). The characteristics of youth—such as their frequent internet use, low political loyalty, apathy towards politics, inclination to share content online, and ongoing search for self-identity—make them particularly susceptible to extremist movements (Noor, 2021). In 2017, the National Counterterrorism Agency (BNPT) reported that 11.8% of terrorists were under 21 years old, and 47.3% were between the ages of 21 and 30 (Rosana, 2021). This data underscores the significant involvement of youth in acts of extremism over the past decade in Indonesia.



Table 1. Youth and Extremism in Indonesia

Number	Perpetrator (Age)	Date	Case
1	Nana Ikhwan Maulana (28)	July 17, 2009	The suicide bomber at the Ritz-Carlton Hotel, South Jakarta.
2	Dani Dwi Permana (18)		
3	Sultan Azianzah (22)	October 20, 2016	The perpetrators of the attack on the Cikokol Traffic Post, Tangerang.
4	Tendi (23)	May 11, 2018	The perpetrator of the stabbing of Briпка Frence in the yard of the Mobile Brigade Intelligence Unit (Intel Brimob) Kelapa Dua, Depok.
5	Rabbial Muslim Nasution (24)	September 13, 2019	The suicide bomber at the Medan City Police Headquarters (Mapolrestabes).
6	Lukman (26)	March 28, 2021	The suicide bomber at the Makassar Cathedral Church.
7	Zakiah Aini (25)	March 31, 2021	The perpetrators of the attack on the Indonesian National Police Headquarters (Mabes Polri) in South Jakarta.

Source: (nasional.tempo.co, 2021)

Psychologically, youth vulnerability to extremism is often linked to feelings of social isolation. This argument is supported by research conducted by Hamid et al. (2019), which used neuroimaging to reveal that individuals involved in extremism often exhibit underactivity in the prefrontal cortex—the region of the brain responsible for decision-making and environmental interaction. This neurological characteristic may explain why such individuals experience heightened social isolation. Furthermore, peer influence plays a significant role in increasing vulnerability to extremism. In this context, the family, as the primary social unit, is crucial in socializing values and fostering loyalty in children, ensuring that they do not seek charismatic figures outside the family environment (Noor, 2021). This raises an important reflective question: Can Indonesian youth serve as social capital and act as gatekeepers of religious moderation both now and in the future? This question is especially relevant considering the demographic dividend, which has become a focal point of discussion among Indonesian academics and practitioners who emphasize the pivotal role of youth in shaping the nation's future.

2. Literature review

Social Capital, History, and Future of Indonesian Youth

Indonesian youth have played a significant role throughout the nation's history, acting as catalysts, drivers, and guardians of national development. Their extensive organizational networks have fostered high expectations from society (Anggara, 2022). Notable examples of youth involvement include participation in the Boedi Oetomo organization during the National Awakening in 1908, the Youth Pledge in 1928, their intervention during the Proclamation of Independence in 1945, and their leadership during the Reformation in 1998. Youth are seen as vital contributors to the Indonesian nation, known for their creative, dynamic, intellectual, and passionate ideas in both achieving and sustaining independence (Saputra, 2016). They are often described as the "backbone" of the nation, playing an essential role in shaping the future, as demonstrated by their historical contributions to the Indonesian struggle for independence (Anggara, 2022). The term "youth," or "younger generation," is frequently associated with being the hope of the nation—the future custodians who must be guided to ensure their positive development (Abdullah in Naafs & White, 2012). The definition of youth is often based on demographic age groups, which can vary between institutions. In Indonesia, Law No. 40 of 2009 concerning Youth defines youth as individuals aged 16–30 years. However, the Central Bureau of Statistics (BPS) typically



categorizes youth within the age range of 15–29 years, divided into the subgroups 15–19, 20–24, and 25–29 years, reflecting general demographic conventions. International organizations also apply varying age ranges to define youth.

Table 2. Youth Age Groups by Various International Organizations

Number	Organizations	Age Group
1	The Commonwealth	15–29
2	United Nations Educational, Scientific and Cultural Organization (UNESCO)	15–24
3	International Labour Organization (ILO)	15–24
4	United Nations Human Settlements Programme (UN-Habitat) (Youth Fund)	15–32
5	World Health Organization (WHO)	10–24
6	World Bank	15–24
7	Organization for Economic Co-operation and Development (OECD)	15–29
8	African Union Commission	18–35
9	European Commission	15–29
10	United Nations Security Council Resolution 2250 on Youth, Peace and Security	18–29

Source: (Global Youth Development Index and Report, 2020)

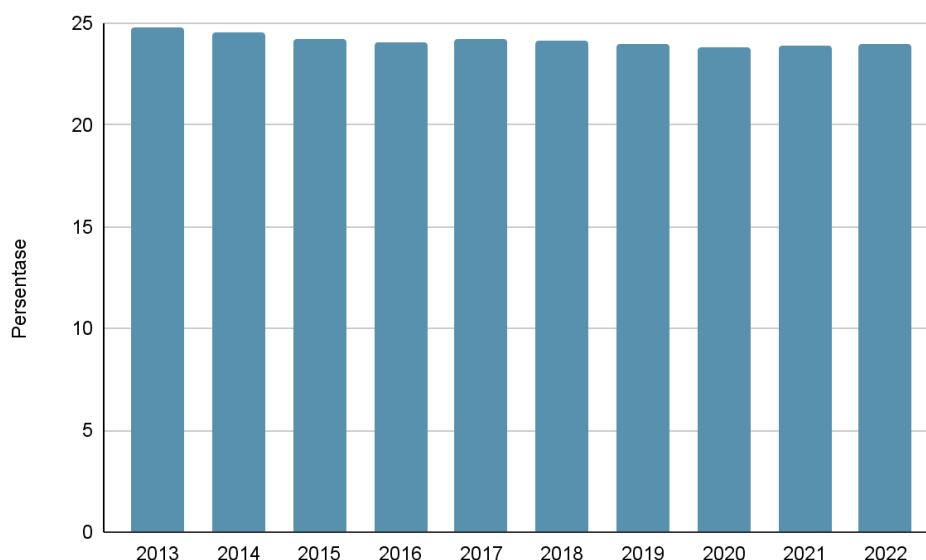
The definition of youth extends beyond the age group traditionally considered socio-economically productive. Youth can also be viewed as a generation, a transitional phase, and both creators and consumers of culture (Naafs & White, 2012). As a generation, youth refers to those who share the same socio-political and historical context, such as younger generations active in major political upheavals, including the national revolution, the fall of the Sukarno and Suharto regimes, and other significant events like Malari. These generations are often referred to as Batch 45, Batch 65–66, Batch 98, and so on. Youth as a transition refers to the period of transition from childhood or adolescence to adulthood, from education to employment, and from one's family of origin to the formation of one's own family (Lloyd, 2005; Roberts, 2009). Meanwhile, youth as creators and consumers of culture focuses on their involvement in subcultures and forms of mainstream popular culture, particularly in urban settings among relatively affluent youth in metropolitan areas and provincial capitals. This perspective examines how economic and cultural globalization shapes Indonesian youth's tendency to adopt global cultural references and consumerist lifestyles. The definition of youth is subject to change depending on demographic, financial, economic, and socio-cultural shifts. The United Nations, for instance, defines youth as those aged 15–24 for the purposes of youth development and statistical assessments of their needs.

In the context of social capital, youth play a critical role in building strong social relationships and promoting positive norms and values, including the moderation of religious practices, through active participation in social, religious, cultural, and political activities. Social capital, as defined by Syafar (2017), is an accumulation of factors such as knowledge, trust, reciprocity, and social interactions within a community or social network. It facilitates collaboration among stakeholders, regardless of age, profession, or gender. Youth, as a generation that is more adaptive to the rapid flow of knowledge and technological advancements, holds the potential to contribute significantly to sustainable development (Mas'ud & Rochman, 2022). Social capital encompasses networks of relationships, values, norms, and beliefs within a society, benefiting various aspects of life, including the economy, politics, education, and health. Dimas Oky Nugroho, a social entrepreneurship activist, argues that youth must capitalize on the demographic bonus by strengthening their capacities and expanding their networks. By uniting around a shared vision, engaging on common platforms, and taking socially and economically productive actions, youth can benefit both themselves and their communities (Fauzia, 2018). Strengthening social capital is vital for Indonesian youth to become more cohesive and resilient in facing future challenges. The future of Indonesia as a developed and prosperous nation depends on the ability



of its youth to build strong social capital and work toward the common good. In conclusion, the main components of social capital include trust, values and norms, networks and social ties, and social participation. With these elements, the social capital of Indonesian youth plays a pivotal role in fostering social stability, strengthening democracy, facilitating social change, and becoming a crucial factor in achieving sustainable and inclusive development goals, especially in the realm of religious moderation.

Figure 2. Percentage of Indonesian Youth, 2013–2022



Source: Central Bureau of Statistics, 2022

The Indonesian Youth Statistics Report (2022) released by the Central Bureau of Statistics (BPS) indicates that the youth population stands at approximately 65.82 million, or 24% of the total population, accounting for nearly a quarter of Indonesia's citizens. Although this percentage has decreased by 0.79% over the past decade, it has shown consistent growth over the last three years. In West Kalimantan, the youth demographic is 25.45%, placing the province 10th among all provinces in Indonesia. These statistics highlight the significance of studying youth as a subject of academic inquiry, particularly in light of Indonesia's preparation for the demographic dividend and its 2045 Vision. A key component in this regard is ensuring that all citizens, including youth, comprehend multiculturalism and embrace the ability to collaborate with individuals from diverse social, cultural, and religious backgrounds. This can be promoted through the implementation of character education and the incorporation of multicultural values that foster an understanding of citizenship in the Indonesian context (Malihah, 2015). Courses such as Pancasila and Civic Education have been proven effective in cultivating attitudes of tolerance among youth, as reflected in classroom learning, individual and group assignments, and examinations (Dewantara & Nurgiansah, 2021). It is essential that curricula in subjects that emphasize character values, multiculturalism, Pancasila, and Civic Education continue to be updated, with critical thinking as a foundational element. Strengthening ideological understanding and fostering a critical thinking framework are vital to preventing youth from engaging in extremist activities. Chan (2019) asserts that critical thinking-based education can help mitigate ethnocentrism. Consequently, a key developmental focus is on cultivating human resources, especially youth, to adopt a moderate stance in both the present and future.

Holland (2016) argues that inter-religious dialogue in higher education should be integrated into peace education curricula. Such dialogue programs in university settings have proven to be effective in building social relations, reducing prejudice, and fostering genuine interactions that promote tolerance, active listening, and honest self-expression. This approach supports students, as youth, in engaging in active learning, expanding religious literacy, and preparing them to serve as agents of peace. Why is higher education so important in this context? Universities are increasingly expected to contribute to national welfare by addressing complex societal issues, including fostering a culture of religious moderation (Darmalaksana, 2019). Therefore, it is crucial that religious studies, both Islamic and other faiths, within educational institutions be strengthened by emphasizing the principles of tolerance, moderation, and shared values.



Youth play a pivotal role in shaping and reflecting the overall state of society, serving as indicators of its successes and challenges (Prabowo, 2021). Therefore, it is essential to develop and nurture youth studies to ensure positive outcomes for future generations (Putra et al., 2021). Optimizing youth as key actors in national development and effectively harnessing the demographic dividend requires attention not only to economic contributions but also to social, cultural, and religious growth. The success of youth development is crucial in fully realizing the benefits of the demographic bonus. Moreover, the relatively balanced distribution of Indonesia's youth population presents a unique opportunity for them to act as unifying agents within the nation (Mia, 2023).

Interfaith Youth Gathering: Intervention, Collaboration, and Concrete Action

The concept of religious moderation has resonated well with youth in Pontianak, West Kalimantan, particularly through social movements characterized by intervention, collaboration, and concrete action. One noteworthy initiative is the West Kalimantan Interfaith Youth Gathering, also known as Tepelima Kalbar. This event was first initiated by the One in Difference (SADAP) organization in collaboration with the Indonesian Catholic Students' Association (PMKRI) Sungai Raya Branch and the Suar Asa Khatulistiwa Foundation (SAKA). It served as a platform for interfaith and multiethnic youth from various organizations across West Kalimantan. The idea for Tepelima Kalbar emerged in 2018 from two young activists, Muhammad Hotip and Isa Oktaviani, who were deeply concerned about the lingering intolerance between religious and ethnic groups, rooted in past conflicts such as the Bengkayang conflict (1987), the Sanggau Ledo conflict (1996–1997), and the Sambas conflict (1999). Additionally, tensions in 2017 heightened security measures in Pontianak, with several locations heavily guarded by police and military forces. Despite reconciliation efforts, which successfully eased surface tensions, deeper issues related to ethnic stigmatization—such as the continued perception of Sambas as unsafe for the Madurese community—remain unresolved (Kurniawan & Miftah, 2021).

Tepelima Kalbar was first held at the Canopi Center, Jalan Purnama II No. 20, Pontianak, from November 17–20, 2018, successfully engaging 28 youth participants. The event featured a range of activities, including capacity building in citizenship and multiculturalism, visits to places of worship, interfaith dialogue, and interactive outdoor activities. According to Hotip, the initiator, "The initial target was to involve 50 youth participants, but due to limited funding, we were able to reach only 28." Despite this, the diversity among participants—representing different religious, ethnic, and social backgrounds—was clearly evident. The first Tepelima Kalbar adopted the theme "Building Relationships, Joint Action" and included a variety of programs, such as talk shows featuring religious and ethnic leaders, discussions to deepen understanding of diversity, and team-building activities to foster brotherhood. Visits to places of worship, including mosques, churches, temples, and monasteries, provided an opportunity for participants to engage in meaningful interfaith dialogue. Interfaith dialogue is especially critical in ethno-religious conflicts, as it promotes mutual understanding of religious identity and fosters peace (Nimer, 2022). As citizens of Indonesia, the values of Pancasila serve as a foundation for interfaith dialogue, fostering harmony, equality, and peace. Each religion exists with its unique characteristics, yet citizens must also recognize their dual loyalties: loyalty to their faith and to the state (Latuhu et al., 2020).

The dialogue sessions held as part of Tepelima Kalbar deserve both theoretical and practical appreciation and evaluation. While dialogue is often viewed as a peaceful and friendly exchange of views, it can also involve rigorous debate, especially when participants explore deeply held beliefs about truth. In interfaith dialogues, the goal is not to defeat another's argument, but to pursue a deeper understanding of truth, both internally and in relation to others (Nimer, 2022). For such dialogues to be effective, participants must engage reflectively, critically, and constructively, aiming not just for neutrality but for deeper self-understanding of their own faith and beliefs (Cornille, 2013). The willingness of youth to engage with peers of different faiths is a key factor in the success of Tepelima Kalbar. Hendra, a junior high school student and the youngest participant of the program's third cohort in 2021, noted, "I had never participated in an event like this before. I heard about it from my older brother, a former Tepelima alumnus. I thought it sounded fun, so I registered and was thrilled to be selected as one of the participants." One concept of interfaith dialogue within a universal Islamic perspective is fostering understanding and good relations without coercion. Dialogue participants must agree on the framework for discussion beforehand to prevent potential conflict (Ramli and Awang, 2016). As Professor Asep Saepudin from the State Islamic University of Jakarta argues, religious values should serve to strengthen societal peace and uphold humanity (Ridwan, 2022). Ideally, differences in religious teachings should be seen as unique theological perspectives that nonetheless promote civility and justice.

The efforts of youth in Pontianak, West Kalimantan align with the views of Thomas Ardian Siregar (2021), Assistant Deputy for Religious Moderation at the Coordinating Ministry for Human Development and Culture (Kemenko PMK), who emphasizes the important role of youth as agents of religious moderation. To create inclusive social conditions, Siregar suggests several strategic measures, including developing multicultural and multireligious understanding in



communities (bottom-up approach), fostering community-based interfaith dialogues, and encouraging cross-cultural and inter-religious socio-economic collaboration, particularly among youth. Additionally, research by Jailani, Dewantara, and Rahmani (2021) highlights the success of social interaction strategies employed by Chinese communities in West Kalimantan to develop post-conflict social relations. Their strategy involved prioritizing human values and respecting cultural diversity, contributing to social harmony. Creating safe spaces for dialogue can also prevent extremism by allowing youth to freely express their thoughts and engage in meaningful discourse (Asad, 2022). In addition to prioritizing collective meetings, dialogues, and activities through Tepelima Kalbar, the youth of Pontianak, particularly those involved in the civil society organization Suar Asa Khatulistiwa (SAKA), have actively worked to promote tolerance. One significant initiative they pursued was convening various stakeholders, such as the Religious Communication Forum (FKUB), the National Assimilation Forum (FPK), and other community organizations, to draft and propose a Regional Regulation (Raperda) on the Implementation of Tolerance in Community Life. This draft was submitted to the Regional People's Representative Council (DPRD) of Pontianak City as a concrete intervention aimed at addressing the social, cultural, and religious issues in their environment. However, as of now, this effort has not yielded a definitive outcome. Prasetya Dwicahya, Chief Operating Officer (COO) of Think Policy Indonesia and Adviser to Data Science Indonesia, remarked that there is still a lack of effective channels for voicing youth issues at the legislative level (Judit et al., 2021). This reflects a broader global trend highlighted by the United Nations (UN) in its World Youth Report 2018: Youth and the 2030 Agenda for Sustainable Development, which underscores that structural barriers continue to hinder youth from fully and effectively participating in various aspects of life. These barriers increase their vulnerability to poverty, violence, displacement, and marginalization.

In response to some of these challenges, the Indonesian government introduced a National Action Plan for the Prevention and Control of Violent Extremism Leading to Terrorism 2020-2024. However, this policy has yet to adequately address youth as a vulnerable group (Noor, 2021). The strategic roles and responsibilities of youth in various dimensions of development also require formal legal backing, as outlined in Law Number 40 of 2009 concerning Youth. Furthermore, religious moderation policies must be regularly evaluated to assess their success or failure, for instance, through mechanisms like the Religious Moderation Index (Hilmi, 2023).



Figure 3. Draft Regional Regulation (Raperda) concerning Implementation of Tolerance in Community Life

PERATURAN DAERAH KOTA PONTIANAK
NOMOR... TAHUN 2021

TENTANG

PENYELENGGARAAN TOLERANSI DALAM KEHIDUPAN BERMASYARAKAT

DENGAN RAHMAT TUHAN YANG MAHA ESA

WALIKOTA PONTIANAK,

Menimbang : a. bahwa pemerintah Kota Pontianak merupakan bagian dari sistem pemerintahan Negara Kesatuan Republik Indonesia yang bertanggung jawab untuk melindungi segenap bangsa Indonesia dan seluruh tumpah darah Indonesia sebagaimana tercantum dalam pembukaan Undang-Undang Dasar Negara Republik Indonesia Tahun 1945;

b. bahwa Kota Pontianak memiliki keberagaman suku, ras, agama, golongan, dan sosial ekonomi yang menjadi keunikan dan modalitas budaya sosial sekaligus mempunyai potensi terjadinya Intoleransi yang dapat mengganggu ketenteraman dan ketertiban umum;

c. bahwa untuk mengurangi potensi terjadinya Intoleransi, meningkatkan terselenggaranya kehidupan yang harmonis, dan memaksimalkan keunikan dan modalitas budaya sosial di Kota Pontianak sebagaimana dimaksud huruf b, perlu upaya penyelenggaraan toleransi dalam kehidupan bermasyarakat;

d. bahwa berdasarkan pertimbangan sebagaimana dimaksud pada huruf a, huruf b, dan huruf c perlu menetapkan Peraturan Daerah tentang Penyelenggaraan Toleransi dalam Kehidupan Bermasyarakat;

Mengingat : 1. Pasal 18 ayat (6) Undang-Undang Dasar Negara Republik Indonesia Tahun 1945;

2. Undang-Undang Nomor 27 Tahun 1959 tentang Penetapan Undang-Undang Darurat Nomor 3 Tahun 1953 tentang Pembentukan Daerah Tingkat II di Kalimantan (Lembaran Negara Republik Indonesia Tahun 1953 Nomor 9) sebagaimana telah diubah dengan Undang-Undang Nomor 8 Tahun 1965 tentang Pembentukan Daerah Tingkat II Tanah Laut, Daerah Tingkat II Tapin dan Daerah Tingkat II Tabalong dengan Mengubah Undang-Undang Nomor 27 Tahun 1959 tentang Penetapan Undang-Undang Darurat Nomor 3 Tahun 1953 tentang Pembentukan Daerah Tingkat II di Kalimantan (Lembaran Negara Republik Indonesia Tahun 1965

Source: <https://suarakhatulistiwa.or.id/publikasi>, 2021

3. Conceptual Framework

This study integrates theories of youth agency, social capital, and religious moderation to analyze the role of youth-led social movements in fostering interfaith tolerance in Indonesia, particularly in Pontianak, West Kalimantan. Youth are positioned as both beneficiaries and drivers of social transformation, capable of influencing community norms and political discourses. The Indonesian context—characterized by religious diversity, historical communal tensions, and an ongoing process of democratization—provides a unique environment for examining how youth mobilization can contribute to peacebuilding and religious harmony (Naafs & White, 2012; Anggara, 2022). This framework draws upon the duality of youth roles as outlined in prior research: on one hand, they can be vulnerable to radicalization; on the other, they hold significant potential to become agents of moderation when supported by inclusive policies and participatory platforms (Asad, 2022; Noor, 2021). At the core of this framework is religious moderation, defined as a balanced approach to religious practice that avoids extremism and fosters respect for diversity (UIN Lampung, 2022). Religious moderation is conceptualized here not only as an individual disposition but as a collective cultural practice that can be reinforced through structured interfaith dialogues, educational curricula, and grassroots activism (Holland, 2016). The principles of religious moderation align with Indonesia's foundational ideology of Pancasila, which underscores unity in



diversity. Consequently, this framework views youth-led religious social movements as mechanisms for translating these abstract principles into tangible community actions—such as organizing intercultural events, advocating for tolerance policies, and engaging in collaborative problem-solving with stakeholders (Latuheru et al., 2020; Nimer, 2022). Social capital theory further underpins this framework, highlighting the role of networks, trust, and shared norms in facilitating coordinated action (Coleman, 1994; Syafar, 2017). Social capital operates at both the bonding and bridging levels, enabling youth to build solidarity within their own groups while fostering connections across religious and ethnic divides. In this context, bridging social capital is particularly relevant, as it supports the creation of “safe spaces” for dialogue, helps dismantle prejudices, and encourages mutual cooperation in addressing common societal challenges (Fauzia, 2018; Jailani et al., 2021). The Interfaith Youth Gathering (Tepelima Kalbar) serves as a practical example of how youth initiatives can operationalize social capital by combining capacity-building activities with community outreach and interfaith engagement. The framework also incorporates peacebuilding and interfaith dialogue theories, which emphasize that sustainable peace emerges from grassroots efforts that address both structural and relational dimensions of conflict (Nimer, 2022; Ramli & Awang, 2016). In the case of Pontianak, where historical conflicts have left enduring interethnic and interreligious scars, youth-led dialogues are positioned as interventions capable of reshaping social perceptions and reducing intergroup anxieties. By engaging in reflective, critical, and empathetic conversations, youth participants can co-create narratives of shared identity, thereby reinforcing inclusive civic values (Cornille, 2013; Ridwan, 2022).

Finally, the conceptual framework recognizes the policy environment as a critical enabler or constraint of youth-led religious moderation. While grassroots initiatives such as Tepelima Kalbar demonstrate local success, their scalability and sustainability depend on supportive legal and institutional structures, such as Law No. 40 of 2009 on Youth and municipal regulations promoting tolerance (Hilmi, 2023; Judit et al., 2021). The alignment between community-based movements and national strategies—such as the Religious Moderation Index or the National Action Plan for the Prevention of Violent Extremism—can strengthen the impact of youth agency. In this integrated model, the interaction between individual agency, social capital, cultural norms, and institutional frameworks forms the basis for understanding and enhancing the role of youth-led social movements in advancing religious moderation in Indonesia.

4. Research Questions

The research questions formulated are as follow:

- A. What is the role of youth in promoting religious moderation in Pontianak City, West Kalimantan?
- B. How do youth-led religious social movements, such as the West Kalimantan Interfaith Youth Gathering (Tepelima Kalbar), foster interfaith tolerance and collaboration?
- C. What challenges and vulnerabilities do youth face in the context of religious moderation, particularly regarding radicalization and extremism?
- D. How can social capital be leveraged by youth to strengthen interfaith relations and community harmony?
- E. What policy and institutional supports are needed to enhance the effectiveness and sustainability of youth-led initiatives for religious moderation?

5. Significance of Study

This study offers both theoretical and practical significance in understanding the role of youth-led social movements in advancing religious moderation in Indonesia, particularly in the ethnically and religiously diverse context of Pontianak, West Kalimantan. Theoretically, the research contributes to the academic discourse on youth studies, religious moderation, and social capital by integrating these concepts into an analytical framework for examining youth engagement in peacebuilding. It builds upon existing literature that frames youth as both vulnerable to radicalization and as potential agents of social transformation (Naafs & White, 2012; Anggara, 2022). By applying social capital theory (Coleman, 1994; Syafar, 2017) alongside peacebuilding and interfaith dialogue frameworks (Nimer, 2022; Ramli & Awang, 2016), the study expands scholarly understanding of how grassroots movements can operationalize trust, networks, and shared norms to promote tolerance and cohesion. Practically, the findings provide concrete models of youth-led interventions through the case of the West Kalimantan Interfaith Youth Gathering (Tepelima Kalbar). These initiatives demonstrate how young people can collaborate across religious and ethnic boundaries to foster dialogue, dismantle prejudice, and take collective action for social harmony. Such models can be replicated or adapted by civil society organizations, educational institutions, and local governments seeking to empower youth as peacebuilders (Holland, 2016; Jailani et al., 2021). From a policy perspective, the study offers evidence-based recommendations for strengthening the enabling environment for youth participation in religious moderation. Insights from this research can guide policymakers in aligning grassroots activism with national strategies, such as the Religious Moderation Index and the National Action Plan for the Prevention of Violent Extremism, while ensuring that youth voices are integrated into public policy-making (Hilmi, 2023; Judit et al., 2021). Socially, the research underscores the capacity of youth to act as



bridge-builders in regions with histories of communal conflict. In West Kalimantan, where interethnic and interreligious tensions have left lasting scars, youth-led initiatives such as Tepelima Kalbar offer pathways to rebuilding trust, fostering empathy, and creating safe spaces for constructive dialogue (Kurniawan & Miftah, 2021; Ridwan, 2022). These contributions are vital for promoting long-term community cohesion and conflict prevention. Nationally, this study supports Indonesia's 2045 Vision by highlighting the importance of preparing youth to be tolerant, critical-thinking citizens who can sustain democratic values and social harmony. Strengthening youth capacity for religious moderation not only aligns with the goals of human capital development but also advances inclusive and sustainable development, contributing to the realization of a "Golden Indonesia" (Malihah, 2015; Dewantara & Nurgiansah, 2021).

6. Research Methodology

This study employed a qualitative descriptive research design to explore the role of youth-led social movements in fostering religious moderation in Pontianak City, West Kalimantan. The qualitative approach was selected to enable an in-depth understanding of participants' experiences, perspectives, and interactions within the socio-cultural context of interfaith engagement (Creswell & Poth, 2018). The descriptive orientation was deemed appropriate to capture both the observable practices and the underlying values embedded in the activities of youth organizations promoting religious moderation. The research was conducted in Pontianak City, the capital of West Kalimantan Province, Indonesia. This location was selected due to its historical record of interethnic and interreligious tensions, as well as the presence of active youth-led initiatives aimed at promoting tolerance, such as the West Kalimantan Interfaith Youth Gathering (Tepelima Kalbar). The setting provided a relevant context to examine how grassroots movements address challenges related to diversity, historical conflict, and vulnerability to extremism. The study utilized both primary and secondary data sources. Primary data were obtained through direct observation of youth participation in activities related to religious moderation. This included attending and documenting events such as interfaith dialogues, visits to places of worship, and capacity-building workshops organized by youth groups. Observations focused on interaction patterns, discourse content, and collaborative actions among participants. Secondary data were gathered through an extensive literature review encompassing scholarly works, policy documents, organizational reports, and media publications relevant to youth engagement, religious moderation, and social capital. Key documents included national policy frameworks, such as Law No. 40 of 2009 on Youth and the Religious Moderation Index, as well as reports from the SETARA Institute, the Central Bureau of Statistics, and civil society organizations involved in interfaith initiatives.

Data analysis was conducted using thematic analysis, following the procedures outlined by Braun and Clarke (2006). Observation notes and literature review findings were systematically coded to identify recurring patterns and themes related to youth agency, strategies for fostering interfaith understanding, and structural factors influencing movement sustainability. The coding process involved three stages: (1) open coding to identify initial categories, (2) axial coding to establish relationships between categories, and (3) selective coding to integrate findings into core themes aligned with the research objectives. To ensure the credibility and trustworthiness of the findings, the study applied several validation strategies. Triangulation was achieved by combining observational data with document analysis to corroborate emerging interpretations (Lincoln & Guba, 1985). Thick description was employed to convey the socio-cultural context and participant interactions in detail, allowing for transferability of insights to similar contexts. Additionally, reflexive note-taking was maintained throughout the research process to monitor the researcher's positionality and potential biases. The research adhered to ethical standards for qualitative inquiry. All observations were conducted with prior consent from event organizers, and any direct identifiers of individuals were removed to protect anonymity. Data drawn from public documents and media reports were appropriately cited to acknowledge authorship and intellectual property. The study aligns with the ethical principle of beneficence by aiming to inform strategies for strengthening youth engagement in religious moderation, thereby contributing to broader societal well-being.

7. Findings

The findings of this study reveal that youth in Pontianak City, West Kalimantan, play a multifaceted role in promoting religious moderation, particularly through organized interfaith initiatives such as the West Kalimantan Interfaith Youth Gathering (Tepelima Kalbar). Observations indicated that youth-led social movements actively foster spaces for dialogue, cross-cultural interaction, and mutual understanding among participants from diverse religious and ethnic backgrounds. These activities demonstrate the practical application of religious moderation principles, which emphasize balanced religious practice, tolerance, and mutual respect (UIN Lampung, 2022; Lathuru et al., 2020). A central finding is the role of interfaith dialogue as both a process and an outcome of youth activism. Dialogue sessions facilitated by Tepelima Kalbar were designed to move beyond superficial exchanges toward deeper, reflective conversations that addressed theological differences, historical grievances, and contemporary social issues. Such dialogues align with peacebuilding theory, which posits that sustained interpersonal engagement can reduce prejudice and foster trust across group



boundaries (Nimer, 2022; Cornille, 2013). The inclusion of site visits to places of worship—such as mosques, churches, temples, and monasteries—allowed participants to experience the religious practices of others firsthand, thereby enhancing religious literacy and empathy (Holland, 2016). The study also found that youth activism in Pontianak leverages social capital to sustain and expand its impact. Leaders and participants of Tepelima Kalbar actively build networks with various stakeholders, including religious leaders, community elders, local government agencies, and civil society organizations. This bridging social capital facilitates access to resources, legitimizes youth initiatives in the eyes of broader society, and fosters a collaborative environment for addressing shared concerns (Coleman, 1994; Syafar, 2017). Furthermore, youth leaders have taken proactive steps toward institutionalizing tolerance, as seen in their collaboration with the Religious Communication Forum (FKUB) and other entities to propose a draft Regional Regulation (Raperda) on the Implementation of Tolerance in Community Life (Hilmi, 2023). Despite these successes, the findings highlight persistent structural and cultural challenges. Structural barriers include limited access to sustainable funding, lack of formal recognition for youth contributions in policymaking processes, and the absence of dedicated institutional frameworks to support long-term interfaith engagement (Judit et al., 2021). Culturally, residual stereotypes and mistrust between ethnic and religious groups—rooted in past communal conflicts—continue to influence social interactions in West Kalimantan (Kurniawan & Miftah, 2021). These challenges underscore the need for sustained investment in both the capacity of youth organizations and the broader societal environment in which they operate.

Lastly, the findings indicate that youth-led religious moderation initiatives contribute directly to conflict prevention and peacebuilding in West Kalimantan. By creating safe, inclusive spaces for discussion, such initiatives help counteract the narratives of extremism and radicalization that have, in some cases, attracted young people in Indonesia (Asad, 2022; Noor, 2021). The approach taken by Tepelima Kalbar—emphasizing collaboration, shared goals, and community service—aligns with the principles of Indonesia's 2045 Vision, which envisions youth as central actors in building a harmonious, democratic, and inclusive society (Malihah, 2015).

8. Discussion

The findings of this study underscore the pivotal role of youth-led social movements in fostering religious moderation in Pontianak City, West Kalimantan. The observed activities of the West Kalimantan Interfaith Youth Gathering (Tepelima Kalbar) reveal that youth are not passive beneficiaries of peacebuilding efforts, but rather active agents capable of designing and implementing inclusive initiatives. This aligns with the broader literature that positions youth as both a potential risk group and a transformative force in societies navigating religious and cultural pluralism (Naafs & White, 2012; Anggara, 2022). The emphasis on interfaith dialogue as a central strategy resonates with previous studies that frame dialogue as a peacebuilding tool capable of transforming intergroup relations (Nimer, 2022). In the case of Tepelima Kalbar, dialogue was operationalized not only as verbal exchange but as embodied engagement—through visits to places of worship, cultural sharing, and collaborative problem-solving. Such embodied experiences are known to deepen empathy and understanding, reducing prejudice and fostering more durable intergroup trust (Holland, 2016). These initiatives also confirm the importance of religious literacy in shaping moderate perspectives. By providing opportunities for participants to learn about other faith traditions in safe, structured environments, youth-led programs address one of the key barriers to tolerance—ignorance or misinformation about other groups. This is consistent with research that links increased religious literacy to greater openness toward diversity and reduced susceptibility to extremist narratives (Chan, 2019). The role of social capital emerged as a critical enabling factor for the sustainability of youth-led initiatives. In line with Coleman's (1994) theory, bonding social capital strengthened solidarity among participants, while bridging social capital facilitated connections with stakeholders beyond their immediate networks, including religious leaders, local authorities, and other community groups. This dual form of social capital proved essential for mobilizing resources, gaining legitimacy, and amplifying advocacy efforts (Syafar, 2017; Fauzia, 2018).

A particularly innovative aspect of the movement was the attempt to translate grassroots values into formal policy advocacy through the proposal of a Regional Regulation on the Implementation of Tolerance. While this effort has yet to result in a binding policy, it signals an evolution from dialogue-based activities toward institutional engagement. Such advocacy efforts are significant because they address structural barriers to youth participation by embedding inclusive practices into formal governance frameworks (Hilmi, 2023; Judit et al., 2021). However, the persistence of historical mistrust between ethnic and religious groups remains a formidable challenge. This finding aligns with research on post-conflict societies, which shows that deep-seated prejudices can endure long after formal reconciliation processes have concluded (Kurniawan & Miftah, 2021). While initiatives like Tepelima Kalbar can make substantial progress in building interpersonal trust, broader societal healing often requires multi-generational commitment and systemic reforms in education, media, and governance.



The study also highlights the vulnerability of youth to radicalization, an issue well-documented in Indonesia's recent history (Noor, 2021; Asad, 2022). Factors such as identity uncertainty, peer influence, and online exposure to extremist content create a risk environment that must be counterbalanced by accessible, engaging, and empowering alternatives. Youth-led religious moderation initiatives serve this function by offering positive avenues for identity formation, community service, and social recognition—elements known to reduce susceptibility to extremist recruitment (Hamid et al., 2019). Furthermore, the alignment of youth activism with national development goals—particularly the 2045 Vision—demonstrates the strategic value of investing in youth as peacebuilders. The demographic dividend projected for Indonesia will only yield positive outcomes if young people are equipped with the civic skills, intercultural competencies, and critical thinking abilities necessary to navigate a diverse society (Malihah, 2015; Dewantara & Nurgiansah, 2021). Initiatives like Tepelima Kalbar provide a practical framework for operationalizing these competencies at the community level.

From a governance perspective, the study's findings suggest that multi-level collaboration is key to scaling and sustaining youth-led religious moderation efforts. National policies such as the Religious Moderation Index and the National Action Plan for the Prevention of Violent Extremism provide overarching frameworks, but their impact is contingent on effective localization and integration with grassroots initiatives. This reinforces the argument that top-down and bottom-up approaches must be mutually reinforcing, rather than operating in isolation (Ramli & Awang, 2016; Ridwan, 2022). Finally, this research contributes to the theoretical discourse on youth agency by illustrating that agency is not merely the capacity to act, but also the ability to navigate complex socio-political terrains and influence institutional structures. The case of Tepelima Kalbar demonstrates that youth agency can manifest simultaneously in the cultural domain (shaping norms and narratives), the social domain (building networks and trust), and the political domain (advocating for policy change). This multidimensional agency underscores the necessity of viewing youth not as peripheral actors, but as central stakeholders in the pursuit of a harmonious and inclusive Indonesia.

9. Conclusion

Youth, in the context of religious moderation, can be seen as a double-edged sword, possessing both positive and negative potential. As a demographic group, youth are particularly vulnerable to radicalism and extremism, especially during their formative years when they are searching for identity. Without a supportive system to guide them toward positive influences, they risk being drawn into harmful ideologies. Quantitatively, the youth population is expected to dominate Indonesia's total population in the coming years. As the next generation, they have the potential to carry forward the legacy of Indonesia's historical youth movements, though today's struggles are different—shaped by globalization and increasingly complex social, cultural, and religious dynamics. Recognized as agents of change, youth have the ability to promote the values of religious moderation, making them a moral foundation for their roles as citizens, as envisioned by Indonesia's laws and society. However, this requires continuous support from all elements and layers of society. Youth need opportunities, critical academic studies, and spaces where they can actualize their potential, innovate, and make meaningful contributions, as demonstrated by their recent efforts. Mainstreaming the role of youth as central to human development is vital as Indonesia looks ahead to the 2045 Vision. This involves actively engaging youth in public policy-making across social, political, economic, cultural, religious, health, and educational fields. By fostering religious moderation as a sustained practice, not only among youth but across all Indonesian citizens, the nation can ensure a harmonious and inclusive future.

References

- Anggara, O. (2022). Building Youth Nationalism Through Historical Tourism. *Jurnal Pendidikan Kewarganegaraan*. 12 (01), 16–20 <http://dx.doi.org/10.20527/kewarganegaraan.v12i01.13630>
- Anggara, O. (2022). Youth Social Participation and Its Implications for Nationalism. *Jurnal Pemberdayaan Masyarakat*. 10 (1), 61–71 <http://dx.doi.org/10.37064/jpm.v10i1.11169>
- Anonymous. (2021). Millennials Play an Important Role as Agents of Moderation of Religion.. Retrieved on May 16 2023 <https://www.kemenkopmk.go.id/millennial-berperan-penting-sebagai-agen-moderasi-beragama>
- Aris. (2018, November 19). West Kalimantan Interfaith Youth Gathering. Retrieved on May 13 2023 from <https://kalbar.kemenag.go.id/berita/berita.php?nid=14269>
- Asad, A.U. (2022). Youth Vulnerable to Extremism, Education Can Be an Effective Preventive Measure. Retrieved on May 13 2023 from <https://berandainspirasi.id/pemuda-rentan-terpapar-ekstremisme-pendidikan-bisa-menjadi-tindakan-preventif-yang-efektif/>
- Berry, J.W. (2011). Integration and Multiculturalism: Ways towards social Solidarity. *Papers on Social Representations (PSR)*, Special Issue: Cultural Encounters and Social Solidarity. 20(1), 2.1–2.21 <http://www.psych.lse.ac.uk/psr/>



- Central Bureau of Statistics. (2022). Indonesian Youth Statistics 2022.
- Chan, C. (2019). Using digital storytelling to facilitate critical thinking disposition in youth civic engagement: A randomized control trial. *Children and Youth Services Review*, 107. <https://doi.org/10.1016/j.chidyouth.2019.104522>
- Coleman, J. S. (1994). Social capital, human capital, and investment in youth. In A. C. Petersen & J. T. Mortimer (Eds.), *Youth unemployment and society* (pp. 34–50). Cambridge University Press. <https://doi.org/10.1017/CBO9780511664021.004>
- Cornille, C. ed., *The Wiley-Blackwell Companion to Inter-Religious Dialogue*. (West Sussex: John Wiley & Sons, 2013) 149–167. <https://doi.org/10.1002/9781118529911.ch10>
- Department of Economic and Social Affairs. United Nations. (2018). *World Youth Report: Youth and The 2030 Agenda for Sustainable Development*. <https://www.un.org/development/desa/youth/world-youth-report/wyr2018.html>
- Dewantara, J.A., dan Nurgiansah, T.H. (2021). Building Tolerance Attitudes Of PPKN Students Through Multicultural Education Courses. *JED (Journal of Etika Demokrasi)*. 06(01), 103–115. <https://doi.org/10.26618/jed.v6i1.4503>
- Dharmalaksana, W. (2019). Religious Moderation. <https://uinsgd.ac.id/moderasi-beragama/>
- Fauzia, M. (2018, November 12). Youth and Social Capital. Retrieved on May 13 2023 from <https://ekonomi.kompas.com/read/2018/11/12/093700226/anak-muda-dan-modal-sosial>
- Grim, B.J. and Finke, R. (2006). International Religion Indexes: Government Regulation, Government Favouritism, and Social Regulation of Religion. *Interdisciplinary Journal of Research on Religion*. 02(01), <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4254791/>
- Hamid, N., Pretus, C., Atran, S., Crockett, M. J., Ginges, J., Sheikh, H., Tobeña, A., Carmona, S., Gómez, A., Davis, R., & Vilarroya, O. (2019). Neuroimaging “will to fight” for sacred values: An empirical case study with supporters of an Al Qaeda associate. *Royal Society Open Science*, 6(6). <https://doi.org/10.1098/rsos.181585>
- Hilmi, M. (2023). Strengthening Religious Moderation. Retrieved on May 13 2023 from <https://www.kompas.id/baca/opini/2023/01/12/penguatan-moderasi-beragama>
- Holland, C. (2016), ‘Interfaith Dialogue and Higher Education: Education for Peace’, *Journal of the TCMA Tertiary Campus Ministry Association (Australia)*, 6(2), 1–8. <http://www.tcmajournal.org/>
- Jailani, M., Dewantara, J.A., Rahmani, E.F. (2021). The awareness of mutual respect post-conflicts: ethnic chinese strategy through social interaction and engagement in West Kalimantan. *Journal of Human Behavior in the Social Environment*. 33(1), 17–34. <https://doi.org/10.1080/10911359.2021.1990170>
- Judit, M.P., Ibrahim, R.A., Leba, E.M., Gandhawangi, S. (2021). Space for Youth Participation in Public Policy is Not Optimal. Retrieved on May 17 2023 from <https://www.kompas.id/baca/metro/2021/08/20/ruang-partisipasi-pemuda-dalam-kebijakan-publik-belum-optimal>
- Ministry of Education and Culture. (2019). *Tolerant Behaviour and Respect for Differences*. Pustekkom Kemdikbud. Retrieved on May 15 2023 from <https://sumber.belajar.kemdikbud.go.id/repos/FileUpload/Perilaku%20Toleransi-BB/Topik-1.html>
- Kurniawan, S. (2021). Problems of Generation Z Character Education in Urban Pontianak Muslim Communities. *Nuansa: Jurnal Penelitian Ilmu Sosial dan Keagamaan Islam*. 18(01), 68–85. <https://doi.org/10.19105/nuansa.v18i1.4247>
- Kurniawan, S. and Miftah, M. Communal Conflicts in West Kalimantan: The Urgency of Multicultural Education. *Dinamika Ilmu: Journal of Education*. 21(01), 55–70. <https://doi.org/10.21093/di.v21i1.2934>
- Latuhuru, A.C., Lattu, I.Y.M., & Tampake, T.R. 2020. Pancasila as an Interfaith Dialogue Text in the Perspective of Hans-Georg Gadamer and Hans Kung. *Jurnal Filsafat*. 30(2), 150–180. <https://doi.org/10.22146/jf.49193>
- Law of the Republic of Indonesia Number 40 of 2009 concerning Youth. (2009). <https://peraturan.bpk.go.id/Home/Details/38784/uu-no-40-tahun-2009>
- Lloyd, C. (ed.) (2005) *Growing up Global: The Changing Transitions to Adulthood in Developing Countries*. Washington DC: The National Academies Press.
- Malihah, E. (2015). An Ideal Indonesian in an Increasingly Competitive World: Personal Character and Values Required to Realize a Projected 2045 ‘Golden Indonesia’. *Citizenship, Social and Economics Education*. 14(2), 148–156. <http://doi.org/10.1177/2047173415597143>
- Mia, A. (2023). Youth, Religious Moderation and Indonesian Multiculturalism. Retrieved on May 16 2023 from <https://kumparan.com/ruhbanullail/pemuda-moderasi-beragama-dan-multikulturalisme-indonesia-1zsWI6bqOyL/2>
- Mas'ud, M.Z., dan Rochman, G.P. (2022). Youth Social Capital for the Sustainability of City Cultural Tourism in Cirebon. *Jurnal Perencanaan Wilayah dan Kota*. 17 (2). 15-21. <http://doi.org/10.29313/jpwk.v17i2.1564>



- Muluk, H., & Panduan, B. (2019). Violent Extremism in a Psychological Perspective. In *Asking Sensitive Questions: Guidelines for Conducting a Survey with the Theme of Religious and Non-Religious Based Extreme Actions*. Centre for Strategic and International Studies. 17–20 <http://www.jstor.org/stable/resrep25408.8>
- Muslim, A.M. (2022). My Experience Following Tepelima West Kalimantan: Ask Expert Ahmadiyah, Not Ahmadiyya Experts. Retrieved on May 13 2023 from <https://gusdurian.net/pengalamanku-mengikuti-tepelima-kalbar-bertanyalah-kepada-ahmadiyah-yang-ahli-bukan-yang-ahli-ahmadiyah/>
- Naafs, S. and Whine, B. (2012). Intermediate Generations: Reflections on Indonesian Youth Studies. *The Asia Pacific Journal of Anthropology*. 13(01), 3–20. <https://doi.org/10.1080/14442213.2012.645796>
- Nimer, M.A. (2022). *Religion in Peacebuilding*, The Wiley Blackwell Companion to Religion and Peace. Wiley Online Library. 562–572 <https://doi.org/10.1002/9781119424420.ch48>
- Noor, H. (2021). How do women, young people get involved in acts of terrorism. Retrieved on May 16 2023 from *The Conversation*: <https://theconversation.com/bagaimana-perempuan-anak-muda-terlibat-dalam-aksi-terorisme-158378>
- Presidential Regulation (PERPRES) concerning the National Action Plan for the Prevention and Mitigation of Violent-Based Extremism Leading to Terrorism 2020-2024.(2021). <https://peraturan.bpk.go.id/Home/Details/157948/perpres-no-7-tahun-2021>
- Prabowo, G.R.K. (2021). The Effect of Youth Reading Interest on the Level of Community Intellectual Development. *Lifelong Education Journal*, Vol. 1 No. 2, 118-126. <https://doi.org/10.180685/lej.v1i2.26>
- Putra, I.A., Wulandari, K., Harun, L., & Maghfirotul, A. (2021). Improving the Quality and Cohesiveness of Youth in Brangkal Village through Youth Motivation Seminar Activities. *Pendidikan: Jurnal Pengabdian Masyarakat*, Vol. 2, No. 1, 13-16. <https://ejournal.unwaha.ac.id/index.php/abdimaspen/article/view/1157>
- Ramli, A. F., & Awang, J. (2016). An Islamic Perspective on Interfaith Dialogue. *UMRAN - International Journal of Islamic and Civilizational Studies*. 3(2), 22–34. <https://doi.org/10.11113/umran2016.3n2.74>
- Research and Development Agency and Education Ministry of Religion of the Republic of Indonesia (2019). *Religious Moderation Questions and Answers*. Jakarta: Ministry of Religion of the Republic of Indonesia.
- Ridwan, T. (2022). The R20 Forum Assesses the Momentum for the World to Unite in Maintaining Harmony. Retrieved on May 15 2023 from <https://www.antaranews.com/berita/3224533/forum-r20-dinilai-momentum-dunia-bersatu-jaga-kerukunan#mobile-nav>
- Rio. (2022, January 18). The story of Hendra, West Kalimantan Youth in an Interfaith Youth Gathering. Retrieved on May 13 2023 from <https://kabardamai.id/cerita-hendra-pemuda-kalbar-dalam-temu-pemuda-lintas/>
- Rio. (2021, May 2). Treating Youth Tolerance Through The 3rd of Tepelima Kalbar. Retrieved on May 13 2023 from <https://mimbaruntan.com/merawat-toleransi-anak-muda-melalui-tepelima-3/>
- Roberts, K. (2009) *Youth in Transition: Eastern Europe and the West*, PalgraveMacmillan, Basingstoke.
- Rosana, F.C. (2021). Deretan Anak Muda di Bawah Usia 30 Tahun yang Menjadi Pelaku Terorisme. Retrieved on May 13 2023 from <https://nasional.tempo.co/read/1448400/deretan-anak-muda-di-bawah-usia-30-tahun-yang-menjadi-pelaku-terorisme>
- Saputra, I. (2016). The Role of Youth Organizations in Increasing Understanding of the Archipelagic Outlook among Indonesian Youth. *Civic Culture: Jurnal Ilmu Pendidikan PKn dan Sosial Budaya*, 33-41. <http://publikasi.stkippgri-bkl.ac.id/index.php/CC/article/view/63>
- SETARA Institute.. *Tolerant Cities Index Methodological Framework*. Retrieved on May 15 2023 from <https://kotatoleran.id/user/index>
- SETARA Institute.. *Comparison of Singkawang and Pontianak in the Tolerant Cities Index*. Retrieved on May 13 2023 from <https://kotatoleran.id/user/perbandingan>
- State Islamic University of Lampung. (2022). The Concept of Religious Moderation According to the Chancellor of UIN Lampung. Retrieved on May 15 2023 from <https://www.radenintan.ac.id/konsep-moderasi-beragama-menurut-rektor-uin-raden-intan-lampung/>
- Suzanne Naafs & Ben White (2012) *Intermediate Generations: Reflections on Indonesian Youth Studies*, *The Asia Pacific Journal of Anthropology*, 13:1, 3-20, DOI: 10.1080/14442213.2012.645796
- Syafar, M. (2017). Community Social Capital in Social Development. *Jurnal Pengembangan Masyarakat Islam*. 3 (1). 1–22. <https://jurnal.uinbanten.ac.id/index.php/lbrmasy/article/view/530>
- Talha, A. (2022). Dozens of Interfaith Youth Visit Ahmadiyah Pontianak, Ask Various Questions. Retrieved on May 15 2023 from <https://wartaahmadiyah.org/puluhan-pemuda-lintas-iman-kunjungi-ahmadiyah-pontianak-berbagai-pertanyaan-disampaikan.html>
- The 1945 Constitution of the Republic of Indonesia. (1945). <https://peraturan.bpk.go.id/Home/Details/101646/uud-no-1945>
- Yayasan Suar Asa Khatulistiwa (2019, April 30). *Establishing Gathering, Interfaith Youth Visit Vihara*. Retrieved on May 13 2023 from <https://suarasakhatulistiwa.or.id/jalin-silaturahmi-pemuda-lintas-iman-kunjungi-vihara.html>