

The Role of Youth In Promoting Peace In Southeast Asia

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Abstract

Terrorism still becomes a frightening attack which many states still unable to detect it with very precisely. South East Asia as one of the most populous regions, producing qualified human resources who contribute to prevent terrorists to grow. This research is attempted to answer the question how the role of youth in South East Asia in promoting peace. The Researchers took the specific on soft power and globalization concept to analyze the phenomena. Furthermore, this paper is with descriptive method with qualitative approach. It takes secondary data as resources of this research with data collection technique consisting of books, journals, and including data from reliable website which is supporting the explanation of this paper. This research believes with their youthful energy and capabilities, and ability of adaptation to new technological trends, for example, youths could act as mediators, community mobilizes, humanitarian workers and peace brokers. Like any particular conflict affected population group, the mobilization of youths' capacities requires a targeted and long-term approach.

Keywords: Peace; Terrorism; South East Asia; Youth Role.

Abstrak

Terorisme masih menjadi serangan yang menakutkan dimana banyak negara masih tidak dapat mendeteksinya dengan sangat tepat. Asia Tenggara sebagai salah satu daerah yang paling padat penduduknya, menghasilkan sumber daya manusia yang berkualitas yang berkontribusi untuk mencegah terjadinya tindakan teror. Penelitian ini bertujuan untuk menjawab rumusan masalah bagaimana peran pemuda dalam mempromosikan perdamaian di Asia Tenggara. Penulis menggunakan konsep soft power dan konsep globalisasi untuk menganalisis fenomena. Tulisan ini merupakan penelitian deskriptif dengan pendekatan kualitatif. Data yang ditampilkan dalam tulisan ini adalah data yang berasal dari buku, jurnal, dan data yang tepercaya yang mendukung hasil akhir dari tulisan. Hasil tulisan ini menunjukkan bahwa dengan energi dan kemampuan pemuda, dan kemampuan adaptasi dengan tren teknologi baru, misalnya, pemuda dapat bertindak sebagai mediator, mobilisasi masyarakat, pekerja kemanusiaan dan perantara perdamaian. Pemuda juga dalam kondisi tertentu mampu melakukan mobilisasi kapasitas pemuda yang lain dengan pendekatan yang ditargetkan dalam waktu jangka panjang.

Kata Kunci: Asia Tenggara; Perdamaian; Terorisme; Peran Pemuda.

Introduction

Terrorism is not new to Southeast Asia. For much of the Cold War, the activities of a variety of domestic ethno nationalist and religious militant groups posed a significant challenge to the region's internal stability (Chalk, 2009: 2). Until the 1990s, terrorism was widely considered to be a security concern of the second order. However, the event of 11 September 2001 changed dramatically, encouraging a major reappraisal of the nature and significance of terrorism. For some, what was variously dubbed new terrorism and global terrorism had become the principal security threat in early twenty first century. Reflecting the fact, in conditions of globalization, non-state actors had gained important advantages over states. Terrorism is not new to Southeast Asia (Heywood, 2011: 299-300). For much of the Cold War, the activities of a variety of domestic ethno nationalist and religious militant groups posed a significant challenge to the region's internal stability. Since the 1990s, however, the residual challenge posed by sub state militant extremism has risen in reaction to both the force of modernization pursued by many Southeast Asian governments and the political influence of radical Islam.

The modern world is becoming smaller, highly integrated and technologically more advanced. It is also becoming highly fragmented, less peaceful and unsafe for both present and future

generations. We are led to believe that globalization and the Internet links have made the world smaller a village indeed, facilitating the exchange of information and knowledge, and creating an exponential leap in the generation of global wealth (Sharma, 2000). This wealth creation process however, has failed to fulfill aspirations of the youth and bring prosperity and peace to the large majority of people living in many parts of the world. It's emphasizes six shared values, which are of particular relevance to the new century: freedom, equity and solidarity, tolerance, non-violence, respect for nature and shared responsibility. Among many forms of globalization, there is a more subtle form of globalization, which presents opportunities for greater tolerance in the human dimension this is the globalization of socio economic culture and values.

With half of the population affected by crises all over the world below the age of 30, UN Security Council Resolution 2250 on Youth, Peace and Security was recently passed where, for the first time in history, the role of youth in peace building was recognized globally. Youth are not simply victims of crises, but agents for change (Bureau for Crisis Prevention and Recovery: 2005). Peace and Security issues involve interwoven and interconnected issues. The backdrop of Southeast Asia, is of diverse political and socio-economic narratives-closed and open governments, indigenous peoples

issues, internal conflicts, internally displaced people, human rights issues, religious fundamentalists, and the like.

This paper is explained by using the soft power concept and globalizations concept. Power is ability of an actor either individual or group of nation-states to influence the mind and behavioral of other actors that want to do something that was not to his liking (Alunaza, 2016: 67). In a simply word, power is ability to control something. Soft power is defined as the ability to get the result by attracting the attention of others. Soft power also means the ability to establish preferences tends to be associated with intangible asset such as an attractive personality, values, institutions, and a vision that are seen as legitimate or having moral authority. Simply put, in behavioral terms, soft power is attritional power. They are various types of attraction. People are drowning to others both by their inherent qualities and by the effect of their communications (Nye, 2005: 7).

Communications can be symbolic, leadership for example or persuasion and argument or vision that causes others to believe and follow. Some of communications are designed to limit reasoning and frame an issue. Soft power is more effective in helping to frame some issue, whose culture and ideas are closer to prevailing international norms (Mallisan, 2005: 29). In the other hand, soft power is cultural power. Another sides, globalization said which points to aspirations for an end

state of affairs wherein values are shared to all the world's five billion people, their roles as citizens with an interest in collective action designed to solve common problems. Nor is it values which embrace all humanity and peace (Mallisan, 2005: 29).

Youths as a conceptual category are frequently othered in the discourse on conflict. They are seen as potentially dangerous subjects and policy approaches often regard them as a problem. Often, male youths in the age group 16-30 have been observed as the main protagonists of criminal and political violence. In other words, much of contemporary thinking on youth and conflict tends to be overly negative (Ozzerdem & Pedder, 2015: 4-5). It focuses on the dangers posed by disaffected youths as is evident in the negative connotations of the youth bulge or at risk youth concepts.

A number of dangerous assumptions about the role, position, and contribution of youths appear to plague thinking among national and international elites driving recovery efforts within societies in transition. The majority of national and international policy pronouncements or security-related programmes in post-conflict and fragile contexts reflect a polarized discourse. The young vacillate between the two extremes of infantilizing and demonizing. On the one hand, youths are viewed as vulnerable, powerless and in need of protection. On the other, they are feared as dangerous, violent, apathetic and as threats to security. Youths are subjected to stereotypical images of being angry, drugged and violent and as threat, especially those who participated in armed conflict as combatants. On the

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other hand, recent literature on youth in post-conflict societies marks a shift in thinking about youth. It underlines the agency perspective, and acknowledges the importance of making the connection between youth and peace building for transforming a predominantly negative discourse on the role of youths in societies recovering from conflict.

Methodology

The author uses a qualitative method with a descriptive approach, in which the writer gives a description (description) related to the situation of social phenomena, sorting out information related to the problem both from a theoretical and practical point of view. Then do the interpretation (interpretation) of data in explaining and analyzing the problem, as well as providing answers to how the role of youth in promoting peace in Southeast Asia. The author use the technical analysis of Miles and Huberman's data model which consists of data reduction, the presentation of the data, and then the conclusion are drawn. Data collection techniques in this study were obtained through the study of literature from books, journals, theses, websites and other literature related to this research (Sugiyono, 2011: 246).

Result and Explanation The Role of Youth in Promoting Peace

To conceptualize the role of youth in promoting peace, it is useful at the outset to acknowledge its complexity and multidimensionality. The complex and multiple meanings,
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goals and purposes of peace education are rooted in the great variety of sources of inspiration, role-models and practices located in specific historical, social, cultural, economic and political contexts (Sweehin, 1997). Substantive inspiration for peace has emerged from the global struggles for peoples in both South and North against structural violence. Unless the paradigm of development ensures that peoples' basic needs and quality of life are met under conditions of justice, equity, participation and sustainability, then a vast majority of human beings will live marginalized and hence non-peaceful existences. Peace as is often said is not just the absence of war, although development educators clearly see the negative impact of militarization on authentic human development.

Promote a critical understanding of the root causes of conflicts, violence and ceaselessness in the world across the full diversity of issues and problems and from macro (national, regional, international, global) to micro (local, interpersonal, personal) levels of life. And simultaneously develop an empowered commitment to values, attitudes and skills for translating that understanding into individual and societal action to transform selves, families, communities, institutions, nations and world from a culture of war, violence to a culture of peace and active nonviolence.

Youth is a particularly vulnerable sector, given their need to transition to higher forms of education, and also enter the workforce, while still undergoing the circles of violence, coming from a post-conflict warzone, to being
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exposed to the risks of human trafficking, extremism, and domestic crimes. There is a lot of work to do to educate ASEAN youth, especially those from vulnerable backgrounds. ASEAN is a young region. 60 % of ASEAN people are below the age of 35, making young people not only the future, but the present of ASEAN. However, this remains to be a challenge (Ozzerdem & Pedder, 2015: 4-5). As young people, we are only beginning to understand the bigger roles we play in the family, community and as citizens of our countries, and now in our region. This may come to the disappointment of the cruel structural realities in this world, and the insecurity perhaps that we have done so little than our elders, professors, maybe bosses. But this is what makes our youth sector unique. We have the ability to discover, learn, immerse oneself, relate to the narratives of each member state with each other and, together, realize the true meaning of unity and diversity for our generation, and the generations to come. To build peace and security, young leaders, adult mentors, and peers, need to start within themselves and be able to work hand-in-hand to recognize our differences, and our similarities.

The positioning of youth in society has a bearing on their leadership potential and their possible role in peace building. The tension between young and old has been one of the key features of inter-generational shifts pertaining to the control over power, resources and people. What needs to be underlined is that youth should be conceptualized and studied as agents of positive peace in terms of addressing not only the challenges of physical violence, FISIP Universitas Tanjungpura Alunaza dan Putri, hal 94-101

but also the challenges of structural and cultural violence, and the broader social change processes to transform violent, oppressive and hierarchical structures, as well as behavior, relationships and attitudes into more participatory and inclusive ones.

The UN World Population Prospects statistics estimate that there are 1.3 billion 15-24 years old in the world and nearly one billion live in developing countries where conflict is more likely to have taken place. In such demographic realities, the potential youths hold for change and positive action is the subject of growing research agenda, and this is particularly the case with the recent wave of social upheavals and humanitarian crises in different parts of the world. For much of human social interaction, the category called youth has been perceived as a historically constructed social category, a relational concept, and as a group of actors that is far from homogenous. A myriad of factors make childhood and youth highly heterogeneous categories in terms of gender, class, race, ethnicity, political position as well as age. They also have multi-faceted roles. Youths can be heroes as well as victims, saviors and courageous in the midst of crisis, as well as criminals in the shantytowns and military entrepreneurs in the war zones. Yet, as a category, youth are often approached as a fixed group or demographic cohort.

Furthermore, as will be clarified through numerous exemplars, promoting peace like its related movements and sources is being practiced in all contexts and levels of life. Educational activities

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for peace are just as relevant and essential in formal classrooms of basic level schools and tertiary or higher institutions of learning, as in non formal or community contexts. Indeed, as is argued later, both context and modes of peace need to be seen as complementary and mutually reinforcing. To express the legitimate wish that today's children should from the earliest age form values and grow up to be adults oriented towards a culture of peace, should not however overlook the realities that it is today's adults (the parents and elders of our youth) who are making and implementing policies which often lay the seeds of conflicts, violence and peacelessness (Bureau Counter of Terrorism, 2013).

Besides that, the role of youth in promoting peace in South East Asia is by developing the Islamic moderate, democratic, and also tolerance. The value of Islamic moderate can use as diplomatic tool in countering the terrorism movement (Aini, 2016). In cases, peace has to do with the process of acquiring values, knowledge, and developing the attitude, skill, and behavioral to live in a harmony with oneself, and others. The youth have energy peace, enthusiasm and ability to transform their live and help make the world better in which to live if they have education activities, sharing knowledge through social activities outside of school and other relevant activities.

Promoting peace through education is not just about what student learning in school, but they can demonstrate strong value of peace by exploring the culture in all aspect

of social participation. The youth should be serious in the conception, planning, and implementation of peace policies in their communities and societies. The youth should promote and inspire young people throughout the good identity of Islam, the democratic of Islam, and also a courageous and creative commitment to the dialogue. We believe that the role of youth is very central and potential for the transformation of violent conflict and nurturing cultures of peace (Wonovsuwe, 2013). The youth have responsibility to dialogue with others youth on knowledge, values, skills, and behaviors conducive to fostering global harmony and social justice especially in South East Asia region.

Culture and education has the power to transform entire societies, strengthen local communities and forge a sense of identity and belonging for people of all ages. As a vector for youth development and civic engagement, sharing culture plays an essential role in promoting sustainable social and economic development for future generations especially during terrorism season. Youth can act as a bridge between cultures and serve as key agents in promoting peace and intercultural understanding. Investing in local cultural resources including tangible and intangible heritage including traditional knowledge and skills, as well as music, dance, theatre and festivals, can develop sustainable creative economies, open up opportunities to youth, and help strengthen identity and social cohesion. Promoting creativity for and among youth and harnessing young people's creative potential and

energy therefore needs to be a priority in finding creative solutions to today's challenges.

If the culture of peace is developed at the family level, then it develops more effectively at the community and village levels, and upwards. Beyond the family, the school can become a platform for communities to bring the concept and practice of peace into the curriculum, classroom, and co-curricular programs. The youth can be empowered through community organizations, spiritual, social or related to environment, or any development activities with the concept of peace. They are ready to participate in community work. To create the conducive environment, one step is to make sure that national policies are religion neutral, with no place for phrases like jihad. Youth should be treated as partnership by youth in all social activities, of governance, community activities. It's should start in an active manner with the entry of the child into the golden age phase of 15 to 25 years. Youth should realize that they should not wait for the inheritance of the world. They must realize they have already inherited the world while entering into the golden age. Development of youth as productive citizens and peace workers could be a starting point for developing the peace culture.

It is important to provide youths with training opportunities to take an active part in peace building. With their youthful energy and capabilities, and ability of adaptation to new technological trends, for example, youths could act as

mediators, community mobilizes, humanitarian workers and peace brokers. Like any particular conflict affected population group, the mobilization of youths' capacities requires a targeted and long-term approach.

Conclusion

Political solution can be found to terrorism problems. In a sense, most terrorist campaigns have political endings, in that their general ineffectiveness means that, over time, leading figures in terrorist movement tend to gravitate towards respectability and constitutional politics. Nevertheless, youth have also pursued strategies designed especially to promote the peace and encourage terrorist to abandon political violence by some social activities and sharing to each other inside and outside of class. They should be perceived as key agents for social change, including peace development, economic development and promoting peace thought positive activities. Youth constitutes the richest wealth of a country. They develop quality of catholicity of personal integrity, personal discipline and open mindedness. It is enriched further when they develop an open attitude and universal outlook. This is the real empowerment of youth. For preserving peace, youth must play a decisive role. Youth should be exposed to merit of tolerance and nonviolence. Youth should realize the importance of living together and should be responsible to defend the frontiers of peace and non-violence.

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