



Threat Analysis of Religious Intolerance and Drug Abuse in East Java

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Abstract:

This article aims to analyze the threat of religious intolerance and drug abuse in East Java. Because the statistical figures of religious intolerance and drug abuse are always increasing, even these two issues have penetrated among students. Therefore, vigilance and effective strategies are needed to suppress them so that they do not become a threat in East Java Province. Through FGDs held in five districts in East Java, namely Malang, Madiun, Pamekasan, Bojonegoro, Jember. This article recommends multi-stakeholder partner collaboration as a strategy in dealing with issues of religious intolerance and drug abuse given the government's limitations in suppressing and dealing with these two threats.

Keywords: *Religious Intolerance, Radicalism, Extremism, Drug Abuse*

Abstrak:

Artikel ini bertujuan untuk menganalisis ancaman intoleransi agama dan penyalahgunaan narkoba di Jawa Timur. Karena angka statistik intoleransi agama dan penyalahgunaan narkoba selalu meningkat, bahkan dua masalah ini telah merasuki kalangan pelajar. Oleh karena itu, kewaspadaan dan strategi yang efektif diperlukan untuk menekannya agar tidak menjadi ancaman di Provinsi Jawa Timur. Melalui FGD yang diselenggarakan di lima kabupaten/kota di Jawa Timur, yaitu Malang, Madiun, Pamekasan, Bojonegoro, Jember. Artikel ini merekomendasikan kolaborasi mitra lintas sektor sebagai strategi dalam menangani masalah intoleransi agama dan penyalahgunaan narkoba mengingat keterbatasan pemerintah dalam menekan dan menangani dua ancaman tersebut.

Kata Kunci: *Intoleransi Agama, Radikalisme, Ekstremisme, Penyalahgunaan Narkoba*

Introduction

Religious intolerance and drug abuse are two real threats but can never be seen with the naked eye. Religious intolerance is a threat that can be intertwined with other threats in religion such as exclusivism, radicalism and terrorism. Likewise, drug abuse is the base of various kinds of chaos such as theft, adultery, disturbance of public order, moral decay, and economic decline.

In the national scene, intolerance as a real threat can be observed from the reports that have been recorded by Qodir, such as a report from Imparsial which noted, there were 24 cases of church closure throughout 2005. Violations of freedom of religion and belief were 12 cases. SETARA Institute in 2007 recorded 135 incidents of violations of freedom of religion/belief. Furthermore, the report of PGI and KWI from 2004 - 2007 there were 108 cases of church closure, attack, and destruction. In 2009 Wahid Institute recorded 35 cases of religious violations, 93 acts of intolerance. Still report from Wahid Institute in 2010 the violation cases rose to 63, while intolerance became 133. While the report from SETARA Institute noted that in 2010 there were 216 incidents of violations of freedom of religion/belief - which contained 286 forms of action (Qodir, 2018). The point is that from the reports that have been listed by Qodir, cases of intolerance have experienced an increasing trend.

The increase in cases of religious intolerance is justified by the Chairman of the Governing Board of the Pancasila Ideology Development Agency (BPIP) Romo Antonius Benny Susetyo that cases of intolerance in Indonesia have increased every time. According to him, one of the dominating cases is the prevention of the establishment of houses of worship (Oos M. Anwas, 2013). In addition to the dominance of the prevention of the establishment of houses of worship, cases of intolerance are also in the form of interference with the implementation of worship. As documented by Mahardika, throughout 2020 there was an attack on the Huria Kristen Batak Protestan (HKBP) congregation in Serang Baru on September 13, a group of Graha Prima Jonggol residents rejected the worship of the Bogor Pentecostal Church congregation on September 20, Christians in Ngastemi Village were prohibited from worshipping by a group of people on September 21, and a ban on worshipping the congregation of the GSJA Canaan Church Prayer House in Nganjuk Regency on October 2 (Mahardika, 2022).

Observing the distribution of intolerance issues, it is not wrong if BNPT makes East Java one of the provinces as a priority for preventing radicalism. Among the five provinces are West Java, Central Java, East Java, Sulawesi and NTB (Detik, 2022). While from East Java Province itself, the focus of BNPT's espionage is Lamongan, Magetan, Surabaya and Malang (CNN, 2022). BNPT's monitoring areas in East Java Province are also in line with the results of FGDs in Malang, Bojonegoro and Madiun about the findings of intolerance cases.

Malang is a metropolis zone. This area demographically contains many educational institutions ranging from elementary to tertiary levels, both private and

public, which have religious (Islamic) and general directions. The population in the Metropolis zone can also be called quite dense as well as usually accompanied by an economy that is bustling with transactions. The Metropolis zone can be a prospective place for sowing the seeds of radicalism, especially among educators at both primary and tertiary levels.

Madiun and Bojonegoro are two regions that are contextualized in the middle. This means that Madiun and Bojonegoro are neither urban nor rural areas but are developing regions characterized by differentiation in the typology of people's livelihoods such as farmers, entrepreneurs, and services. This region is a comfortable haven for terrorist networks - unlike the Metropolis zone which is a breeding ground for terrorism seeds. The arrest of a terrorist suspect from the Jamaah Islamiyah (JI) network in the Magetan area (Kompas, 2022) -can be a confirmation of this assumption.

The next issue that poses a real threat in East Java Province is drug abuse. This threat can be observed in the results of the Prevalence of Drug Abuse survey in Indonesia, which was conducted since 2017, 2019 and 2021, has increased. In 2017 there was 1.77% or comparable to 3.37 million people who used drugs. In 2019, it was recorded that 2.40% or 4.5 million people had used drugs. This figure increased in 2021, recording 2.57% or the equivalent of 4.8 million people who have used drugs (Purnomo, 2022).

The threat of drug abuse really becomes real when the survey data is zoomed in on East Java Province. Based on the grouping or ranking of drug abuse, East Java Province ranks seventh with a total of 1,038,953 people who have ever used drugs. Meanwhile, in the one-year use rank, there are 554,108 people in East Java who are addicted to using drugs for up to a year.

Of course, looking at the data on the number of drug abusers in East Java is not a source of pride but rather a lament and an issue that can be a threat to the lives of people in East Java Province. This is because in addition to the high rate of drug abuse, there are potential problems that can explode if the threat is not realized. Drug users are those who have an age range of 10 years to 64 years. Thus, it is sad news that drug abuse has not only spread among adults, but children have also begun to be exposed to these illicit goods. The news about the outbreak of drug abuse cases that was conveyed by the Head of the East Java Provincial Narcotics Board, Brigadier General of Police Aris Setiawan at the Stakeholder Partner Forum FGD on December 2, 2022 is also in line with the findings of drug abuse issues in the five FGD venues.

Malang and Madiun stated that drug abuse is mostly found among students, especially in Sidoarjo, Pasuruan, Surabaya, Malang Raya (FGD, 2022). Madiun stated that drug abuse is also found among teenagers, especially in coastal tourism areas such as Prigi Beach in Tulungagung Regency (FGD, 2022). Jember reported that Banyuwangi Regency has entered the "black zone" because drug abuse is no longer found among 10-year-olds but among children who receive primary education at

Madrasah schools, which are religiously labeled schools (FGD, 2022). In relation to drug abuse cases in Madrasahs, Bojonegoro reported that drug abuse had entered the Pondok Pesantren (Islamic boarding school) area - especially the pesantren in Jombang Regency (FGD, 2022). The most alarming finding of drug abuse is in Pamekasan. Pamekasan, which has a social condition that is thick with religious nuances, agreed to raise the issue of drugs as an urgent matter to be handled because drug users no longer infect bromocorah circles but also penetrate religious circles (FGD, 2022).

Considering the trend of intolerance and drug abuse cases in East Java Province, it is agreed that these two issues are important to raise and find effective and massive handling strategies along with the growth of drug abuse rates that have penetrated various groups including children and even penetrated the madrasah and pesantren environment.

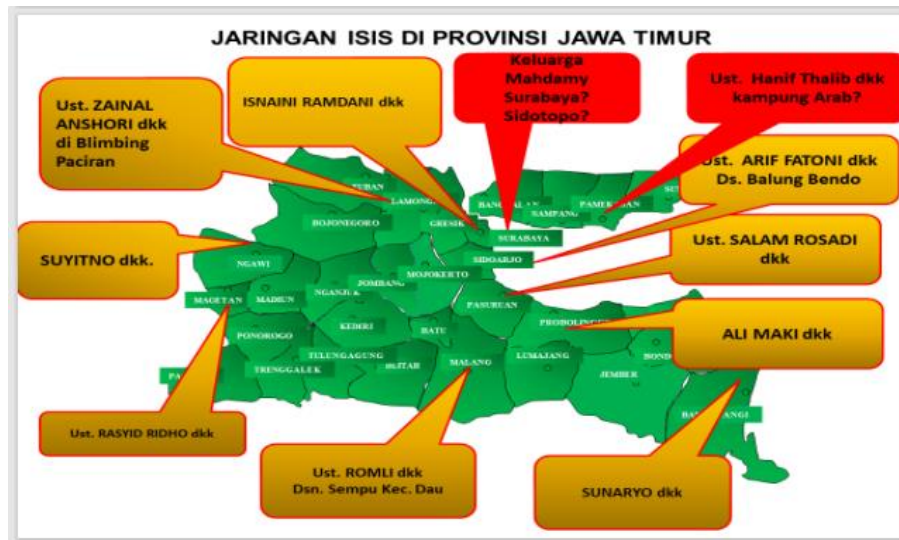
Methods

This article is based on the FGDs that have been conducted in five districts in East Java, namely Malang, Madiun, Pamekasan, Bojonegoro, and Jember. The data from the FGDs in the five districts were collected and then grouped based on the two strategic issues discussed in this article, namely the issue of religious intolerance and the issue of drug abuse. After the clustering is completed, the data is analyzed inductively and then conclusions are drawn.

Results and Discussion

1. Watching out for Intolerance, Religious Extremism-Radicalism in East Java

It is no exaggeration to say that East Java is surrounded by the potential for intolerance, religious extremism-radicalism because pockets of extremist groups still reside in East Java Province, which is why BNPT declared East Java as one of the provinces being monitored (CNN, 2022). In fact, BNPT has further stated that East Java is one of 12 provinces that are red zones for acts of terrorism. The categorization of this zone is based on the regional origin of the victims and perpetrators, such as the origin of the Bali bombing perpetrator from Lamongan, the place where ISIS sympathizers were initiated in Malang, and as the largest group base of the Jamaah Ansharut Daulah (JAD) network, and the locus of the 2018 Church Bombing whose mastermind was a deported ISIS (The Islamic State of Iraq and Syria) follower (Khariroh, 2021).



Picture 1: *ISIS Network in East Java Province (Muzakki, 2022)*

Looking at the picture above, pockets of extremism once resided in East Java, even though the regulation explicitly prohibits the existence of the ISIS organization in Governor Regulation No. 51/2015. Article 1 explains that the ISIS movement in East Java can trigger and or cause disruption of security and public order. De jure, the existence of extremist-radicalist groups such as ISIS can be dismissed using Pergub No. 51 of 2015, but ideologically, extremist-radicalist thoughts cannot be banned through the Pergub. The proof is that since the PerGub was released until now terrorist acts and the arrest of their actors are still taking place in East Java. So it is not surprising to see the results of discussions in FGDs in Malang and Madiun that there are still reports of religious extremism.

The existence of Pergub No. 51 of 2015 may be able to limit or even prohibit the existence of ISIS as part of a radical religious group but the PerGub is still unable to stop the regeneration of derivatives of extremist ideology, for example fundamentalist ideology. Extremist and fundamentalist ideologies are closely related - the indicators of these two ideologies usually lead to exclusivism and takfiri (Azhari, M., Gazali, 2019).

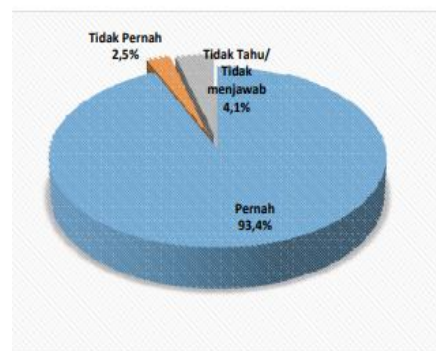
Information obtained from FGDs in Malang shows that the seeds of radicalism-takfiri ideology are sown in exclusive housing under the guise of Sharia in Wagir and Dau, Malang (FGD, 2022). Vigilance against exclusive housing under the guise of Sharia as a pocket of exclusivist-takfiri ideology should be done considering that the pattern of radical-terrorist movements usually forms groups that isolate themselves from the hustle and bustle of the outside world. Government regulations may not be able to limit radical ideology, but the involvement of community organizations, especially those engaged in religious affairs, can be an alternative to counter radicals in exclusive housing under the guise of Sharia.

The next vigilance on the potential for intolerance, religious extremism-radicalism in East Java is among students. Concerns about intolerance among students have actually been conveyed by several survey results, especially those released by the SETARA Institute. The findings of the survey indicate that there is potential for radicalism among students. As in the following picture:

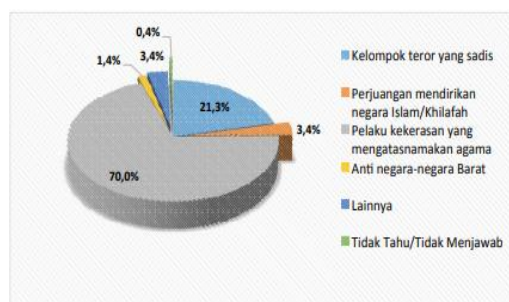
Survey Question 1: In your opinion what does Jihad mean? (n=742)



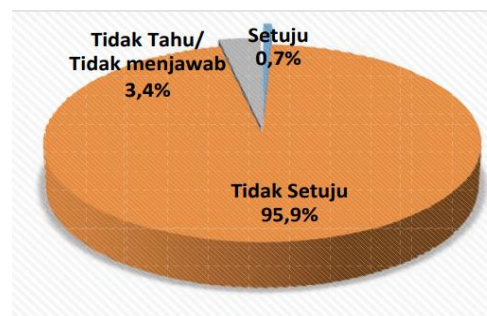
Survey Question 2: Have you heard/known about the existence of ISIS?



Survey Question 3: What comes to mind when you hear the term ISIS? (n=710)

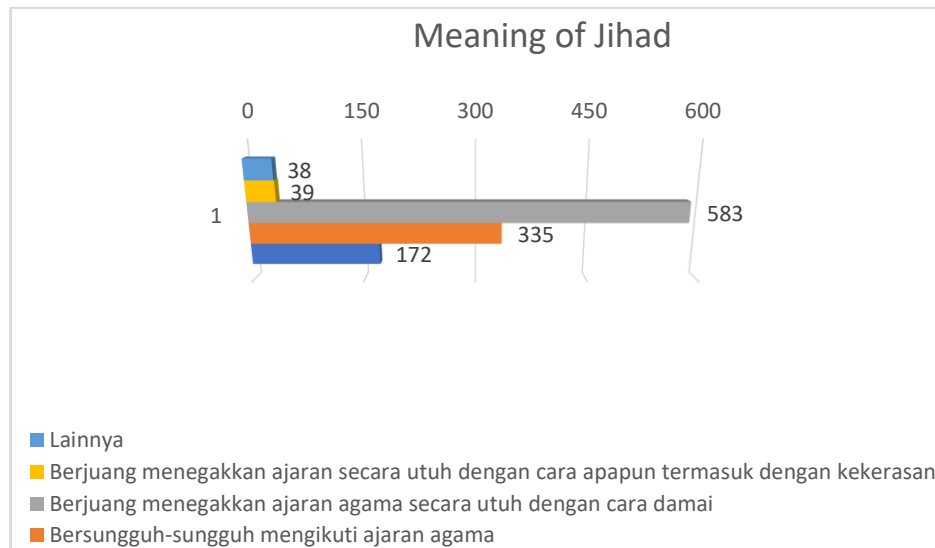


Survey Question 4: What is the respondent's attitude towards the IS movement? (n=710)



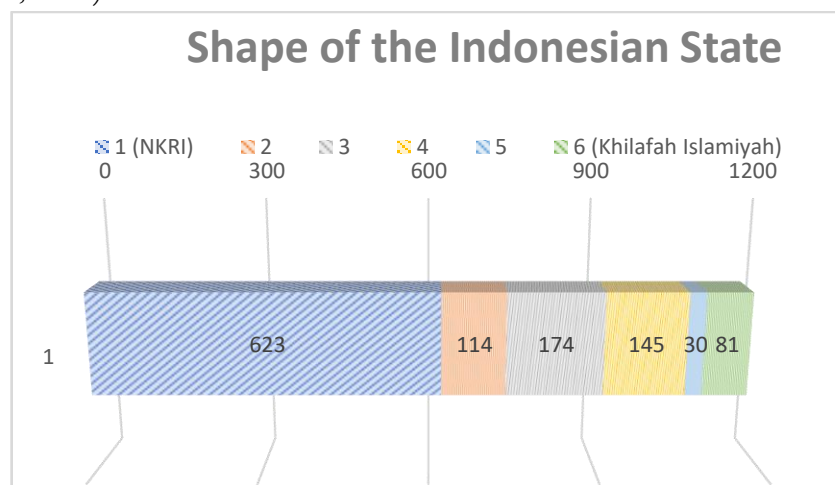
Picture 2: *Survey Report on Tolerance among High School Students (Team, 2016)*

The four survey questions presented in Figure 2 above indicate that the potential for radicalism is frothing among adolescents, especially high school students. What about East Java? Hamdi and Ma'arif in 2022 have published an almost similar survey but with different subjects, namely MA students. The survey conducted among MA students wanted to prove how big the number of intolerance and the potential for radicalism in students who had studied religion.



Picture 3: *State the caption of the picture*
Survey Report on Tolerance among MA Students

Figure 3 shows how respondents interpreted the meaning of the word jihad. As it is understood, the term “jihad” is the key word to interpret whether a person falls into a radical point or vice versa. If jihad is interpreted as a violent struggle, then this answer is a yellow light or a warning that someone is falling into a radical attitude. Based on the survey results, a total of 583 respondents stated that jihad is fighting to uphold the religion as a whole in a peaceful manner. But there were 39 respondents who stated otherwise, jihad is fighting to uphold the teachings in full by any means including violence. Paying attention to the answers of the respondents, it is quite alarming that there are still those who interpret jihad as a way of fighting in a violent way, although not many, but the froth of radicalism exists in the respondents (Hamdi & Ma'arif, 2022).



Picture 4: *Report on Tolerance Survey Results among MA Students*

Looking at Figure 4 above, 623 respondents strongly agreed that Indonesia is a unitary state. However, there were still 81 respondents who strongly disagreed with Indonesia as a unitary state. A number of respondents stated that the Islamic Caliphate is very suitable for the Indonesian state. Then respondents who expressed disagreement about the form of the Indonesian state as a unitary state even indicated that 81 respondents expressed their preference for the Islamic Caliphate for the Indonesian state (Hamdi & Ma'arif, 2022).

The survey results on the preference for radicalism among MA students can still be said to be harmless, but the preference for radicalism among MA students in East Java exists - in other words, the seeds of radicalism are starting to be planted and it is only a matter of time when these seeds are ready to act. Therefore, handling the threat of radicalism among students in East Java is not only left to the government, but the coordination and collaboration of pentahelix elements is a must.

The Threat of Drug Abuse in East Java

Drug crime is an international crime, a coordinated crime (organized crime), a crime that has a wide network, has the support of power and large funds, uses sophisticated technology and its circulation always uses systematic, creative and innovative methods. Drug crimes have a very broad negative impact both physically, psychologically, economically, socially, culturally, defense and security, and kamtibmas - if drug abuse is not watched and anticipated, it will damage the nation and state, especially the younger generation as the nation's successor. Indonesia will not become a developed country when it gets a demographic bonus if its young generation is exposed to drugs.

Referring to the results of a drug abuse survey conducted by BNN together with LIPI in 2019, East Java Province ranks seventh with a total number of people exposed to drugs of 1,038,953 people. The next alarming news is that, two years later, in 2021, BNN stated that East Java Province was ranked second in the category of drug-prone areas (Putra & Astuti, 2017).

Not surprisingly, the high rate of drug abuse in East Java was really felt in FGD forums in five districts. The FGD in Malang stated that drug abuse is mostly committed by students. The FGD in Madiun also stated that drug abuse is mostly found among teenagers and specifically the place of circulation in the coastal area of Prigi Beach, Tulungagung Regency. The FGD in Pamekasan was more compact in stating that the entire island of Madura is prone to drug abuse. The FGD in Bojonegoro was more concerned that drugs had penetrated the gates of Islamic boarding schools in Jombang. Finally, the FGD in Jember complained that Banyuwangi Regency was in a drug emergency, and had even entered the black zone (Said, 2022).

Complaints of drug threats in FGD forums in five districts, if seen in the news lately, are quite alarming. For example, two cases were found in two districts,

Pamekasan and Jember. Pamekasan, for example, forum members stated that Madura is in a drug emergency. During the drug operation from August 22, 2022 to September 2, 2022, the police on Madura Island managed to arrest 105 drug suspects, consisting of 49 suspects in Sampang Regency, 25 suspects in Bangkalan, 18 suspects in Pamekasan, and 13 suspects in Sumenep Regency. Of the 49 suspects, 41 were dealers and the rest were couriers and drug users. They are aged between 26 and 47 years. In Sumenep and Bangkalan district, some of the drug suspects were found to be minors, while in Pamekasan there was a woman who worked as a songstress in one of the entertainment venues in the district (Aziz, 2022). Furthermore, FGDs were conducted in Jember. In Banyuwangi Regency, police have uncovered 38 drug abuse cases in the span of August 22, 2022 to September 2, 2022 (Detik & Kompas, 2022). From the explosion of drug cases, what is more concerning is the drug cases in Islamic boarding schools. Information on the use of this illicit substance was obtained during an FGD in Bojonegoro. Jombang Regency, which is nicknamed the city of santri, has been tainted by drug abuse cases in its pesantren - as explained by the East Java Police Chief Inspector General Nico Afinta, 1,800 drug cases from January to March 2021. As many as 15 of these cases occurred in Islamic boarding schools (ponpes) (Merdeka, 2022).

According to Agustia, there are three reasons why someone consumes drugs. First, individual factors. This factor is caused by curiosity which creates a desire to try, free time or situations and opportunities to use drugs and pressure or trapping seduction from dealers can trigger a person's curiosity factor to abuse drugs. The second factor is the environment. Environmental factors are caused by the individual drug abuser being influenced by the association of daily friends or living in a community or even a family that is exposed to drugs. The third factor is drug availability. The availability factor indicates that drugs are easy to obtain and purchase (Agustina, 2008). According to the results of the national drug abuse prevalence survey, environmental factors are the cause of drug abuse acquisition.

Sumber Perolehan	Perkotaan	Perdesaan	L	P	Total
Teman	94,0	86,3	88,8	79,6	88,4
Pacar	0,5	0,0	0,0	3,0	0,1
Saudara (Kakak/Adik)	0,5	-	0,1	-	0,1
Orang Tua	-	0,3	0,2	0,0	0,2
Pasangan	0,1	0,7	-	13,2	0,5
Bandar/Pengedar/Kurir	3,3	1,2	1,8	1,5	1,7
Apotek	1,6	10,2	8,2	-	7,9
Oknum petugas	-	0,0	-	0,5	0,0
Lainnya	0,1	1,2	0,8	2,2	0,9
Total	100,0	100,0	100,0	100,0	100,0

Picture 5: *Nationwide Survey of Drug Acquisition Sources (Team, 2022)*

Figure 5 above shows that friendship is the first source of drug acquisition for drug abusers in Indonesia, at 88.4%. The next source is pharmacies (7.9%), while other sources are very small. If the respondents are differentiated by gender, friendship remains the most prominent source of first drug acquisition, both among men (88.8%) and women (79.6%). Similarly, when looking at the domicile of the respondents, friendship was the first source of drug abuse for both rural (86.3%) and urban (94.0%) respondents. This means that friendship is needed to obtain and abuse drugs. It is within this circle of friends that the invitation and temptation to abuse these drugs for free or free of charge occurs. Drugs are addictive, so they cause addiction and dependence to abuse again and reach the stage of addiction. When someone is already addicted to drugs, they will inevitably try to fulfill it even if they have to buy it together because it is no longer given freely or for free anymore.

In terms of domicile, friendship is the first source of drugs for drug abusers, both those from rural areas (86.3%) and urban areas (94.0%). This is an understandable phenomenon because friendship is a social group phenomenon that occurs in society, especially in rural communities that have a strong level of mutual cooperation or often called *patembayan* (*gemeinschaft*) society which is characterized by the nature of intimate relationships among its members. This intimacy seems to be very effective in spreading drug abuse. There is a reluctance if one of the members who joins a social group of drug abusers does not also abuse drugs.

2. Collaboration of Multistakeholder Partners in Countering the Threat of Religious Intolerance and Drug Abuse

Social change cannot be done alone. Changing the situation must be done together with many parties. Only collaboration allows a society to move forward and develop. There are various models of collaboration between many parties, one of which is Penta-Helix. Collaboration in the Penta-Helix concept is a collaborative activity between fields and parties from Academia, NGOs, Community Organizations, Local Government Organizations, and the Media.

The Penta-Helix cooperation model aims to optimize the role of Academics, NGOs, Mass Organizations, OPD, and Media as a driver of social change that can streamline community vigilance on two main issues, namely, religious intolerance and drug abuse. The Penta-Helix scheme itself is depicted in the illustration below:



Picture 6: *The Penta-Helix Collaboration Model*

Academics in the context of social change can act as conceptors and researchers. For example, conducting research with the aim of collecting and searching for data on the potential for religious intolerance and drug abuse. In this case, academics are a source of information and conceptors in engineering the handling of intolerance and drug abuse. Embracing academics can be done with researchers or research institutions from state and private campuses in each region, such as the Institute for Research and Community Service (LP2M) in various regions.

Non-governmental organizations (NGOs) are a separate force in the three-sector model, which consists of the government as the first sector. The business world as the second sector, and voluntary organizations as the third sector. NGOs serve as

mediating institutions that mediate between the government and citizens on various matters. NGOs can be the “ears” to hear the aspirations of the community and the wishes of the people, or they can be the “mouthpiece or speaker” in conveying the aspirations and wishes of the community to be heard by the government. There are many NGOs that focus on religious intolerance and drugs, such as: Infid, Wahid Foundation, Plato, Granat and so on.

Community Organization (Ormas) is an organization established and formed by the community voluntarily based on similar aspirations, wants, needs, interests, activities, and goals to participate in development in order to achieve the goals of the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia. NU, Muhammadiyah are examples of the largest community organizations in Indonesia. The commitment of NU and Muhammadiyah in guarding the integrity of the Republic of Indonesia and becoming a shield of the Republic of Indonesia from the onslaught of transnationalist ideology. Ansor, Fatayat, IPNU IPPNU as part of NU's big family can be an extension to realize counter-radicalism and drug abuse programs.

Local Government Organizations (OPD) are part of the feet, hands, and ears of the Government in realizing counter-radicalism programs and handling drug abuse cases. The collaboration of the Ministry of Religious Affairs of East Java in dealing with the issue of counter-radicalism with the East Java Education Office is very necessary because in the findings of FGDs and intolerance surveys the symptoms of radicalism at the student level not only infect student units under the Ministry of Education and Culture but also the Ministry of Religious Affairs. The collaboration of the Ministry of Religious Affairs of East Java with the East Java Education Office is just one example of collaboration between DPOs in uniting counter-radicalism programs together, thus there are many DPOs that can work together and collaborate to realize East Java free from radicalism and East Java Bersinar (Clean Drugs) (FGD, 2022).

Media in the context of awareness is important because of its role as an expender. The media plays a role in supporting publications in the promotion of products and services produced by people who want to make social changes. Not only that, the media also functions to build a brand image of these social changes. So that other people can more easily access information about social change that is being carried out by the community. The ease of access to information is then one of the supporting factors for the arrival of new collaborators who can support the social changes being carried out by the community.

The use of the Penta-Helix cooperation model as the basis for collaborating in social development and change is very likely to create sustainability of the social change desired by the community. Not only that, the social change can also provide benefits for the public at large, the surrounding environment, and the parties involved in the Penta-Helix scheme itself. So it can be concluded here that the synergy between the

Penta-Helix elements can be the key to the sustainability and sustainability of community development and positive social change desired by various parties.

Conclusion

Religious intolerance and drug abuse are real threats in East Java. The target perpetrators and victims are not only adults but have penetrated into productive age and students. The threat of religious intolerance and drug abuse can be handled with a multi-stakeholder partner collaboration strategy.

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