Are we truly free to have a religion? Analysis of Religious Freedom in Indonesia in the Context of Human Rights and Pluralism

Yogi Alfarizi
Faculty of Law, Universitas Negeri Semarang, Indonesia
Email: yfz@students.unnes.ac.id

Ridwan Arifin
Faculty of Law, Universitas Negeri Semarang, Indonesia
Email: ridwan.arifin@mail.unnes.ac.id

Abstract— **What happens when the complaint of the call to prayer is the basis for a judge's decision on a blasphemy case? This article discusses the impact of Meliana's sentence of a Buddhist who triggered a religious conflict in Tanjung Balai, North Sumatra, Indonesia. At that time Meliana, who only told her neighbors about the sound of the call to prayer that was louder than usual, was visited by residents and judged by the people at that time because it was deemed to have stained religion. Followed by the burning and looting temples in Tanjung Balai. This makes the Hindu-Buddhist religion in Tanjung Balai feel threatened. Given the case of Basuki Tjahaja Purnama (Ahok) which is substantially similar, things like this cannot be allowed remembering Indonesia is a country of religious pluralism. This article highlights the discussion about what Indonesian citizens should do and don't and also the analysis of the controversial Meliana's verdict by suggesting violence, radical actions, and persecution is not an exit of the issues that occured in Indonesia concerning religion tolerance.**
Keywords— Religion Blasphemy, Conflict Religion, Indonesian Religion Tolerance

I. INTRODUCTION

Interfaith relations in Indonesia seem to have experienced another trials in the midst of diversity in the state of Pancasila. It seems this will lasts a long time and to restore the relationship that originally appeared harmonious and then experiencing cracks is not an easy thing because the end of this recovery failure results in our fragmentation as nation.

In essence a heterogeneous society is growing, like our nation it is certainly difficult to develop deep understanding between a variety of elements of ethnicity, regional culture, mother tongue and culture. Even if there is no fundamental misunderstanding between the elements, at least certainly the mutual understanding achieved is only nominal only, the optimal atmosphere that can be achieved is not mutual understanding, but rather just a misunderstanding. The procedure for harmonious relations like that with itself does not have a strong resistance to various stresses come from political, economic and cultural developments. The existing harmony only fragile conditions, at times they may scatter as possible can be termed an expression of the cold war period between countries superpower lives peacefully side by side.

Of course the peace that is held is just neighboring well, without feeling the same fate between people who feel fellow brothers. Good relations that are sympathized only by the karmic order and mutual feeling respect outwardly. The connection between feeling of belonging is the same fellow humans will certainly occur very little in such circumstances.

Differences in attitudes and views, especially conflicting interests, can make the atmosphere calm at any time turn into confusion. They who had mutual respect, suddenly could blame each other. Those who were polite to each other, suddenly could behave blame each other. The psychological atmosphere filled with surprise, because of the beginning things are fine, adding to the intense sense of losing the original calm. Thing it then enlarges the sense of aggravation, more than the reality actually takes place.

Our main problem in the relationship between religious *ummah* is development of sincere and ongoing mutual understanding. We just will be able to become a strong nation, if people are of different religions can understand each other, not just respect each other, who needed is sense of belonging, not mutual feeling one against the other.[1]

Religion is one of the aspects listed in the International Declaration of Human Rights. In this international declaration, the world community must uphold the diversity of individuals, communities and nations. Every individuals have the right to freedom of thought, feeling, and religion. That right very basic is based on awareness and self-confidence and not justified getting pressure from anyone. So that only with promoting harmony in life pluralism can be achieved. Plural comes from plural English or more than one. Thus pluralism means things that say plural or more than one. In philosophical studies, pluralism is given the meaning of that doctrine the essential substance is not one (*monoism*), not Him (*dualism*), but many (plural).

By using the basic understanding of pluralism as above, we can identify at least five main features of pluralism. First, always related to maintaining and upholding rights and obligations each group both traders, politicians, civil servants,

---

[1] Abdurrahman Mas'ud, (2003) *Menuju Paradigma Islam Humanis*, Yogyakarta : Gama Media.

laborers and etc. will maintain the position so that they can continue to play the role they have felt what is their responsibility.

Tolerance of differences in togetherness. A society that truly has plural characteristics truly believes in each of them parties are in the same position. They believe that there are no groups community that excels from other community groups in several ways. As citizens, they have rights, position, obligations and responsibilities the same one. The difference is not understood as a threat to the existence of a group.

Pluralism shows the path for develop and improve competency skills honestly, open and fair. This characteristic is related to efforts to eliminate opinions that in social life there is an ordinate group that dominates subordinate groups, the majority group feels superior to the group minority.

Diversity is placed in a proportional position. It means that uniqueness is characterized by different views that appear become a driving force to dynamic community life, and not mechanism for destroying one group against another. With thus pluralism is in a neutral, impartial and objective position. The process of understanding, realizing and facilitating changes in our perspective on the dynamics of plurality of society is one of the keys to the success of maintaining and developing friendship among human beings. Gathering as one of the characteristics of an Islamic community model is an extraordinary power that must be continuously developed. In Islam, peace is not a matter of international law (international law) and international relations between countries which later gave birth to an arrogant super power country and then claimed to be the world police, but started from self-concept, then extended to the family, society, nation then the world.

II. RELIGIOUS ATTITUDES AND NATIONAL PROBLEMS

Freedom of religion and belief, especially *forum internum* is an individual right that cannot be delayed (non-derogable rights). However, freedom of religion and belief (KBB) is still one of the main problems of human rights in Indonesia. This is reflected in the data in the Complaints received by KOMNAS HAM. Complaints relating to the guarantee of the right to religion and belief place the top five of the most issues that the community complains with KOMNAS HAM[2].

Religion has good teachings and is ideal for humans. All religions have the basic idea or the same holy message which is saving human life. This foundation is the core of every religion and becomes the eternal norm that lives in every heart of religion. The implication is that the power of religion (and its adherents) as agents of change is always awaited in helping alleviate various problems faced by humans. But religion also often appears in creepy faces as a source of potential conflict. When there is a gap between the ideal value of religion and the attitude of its followers. This is certainly related to the shrewdness of the followers of religion to synergize between the ideal values that they believe in with

a number of problems and problems faced. The religion that we embrace today has indeed developed rapidly, no longer as in the era of Prophet Muhammad, Isa al-Masih, Sidharta Gautama and its predecessors and founders. The challenges and problems faced by religion today have never emerged when the founder of the religion was still alive. So, reconstruction and giving religious interpretations of the present reality is a necessity in order to revive the meaningfulness of religion. There is an extraordinary shift in understanding and capturing the meaning of religion. Religion is not only used as a personal rituality with God, but is also expected to be able to provide actions solution to the various problems faced by the community at that time. Religion provides a moral and spiritual guide to making social change in a better direction[3].

Related to the national problem stemming from a religious attitude, that religious problems are the most serious problem in this country because often in the name of religion fights, bloodshed and killings occur. A person's religion is an expression that not infrequently fosters emotional bonds, so willing to sacrifice for his religion, as a martyr in the way of God. This is what later became the seeds of the emergence of religious radicalism. Related to the national problem stemming from a religious attitude, that religious problems are the most serious problem in this country because often in the name of religion fights, bloodshed and killings occur. A person's religion is an expression that not infrequently fosters emotional bonds, so willing to sacrifice for his religion, as a martyr in the way of God. This is what later became the seeds of the emergence of religious radicalism. KH Abdurrahman Wahid (Gus Dur) in his final reflection in 2007 also stated that one of the two important problems that emerged throughout 2007 was various acts of violence in the name of religion. But actually the problem is not only in the form of religious violence. If we expand the scope of our discussion, there are at least a number of the following problems[4]:

1) The challenges of nationalism from religious ideologies that are sub-state or even from transnational ideologies such as *khilafah* romanticism that discredit nationalism.

2) The role of religion is not optimal as a motor of social change in alleviating various social problems such as poverty, ignorance, injustice, corruption and so on. Religion seems to stop at the range of places of worship, prayer, scripture, but stutter when dealing with poverty, corruption, environmental disasters.

3) Violence and terror are converging on the neglect of positive law and various social conflicts peppered with religious nuances such as the Poso conflict, the rise of a number of paramilitary groups or religious labeled organizations that are thought to create chaos and terror, attacks on places of worship and other religious groups and sweeping entertainment venues.

4) Diverse religious expressions are mainly related to minorities whose voices are less heard nationally. Instead of getting recognition that they were minorities such as

2.   Rahmat,Imdadun (2016). *Laporan Tahunan Kebebasan Beragama Dan Berkeyakinan*. Jakarta. Komisi Nasional Hak Asasi Manusia Republik Indonesia.

3.   Bahtiar Effendi (1995) Islam dan Negara : *Transformasi Pemikiran dan Praktek Politik Islam di Indonesia*, dalam *Prisma* No. 5 Mei 1995, p.5

4.   Andi Purwono (2008), *Sikap Keberagamaan Dalam Memperkokoh Semangat Kebangsaan*, Semarang : Universitas Wahid Hasyim Press

Kejawen Islam and Sasak Islam, other communities such as Lia Eden in Jakarta and the Ahmadiyyah Church.
5) Other issues surrounding diversity in the midst of diversity are ethno-religious conflicts in various places in Indonesia such as Poso, Parung. We never expect this kind of problem to occur, in addition to material and life losses, the victims who suffer most from this social conflict are women and children. They are a group that is the main target of impinging ethno-religious conflicts.
6) The diversity of understandings of the pattern of relations between Islam and the state which in turn has implications for various sensitive issues such as regional regulations on Shari'a, the legality of state law, efforts to re-question the issue of the Jakarta Charter as the basis of the state.
7) Diverse understanding of the pattern of relations between Islam and democracy which in turn affects the appreciation of democratic values.

Violence certainly occurs because of internal and external factors that influence it. Internal factors often trigger the actions of violence committed by Muslims. These internal factors often give rise to conflict not only between religious groups, but also within the Islamic body itself because of differences in the schools of jurisprudence, to the concept of divinity. Among the internal factors are as follows:

1. Religious Selfishness

Yusuf Qardawi said that the most striking sign that was present in acts of violence (extremism), especially in matters of religion, was a fanatical attitude towards an opinion in other words religious egoism. According to him fanaticism is identical to the denial of other existing rights. Or in other words the freezing of someone who insists on understanding in such a strict way, so that he cannot see things properly for the betterment of society, the achievement of religious goals, and the fulfillment of the will of society[5].

Selfishness in religion reaps strength because this attitude is in the midst of people who have made Islam one of their identities. Yudi Latif argues that religion as group identity refers to the existence of religious communities, groups consisting of individuals bound together by similarities or similarities in religious symbols[6].

Religious selfishness that is endemic in the minds of Muslims will give birth to a mindset that only Islam is able to provide social stability, status, give good teachings in the world, until only Islam is the true religion, which deserves to exist on earth, and other religions lower than Islam, which will only cause various problems. As a result this allows at least two impending conflicts. First is the inter-Islamic conflict with non-Islam. Fanaticism presupposes blind justification that Islam is the most true religion. This is reinforced by the religious doctrine that the religion accepted by Allah is only Islam. So that conflict, violence, until the war between Muslims and non-Muslims will occur because other religions do not get recognition, it is outdated and only Islam is the only moral reference in the world. Second, conflicts between Muslims themselves. As stated earlier that what has been

responded to by Muslims has given rise to diversity, both in terms of the school of fiqh and the concept of divinity. Fanaticism can create religion in religion. Fanaticism in this case means too glorifying a particular school. In the school of fiqh, for example, fanaticism is able to form the mindset of the followers of the Shafi'i fiqh school as the only true school of thought. So that the procedures for purification, prayer and hajj which do not use the procedures as taught by Imam Syafi'I, then all the acts of worship fail, and vice versa. This fanaticism continues to claim justification and blame to trigger conflict. The sentiments between NU and Muhammadiyah that sometimes still occur, until a prolonged conflict between Sunni and Shi'ite Muslims in the Middle East that continues to this day, is one example[7].

The most basic theological problem, for example, is the standard that raises the problem of claiming the truth that our religion is the most true religion originating from God, while others only come from human construction, in the history of double standards usually used to judge other religions in theological degrees below religion[8].

2. Nash Textuality

According to Yusuf Qardawi, the meaning of the text is superficial or literal refusing to consider reason, motivation, and legal background, denying the existence of a comparison (analogy), ignoring the ownership of the meaning, and to something that brings benefit (goodness). This meaning is vulnerable because if faced with a text that speaks of infidels, hypocrites, shirk, to jihad, then the potential for conflict and violence is great.[9]

For example if faced with the text about the command to kill infidels and shirk wherever they are, and literally translated, then killing by Muslims will occur everywhere. The meaning of the text must be deeper by considering reason, motivation, legal background, analogy, and benefit.[10]

So, it needs to be understood the deepest meaning, spirit and spirit of the verses or scriptures. In order for texts, texts, the arguments to have a long life both in terms of time and place, they must be comprehensively understood through deep and interdisciplinary understanding. Conventional language meanings are not enough to reach the deepest side of the meaning of these verses. The development of social situations, political culture, science, information revolution, contributed to how to reinterpret religious texts.[11]

3. State Shariatization

The state sharization movement is pumped by the radical Islamic movement. Because the enforcement of Shari'a to the establishment of an Islamic state is the main goal of radical Islam. "Politics-ism" is used as a means and purpose of da'wah. Because it is only by the politicization of the Shari'ah

[5] Yusuf Qardawi, *Islam Radikal, Analisis Terhadap Radikalisme dalam Berislam dan Upaya Pemecahannya (*Solo; Era Intermedia. 2004), p. 39.
[6] Yusuf Qardawi, *Islam Radikal, Analisis Terhadap Radikalisme dalam Berislam dan Upaya Pemecahannya,* p. 40.
[7] Shofiyullah, dkk., eds., *Revitalisasi Humanisme Religius dan Kebangsaan K.H. Wahid Hasyim*, p. 21.
[8] Budhy Munawwar Rachman, *Islam Pluralis Wacana Kesetaraan Kaum Beriman*, (Jakarta: Paramadina, 2001), p. 34.
[9] Shofiyullah, dkk., eds., *Revitalisasi Humanisme Religius dan Kebangsaan K.H. Wahid Hasyim*, p. 21.
[10] Shofiyullah, dkk., eds., *Revitalisasi Humanisme Religius dan Kebangsaan K.H. Wahid Hasyim*, p. 23.
[11] Amin Abdullah, *Islamic Studies di Perguruan Tinggi; Pendekatan IntegratifInterkonektif*(Yogyakarta: Pustaka Pelajar, 2006), pp. 171 -172.

that Islam can prevail, rivaling Western hegemony which they think is so popular. Through politics too, God's law can be enforced and overturned secular law, a product of an age they call modern ignorance. Reason of Islamism (Islam and political frame) has given rise to religious radicalism.

In Indonesia the radical Islamic movement, both in the form of Islamic organizations and Islamic parties, is vulnerable to violence to conflict. The fact is that Indonesia is a secular state whose basis and practice of law is not based on religious understanding, especially Islamic law, the Jakarta charter which requires the implementation of Shari'a for Muslims, makes Islamists lose the "juridical" umbrella for their Islamization. This fact hurts radical Islamic groups because the basis of the state and the law are inheritance or formations from the West (colonialists) which they label as infidels.[12]

Violence occurs if the legal product issued involves fundamental and sensitive issues in Islam. Some acts of violence both committed by Islamic organizations and certain Muslim communities are often triggered by these legal products. Of course the object of violence is the minority. Cases of violence against the Ahmadiyya Jama'at for example, violence against them still continues after the issuance of the MUI fatwa that Ahmadiyah is a heretic. For the Ahmadiyya Community, heretical claims do not affect their beliefs because the teachings of the Ahmadiyya are in the form of a belief system. But for some Islamic organizations that previously felt uncomfortable with Ahmadiyah, gained legitimacy from the government's fatwa.[13]

This superficial understanding of religion is essentially (esoteric), generally leading to a lack of tolerance and the rise of conflict. As a logical consequence, there is a character in holding religious dialogue, so that understanding is not substantial and profound. That is also why while the parties so consider it important to develop the assumption, that all religions teach virtue, glory, peace or harmony. Not teaching crime and violence.[14]

4. *Problems with Suspicion*

Such conditions can lead to conflicts between people. For example, suspicion among Muslims, that institutions, leadership, and organizations among Christians are felt to still carry out Christianization in various ways. Conversely, Christians are suspicious of Muslims trying to create an Islamic state in Indonesia.

5. *Lack of Knowledge and Understanding of Religion but High Motivation for Religion*

Such a situation raises the existence of groups of people who have high motivation to carry out their religion, but lack of religious knowledge so that it gives birth to enthusiasm without having a solid religious rationale, even far from a complete understanding of the principles of religious teachings. Cases like this are very common among people,

especially those in rural areas. If there are differences in religious procedures, conflicts and violence will easily arise in the name of religion.[15]

Resistance and war between religious groups, between secular religions and religions have a long history and there are no signs that they will make peace Resistance is not possible only because religion is a teaching about ritual, but because religion concerns other aspects of culture, such as kinship, economics, politics, values, the laws of science, philosophy and art. The resistance varied, from open war, rebellion, terrorism, modernist and conservative resistance. This is because religion is one of the beliefs in the role of supernatural powers and a view of life that is strengthened by ritual, collectivism and spiritualism. The development of religion was also influenced by the socio-cultural and environmental conditions of each religious community, so that various religions were born who had different teachings from each other, but were believed to be the most righteous by their adherents. But the element of adaptation possessed by humans also plays a role so that inter-religious conflict also influences one another, dominates one against another, or is born in the form of a new synthesis.[16]

In general, the external factors of the emergence of violence in the name of religion according to the author are as follows:

1. Social Problems

Economy Economic problems are the main factor causing violence in the name of religion. Mastery of the economic sector by religious minorities in the majority of other religions has triggered conflict. When conflicts arise, the main targets are religious symbols, especially houses of worship.

2. Problems of Legal Abandonment

Legal waiver that often raises violence in the name of religion, including the establishment of houses of worship. The establishment of places of worship often violates or ignores the joint decree (SKB) of the Minister of Religion and Minister of Home Affairs No. 9 and 8 of 2006 concerning the procedures for establishing houses of worship. Because there are several things that need to be considered in the establishment of places of worship, such as the location must be supported by a sufficient number of worshipers from around the church area built. Another issue of legal neglect is religious broadcasting to other religious groups.

3. Political Problems

Violence in the name of religion, which originated from a political problem was violence that occurred in Poso, Central Sulawesi. This is a blurred portrait of relations between the Islamic and Christian communities in Indonesia. Competition between Muslims and Christians has actually existed since the colonial era, but only in the era of competition reform has it turned into a bloody conflict. During the new order, access to colonial-era policies still did not emerge due to the New Order's

[12] Shofiyullah, dkk., eds., *Revitalisasi Humanisme Religius dan Kebangsaan K.H. Wahid Hasyim*, p. 25.

[13] Shofiyullah, dkk., eds., *Revitalisasi Humanisme Religius dan Kebangsaan K.H. Wahid Hasyim*, p. 26.

[14] Mohammad Sabri, *Keberagaman yang Saling Menyapa Persfektif Filsafat Prenial*, (Yogyakarta: ITTAQA Press, 1999), p. 138

[15] Bashori Hakim, ed., *Pandangan Masyarakat Terhadap Tindak Kekeraan Atas nama Agama: Studi Hubungan antara Pemahaman Keagamaan dengan Tindak Kekerasan Atas Nama Agama*, p. 62.

[16] Bustanuddin Agus, *Agama dalam Kehidupan Manusia*, p. 314.

regressive policies to avoid the issue of SARA. However, the reform era was unstoppable and finally a fruitful explosion of conflict in the Indonesian people.[17]

Based on the above, religion seems to be a source of violence, but the textual understanding of religious scriptures can be the most significant variable in encouraging religious violence. Besides encouraging the behavior of religious violence, textual and Islamism also positively correlate with the behavior of general violence and state violence. It cannot be denied that religion is a very strong source of identity in a person. Prophetic religions such as Islam and Christianity tend to commit violence as soon as their identity is threatened. Competition between religions that trigger conflict is very easy to happen if one group feels that their identity is threatened. This potential becomes even greater when political leaders try to construct a state identity based on a certain majority religion. On the one hand it can arrogance from majority religious groups and the feeling of being threatened and intimidated by minority groups. That is a picture of several factors that cause people to take acts of violence in the name of religion in Indonesia. As human beings who are religious and have faith, of course they don't want this to happen to us or to our children, family, and good relatives.

III.   WHY MUST THERE BE RELIGION?

Ironically, the issue of SARA (ethnicity, ethnicity, religion), especially religion, is a strategic political bait to confuse the stability of the nation and state. Split-oriented society, national unity and unity are scattered, the community becomes panic, looting and burning stalls of Chinese (Chinese) citizens, as well as terror and burning of places of worship. All of that is nothing but the political dynamics of a turbulent era.

While Hefner argues, the upheaval that took place towards the end of Soeharto's reign, showed zero consensus among Muslims regarding pluralism and democracy. This can be justified because the main target of the reform effort was the overthrow of the regime personified by Suharto as a common enemy. According to him, there is a dominant pattern, namely the emergence of ultraconservative Islamic groups supported by the regime, who in carrying out their actions collaborated with Prabowo Subianto (Suharto's son-in-law) to always support Suharto by spreading hatred based on religion. Thus, the violence that marked the fall of Soeharto uncovered the logic of his policy towards religion (Islam) that failed. And at the end of his rule, Suharto still had an elite think tank group whose function was to produce anti-Chinese propaganda and anti-Christian. While a number of observers considered that the various violence and riots that followed the fall of Soeharto were closely related to the fall of the old forces, namely those who were pro status and those who supported Soeharto's fanatics and those who wanted to thwart elections that would replace reformist governments. In addition, ignited religious violence in the regions was an attempt to divert the public's attention from the continued efforts of the community to uphold the supremacy of the law, in this case related to the investigation of the assets of New Order officials (especially Suharto) achieved through corrupt practices, collusion , and nepotism.[18]

In this book, Haqqul Yakin, the author of the book, concludes that the emergence of various violent conflicts and mass riots that occurred during the New Order regime and after the collapse of Soeharto's rule that were always identical were associated with pure racial, ethnic and religious issues. not true. Behind it all, the state in this case the political elite holds the key scenario of the conflict in order to disrupt the stability of a clean and peaceful government. Religion as a belief system that reflects moral strength both individually and socially, always encourages its followers to do good, keep away from evil and lust, pursue safety and peace in the world and the hereafter. Whereas socially, religion is a mirror for the distortion of morals and character in society. Corruption, oppression, immorality, and other immoral acts that have social implications are considered abnormal and are very contrary to religious values that uphold moral virtue.

IV.   OVERVIEW OF VIOLENCE IN THE NAME OF RELIGION

Violence is a characteristic or condition that contains strength, pressure and coercion. Violence is related to coercion, which means intense pressure. Violence is often also associated with acts of subjugation by force.[19] Psychoanalytic figure Sigmund Freud views violence as a manifestation of frustration from a basic *human libinal drive*. Meanwhile Reiner Maria Rilke pointed to violence as a product of frustration, anger, shame and jealousy whose source is life that is not lived by humans.[20] So it can be concluded that violence is a physical action carried out by a person or group of people to injure, damage, or destroy another person or property and all living facilities that are part of that other person.[21]

External factors, namely, the social environment, also greatly influence a person's psyche. Symptoms of weakening and loosening of social solidarity and high social mobility in people's lives, changing the nature of the community into *patembayan*, making human relations become very practical, pragmatic, tenuous, and diminishing emotional ties so that social life of the population weakens and decreases or degrades. Such conditions can arise from the friction of interests that easily leads to an explosion of conflict in relations between people, both in the household, between families, between groups, among followers of religions and others.[22]

[17] Bashori Hakim, ed., *Pandangan Masyarakat Terhadap Tindak Kekeraan Atas nama Agama: Studi Hubungan antara Pemahaman Keagamaan dengan Tindak Kekerasan Atas Nama Agama*, p. 62.

[18] Yakin, Haqqul (Agustus, 2009). *Agama dan Kekerasan dalam Transisi Demokrasi di Indonesia.* Yogyakarta. Elsaq Press.

[19] Arqom Kuswanjono, *"Kekerasan dalam Perspektif Etka dan Agama,"* Religion Issues 1, No. 2 (2003): p. 160, 120.

[20] Arqom Kuswanjono, *"Kekerasan dalam Perspektif Etka dan Agama",* p .161

[21] Munir Mulkan, *Membongkar Praktik Kekerasan Menggagas Kultur Nir-Kekekrasan*, p.20.

[22] Arqom Kuswanjono, *"Kekerasan dalam Perspektif Etka dan Agama",* p. 163

Religion is indeed a sensitive thing. Its nature which pierces the human mind while forming a personal to social identity is prone to conflict. In Islam this often happens. So the problem is how to manage sensitivity so as not to cause conflict between religions, even fellow Muslims.[23]

Each believer, especially religious mission, tries to offer the salvation that he believes in as many people as possible, including humans who have embraced a particular religion. The invitation of the mission is not only an awareness of wanting to save people in the world and in the hereafter, but also as part of that religion. For example, Christianity with its rescue mission and Islam with the preaching of his amar ma'ruf tried to appeal humans as much as possible to their respective religions so that they are saved and released from hellfire. It is a normal effort of religious adherents if viewed from a sociological perspective, but when the invitation is carried out in an extreme manner and deception can certainly cause clashes and humanitarian disasters. The implications raised by these methods are nothing but religious conflict.[24]

V. SOLUTION TO VIOLENCE IN THE NAME OF RELIGION

There are many things and efforts that can be done to prevent acts of violence in the name of religion. Like, for the sake of a very fundamental principle of brotherhood, different Muslim relations of understanding or behavior should not occur within the framework of absolutistic attitudes, such as attitude: I must be right and others must be wrong! But it must be in the framework of a relativistic attitude, namely attitude: I am right but can be wrong; and others are wrong but can be right. The point is that in interacting ideologically, our fellow must keep in mind "healthy skepticism" that is a reserve in mind and ready to acknowledge the truth of others if it turns out to be true and admit their own mistakes if it turns out wrong. Of course this is not an easy matter, because it requires a very high level of sincerity and honesty, while found in everyday relationships tends to be dominated by lust to feel right and feel alone.[25]

To create a culture of tolerance, it is necessary to instill tolerance views, attitudes and behaviors to every individual who adheres to religion from an early age, through habituation through education. The core of tolerance is respecting followers of religion others by removing suspicion and hatred from each other, because it causes disharmony. Tolerance wants a harmonious and peaceful life between different religious people. Therefore theoretically tolerance requires a precondition namely self-awareness.[26]

For this reason, some awareness offered as part of efforts to build tolerance education, such as;

1) Religious Plurality Awareness

Observing the development of society in the past few years, it seems that efforts to create a culture of tolerance through awareness of pluralism have not faced challenges. Because besides the MUI fatwa which forbids pluralism, there are other indications of a concept or notion or view based on understanding religion that strongly rejects plurality. This is reflected in the thoughts and views that want the enactment of certain religious laws in this country, and Islam is the basis of state. If this concept applies in a plurality of religious countries, then certain religions naturally have a position special in the state system. The conditions of religious life like this certainly will not give birth to a culture of true tolerance.[27]

2) Nationalism Awareness

There needs to be an awareness that Indonesia was born and formed not because of the struggle of one follower of one religion. However, this country was formed on a joint struggle involving followers of all religions. Indonesia stood on the results of the joint struggle of the entire Dutch colony at that time. Therefore a state was born which did not distinguish its population on the basis of religion, even though there were majority and minority groups.[28]

3) Human Rights Awareness (Human Rights)

Freedom of religion and non-religion is one of the human rights agreed upon in the declaration of human rights. In Indonesia, freedom of choice of religion can be accepted but freedom of religion is not accepted because the ideology of the state requires every citizen of the Supreme Godhead, or must be religious or have faith. Actually all religions have teachings which justifies religious freedom. In Islam there is a Qur'anic verse which states there is no compulsion in religion. In Christianity, Vatican Council II confirmed that "outside the church there is salvation". In the Buddha, the Buddha once said to his followers, "We accept you as my people, as my students in the hope that you will continue to respect your former religion and respect your former professor, and help him".[29]

4) Inclusivism Awareness

To build a culture of tolerance, enthusiasm has equality and difference is an attitude that must be built by adherents of each religion. What is the same is implemented in the form of social cooperation that is not highlight or emerge religious symbols that are partial, because the partial ones have sharp differences and sometimes even in one view. Embracing all adherents of different religions in one view, thought, program of action and activity as well as in a similar social order that gives birth to the spirit of inclusivism.[30]

[23] Shofiyullah Mz, dkk., eds., *Revitalisasi Humanisme Religius dan Kebangsaan KH. Wahid Hasyim* (Yogyakarta: Pesantren Tebu Ireng, 2011), p.16

[24] Abdul Halim, ed., *Fikih Hubungan Antar Agama*, (Ciputat; Ciputat Press, 2005), pp. 115.

[25] Nurcholish Madjid, *Pintu-Pintu Menuju Tuhan* (Cet III; Jakarta: Paramadina, 1995), pp.239-240.

[26] Abdul Rahim Yunus, *Damai dalam Islam; PersfektifCita dan Fakta*, p. 271.

[27] Abdul Rahim Yunus, *Damai dalam Islam; PersfektifCita dan Fakta*, p. 273.

[28] Abdul Rahim Yunus, *Damai dalam Islam; PersfektifCita dan Fakta*, p. 273

[29] Abdul Rahim Yunus, *Damai dalam Islam; PersfektifCita dan Fakta*, p. 274

[30] Abdul Rahim Yunus, *Damai dalam Islam; Persfektif Cita dan Fakta*, p. 275

A culture of tolerance can be built if the Indonesian people are accustomed to thinking in universal equality, especially in the context of social and community life. Because in substance all religions have a purposethe same in building social facilities, namely to improve people's welfare.[31]

5) Secularity awareness

Indonesia is not a secular state and not a religious state, meaning that religion and state are not completely separated and also do not unite in their entirety. There are religious teachings used in a state system such as a marriage system based on Islamic law, Islamic economic systems and so on. Conversely there are also many religious teachings that are not included in state affairs, such as performing worship services and fasting. To avoid interference and the threat of cracking national solidarity with a plurality of religions Relationships between religions and countries need to be implemented proportional. Religion in its proportions is governed by transcendental revelations, while the state rules are made by the people as a whole. It does not mean that separation or secularism, religionists should not be political and regulate the state or politicians must not be religious. It is precisely what must be nurtured and nurtured in oneself in every politician and state organizer to obediently implement the universal values of his religion in carrying out his political policies, say honesty, justice, humanity in managing the country. This kind of secularist spirit needs to be built in a country with a plurality of religions to create a peaceful and tolerant life.[32]

VI. CONCLUSION

In general, violence in the name of religion is divided into three, namely: religious internal violence, violence between religions and forces outside of religion such as the power regime, and inter-religious violence. Religious internal violence usually begins with a difference in understanding of a teaching. There is one pole that wants to do a renewal and on the other hand wants to want purification. Violence between religions with powers outside of religion usually happens when religion is confronted with unjust rulers, and religion feeling must give a resistance reaction. Such opposition can be giving rise to various forms of violence.

The attitude of tolerance is an attitude of respecting the opinions and beliefs of others from various kinds of joints related to the problems of plurality of religion, culture and opinions that are not in line with us. Islam strongly teaches people to respect beliefs while providing a place to live for other religions. Tolerance is a universal value possessed by other people's religions or beliefs so that they should not impose the beliefs or religions of others, because the right path or the wrong path has been understood by every human being who has reason (QS Al Baqarah: 256).

The most prominent impact of acts of violence in the name of religion is to cause insecurity, fear and panic in the midst of society and cause a barrage of resentment in each generation, and the most disadvantageous is that victims sometimes involve many innocent people regardless of their values. human values. For this reason, it is necessary to collaborate with all parties to build inter-religious harmony, which way offered is to develop awareness of religious teachings by deepening implementation spiritual values for humanity. So that new reinterpretations are needed, especially in finding *ijtihad* in interfaith relations.

VII. REFERENCE

[1] Kuswanjono, Arqom. "Kekerasan dalam Perspektif Etka dan Agama". *Religion Issues* 1, no. 2 (2003): pp. 159-174.

[2] Yusuf Qardawi, Yusuf. *Islam Radikal, Analisis Terhadap Radikalisme dalam Berislam dan Upaya Pemecahannya.* Solo; Era Intermedia. 2004.

[3] Shofiyullah, dkk., eds. *Revitalisasi Humanisme Religius dan Kebangsaan KH. Wahid Hasyim.* Yogyakarta: Pesantren Tebu Ireng, 2011.

[4] Agus, Bustanuddin. *Agama dalam Kehidupan Manusia*. Jakarta; Raja Grafindo Persada. 2006.

[5] Sabri, Mohammad. *Keberagaman yang Saling Menyapa Persfektif Filsafat Prenial*. Yogyakarta: ITTAQA Press, 1999.

[6] Hakim, Bashori, ed. *Pandangan Masyarakat Terhadap Tindak Kekeraan Atas nama Agama: Studi Hubungan antara Pemahaman Keagamaan dengan Tindak Kekerasan Atas Nama Agama*. Jakarta; Badan Litbang dan Diklat Kementerian Beragama, 2010.

[7] Abdurrahman Mas'ud, (2003) *Menuju Paradigma Islam Humanis*, Yogyakarta : Gama Media.

[8] Andi Purwono (2008), *Sikap Keberagamaan Dalam Memperkokoh Semangat Kebangsaan*, Semarang : Universitas Wahid Hasyim Press.

[9] Bahtiar Effendi (1995) Islam dan Negara: *Transformasi Pemikiran dan Praktek Politik Islam di Indonesia*, dalam *Prisma* No. 5 Mei 1995, p.5.

[10] Halim, Abdul, ed. *Fikih Hubungan Antar Agama*. Ciputat; Ciputat Press, 2005.

[11] Madjid, Nurcholish. *Pintu-Pintu Menuju Tuhan*. Cet III; Jakarta: Paramadina, 1995.

[12] Yunus, Abdul Rahim. *Damai dalam Islam; Persfektif Cita dan Fakta*. Makassar; Alauddin University Press, 2012.

---

[31] Abdul Rahim Yunus, *Damai dalam Islam; Persfektif Cita dan Fakta*, pp. 276-277

[32] Abdul Rahim Yunus, *Damai dalam Islam; Persfektif Cita dan Fakta*, p. 278.