PHENOMENOLOGICAL APPROACH IN INTERFAITH COMMUNICATION:

A Solution to Allegation of Religious Blasphemy in Indonesia

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Abstract: *This paper will research the phenomenological approach in interfaith communication. The strength globalization's flow which is destroying every border between nations, regions, and cultures, unfortunately, is not strong enough to destroy one solid wall, the border of religion and faith's differences. The phenomenological approach is a theoretical perspective based on the concept "back to the things themselves". In Husserl's phenomenology, he made an epoche and eidetic vision as the starting point of this perspective. Both of those concepts are a main and basic concept which is needed in interfaith communication to postponing judgment and looking with their own believer's perspective. This approach is radically needed to smooth out the interfaith communication. This approach also allows the transcultural communication and identity transformation from one religion's followers to another to reach a mutual agreement and decrease religious sentiments which are born from the subjectivity of one religion's followers in judging other religions and their followers. In the end, al-Banna's Role of Brotherhood can be interpreted as the foundation of Islamic phenomenology in building the solid society.*

Keywords: religious blasphemy, intercultural communication, rights of religion, adherents.

الملخص: عنى هذا البحث الكلام عن المنهج الظواهري في الاتصال بين الأديان. قوة موج العولمة التي تهاجم الحدود بين البلدان والمناطق والثقافات لم تكن تقوى على هجوم جدار متين، وهو جدار اختلاف الأديان والإيمان. المنهج الظواهر هي إحدى وجهة النظر القائمة على أساس «الرجوع إلى الأشياء نفسها». على نظرية Husserl, يقوم هذا المنهج على نقطتين أساسيتين, هما Epoche و Eidetic Vision. كانا مفهومين مهمّين في ابتداء الاتصال بين الأديان لتأجيل الظنون والتقييم والتحكيم عند نظرتهم إلى الأديان المجاورة. وبهذا المنهج أيضا، يمكن لأحد المتيدينين معرفة عادات أديان غيرهم وتحول الهوية بعضهم بعضا للوصول على كلمة السواء بينهم ولإضاعة الكراهة الدينية بين الأديان المولّدة من نظرية ذاتية لديهم. في آخر المقالة، بيّن الكاتب نظام الأسرة عند حسن البنا الذي سيكون أساسا في إقامة منهج الظواهر الإسلامي من أجل بناء مجتمع صلب.

Abstrak: *Paper ini akan membahas tentang pendekatan fenomenologi dalam komunikasi antar agama. Kuatnya arus globalisasi yang menggerus berbagai batas antar negara, regional, dan budaya nyatanya tidak cukup kuat untuk menghancurkan salah satu dinding tebal, yaitu dinding perbedaan agama dan kepercayaan. Pendekatan fenomenologi adalah sudut pandang yang berdasar pada konsep "kembali kepada sesuatu itu sendiri". Dalam fenomenology Husserl, ia menetapkan dua titik awal dalam perspektif ini, yaitu epoche dan eidetic vision. Kedua konsep tersebut adalah konsep dasar dan pokok yang dibutuhkan dalam komunikasi antar agama untuk menunda penghakiman dan melihat suatu agama melalui kacamata pemeluknya sendiri. Pendekatan ini dibutuhkan untuk memuluskan komunikasi antar agama. Pendekatan ini juga memungkinkan komunikasi lintas budaya dan transformasi identitas dari satu pemeluk agama kepada pemeluk agama lainnya untuk menggapai suatu kesepakatan bersama dan mengurangi sentiment keagamaan yang lahir dari subyektivitas seorang pemeluk agama dalam melihat dan menilai pemeluk agama lainnya. Di akhir, penulis memaparkan sistem kekerabatan yang disusun oleh Hasan al-Banna yang dapat pula diinterpretasikan sebagai asas gerakan "fenomenologi Islam" dalam membangun masyarakat yang solid.*

INTRODUCTION

The beginning of 2018 was marked by reporting two stand-up comedians Indonesia on charges of insulting and blaspheming Islam. Both stand-up comedians are alleged in harassment and defamation of religion during their open-mic. The material of jokes that are delivered considered insulting to Islam and tails prosecution and reporting to the authorities.[1] They were both charged with passage 156 of Criminal Code on defamation of religion by a figure of the Muslim Forum Unite or FUIB. Moreover, in the virtual world hashtag #TangkapGedanJoshua and #BoikotGePamungkas used as much as 13,000 and 23,000 nudge since Monday night (8/1) until Tuesday night (9/1).[2]

Cases of alleged blasphemy committed by another religion's followers are not a new case in Indonesia. One of the hottest cases is the alleged desecration of Islam by former Governor of Jakarta in 2016. The case has sparked demonstrations of Muslims on a large scale called "Aksi Bela Islam 212" to demand imprisonment Ahok. In addition, several related cases also occurred in the last 8 years. In 2010, Pastor Antonius Rechmon Bawengan sued for alleged defamation of Islam with the deployment of two books titled "Ya Tuhan Tertipu Aku" and "Saudara Perlukan Sponsor".[3] The pastor received a prison sentence of 5 years. In 2013, a Christian woman in Bali received a prison sentence of 14 months for insulting Hinduism. She reported to the authorities after addressing a Hindu's tributes as "dirty and disgusting".[4]

In 2017, Chairman of the Islamic Defenders Front (FPI), Habib Rizieq Shihab had to deal with the police in similar allegations. He was accused of debasing the concept of God in Christianity by questioning "Who was helped Maria in the birth of Jesus?". The words appear in his lecture in Pondok Kelapa, East Jakarta on December 25, 2016.[5] In

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[1] Dhio Faiz, 'Joshua akan Dilaporkan ke Polisi karena Diduga Menista Agama', *cnnindonesia.com*, January 2018.

[2] 'Kontroversi Komika Joshua Suherman dan Ge Pamungkas: Antara "Satire" dan "Menista Agama"', *bbc.com*, January 2018.

[3] Hisyam Addien, 'Inilah Kronologis Pelecehan Islam oleh Pendeta Antonius & Kerusuhan Temanggung', *globalmuslim.web.id*, 2011.

[4] 'Di Bali Perempuan Kristen Dipenjara 14 Bulan karena Menghina Agama Hindu', *bekasimedia.com*, 2016.

[5] Ronald, 'Habib Rizieq Kembali Dipolisikan Soal Penistaan Agama', *Merdeka. Com*, January 2017.

the same year, Eggi Sudjana, an Islamic activist also reported by the chairman of DPN Indonesian Hindu Youth Association (Peradah) and Chairman of the General People's Struggle Archipelago (Perjuangan Umum Rakyat Nusantara) to the Criminal Investigation Police on similar charges. He said that the concept of God in other religions besides Islam is contrary to the concept of "Ketuhanan Yang Maha Esa" in the Pancasila.[6]

Similar cases are also quite a lot happening in Indonesia. Indonesia, which has been independent for 72 years, is a pluralistic nation and a multicultural state. Various allegations of defamation and blasphemy by another religion's followers is a thing that should not happen. Various utterances and statements insulting other religions is a result of a lack of harmony among religious followers in Indonesia. If this circumstance allowed and continued, the allegations could trigger communal violence between religious groups. As for the one cause disharmony are the suspicions and prejudices are labeled by one religion to people of other religions. These suspicions and prejudices caused the difficulties to create a good communication and a healthy interaction among religions followers in Indonesia.

One group of religion or belief often assesses and understand the concepts and religious teachings others through their religious viewpoint and perspectives. The viewpoint of exclusiveness and inclusiveness proved to cause tensions since centuries ago. Truth claim by one party and errors in other parties create a party that "feels" right to freely interpret the concept of other religions and judge them by their religious viewpoint.

One solution to minimize suspicion, prejudice, and defamation to other religions is to construct a better communication between religious communities. A communication also cannot run smoothly when each party (communicants and communicators) holds exclusive and inclusive in the viewing of other religions. The phenomenological approach which is famous with the concept *epoche* and *eidetic* vision made an offer to start understanding the concept of another religion they believe in, instead of perspectives and prejudices of other religions. Thus, inter-religions followers expected to know and understand where "The Sacred" and where "The Profane" for the followers of

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[6] Fahdi Fahlevi, 'Bareskrim Periksa Pelapor Eggi Sudjana Soal Dugaan Penistaan Agama', *tribunnews.com*, October 2017.

other religions. Which ones can be used as a conversation and which ones do not need to be mentioned?

This article will discuss forms of religious communication based on communication between cultures. Furthermore, it will be provide an overview of the concept of phenomenology in understanding religions and interreligious theological models. This article will be closed with the application of the phenomenological approach in interfaith communication in the context of Indonesia. This article uses library data as main source and documents in the media as a source of support.

INTERCULTURAL COMMUNICATION MODEL

Religion is one of the seven elements of culture by Koentjaraningrat. In addition to religion or belief system, culture composed of language elements, knowledge systems, living systems, technology systems, social organization systems, and the arts.[7] In discussing the form of communication between religions and belief systems cannot be without involving broader scope than religion and belief system itself, namely culture.

Human culture system will evolve according to the changing times, the geography and the environment in which they live. One thing for sure is the title of social human beings cannot be released. When a system in a culture will be separated or divided, they will form new alliances despite consisting only of a small group of people or are referred to as "*The Alliance Theory*".[8] Therefore, it is not surprising that Strauss said that the number of human cultures is greater than the number of the human race.[9] The importance of culture for humans (the group of people) among others, are as the giver of identity (identity meaning), equating the idea (group inclusion), intergroup boundary regulation, ecological adaptation, and cultural communication.[10]

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[7] Yuangga Kurnia Yahya, 'Upaya Bahasa Arab dalam Menghadapi Era Globalisasi' (Konferensi Nasional Bahasa Arab (KONASBARA) III, Malang: Univ. Negeri Malang, 2017), 38–48.

[8] Alan Jenkins, *The Social Theory of Claude Levi-Strauss* (London: The Macmillan Press Ltd, 1979), 45.

[9] Claude Levi Strauss, *Race and History* (Paris: Unesco, 1952), 6.

[10] Stella Ting Toomey, *Comunicating Acroos Cultural* (New York: The Guilford Press, 1998), 12–14.

The intersection between cultures is another necessity. With the rapid development of human population and the advancement of science and technology, it is impossible to live their own culture without contact with other cultures. Shrimati Das, a lecturer in the Department of English at the Nehru Degree College, India says that diversity is imperative for safeguarding the existence of a people and their culture. A fatal error when it insisted on building a society that is "*monoculture*".[11] Strauss called it a coalition formed by trade, migration, borrowing and warfare.[12]

A similar sensitivity felt by Ting-Toomey, professor of speech communication at California State University. She realized that entering the XXI century, changes in the global economy, technology, transport and migration occurs very rapidly. Those things that make the world feel cramped and smaller. In social interaction, people today will be faced with a situation where he has to interact with other human beings with cultural backgrounds different every day and wherever it is located, in the office, in public transport, in the classroom, in the market and in the neighborhood where he lived. Without good intercultural communication, life in this era will bring its own difficulties. She asserted that there are at least three basic reasons why people these days need to study intercultural communication. *First*, the trend of global diversity. *Second*, the trend of domestic diversity. *Third*, the opening of opportunities to study the inter-personal relationships.[13]

Good communication between cultures is indispensable in order to maintain harmony and appreciate the diversity that exists. Communication is also useful to minimize (if not eliminate) the dispute between "us" and "them" ("the other").[14] Without good communication, the intercultural collision will cause a negative impact, both socially and psychologically. Sociologically, at the micro-level groups that

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[11] Shrimati Das and Ida Rohani, 'Culture as Competing Forces of Globalization' (International Seminar held by Intercultural Department, Faculty of Cultural Science, Gadjah Mada University, 23 October 2017).

[12] Strauss, *Race and History*, 41.

[13] Toomey, *Comunicating Acroos Cultural*, 3–4. Young Yun Kim, *Communication and Cross-Cultural Adaptation: An Integrative Theory Intercommunication* (Clevedon: Multilingual Matters, Ltd, 1988), 3.

[14] Samuel P Huntington, 'The Clash of Civilizations? In Foreign Affairs', *Summer New York* 72, no. 3 (1993): 24. Kim, *Communication and Cross-Cultural Adaptation: An Integrative Theory Intercommunication*, 124. Yuangga Kurnia Yahya, *Agama Dan Masyarakat* (Jakarta: Nulisbuku.com, 2017), 26.

are close together will compete in control of an area, either economic or other influences. That competition sometimes also legalizes violence. At the macro-level, the countries with different cultures and civilizations backgrounds will compete in seizing the global economic and military power, control of international institutions and promoting their political and religious affiliation.[15] Psychologically, this collision can cause a "*culture shock*" for meeting with different cultures he never meets before. The reaction of "*culture shock*" is varied. From ideological rejection to the refusal by the anarchists.[16] The other forms of it are stress as a defense of a foreign culture.[17]

In practice, Ting-Toomey explained the outlines of this communication process in detail. This communication begins with an introduction from the perspective of both sides against each other's identity. This was followed by the encounter values and intercultural orientation, verbal communication and non-verbal. In this phase, contact between different cultural identities will be lots going on and produce a good conflict management between the two sides. The highlight of this communication is the ability to create intercultural adaption and identity transformsations and inter-community cultural competence.[18]

At the end of her presentation, Stella Ting-Toomey provided important notes for anyone who would cultivate intercultural communication, including the inter-religious communication. The instigators of intercultural communication should consider the following things:

1. Respect groups and people from different cultures on the basis of justice and equality.
2. Get ready and willing to undergo a process of life-long learning and increasing knowledge related to the specific communication and universal culture.
3. Always ready to take conscious decisions in the face of a variety of possibilities in the practice of cultural problems.

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[15] Huntington, 'The Clash of Civilizations? In Foreign Affairs', 24.

[16] Kim, *Communication and Cross-Cultural Adaptation: An Integrative Theory Intercommunication*, 23.

[17] Kim, 114–15.

[18] Toomey, *Comunicating Acroos Cultural,* viii-ix.

4. Always adhering to the social commitment towards a conscious change for creating an inclusive society morally.

5. Committed to upholding the human dignity with the respectful mindset, open heart, the vision of an inclusive through the lens and perspective of different cultures and practice the communicative competence of trans-culture that is based on full awareness and consciousness.[19]

The theory of intercultural communication offered by Stella Ting-Toomey became one of the principles in establishing inter-religious communication. The approach offered to initiate the first step in this communication is phenomenological approach as the basis for understanding the symbolic exchange and encoding-decoding messages processes that occur between religious communities and minimize interference (*noise*) in the process.

PHENOMENOLOGY APPROACH: Full Consciousness Approach

A phenomenology is an approach in the social sciences. This approach and this study require reflection on the contents of the mind to the exclusion of other things might possible to affect the original appearance of fact or phenomenon or *natural attitude*.[20] The method used by Husserl is "*follows the nature of things to be investigated and not our prejudices or conceptions*'. This method adopts procedures of *epoche* and *eidetic* vision with the study of a variety symbolic responded to by the people as an unlimited value.[21] This reflection is called by Husserl as "*phenomenological reduction*".[22]

The most important idea is raised Husserl about the phenomenological description as the description, depiction of everything as it is. It will be described as it performed and appeared

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[19] Toomey, 276.

[20] Rusli, 'Pendekatan Fenomenologi dalam Studi Agama: Konsep, Kritik dan Aplikasi', *Journal ISLAMICA* 2, no. 2 (March 2008): 142. Fred Kersten, *Phenomenological Method: Theory and Practice* (Dordrecht: Kluwer Academic Publishers, 1989), 30.

[21] Heddy Shri Ahimsa-Putra, 'Fenomenologi Agama: Pendekatan Fenomenologi untuk Memahami Agama', *Walisongo Journal* 20, no. 2 (November 2012): 275. Rusli, 'Pendekatan Fenomenologi dalam Studi Agama: Konsep, Kritik dan Aplikasi', 145.

[22] Rusli, 'Pendekatan Fenomenologi dalam Studi Agama: Konsep, Kritik dan Aplikasi', 142.

before the human in the way it appeared. This idea has any relevance to the socio-cultural sciences.[23]

"Understanding" in this context is to know the views, knowledge, values, norms, and rules that exist in a community or followed by an individual. Afterwards, establishing it's relationships with community residents' behavior, the behaviors of a collectivity or a specific individual behavior.[24]

This approach has two basic elements are inseparable. The first element is the attempt to postpone prejudices and ideas or preconceptions about something that is being researched or known as "epoche" 'confinement' (*bracketing*).[25] Epoche is the confinement of all assumptions and the previous assessment and positioning themselves against objects with any concrete experience faced by researchers and actors.[26] The core of the epoche is a doubt that doubts about the natural attitude or prejudice that has been owned previously.[27]

The second element is an eidetic vision or eidetic intuition. Eidetic vision means to see into the heart of the meaning (the meaning of religion). In this element, the researchers seeing, identifying comprehensively and describing the phenomena encountered as a unity of meaning.[28]

In the application of the phenomenological approach, especially with regard to religious phenomena, Ahimsa-Putra,[29] Indonesian anthropologist sets out the principles of ethical-methodological notes. *Firstly*, do not use a particular framework to assess the truth of the view of the subject. That is because the task of the researcher is not

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[23] Ahimsa-Putra, 'Fenomenologi Agama: Pendekatan Fenomenologi untuk Memahami Agama', 277.

[24] Ahimsa-Putra, 283.

[25] Joseph J Kockelmans, *Edmund Husserl's Phenomenology* (West Lafayette, Indiana: Purdue University Press, 1994), 43. Rusli, 'Pendekatan Fenomenologi dalam Studi Agama: Konsep, Kritik dan Aplikasi', 145. Darren Langdridge, *Phenomenological Psychology: Theory, Research and Method*, Essex (Pearson Education Limited: 2007, n.d.), 17.

[26] Kockelmans, *Edmund Husserl's Phenomenology*, 43. Langdridge, *Phenomenological Psychology: Theory, Research and Method*, 17.

[27] Langdridge, *Phenomenological Psychology: Theory, Research and Method*, 17.

[28] Rusli, 'Pendekatan Fenomenologi dalam Studi Agama: Konsep, Kritik dan Aplikasi', 145. Kockelmans, *Edmund Husserl's Phenomenology*, 43.

[29] Ahimsa-Putra, 'Fenomenologi Agama: Pendekatan Fenomenologi untuk Memahami Agama', 298–300.

a judge or determine the truth of religious views were investigated but described it as good as possible through the perspective of its adherents. *Secondly*, religious views obtained is also not required an assessment. In the eyes of phenomenology, all "consciousness" is "true".

Thirdly, in view of the phenomenon or subjects, researchers can be analogized as "disciples" who want to understand the religious views of individuals or communities and intends to describe the appropriate understanding of the individual. *Fourthly*, the researcher must always remember that the primary purpose is to express the views, beliefs or the collective consciousness of society to a religious phenomenon. These concepts will be brought into the realm of inter-religious communication as an initial approach to understanding the concept of religion by its adherent's glasses

PHENOMENOLOGY APPROACH THE INTERRELIGIOUS COMMUNICATION

Peace activists offer various solutions to bridge the interreligious relations. Imam Muhammad Asshafa and Pastor James Wuye work together to build the peace between Muslims and Christians in Nigeria.[30] Both figures known as "*The Imam and the Pastor*" are struggling in establishing peace between the warring factions after the two warring for years. Abu Nimer also offers the concept of peacebuilding and non-violence of various faiths.[31] Duncan Wielzen and Ina Ter Avest invite experts to formulate interfaith education for all people. They describe various theories and practical experience in the field concerning the planting of interreligious education from an early age with a case study of various religions in various parts of the world.[32] All of those interfaith dialogues are meant to understanding another religious with their framework, not to converting adherents

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[30] Ihsan Ali Fauzi, *Ketika Agama Bawa Damai, Bukan Perang: Belajar Dari "Imam dan Pastor"* (Jakarta: PUSAD Paramadina, 2017), ii.

[31] Muhammad Abu Nimer, 'Conflict Resolution, Culture and Religion: Toward a Training Model of Interreligious Peacebuilding', *Journal of Peace Research* 38, no. 6 (November 2001): 685.

[32] Duncan Wielzen and Ina Ter Avest, *Interfaith Education For All: Theoretical Perspectives and Best Practices for Transformative Action* (Rotterdam: Sense Publishers, 2017), 1.

of one religion to another religion.[33] This suspicion should have been removed from the beginning of the dialogue dan communication.

But the range of motion, the theory, and practice of inter-religious dialogue initiated at the top can not run smoothly without several contributing factors. The key elements of this approach are the *epoche* and eidetic vision. With *epoche*, adherents of one religion can eliminate prejudices and the initial allegations related stocked label on other faiths. Not to be found of Christians who think Islam is a religion of violence and terrorism, or who labeled Hindu and Buddhist as Godless religion or have more than one God and followers of Islam that considers the concept of God other religions contrary to the principle of "Ketuhanan Yang Maha Esa", Epoche requires a religious believer to look at the teachings and beliefs of other religions with adherents perspective, instead of labeling misguided and wrong before studying the teachings espoused.

When it has passed through the phase *epoche*, then the followers of a religion can see the value and essence of another religion or eidetic vision. This view is a view that is pure, sincere and objective and not the views that have been contaminated with prejudice, "he said" and "normally". This view is looking directly into the heart of another religious meaning without action covered elements of adherents. The revelation of Muhammad Abduh "Islam is covered by the act of the Muslims" will not apply. This view is similar to the concept of *tawhid* in Islam where the creed begins with the elimination of God. After admitting no god is worshiped, then assign one God worthy believed and believed. After all past prejudices and knowledge related to the teachings and beliefs of a religion are removed, the knowledge someone will be empty.

If both requirements are met with phenomenological approach, communication and inter-religious dialogue in society run smoothly. Various activities and religious rituals and conducted by a religious group would not arouse suspicion for others. They also will not accuse each other, each offensive and mutual offended when the religious

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[33] Akhmad Rizqon Khamami, 'Dialog Antar-Iman Sebagai Resolusi Konflik, Tawaran Mohammed Abu-Nimer', *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014): 257..

activity of one religious believer must use public facilities and involve many parties or in other words as religiorelativism.[34]

When Muslims perform Eid prayer congregation or prayer, for example, they require the use of loudspeakers for the sake of hearing the call to prayer, the voice of the priest while being prayed and khatib voice when delivering the khutbah. Especially on the two feasts Muslims, Eidu'l Fitr and Adha, Muslims need a place of worship with a fairly extensive capacity as a field, a parking lot until the roadway for the big day lasted only a year. When it has been preceded by epoche and eidetic vision of other religions and continued with the dialogue and communication between the two sides, undoubtedly burning mosque in Tolikara, Papua and riots in Tanjung Balai, North Sumatra does not need to happen.

"The Celebration of 500 years of Church's Reformation" has an important meaning for Christians. A number that indicates the time is not small. Without reformation of the church by Martin Luther King, church teachings were likely to impose their rigid and authoritarian. According to Professor Hans-Peter Grosshans of Protestant Theology Department, University of Münster, Germany, without a reformation of the church will not find the translation of the Bible into various languages, the absolute power of the Pope will grip the lives of Christians, no priestess, not allowed to use singing time of worship, no acculturation and assimilation of Christianity and local culture and freedom in many ways is an impossibility.[35] Therefore it is not surprising that Christians flocked to attend evangelistic events (KKR) by Ps. Stephen Tong as one of a series of warnings and use the Mandala Krida Stadium in Yogyakarta for its implementation. However, due to the absence of epoche nature and eidetic vision of several parties, the event just got a rejection and is considered as a mass apostasy movement.

Similarly, for example, other faiths understand the concept of the Church as "the body of Jesus" and God as "head".[36] The Church is also not limited to the physical building, but a fellowship of churches

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[34] Khamami, 259.

[35] Hans-Peter Grosshans, 'Preparing The Modern World: The Historical and Cultural Significance of the Reformation' (Wednesday Forum held by Center for Religious and Cross-cultural Studies, Gadjah Mada University, 8 November 2017).

[36] Donald Dean Smeeton, *Gereja: Gereja Tuhan dalam Dunia* (Malang: Penerbit Gandum Mas, 1978), 62–66.

where they communicate, listen and receive the word of God, where they answered his call and as a bridge between God and mankind.[37] If all that is understood, there will be no charges of Christianization followed by demos and prosecution dismissal of building up the Church of St. Clara in Bekasi in 2017 and then, especially if the government authorities have given permission.

One of the hottest conflicts is the dissolution of a social event hosted by the Church of St. Paul Pringgolayan, Banguntapan, Bantul by unscrupulous people of other faiths on January 29, 2018. Social activities are a series of commemorative events chess tiger or 32 years of the founding of St. Paul's Catholic Church was dissolved because it is considered as an attempt under the guise of Christianity in the region of Bantul. Whereas the previous two days, the regent of Bantul, Suharsono actually attending the church for the inauguration of the newly renovated church.

Building Kwaan Kongco statue in temple Koen Tee Sing Kwan Sing Bio, Tuban, East Java, are also being debated. The majority religious group in Tuban felt the construction of 30 meters high statue wounded feelings of the local population. Also circulated rumors that the statue is a statue of Chinese warlord and became a symbol of the resurrection of the communist movement in Indonesia. In fact, according to the chairman of the temple, the statue was inaugurated by the Chairman of the Constitutional Committee on 17 July 2017 is not a symbol of warlords, but the symbol of Lord Justice who believed by the Confucianism people. There are two meanings inherent in these figures, the loyalty, and discretion.

Some examples of conflict of inter signify the importance of understanding the teachings and rituals of other religions with pure and sincere. Various rumors "he" and "alleged" bad can be avoided with a good understanding and communicative communication between the various parties. Various cases of defamation and blasphemy are not much going on when people of other faiths to understand what "The Sacred" and "The profane" in other religions, and do not make everything into a joke and satire.

This understanding is not to generalize all religions or assume that the religious doctrine itself is not important. Enterprises know each

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[37] Ari Krisna Widi Atmaja, 'Gereja Kristen Indonesia di Babarsari, Yogyakarta' (Thesis, Universitas Atma Jaya Yogyakarta, 2009), 11–12.

other and understand this is the way to establish good communication and a solid family on the basis of the nation and the state, even humanity. This is in accordance with the role of brotherhood proclaimed by Hasan al-Banna. He gave the stages of social brotherhood and unity in three stages; *Ta'āruf* 'know each other', *Tafāhum* 'mutual understanding' and *Ta'āwun* 'mutual aid'. This concept can be interpreted as "Islamic Phenomenology" because "understanding" is one of the pillars in the role of brotherhood.

That concept is also wellknown as Hamka's concept of multiculturalism. The first concept is *li ta'ārafu* or all of the creatures in this worlds are created to know and understand each others. The second concept is *al-arhām* or all of the creatures are created to love one and others. The last concept is all of *al-arhām* must be balanced with *al-taqwa*. [38]

The concept of understanding each other in Islam is completely an obligation to every human, especially Muslim. Religion is a unifying factor for the people and one institution that has the authority and obligation to spread peace on the earth. The obligation of religion to convey the teachings of love and peace is felt to be greater than similar institutions because religion is an interpretation of the command of God, the Creator of the Universe. Islam, Christianity, Buddhism, and Hinduism teach many teachings about love, not only among humans but also among all creatures in the universe. Religion also fills the spiritual and transcendental space in human life which cannot be filled with various physical and material luxuries. So that with religion, someone "ought to" feel calmer spiritually and spiritually which will later have implications for words and actions that are not based on mere emotions and animal desires.[39]

This meeting is to align the rights of religion in public spaces or at the sociological level. As for the level of theological truth claims and the safety of every religion is the absolute appropriate religious belief.

To build a multicultural society, the role of education, especially religious education is also important. This is aimed at providing a good understanding of their own religious traditions and good relations

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[38] Imam Taufiq, 'Membangun Damai Melalui Mediasi: Studi Terhadap Pemikiran Hamka dalam Tafsir Al-Azhar', *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014): 298.

[39] Yuangga Kurnia Yahya, 'Fenomena Kekerasan Bermotif Agama di Indonesia', *Journal Kalimah University of Darussalam* 15, no. 2 (September 2017): 214–15..

with other religions (*mu'āmalah ma'an nās*) because the existence of followers of other religions is an unavoidable social reality. So, it is necessary to cultivate "civilized" awareness from an early age, starting from the school curriculum, research around the basic description of other cultures in textbooks, recommending various universities to provide opportunities and space for intercultural and interfaith communication.[40]

An intercultural communication is not an endless debate that actually sharpens differences between cultures and religions. At this stage, it is expected that each religion will abandon the exclusivity and primordial attitude of their respective religions or sects, then turn to pluralist inclusive attitudes. This does not mean generalizing God to all religions because the pluralist inclusive meeting point is intolerance for diversity itself, but rather trying to soften the truth claims of each religion and the view of the rights of other religions to exist must be rejected. Then try to see the spirit of peace that resides in the teachings of religions to sow the seeds of the morality of universal love[41] which Hermann Haring calls the "mediation between universality and context".[42] In other words, people should use religion as an ethical foundation for reducing violence and spreading the love of among God's creatures.

CONCLUSION

The concept of *epoche* and *eidetic* vision in the phenomenological approach can offer a solution to launch inter-religious communication and dialogue. As long as there is still prejudice and stereotyping others use their own religious perspective, the dialogue and the communication will not last communicative and tend to run in place. It is extremely needed in a country filled with the cultural and religious plurality, and tend to multi-cultural as Indonesia. Various dark memories as events in Poso, Ambon, Sampit until the memory of colonial times has always been a raw perspective in view of the teachings and beliefs of people of other religions. Plurality and diversity in Indonesia which

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[40] Nur Solikin AR, *Agama dan Problem Mondial* (Yogyakarta: Pustaka Pelajar, 2013), 101.

[41] AR, 101.

[42] Wim Beuken and Karl-Josef Kuschel, *Agama Sebagai Sumber Kekerasan*, trans. Imam Baehaqie (Yogyakarta: Pustaka Pelajar, 2003), 157.

is actually a blessing and grace, it has great potential to cause a variety of communal violence between religious communities.

With this approach, it is expected to all adherents of every religion in Indonesia more spacious addressing the differences and diligently studying about other religious attitudes. Disclosure of every party to share, understand and accept suggestions can strengthen the fabric of nationhood that has existed so far. The nation is not in competition to determine wich one is the true religion and which one is wrong, but also not generalizing the theological positions of all religions. This nation just needs to maintain the integrity of the Unitary Republic of Indonesia (NKRI) by not distinguishing the same and not equating the different.

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