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DAFTAR ISI

- ❖ Intra-Religious Dialogue in Post-Sectarian Violence:
Assessing Sampang Sunni-Shiite Relation in Indonesia
Fiqh Vredian Aulia Ali ~ 243-263
- ❖ The Harmony of Catholics and Muslims in the
Commemorating the 1000th Day of Death Tradition:
An Ethnographic Study in Bandungan Saradan Madiun
Muhammad Ghafar, Pryla Rochmahwati, Mukhibat ~ 265-281
- ❖ The Resolution of Social Conflict in the National
Constitution and Islamic Perspectives:
Integrating Formal and Non-Formal Approaches
Yusuf Hanafi, Titis Thoriquttyas ~ 283-304
- ❖ Phenomenological Approach in Interfaith Communication:
A Solution to Allegation of Religious Blasphemy in
Indonesia
Yuangga Kurnia Yahya ~ 305-322
- ❖ Conflict Resolution in the Mecca–Medina War: Sirah
Nabawiyah Study
Muhammad Affan, Ajid Thohir ~ 323-346
- ❖ Conflict Resolution Education in Medina Constitution:
Contextual Exegesis of Medina Constitution
Mawi Khusni Albar ~ 347-370

- ❖ *Kiai* and Political Relations Reconciling Politics and Religion in Indonesia
Mohammad Hidayaturrahman, Sudarman ~ 371-394
- ❖ The Resolution of Religious Controversy in Multicultural Society in Indonesia
Fathurrahman Muhtar ~ 395-413
- ❖ The Puritanism of The Progressive Traditionalism: Dynamics of Religious Life in Madura in Perspective on Conflict Theory of Lewis Coser
Edi Susanto ~ 415-437
- ❖ Negotiating Models of The Identity of Minorities Religious Follower in the South Padang District of Padang City
Sefriyono ~ 439-468
- ❖ Social Communication in Building Religious Spirituality: Study of Flaming South Lampung
Fitri Yanti, Eni Amaliah ~ 469-487

PEDOMAN TRANSLITERASI

Sistem transliterasi Arab-Indonesia yang dipedomani dalam penulisan jurnal *Al-Tahrir* adalah sistem Institute of Islamic Studies, McGill University, yaitu sebagai berikut:

Huruf

ء = ' (alif)	ز = z	ق = q
ب = b	س = s	ك = k
ت = t	ش = sh	ل = l
ث = th	ص = ṣ	م = m
ج = j	ض = ḍ	ن = n
ح = ḥ	ط = ṭ	و = w
خ = kh	ظ = ḏ	ه = h
د = d	ع = ' (ayn)	ي = y
ذ = dh	غ = gh	
ر = r	ف = f	

Tā' marbūṭa tidak ditampilkan kecuali dalam susunan *idāfa*, huruf tersebut ditulis t. Misalnya: فطانة = *faṭānah*; فطانة النبي = *faṭānat al-nabī*

Diftong dan Konsonan Rangkap

او = Aw	او = ū
أي = Ay	أي = ī

Konsonan rangkap ditulis rangkap, kecuali huruf *waw* yang didahului *ḍamma* dan huruf *yā'* yang didahului *kasra* seperti tersebut dalam tabel.

Bacaan Panjang

ا = ā	اى = ī	او = ū
	Kata Sandang	
ال = al-	الش = al-sh	وال = wa al-

INTRA-RELIGIOUS DIALOGUE IN POST-SECTARIAN VIOLENCE: Assessing Sampang Sunni-Shiite Relation in Indonesia

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Abstract: *While there were various studies about Sampang Shiites which explore violence, exclusion, and conflict, the study analyzing intra-religious dialogue initiative and assessing the impact of it in enhancing Sunni-Shiite resolution in post-sectarian violence in Sampang, East Java, remains understudied. For this, I use Reina Neufeldt's framework (2011) on "the theory of change" in interfaith dialogue and employs qualitative inquiry by conducting observation, interview, and documentation. This study argues that the inability of returning Sampang Shiite to their home is in line with insufficiencies of intra-religious dialog initiatives in dealing with Sunni-Shiite antagonism theologically, facilitating reconciliation politically, and intensifying civic engagement culturally to restore social and intersect relation. However, there is a hope of peace from intersecting grassroots reconciliation between the former perpetrators and victims by "The People Peace Charter" that significantly decreased Sunni-Shiite antagonism and segregation.*

Keyword: interfaith dialog, Sunni-Shiite resolution, governments, peace charter, Sampang.

المخلص: على الرغم من وجود العديد من الدراسات حول سامبانج الشيعية التي تستكشف العنف والاستبعاد والنزاع ، فإن الدراسات التي تحلل مبادرات الحوار بين الأعراق وتقييم تأثيرها على تحسين حل السني و الشيعي بعد العنف الطائفي في سامبانج ، جاوة شرق ، لم تدرس. لهذا، استخدم أطر رينا نيوفلد (١١٠٢) عن «نظرية التغيير» في الحوار بين

الأديان وباستخدام نهج نوعي للمراقبة، والمقابلات، والوثائق. وترى هذه الدراسة أن العقبات سامبانغ الشيعة يعود إلى قريتهم وفقا لمبادرة الحوار قيود بين الاديان في تعامل العداء بين السني والشيوعي لاهوتيا، وتسهيل المصالحة السياسية وبناء السلام وتكثيف لاستعادة الربط بين طائفة الاجتماعي. ومع ذلك، هناك توقعات المصالحة الشعبية بين الجنة والضحايا السابقين ب «ميثاق السلام للشعوب» التي تعيد التفرقة والعداء بين السنة والشيعة.

Abstrak: *Meskipun ada berbagai studi tentang Syiah Sampang yang mengeksplorasi kekerasan, eksklusivitas, dan konflik, studi yang menganalisis inisiatif dialog antar-sekte dan menilai dampaknya dalam meningkatkan resolusi Sunni-Syiah pasca kekerasan sektarian di Sampang, Jawa Timur, masih belum dikaji. Untuk ini, saya menggunakan kerangka kerja Reina Neufeldt (2011) tentang "teori perubahan" dalam dialog antaragama dan menggunakan pendekatan kualitatif dengan observasi, wawancara, dan dokumentasi. Studi ini berargumen bahwa kendala mengembalikan Syiah Sampang ke kampung halaman mereka sejalan dengan keterbatasan inisiatif dialog intrareligius dalam menangani antagonisme Sunni-Syiah secara teologis, memfasilitasi rekonsiliasi secara politis, dan mengintensifkan bina-damai secara kultural untuk mengembalikan pertalian antar-sekte. Namun, ada harapan dari rekonsiliasi akar-rumput antara para mantan pelaku dan korban dengan "Piagam Perdamaian Rakyat" yang secara signifikan mengurangi segregasi dan antagonisme Sunni-Syiah.*

INTRODUCTION

It has been about six years since the displacement of the Shiite community in Puspa Agro flat (refugee-like camp), Sidoarjo, East Java, Indonesia, but their right as internally displaced persons (IDPs) to return to their homes in Sampang, East Java, remains unfulfilled. Around 335 inhabitants are still excluded from their own home and live in the flat since forced to follow relocation in 2013 after communal sectarian violence causing one person killed by sickle, 10 injured critically, dozens of people injured, and 48 houses burnt by

the masses.¹ While there were various studies about Sampang Shiites which explore violence, conflict resolution, and social resilience,² the study analyzing intra-religious dialogue initiative and assessing the impact of it in enhancing Sunni-Shiite relation in the post-sectarian violence remains understudied.

Researchers on the Sampang case have been inclined to argue that the theological dynamics of Sunnis and Shiites are not the main factors of the conflict and are only used by certain religious and political entrepreneurs. Afdillah revealed that behind the Sunni-Shiite conflict, there was a complexity of conflicting factors, such as the internal feuds of two religious leaders who are brothers (Rois Al-Hukama and Tajul Muluk), social conflict between Tajul Muluk and the local religious leaders (*kiai*), changed Islamic traditions, and economic conflicts in preaching.³ Ahnaf and Afdillah also asserted that the anti-Shiite narratives were made into political commodities for political election by entrepreneurs of conflict that caused the escalation of the conflict.⁴ Pamungkas also appreciated the attempt to escape from theological approach that is too sensitive in Sampang, to cultural approach by using local wisdom and cultural authorities for the possibility of reconciliation.⁵

However, overlooking the theological dimension and the alarming anti-Shiite discourse in the regional and national level without the

¹ Semendawai, et.al., 'Laporan Tim Temuan Rekomendasi (TTR) tentang Penyerangan terhadap Penganut Syiah di Sampang' (The Cooperation of Komnas HAM, Komnas Perempuan, KPA and LPSK, 2013), 5.

² Some well-known studies discussing these issues, i.e.: Rizal Panggabean and Ihsan Ali Fauzi, *Policing Religious Conflict in Indonesia* (Jakarta: Pusat Studi Agama dan Demokrasi, 2015). Muhammad Afdillah, *Dari Masjid ke Panggung Politik: Melacak Akar-akar Kekerasan Agama Antara Komunitas Sunni dan Syiah di Sampang, Jawa Timur* (Yogyakarta: CRCS UGM, 2016). Mohammad Iqbal Ahnaf et al., 'Politik Lokal dan Konflik Keagamaan: Pilkada dan Struktur Kesempatan Politik dalam Konflik Keagamaan di Sampang, Bekasi, dan Kupang', in *Pilkada dan Kekerasan Anti-Syiah di Sampang* (Yogyakarta: CRCS UGM, 2015). Cahyo Pamungkas, *Mereka Yang Terusir: Studi tentang Ketahanan Sosial Pengungsi Ahmadiyah dan Syiah di Indonesia* (Jakarta: Yayasan Obor Indonesia, 2017).

³ Afdillah, *Dari Masjid ke Panggung Politik: Melacak Akar-akar Kekerasan Agama Antara Komunitas Sunni dan Syiah di Sampang, Jawa Timur*.

⁴ Ahnaf et al., 'Politik Lokal dan Konflik Keagamaan: Pilkada dan Struktur Kesempatan Politik dalam Konflik Keagamaan di Sampang, Bekasi, dan Kupang'.

⁵ Cahyo Pamungkas, 'Mencari Bentuk Rekonsiliasi Intra-Agama: Analisis terhadap Pengungsi Syiah Sampang dan Ahmadiyah Mataram', *Episteme* 13 (2018).

infrastructure of interfaith dialogue is also problematic. Many elites and intolerant groups, who reject the repatriation of Sampang Shiites to their villages, utilized theological arguments and blasphemy law legitimacy. The regional and national governments have less will to enforce religious freedom and bridge mutual recognition because of the strong religious authority in Sampang that used the anti-Shiite theological narratives. Even though many communities live relatively safely, side by side with the Shiites elsewhere, such as in Jepara, Balikpapan, and Kendari, but if the authorities do not mediate well Sunni-Shiite antagonism, it will have the potential to bring exclusion and discrimination, such as what happened continuously in Sampang.⁶ Moreover, the narratives about Shiite as heretical sect continue to be campaigned by anti-Shiite organizations such as the National Anti-Shiite Alliance (Aliansi Nasional Anti Syiah, ANAS) at the national level and al-Bayyinah at the regional level of East Java.

This study argues that the inability of repatriating Sampang Shiites to their home is in line with insufficiencies of intra-religious dialog initiatives in dealing with Sunni-Shiite antagonism theologically, facilitating reconciliation politically, and intensifying civic engagement culturally. Rather than emphasizing particular dimension, as the complex landscape of the sectarian conflict, this study uses Reina Neufeldt's framework of "the theory of change" in interfaith dialogue addressing three basic orientations regarding how change occurs through dialogue emerge: theological, political, and peacebuilding. As she points out, "Interfaith dialogue efforts emerging from these respective areas of scholarship demonstrate divergent views of the intersection of politics, religion, and conflict and generate very different formats as well as expectations of outcomes."⁷ Because of its wide scope of the assessment (theological, political, and peacebuilding), this study places interfaith dialogue in wide meaning to open the door of peaceful interfaith interaction as wide

⁶ For knowing related stories of discrimination experienced and self-written Tajul Muluk and its community with the flow of theological-based exclusion in the period before and when the attack, see Center for Marginalized Communities Studies, Akhol Firdaus, *Quod Revelatum: Pledoi Ust. Tajul Muluk Demi Mengungkap Kebohongan Fakta* (Surabaya: Kontrass, 2013).

⁷ Reina Neufeldt, 'Interfaith Dialogue: Assessing Theories of Change', *Peace & Change* 36, no. 3 (July 2011).

as possible;⁸ not only dialogue in head (the understanding), but also dialogue in hand (the act), dialogue in heart (the spiritual dimension), and dialogue in holy (the integrating harmonious human).⁹

GODLY NATIONALISM IN INTRA-RELIGIOUS DIALOGUE ROOM

In the theological level, this study reflects an intra-religious dialogue program representing the development of Sunni-Shiite relation and the complexity of the conflict. The complexity especially relates to the national discourse of defamation of religion and local narration of ‘cultural and religious injury’ felt of Madurese religious authorities. The dialogue program was held by the Center of Social and Democracy Studies (Pusat Studi Sosial dan Demokrasi), youth-based Non-Governmental Organization (NGO) in Sampang regency, on 24 October 2016. The dialog was crucial after around one-year absence of such dialogue involving various local parties after the transition of power of Ministry of Religious Affair that leads the reconciliation process. I attended this dialogue by following my friend, an activist of Asian Muslim Action Network (AMAN) Indonesia who cooperated with the Center of Social and Democracy Studies in holding the dialogue. Various prominent stakeholders in Sampang attended in the dialogue, such as from regional Ministry of Religious Affair, National Unity and Politics Board of regional government, Division of Preaching and Legal Aid of Nahdlatul Ulama, Preaching Council of Muhammadiyah, Military District, Police, Regional Research Council, regional Social Ministry, Nahdhatun Nisa’ Center (one of woman wing of Nahdlatul Ulama), scholars from local universities, NGOs, Medias, and university-based youth organizations. Yet, the main actors of the conflict, namely Shiites and Sunni leaders, were not invented because of the highly sensitive situation. The direct engagement of Sunni-Shiite will be discussed in the next section.

⁸ J.B. Banawiratma, ‘Apa Itu Dialog?’, in *Dialog Antarumat Beragama*, ed. J.B. Banawiratma and Zainal Abidin Bagir (Yogyakarta: Mizan and CRCS, 2009), 7. Banawiratma mentioned eight moments of interreligious dialog, i.e. dialogue of live, social analysis and contextual ethical reflection, interfaith dialogue with faith sharing in experience level, interfaith dialogue with theology, dialogue of action, and intrareligious dialogue. Banawiratma, 8.

⁹ Leonard Swidler, *Dialogue for Interreligious Understanding* (New York: Palgrave, 2014), 67–68.

The name of the interreligious dialogue program was “The Relax Conversation of Peace” (*Cangkruan Perdamaian*), with the topic “Recognizing Diversity, Knitting Peace” (*Mengenal Perbedaan, Merajut Perdamaian*). The topic was designed to be general in the term “Diversity” and “Peace” to anticipate suspicion from stakeholders, yet the content of the dialogue was predominantly about Sunni-Shiite gap, because the ‘religious’ conflict in Sampang was only it. The moderator also strategically did not lead participants to involve in the issue of Sampang Shiite and showed neutral stance. Interestingly, the moderator guided the dialogue with the fun atmosphere by expressing various jokes and when some participants raised the sensitive issues relating to Shiite refugees and challenged the religious and political authorities, he could situate the dialogue climate in a friendly way.

Regarding interfaith dialogue process, Reina Neufeldt divided three levels of theological dimension in her theory of change, namely (1) understanding (sensitive awareness of other’s own perspective of his or her religion); (2) mutual respect (the development of relationship toward religious others); and (3) active theology (requires mutual enrichment in friendship atmosphere in pursuing “Ultimate Reality”).¹⁰ The dialogue in Sampang might stimulate the first level of change: understanding. Yet, it still represented the attitude of limited hospitality toward Shiites. It could be diagnosed from some contents in the dialogue showing argument legitimating disrespect and even exclusion toward Sampang Shiites. In the early section of the dialogue, Syarifuddin, a representative of the Division of Preaching of Nahdlatul Ulama of Sampang explained that the meaning of Islam is closely related to peace. He believed that the socio-cultural and religious difference is *fitrah* (the given) and *rahmah* (a compassion) from God. According to him, the level one’s faith is also measured from the horizontal relationship by ‘prioritizing safety and peace to others’, especially in Indonesia which has the basic principle of the nation “Bhinneka Tunggal Ika” (Unity in Diversity) which *syuhada’* (the martyrs’) and *ulama’* (Islamic scholars) joined the struggle for independence and preserved the principle.

Syarifuddin had a peaceful and tolerant theological perspective and civic nationalism. However, there was an exception: “the limitation of peace and tolerance”. It could not be reconciled and

¹⁰ Neufeldt, ‘Interfaith Dialogue: Assessing Theories of Change’.

tolerant if it was deviant and there was defamation of the ideology of nationality and the Islamic faith. When it happened, he stated that state should be assertive. This according to him must be solved by a legal process based on the Law of Defamation of Religion. The judge, the prosecutor, the police, the security, and the government had the obligation to intervene. If it is deemed unfinished or there is a slowdown, then according to him, the mass demonstration deserves to be launched, but not anarchy. He emphasized that the legal approach must be forced. Yet, if this approach cannot be done, the communication among stakeholders is needed.

The ambivalent attitude of the local NU representative, recognizing the diversity of religions in Indonesia yet limiting tolerance toward Sampang Shiites as the heretics, was parallel to what Jeremy Menchick called communal tolerance. On one side, it included several different groups such as the recognition of the six official religions in Indonesia, but on the other sides, it excluded other religious minorities assumed as the heretics.¹¹ The exclusion of the alleged heterodox groups, like Sampang Shiite, had been based on godly nationalism as “an imagined community bound by a common, orthodox theism and mobilized through the state in cooperation with the religious organization in society.”¹² In the rhetoric of the NU representative, it could be read the memory of the Godly struggle against colonialism by religious leaders and their followers that influenced the achievement of independence and the formation of the Indonesian state. Menchick recognized the character of communal-majoritarian tolerance in Indonesia, like in Sampang. Therefore, a liberal approach that emphasizes the individual liberty does not work in Indonesia, partly because of the institutionalization of godly nationalism. Menchick revealed that tolerance in Indonesia has limits based on religious virtues of belief in God and is in line with the tendency toward national unity. This made the struggle of bridging interfaith dialog and engagement had a big challenge in the context of post-colonial state like Indonesia where communal values and religious morality had a pivotal role in influencing public life, especially in the grass root level.

¹¹ Jeremy Menchick, *Islam and Democracy in Indonesia: Tolerance Without Liberalism* (Caambridge: Cambridge University Press, 2016).

¹² Menchick, 92.

In the similar tone, Rudi, the head of National Unity and Politics Board in Sampang, legitimated the argument of the limited tolerance. He revealed that the minority would have no problem as long as they were able to keep the values. The life philosophy of the Madurese, “*Bhuppa’-Bhabbhu-Ghuru-Rato*” required excessive submission and obedience to *kiai* beyond the obedience to the government. According to Rudi, *kiai* is an informal leader. The moral values implanted by the *kiai* according to him must be kept and cared for. If the “local wisdom” is violated, the conflict arises (*tengkar*). Fahrul, the head of the Legal Aid Institute of Nahdlatul Ulama in Sampang supported the view by believing there was a conflict of norms between the universalism of human rights and cultural relativism in the Sampang case. He related the conflict to *forum externum* in international law, namely the issue of manifestation of religious expression and model of preaching method that could be limited by the state because it was considered to endanger public order. Assuming that the activists overestimated the universality of human rights, his perspective encouraged the need to look for a middle ground, so as not to blame Nahdlatul Ulama and the religious leaders, which according to this perspective were not wrong because of having value. Human rights activists who come to Sampang were considered to lack of ‘local approaches’. Sampang people were believed to have values that must be obeyed, a kind of “Madura values”, like Asian values in the human right debate.

In the Sampang case, beside the culturalist view, there was a rigid sectarian insight against Shiite Muslims who become minorities who are often considered opposition to national ideology, not part of Indonesian Islamic identity, the foreigner, and heretics. This perspective was guarded by intolerant *kiais*, political elites, and anti-Shiite organizations with various interests. They insisted that there were only two options, relocation or declaration of repentance by converting Shiite to Sunni since Sampang Shiite was considered to have different beliefs and defame Islam. Accusing Sampang Shiites doing apostasy, Ali Kharar Sinhaji, a *kiai* elite who led the rejection of Sampang Shiites, explained that his side had prepared a pledge of 10 statements of Sampang Shiites repentance, when he was visited by the Minister of Religion, Lukman Hakim Syaefudin on August 5, 2014:

1. Declaring Islamic creed.

2. Stating that the true religion is Islam delivered by Prophet Muhammad and spread by the Companions, including *Khulafa' al-Rashidin* and passed by the generation of *Ahl al-Sunnah wa al-Jamaah* ulama.
3. Stating that the holy book of the Qur'an which is in the hands of Muslims and is also read as a guide since the days of the Companions until the Day of Judgment is genuine and never experienced any change or replacement.
4. Believing the Companions of the Prophets are God's chosen and blessed people.
5. Believing the legitimate Islamic leaders after the Prophet is *khalifatu rasulillah* Abu Bakr, then Umar bin al-Khattab, Uthman ibn Affan, and Ali bin Abi Talib.
6. Siti Aisyah, Siti Hafahoh and all the wives of the Prophets are the chosen women of God and sanctified by God from the great sins.
7. That the flow that is professed and taught by Tajul Muluk and his relatives are heresy and misleading.
8. That the East Java MUI fatwa on Shiite apostasy is true and we fully support it.
9. That our book of Shiite references such as *al-Kafi* by al-Kulaini and others is false and misleading.
10. Consciously I returned to the *Ahl al-Sunnah wa al-Jamaah* schools and acknowledged the nine pledges I had mentioned above, witnessed by Allah and the Messenger of Allah, Islamic scholars, public figures, and government officials present at this pledge (emphasis from the author).¹³

That misrecognition and disrespect of Sampang Shias' identity are problematic because Ahlul Bait Indonesia (ABI), one of the largest recognized Shia organizations in Indonesia, stated that Shias of Sampang share common beliefs with them. ABI and the Universal Legal Aid Foundation (YLBHU) have actively advocated the fulfillment of basic rights and repatriation of Shia refugees. Unfortunately, as explained in the next section, the main norms were not present in the state-sponsored resolution and reconciliation in the Sampang case, namely the achievement of mutual respect and recognition requiring intersubjective and reciprocal acknowledgment

¹³ 'Catatan Perjalanan Menag, Sebuah Upaya Rekonsiliasi Kasus Syiah Sampang', *Direktoral Jenderal Bimbingan Masyarakat Islam, Bimasislam.Kemenag.go.id*, 2014.

of each dignity and identity which is the fundamental property of what it means to be a human.¹⁴

POLITICAL-STRUCTURAL OBSTACLES AND GRASS ROOT INTRARELIGIOUS ENGAGEMENT

This section discusses the political and peacebuilding dimensions in bridging the divided brothers of Sampang Sunnis and Shiites. Both interrelated dimensions show the dynamics of intrareligious initiative and socio-political context of the conflict. In fact, progressive initiative had been more conducted by grass root agency than the state actors intervention that actually perpetuated the conflict without any providence of equal state-sponsored intrareligious dialogue. The state actors tended to be more accommodative to the aspiration of religious leaders that had anti-Shia bias and contributed to manufacturing polarization. Ideally, in producing coexistence, the legitimacy of resolution, and alternative reconciliation, a political approach is highly crucial with the cooperation of religious authorities to change the opinion of their constituency toward broad-based change relationally and structurally.¹⁵ This is especially imperative for transforming the religious adherents and political elites' attitude toward religious others. While the relational and structural change that should be mediated by the state have been being missed in Sampang case, there has been a hope built by grass root agency. This peacebuilding approach of interfaith dialogue significantly eliminated the stereotype and dehumanization of Sampang Shiites, stimulated the participation of people building peace, and provide safe space and a balance of power for civic engagement.¹⁶

At the grassroots level, the progress of reconciliation was demonstrated by the realization of "The People's Peace Charter" (*Piagam Perdamaian Rakyat*) between the former perpetrators and victims on September 23, 2013, at around 16.00 WIB, located at Puspa Agro Sidoarjo. About 50 villagers of Blu'uren and Karang Gayam, Sampang, visited, apologized, and asked to reconcile with the

¹⁴ Ernesto Verdeja, 'The Element of Political Reconciliation', in *Theorizing Post-Conflict Reconciliation: Agonism, Restitution, and Repair*, ed. Alexander Keller Hirsch (New York: Routledge, 2012), 331–332.

¹⁵ Neufeldt, 'Interfaith Dialogue: Assessing Theories of Change', 354–356.

¹⁶ Neufeldt, 358–59.

Shiite community in the refugee-like camp. In the declaration, both sides stated that they were tired of the conflict. They were committed to build peace and respect their respective beliefs while upholding the culture, traditions, and local wisdom. The reconciled parties determined to bury a grudge and wanted to return to live in harmony as brothers, relatives, and neighbors.¹⁷

The People's Peace Charter

(From the villagers of Blu'uren Village, Karang Penang District and the villagers of Karang Gayam Village, Omben District)

Bismillahirrahmanirrahim.

God will help believer as he helps his brother (Hadits).

We are the undersigned of the citizens of the villagers of Blu'uren Village, Karang Penang District and the villagers of Karang Gayam District Omben stated the following:

1. We as ordinary people who are conscious and very concerned after visiting, knowing, and seeing firsthand the situation of our brothers who are in Puspa Agro refugee camp, Jemundo, Sidoarjo.
2. We will throw away hostilities. Among us, there are still fraternal bonds of fellow Muslims. In addition, there is a familial bond that is very close to the refugee residents in Puspa Agro Jemundo, Sidoarjo flats.
3. We as citizens of society already feel bored with hostility and we are ready to reconcile and live side by side mutual respect-respectful of loving in accordance with what our noble lord of the Prophet Muhammad Saw.
4. We sincerely hope to be mutually false and not to blame, blaspheme, harass, and together to preach and uphold the truth.
5. We are aware that violence is not the way to solve problems. Therefore, if in the future there is a problem, we are ready to settle by way of familial deliberation.¹⁸

Initially, at the first meeting, Sampang residents who would participate in the grass root reconciliation still put suspicions on Shiite refugees. They had hesitated in the rest of trip from Sampang to Sidoarjo regency. They were afraid and had the prejudice that the

¹⁷ Nur Tamam, 'Mengapa Islah Sampang (Tidak) Perlu Didukung?', *Press Release, Yayasan Lembaga Bantuan Hukum Universalia*, 2013.

¹⁸ 'Piagam Perdamaian Rakyat' (Ahlul Bait Indonesia, Jakarta 2013).

displaced Shiite refugees would take revenge and attack them when they arrived in refugee-like camp. This hesitation made them stop for about two hours. Shiite refugees waited and wondered. They were tricky. One car of three cars first run to the refugee camp and the rest, groups of two cars, waited around the refugee-like camp in a defensive way, if anything happened. When they came, they realized that their prejudices were wrong.¹⁹

Participants were mindful of formulating the peacekeeping charter themselves. The more dilute the process of decay of the problem, each group introspected prejudices, such the stigma that the Shiite refugees will be revenge. From these meetings, there was a greater interaction of “mutual forgiveness”. They were looking for ways to repatriate the internally displaced people. Participants wanted to live in harmony and peace in a sustainable manner based on a strong bond according to the principle of *Tretan Dibik* (Madurese brotherhood), *ukhuwah Islamiyah* (unity of fellow Muslims), and family ties that in fact most of the conflicting parties came from the same relatives and origin. One of the participants was Zainul, a 30-year-old farmer. He was so sorry to attack the Sampang Shiite community in 2012 which actually took the victim of his own adoptive father, Hamamah, who was killed by the mass. He embraced his adoptive mother who was often called by her husband’s name: mother Hamamah. Some people who watched were also crying.

The attackers were disappointed because there was no assistance from the provocative parties of sectarian violence. Some of the attackers were injured and some were imprisoned. They were also aware that their attack was not related to Sunni-Shiite relations, but rather because of certain interests. The conflict they realized has distanced them from their own brothers, the outcast refugees. These groups were supported by Institute for the Unity of Muslim Communities (Lembaga Persatuan Umat Islam, LPU), Pamekasan, which has the initiative to assist reconciliation. In the post-sectarian violence, citizens in their hometown began to realize that they were victims of slander that caused the breakdown of relations between families and relatives due to conflict nuanced with Sunni-Shiite identity.²⁰

¹⁹ Hertaning Ichlas, Interview The chief of YLBHU, 15 November 2016.

²⁰ Tamam, ‘Mengapa Islah Sampang (Tidak) Perlu Didukung?’ Ichlas, Interview The chief of YLBHU.

After the grass root intersects dialogue and reconciliation initiative, the participants tried to convince the other residents in their hometown. There were also their neighbors who refused, although relatively more citizens agreed to the repatriation of displaced Shiites. Even Mat Safi, a Madurese civilian (*preman*), who was one of the principals who led the attack on Shiite Sampang in 2012, was so keen to encourage this reintegration process.²¹ These peace process agencies have found difficult to expect follow-up from the government. According to Nur Tamam, a chairman of LPUI and *kiai* of Al Hamidi Islamic Boarding School, Pamekasan, who participated to facilitate the intersect engagement. He said that if the government committed to support the initiative sincerely, many villagers were actually ready to attend the intersect reintegration and even to repatriate refugees.²²

Unfortunately, the positively-constructed and participatory intersect engagement were delegitimized by elite forces. During and after the reconciliation there was a disturbance to the group. The Setara Institute reported that the accessibility of the Sunni group to the refugee camp was limited by some who are trying to threaten and thwart this movement, even by claiming to have ordered from the Police Sector. In addition, the intolerant group intercepted the signatories of the charter so as not to infiltrate the refugees and the mobilizers of the engaged reconciliation were brought to the intolerant *kiai* to cancel the signatures in the peace charter.²³ Surya Dharma Ali, Minister of Religious Affairs at the time, questioned the reconciliation because it was considered not to involve the local government and Islamic scholars.²⁴ In fact, the former perpetrators realized that the requirement of repentance proposed by the religious-social elite was not negotiable and the government was reluctant to act in affirmation of recognition. They finally initiated the reconciliation in the frustrating deadlock.

The Shia refugees often questioned the promise of the government, since the period of President Susilo Bambang Yudhoyono (SBY) who promised that he would lead directly the reconciliation and

²¹ Ichlas, Interview The chief of YLBHU.

²² Tamam, 'Mengapa Islah Sampang (Tidak) Perlu Didukung?'

²³ Halili and Bonar Tigor Naipospos, *Stagnasi Kebebasan Beragama: Laporan Kondisi Kebebasan Beragama/Berkeyakinan di Indonesia Tahun 2013* (Jakarta: Pustaka Masyarakat Setara, 2014), 153.

²⁴ Halili and Naipospos, 154.

would repatriate Sampang Shiites to their villages. The Religious Minister, Surya Dharma Ali, obtained the presidential mandate, tended to localize the Sampang conflict and provided a portion of the conflict resolution control to the regional clerics and government. The initiation emerged in placing the displaced Shiites to Hajj Dormitory, Pondok Gede, East Jakarta to “equate perceptions” with the clergy and training the insights of living in harmony before their homes were rebuilt.²⁵ According to Surya Dharma Ali, the *kiais* understood better the culture and the characteristics of the Sampang community and should be given more room for controlling reconciliation and dialog at the local level.²⁶ Although every citizen, according to him, has the right to stay anywhere and security right, if it is collides with reality in Sampang, the right is difficult to implement.²⁷ With the “perception equation”, Surya Dharma Ali hoped a dialogue process that leads to the same understanding. Nevertheless, he seemed just replacing the word “repentance” (*pertaubatan*) by more subtle words such as “enlightenment” and “perceptual equations”. He did not regard the Sampang conflict as a Sunni and Shiites conflict that exists in Islam, but was a problem of “blasphemy.” “It is a matter of blasphemy. Please do not clash Shiite-Sunni. Madurese Islamic scholars conduct studies. Then it is tied again with the agreement of Majelis Ulama Indonesia (MUI) of East Java,” he said.²⁸

INTEGRATING THEOLOGICAL, POLITICAL AND PEACEBUILDING APPROACHES

The hope of the grassroots intersects engagement above unfortunately encountered a tough wall of non-compromise at the oppositional elite level. The figures who mobilize anti-Shiite movements set the prerequisite of “repentance” for reconciliation. Unfortunately, the next Minister of Religious Affairs, Lukman Hakim Saifudin actually surrendered the affairs to the local government. “This problem (of Shiite refugees) is more handled by the provincial and local governments,

²⁵ Ananda Badudu, ‘Wawancara Menteri Agama Soal Syiah di Sampang’, *Tempo*, 27 July 2013.

²⁶ Badudu.

²⁷ Badudu.

²⁸ Badudu.

we are continuing to coordinate,” he said on March 18, 2017.²⁹ This disappointed the internally displaced people who patiently waited in six years since the initial attack because they have been convinced that the government will be able to solve the problem. Previously, in 2014, Lukman came to the Shiite Sampang refugee camp in Jemundo Sidoarjo after meeting with *kiais* and stakeholders in Sampang District. According to Tajul Muluk’s explanation, he had said that he was optimistic that internally displaced people could return home. Tajul quoted Lukman as saying: “I personally can say I am optimistic to solve this problem because there is a strong desire of refugees to go home. I am sad if refugees are pessimistic to get home.” Tajul explained that Lukman also promised to make roadmap completion case of Shiite Sampang. According to Tajul, until re-elected as Minister of Religious Affairs in the government cabinet of Jokowi-JK regime, there has been no serious effort to solve problems that he and his community face.³⁰ Meanwhile, at the national government level, the handling of the Sampang case tends to still end from meeting to meeting. There has been a meeting or coordination meeting hundreds of times, at the central government level related to the Sampang case, but no clear schemes related to the return of Shiite Muslim Sampang.

However, at the grassroots level, many local clerics were well-mannered and compassionate to Shiites albeit they were *kiais* that had a small influence in the socio-political sphere. According to Irfan, an activist of Kontras Surabaya, they stood as ‘little candles’ under the great *kiais* controlling large *pesantren* and the government.³¹ Local *kiai* groups tended to have the same hope for refugees to return to Sunni belief and believe that the Shiite is on the wrong path, but were with a different path of putting humanity forward. This meant that there was the strong capital for building coexistence between Sunnis and Shiite in Sampang. Those *kiais* have been silent, because when

²⁹ Achmad Faizal, ‘Tak Punya Solusi, Menag Pasrahkan Nasib Pengungsi Syiah ke Pemda’, *Kompas.com*, 18 March 2017.

³⁰ Tajul Muluk, ‘Lima Tahun Terusir dari Kampung Sendiri’, *Press Release, AMAN Indonesia*, April 2017.

³¹ ‘Notulensi Lokakarya Perlindungan Minoritas di Indonesia: Menemukan Solusi Kasus Syiah Sampang’ (The Notes of Seminar on Minority Protection in Indonesia: Finding Solution Shiite’s Case in Sampang, Universitas Airlangga Surabaya, 2016).

declaring support or receiving, they are afraid of being attacked unless they are supported by the government.³²

The effort of providing the infrastructure for intersects dialogue and reconciliation that emphasizes the respect of each identity of each party deserves to be the orientation of the struggle. It needs interfaith and inter interest dialogue that is large enough openly and equal. In the dialogue program mentioned early, Rudi, the head of National Unity and Politics Board in Sampang, suggested the similar direction of reconciliation. According to him, the reconciliation and repatriation of the refugees will be successful if the state actors can facilitate: (1) the two sides of major leaders of Sampang *kiai* and the Sampang Shiite to be reconciled; (2) a consistent cooperation among local, regional and national governments. Rudi pointed out that Sampang regency government cannot work alone.

Intra-religious dialogue initiative in Sampang can take into account the local cultural capital to bridge sectarian differences passionately. The engagement with cultural devices makes reconciliation among grass root level more possible, like *pela* (kinship tradition) as a cultural vehicle to form Mollucan theology of Muslim-Christian dialogue combined with oral history and tradition as the living text.³³ In Sampang, there is actually the cultural capital deeply rooted in Madurese cultures, like the well-known shared ethnic identity of Madura, one of the strong tribal solidarities in East Java, which committed highly to a powerful cultural catchword “*Tretan Dibik*” which means “all of us are brothers”. Beside of that sense of brotherhood, like the most rural area in Java, most of the people in Blu’uren and Karang Gayam in Sampang have family ties, including Shiites and Sunnis. Some month after relocation to refugee flat, Shiites received remittance from their family in Sampang that followed mob stream evicting them.³⁴ In addition, both sectarian groups also had common religious-cultural spaces, especially when they gathered together for Nahdlatul Ulama (NU) Islamic tradition of every Thursday in the afternoon, like *tahlilan*, *yasinan*, and *shalawatan* (weekly

³² ‘Notulensi Lokakarya Perlindungan Minoritas di Indonesia: Menemukan Solusi Kasus Syiah Sampang’.

³³ Izak Lattu, ‘Culture and Christian-Muslim Dialogue in Moluccas, Indonesia’, *Interreligious Insight: Journal of Dialogue and Engagement* 11 (2011).

³⁴ Bayu, Interview a guardian of refugee flat, 1 December 2015.

reciting some chapters of Qur'an, praising Prophet Muhammad, and praying together). Most of Madurese people were extreme, fanatical members of NU, as the biggest Islamic organization of Indonesia. NU becoming like 'religion' in Madura was a shared umbrella for Shiites and Sunnis to blur the difference. Yet, the emergence of anti-Shiite narrative in various preaching and publication sharpened the binary opposition and caused the segregation. "We as Madurese *Kiai* had highly strong 'Sunni-ness'. Our rituals were equally the same since a long time ago as usual until 2006. A new situation arose in 2007-2008 when *Risalah Mujahidin* and *Sidogiri Bulletin* (anti-Shiite, faith-based media) entered the village and caused the tension. In the past, we just know that Islam was NU. Just that. "NU was like religion", Iklil al-Milal, a Shiite refuges coordinator, said.³⁵

More professional management of intra-religious dialogue is needed. It can be with the participation of higher education institutions in disseminating interfaith understanding like sensitive issues of Sunni-Shiite relation and combining the theological conversation with intersecting civil dialogue and several contexts of conflict.³⁶ The various context of interreligious conflict should be determined in interfaith dialogue, like the polarization of Nigerian Christian and Muslim communities that are highly influenced by many issues beyond religious matter such as issues of the Northern versus the Southern, the settler versus the indigene, the dominant versus the marginalized, and the rich versus the poor.³⁷ The low level of education and the wide poverty of the Sampang people should be also determined in relation to intersecting mutual understanding, civic attitude, and tolerance. This can be underlined along with the clarification of the genealogy of the sectarian conflict, like psychological aspect in the internal friction of two brothers (Rois al-Hukama and Tajul Muluk), social-cultural dynamics with local *kiai* and traditions, and also economic aspect of preaching, and political opportunity structure in the regional level.³⁸

³⁵ Iklil al-Milal, Interview, 1 December 2015.

³⁶ Wan Sabri Wan Yosouf and Arfah Ab Majid, 'Interreligious Dialogue Models in Malaysia', *GJAT* 2, no. 1 (2012).

³⁷ Mukhtar Umar Bunsu, 'Challenges of Christian-Muslim Relations in Nigeria', in *Interfaith Dialogue: Global Perspective*, ed. Edmund Kee-Fook Chia (New York: Palgrave Macmillan, 2016).

³⁸ Afdillah, *Dari Masjid Ke Panggung Politik: Melacak Akar-akar Kekerasan Agama Antara Komunitas Sunni dan Syiah di Sampang, Jawa Timur*.

In the People's Peace Charter, former perpetrators from Sampang realized that Shiites were slandered and they were provoked. Mixing the particularist approach of cultural and Islamic sensibilities and universalist approach of human right and pluralism is also crucial to considered contextually along the interfaith dialogue.³⁹ Furthermore, convincing the government to facilitate dialogue as a socio-political agenda becomes a difficulty that should be dealt with. The government's commitment to bridge sectarian difference needs to be encouraged. While continuing to enlarge and broaden grassroots agencies such as 2013 reconciliation, involving the elite and government is crucial to facilitate a vast reintegration and to anticipate the government to not delegitimize it again.

CONCLUSION

Sunni-Shiite antagonism has not been mediated openly through interfaith dialog among the main actors and elites in the Sampang case. The governments in local, regional, and national were reluctant to deal with intolerant *kiais* and several state apparatus commodifying the conflict. The Sampang case illustrated the imbalance of minority-minority forces that put Sampang Shiite as a loser that must surrender and even should be subjugated as shown in the previous state-sponsored reconciliation. The pivotal norms of interfaith dialogue are not present in the state-sponsored interfaith dialogue in the Sampang case, namely mutual respect and recognition. The multiplication of intersecting engagement is a very crucial as interfaith dialogue initiative. Grassroots reconciliation by the People Peace Charter significantly obscured the segregation and stigma of each conflicting party by forgiving one another and recognizing each dignity and identity. It is very crucial step for a new, wider and more extensive interfaith dialogue. Lattu reminded that the textual relationship and elite conversation alone which were predominantly used in interfaith dialog failed to reintegrate and re-engage divided religious enclaves, especially in the post-conflict situation.⁴⁰ Yet, without proper state-

³⁹ Akhmad Rizqon Khamami, 'Dialog Antar-Iman Sebagai Resolusi Konflik, Tawaran Mohammed Abu-Nimer', *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014).

⁴⁰ Izak Lattu, 'Orality and Interreligious Relationships: The Role of Collective Memory in Christian-Muslim Engagement in Maluku, Indonesia' (Diss, The Graduate Theological Union, 2014).

sponsored interfaith dialogue promoting mutual respect and active theology without hardening religious boundaries, the image of Shiites as heretics and imbalance power relation in Sampang politically is very hard to be restored.

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**THE HARMONY OF CATHOLICS AND
MUSLIMS IN THE COMMEMORATING
THE 1000TH DAY OF DEATH TRADITION:
An Ethnographic Study in Bandungan Saradan Madiun**

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Abstract: *This present is intended to reveal the implementation of the tradition as well as the process of acculturation of religious harmony between Muslim and Catholic communities in the commemorating the 1000th day of the death tradition This ethnographic study was conducted in Bandungan, Saradan. Madiun. The data was taken by using observation and interview to religious scholars as well as Catholic and Moslem community. Furthermore, the data were analyzed using Miles and Hubberman's view of data display, data reduction and drawing conclusion. The findings showed that the implementation of praying of commemorating the 1000th day of the death both in Muslim and Catholic community in Bandungan Village, Saradan carried out together in a certain place and the prayer led by Catholic leader and vice versa. Secondly, the process of acculturation of religious harmony between Muslim and Catholic communities in tradition and culture is in the form of respecting religious activities both sacred and profane each other. Furthermore, the harmony of community in Bandungan Saradan, are developed based on philosophy of social harmony which is constructed from five basic concepts, namely: value, structural theory, idealist, and reciprocity and interaction concept.*

Keywords: Catholic, muslim, tradition, harmony, Bandungan.

الملخص: يهدف هذا البحث إلى أن يكشف تنفيذ التقليد الأدعية لمدة ألف يوم من الموت وعملية التبادل للوئام الديني بين مجتمعات المسلمين والكاثوليكين. كان هذا البحث مستندا بالدراسة أتنوغرافيا على المجتمع في قرية باندوغان سارادان ماديون. تأخذ البيانات بالملاحظة والمقابلة على العلماء ومجتمعات المسلمين والكاثوليكين. وكان تحليل البيانات باستخدام تقنية مايلز وهوبرمان وهي تقديم البيانات، والحد من البيانات وصنع القرارات. وتدل النتائج على أنه أن ينفذ التقليد الأدعية لمدة ألف يوم من الموت تنفيذا جماعيا أي إن كان المتوفي مسلما فكان الكاثوليكون يشاركون في الأدعية على منهج دينهم كما جرت في العكس. وما في الواقع يمثل على القيم الاجتماعية كالتعاون والعلاقات الأسرية. وبالتالي، كانت عملية التبادل للوئام الديني تمثل على بنية الإحترام فيما بينهما من الأنشطة الدينية مقدسة كانت أم مدنسة. ويصنع الوئام الديني في المجتمعات بإشارة إلى النظريات في الوئام الإجتماعي حيث تتكون على خمس نظريات وهي نظرية القيمة والنظرية البنيوية والنظرية المثالية ونظرية التبادلية ونظرية التفاعل.

Abstrakt: Penelitian ini bertujuan untuk mengungkap pelaksanaan tradisi mendoakan pada 1000 hari kematian masyarakat muslim dan katolik dan bagaimana proses akulturasi kerukunan beragama masyarakat muslim dan katolik dalam tradisi dan budaya di Desa Bandungan Kecamatan Saradan Kabupaten Madiun. Penelitian yang dilakukan menggunakan studi etnografi masyarakat di Desa Bandungan Kecamatan Saradan Kabupaten Madiun yang berpenduduk beragama Katolik dan Islam dalam memperingati 1000 hari kematian. Pengambilan data menggunakan wawancara kepada tokoh agama, masyarakat Katolik dan Islam, dan pengamatan partisipan, sedangkan analisis menggunakan teknik analisis data kualitatif Miles dan Hubberman yaitu penyajian data, reduksi data dan pengambilan keputusan. Temuan penelitian ialah pertama, pelaksanaan tradisi mendoakan pada 1000 hari kematian masyarakat muslim dan katolik Dusun Jenangan Desa Bandungan Kecamatan Saradan Kabupaten Madiun dilakukan bersama-sama yaitu apabila yang meninggal beragama Islam maka masyarakat katolik ikut terlibat dalam tirual mendoakan akan tetapi mendoakan dengan cara katolik, dan juga sebaliknya apabila yang meninggal katolik maka masyarakat muslim ikut dalam ritual tetapi mendoakan dengan cara Islam. Hal ini dilakukan karena ada nilai-nilai dimasyarakat seperti kebersamaan dan masih

ada hubungan famili meskipun berbeda agama. Kedua, proses akulturasi kerukunan beragama masyarakat muslim dan katolik dalam tradisi dan budaya yaitu masyarakat saling muslim dan katolik saling menghormati dan menghargai kegiatan keagamaan baik sakral dan profane. Kerukunan pada masyarakat terbentuk mengacu pada teori kerukunan masyarakat yang dibangun dengan lima teori dasar yaitu: teori nilai, teori struktural, teori idealis, teori resiprositas, dan teori interaksi.

INTRODUCTION

Indonesia has been experiencing diversity of beliefs and attitude of respecting others since the kingdom-ruling era. This can be seen from the existence of Prambanan and Sewu Temple of Hinduism and Buddhism temple respectively which was constructed in close proximity and these temples presumably completed each other.¹ Sujanto in Lestari revealed that the evidence for togetherness in diverse beliefs was depicted in the statement of *Bhinneka Tunggal Ika* (Unity in Diversity) in the *Sutasoma* manuscript in the 14th century.² The history has captured the intimacy among communities with diverse beliefs. This becomes a value which has been developed in the society. However, harmony in diversity as the intimacy value in the society has been disrupted by violence in the name of religion.

Religious violence has existed since the era of independent day. It becomes the challenge for the government and society to maintain the peacefulness of the nation. Some attacks in the name of religion occurred in Indonesia, including in Poso (1999), the Bali Bombing (2002), the Tolikara conflict (2015), and more recently the Surabaya Bombing (2018). Several conflicts were directed by personal clash and connected to a sensitive religious issue and the issue is apparently an effective tool to provoke public movement.³ Indeed, this issue

¹ Daud Aris Tanudirjo, "Membangun Pemahaman Multikulturalisme: Perspektif Arkeologi," dalam Makalah Workshop "Multikulturalisme dan Integrasi Bangsa dalam Pembangunan Kebudayaan dan Pariwisata", Solo, vol. 5, 2011.

² Gina Lestari, "Bhinneka Tunggal Ika: Khasanah Multikultural Indonesia di Tengah Kehidupan SARA," *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 28, no. 1 (2016).

³ Cornelis Lay, "Kekerasan atas Nama Agama: Perspektif Politik," *Jurnal Ilmu Sosial dan Ilmu Politik* 13, no. 1 (2009): 1–19.

seemed based on political and economic interests but Indonesian people likely see these conflicts caused by religion.⁴ On the other hand, the harmony of the society with different beliefs can be observed obviously in rural areas. This occurs in Bandungan, Saradan, Madiun. The people there live in a mutual relation assisting in preserving the culture.

The study about plurality of Indonesian society, particularly in ethnic, culture, language and religion⁵ is fascinated to be conducted due to its attainment in living alongside in different beliefs and principles.⁶ Pluralism means accepting other views, lifestyles, religions, cultures, and ethnicities. It is about accepting diversity. Indonesia is a multicultural and plural zone and many researchers are interested in conducting a research dealing with these issues. Although inter-religious conflicts rarely occur, it does not mean that these conflicts will appear.⁷

Nowadays, people with different beliefs can live in harmony by performing various religious and cultural rituals⁸, although this difference can trigger conflicts. Fortunately, the strong courage to maintain harmony can eliminate the conflict.⁹ The traditional and cultural heritage of the Indonesian ancestors facilitates unifying those differences.¹⁰

⁴ Ruslan Ibrahim, "Pendidikan Multikultural: Upaya Meminimalisir Konflik dalam Era Pluralitas Agama," *EL TARBAWI* 1, no. 1 (2008): 115–127.

⁵ Dede Rosyada, "Pendidikan Multikultural di Indonesia Sebuah Pandangan Konsepsional," *SOSIO-DIDAKTIKA: Social Science Education Journal* 1, no. 1 (2014): 1–12.

⁶ Ana Irhandayaningsih, "Kajian Filosofis Terhadap Multikulturalisme Indonesia," *HUMANIKA* 15, no. 9 (2012).

⁷ Syamsul Arifin, "Kontruksi Wacana Pluralisme Agama di Indonesia," *Jurnal Humanity* 5, no. 1 (2012).

⁸ Moh Sabab Nashrulloh, "Kerukunan antar Umat Beragama di Desa Windu Kecamatan Karangbinangun Lamongan," *Paradigma* 2, no. 1 (2014).

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⁹ Ardhana Januar Mahardhani dan Hadi Cahyono, "Harmoni Masyarakat Tradisi dalam Kerangka Multikulturalisme," *ASKETIK* 1, no. 1 (2017).

¹⁰ Fitri Annisa, "Harmoni dalam Keragaman (Konstruksi Perdamaian dalam Relasi Islam-Katolik-Sunda Wiwitan di Kali Minggir dan Nagaraherang Kabupaten Tasikmalaya)," *Dinamika Penanganan Gerakan Keagamaan*, 2012, 101.

Research on the acculturation of cultural religious traditions is not a contemporary issue in the socio-religious studies. Ahmad Kholil conducted a study dealing with the cultural ceremony *seblang* and *kenduri* in the Olehsari Village. The local wisdom manifested in these activities includes the values of harmony that become the philosophy of their life.¹¹ Another study conducted by Arnis Rachmadani which describes the acculturation of cultural traditions and religion, namely the local wisdom of Islamic marriage tradition *wetu telu*.¹² Suwito *et al* also conducted research on the traditions and rituals of the death of Islamic Javanese societies¹³ and on the tracing of Islamic values in the customary rituals of Bantenese people.¹⁴

The difference between this research and the previous research above is that this study scrutinizes the tradition of commemorating the 1000th day of death committed by Muslims and Catholics together, apart from particular activities devoted Muslims and Catholics singlehandedly. These activities are rarely performed even though some communities still preserve them. Based on the interviews, most of the people in Bandungan Village commemorate the 1000th day of the death by inviting the general public including people with different belief, in this case the Catholics¹⁵. The commemorating of the 1000th day of the death which is carried out by Muslims and Catholics as the tradition in Bandungan Village is very interesting to be scrutinized as a local wisdom of in the diversity of religious communities. Therefore, this research is intended to reveal implementation of the tradition as well as the process of acculturation of religious harmony between Muslim and Catholic communities in the commemorating of the 1000th day of the death tradition in Bandungan Saradan Madiun.

¹¹ Ahmad Kholil, "Seblang dan Kenduri Masyarakat Desa Olehsari: Relasi Ideal Antara Islam dan Budaya Jawa di Banyuwangi," *El Harakah* 12, no. 2 (2010): 131.

¹² Arnis Rachmadani, "Local Wisdom Tradisi Perkawinan Islam Wetu Telu sebagai Perekat Kerukunan Masyarakat Bayan," *Dinamika Beragama dalam Pergumulan Sosial Budaya* 1, no. 2 (2015).

¹³ Suwito Suwito, Arif Hidayat, dan Sriyanto Agus, "Tradisi dan Ritual Kematian Wong Islam Jawa," *IBDA: Jurnal Kajian Islam dan Budaya* 13, no. 2 (2015): 6–25.

¹⁴ Amirulloh Syarbini, "Islam Dan Kearifan Lokal (Local Wisdom): Menelusuri Nilai-nilai Islam dalam Praktik Ritual Adat Masyarakat Banten," dalam *The 11 Th Annual Conference On Islamic Studies*, 2011, 170.

¹⁵ Interview with Eko Pujianto, 12 Mei 2018.

RESEARCH METHOD

The study employed qualitative research and it was categorized into ethnographic research design because the topic selected was related to the culture and behavior of the community,¹⁶ particularly in Bandungan Saradan Madiun in carrying out the commemorating of the 1000th day of death tradition for Muslim and Catholic groups. The data were collected through observation, documentation and in depth interview. Observations and documentation were carried out in order to reveal the process of special events in commemorating the 1000th day of the death held by each religious group. Furthermore, the interview was conducted to some sources namely Mr. Eko Pujianto as the Head of the Village, Sonhaji as the Muslim religious leader, Mr. Yoesef Soewignyo as the leader of the Catholic religion in the village of Jawatan, and Mr. Parjianto the host of the commemoration of the 1000th day of the death. The data were analyzed using analysis model proposed by Miles and Hubberman's view of data display, data reduction and drawing conclusion.

THE PROFILE OF BANDUNGAN, SARADAN, MADIUN

Bandungan Village is located in Saradan Subdistrict and Madiun District. It is divided into three settlements, namely Jenangan, Pare and Kedungrejo. It is led by Marsudi as the head of the village and it is assisted by Budi Purwanto, Guyoto and Narto as the secretary, the financial staff and general staff respectively¹⁷. Most of the villagers are farmers, while some of them are labors, workforces and traders. The number of population is approximately 1800 and they have different beliefs. It is nearly 250 people and 1550 are Catholics and Muslim correspondingly. Most of the adherents of Catholic live in Jamanan,¹⁸ while the Muslim population is spread to the other settlements, explicitly in Jenangan, Pare, dan Kedungrejo.

COMMEMORATING THE 1000TH DAY OF DEATH

The result of observation showed that commemorating the 1000th day of the death was held on Tuesday 12 December 2017 at the Catholic

¹⁶ Mudjia Raharjo, Kumpulan Artikel Metodologi Penelitian, accessed by www.mudjarahardjo.uin-malang.ac.id.

¹⁷ Data documentation of Bandungan village profile, Saradan, Madiun.

¹⁸ Interview with Eko Pujianto, 12 Mei 2018..

adherent, Parjianto. It was held for Mbah Karyo Joyo Mijo (Mbah Karyo). The day before this event, Mr. Parjianto's son, Albertus Willy Cristian Aji along with his uncle cleaned the grave of Mbah Karyo and prayed for the death. It revealed that the activities in the graveyard are not considerably different from the activities carried out by Muslims namely cleaning the tomb and praying afterwards. Furthermore, the preparation of commemorating of the 1000th day of the death of Mbah Karyo was carried out in two activities.¹⁹ As the following interview results:

“The remembrance of the 1000th day of the death of Mbah Karyo will be run in two period of meeting. In the first meeting, he invited the community around the house involving Muslims and Catholics around 4.30 pm. Then, the second meeting is held at 6.30 p.m. for certain Catholic worshippers”.

The result of interview also revealed that the first meeting period was attended by Parjianto's house residents. This agenda was started by welcoming speech for explaining the purpose of his invitation that was requesting them to pray for his late father. Then, this agenda was led by Mr. Sarju Siswoyo as the honor person in this area. The worship was carried out silently due to the different belief of the attendants. It can be seen from the result of interview with Mr. Sarju Siswoyo:²⁰

“Praying activities in the commemorating the 1000th day of the death by inviting the people in different beliefs is rarely done. Most of them celebrate this event by delivering the refreshment to the surrounding houses. This agenda the prayers are carried out silently”.

The process of praying activity lasted at around 30 minutes and continued by enjoying provided refreshment together and distributing blessing food. The blessing foods contained rice, side dishes and cakes. The implementation of worships for Catholics was carried out approximately 90 minutes. However, the implementation of prayers carried out specifically for Catholic worshippers will not be described in the results of this study because the focus of the research only

¹⁹ Interview with Parjianto, 11 Mei 2018.

²⁰ Interview with Sarju Siswoyo, 11 Mei 2018.

revealing the process of activities involving Muslim and Catholic communities in jointly preserving traditions. According to the views of the local religious leaders related to the tradition as expressed by the chairman of the STASI (The Head of the Catholic Congregation Official), Mr. Yoesef Soewignyo:²¹

“Togetherness of both Muslims and Catholics can be seen in several activities such as mutual cooperation and religious activities. The different beliefs among them are not the barriers for living in harmony”.

The similar idea was expressed by Ustadz Sonhaji as an Islamic religious leader in the Jenangan²². He stated:

“The Muslim and Catholic community keep the value of togetherness. If one of them faces some problems in handling certain community traditions, they help each other without seeing their different religions. They treated each other like a family”.

From those explanation above, it can be inferred that the value of living in harmony and mutual cooperation become the shared values of this community. However, there is a debate due to the diverse opinion among them. As it is stated by Eko Pujianto²³ as the head of the village below:

“Different Religion is not a big problem for this community. We can find that in one family can hold different religion, namely Catholics and Muslims. Yesterday, one of the villager, Haji Tohari as Muslim commemorating the 1000th day of his late grandfather which was Catholics and this celebration is carried out jointly and specifically in the Catholic tradition. Furthermore, at every 10th August the village, there is certain activity for cleaning the village and a prayer before it is done is led by Catholic and Muslim religious leaders in the ancestral tombs of Desa Bandungan and continued by Tayub activities “.

Based on the results of interviews and observations, it is obvious that religious differences is not a problematic issue due to the values of togetherness, harmony and mutual cooperation become the value

²¹ Interview with Yoesef Soewignyo, 12 Mei 2018..

²² Interview with Ustadz Sonhaji, 12 Mei 2018.

²³ Interview with Eko Pujianto, 12 Mei 2018.

shared in the society. Even though, there is different opinion in the community in tackling the some problems. Those differences do not lead to conflicts. Both Muslim and Catholic community are unified in preserving the traditions and culture in the Jenangan village without considering the differences of their beliefs. They attempt to reserve the tradition of the commemorating the 1000th day of death by celebrating this agenda in harmony. The acculturation of tradition developed by the community in Bandungan, Saradan, Madiun can be seen in the following figure:

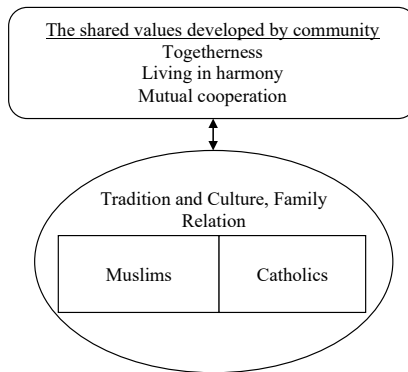


Figure 1: The acculturation of tradition developed by the community in Bandungan, Saradan, Madiun

**THE HARMONY OF MUSLIMS AND CATHOLICS:
A Pluralism Appeal Developed by Village Community.**

One of the problematic issues in this modern era is the theological predicament. Religious conflicts often appear and require a solution. It can be solved by the spirit of pluralism although it is not a new idea. The plurality of religious traditions and cultures has come to characterize every part of the world today. Nowadays, Indonesia is not only a nation with diverse religions, ethnicities, and races, but also a country with several challenges related to issues of religious pluralism.

Religious pluralism is an attempt to establish a relationship between religious adherents in harmony.²⁴ It cannot be denied that all religions teach good behaviors and living in harmony, even though in practice certain religious conflicts still occurred such as the conflict in

²⁴ Puspo Nugroho, "Membangun Tradisi Pluralisme dalam Perspektif Pendidikan Islam," *Edukasia: Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2016).

Poso (1999), the Bali Bombing (2002), Tolikara conflict (2015) and Surabaya Bombing (2018).

The concept of pluralism still becomes an extended debate among religious leaders.²⁵ Some of them refuse this idea, though some admit pluralism as an attitude to mutual tolerance for discussing social problems in the community. Indeed, it is difficult to insist everyone to understand pluralism. However, it must be understood the awareness of pluralism as an attitude of respecting religious beliefs through tolerance and religious dialogue their village traditions and culture have to be raised.²⁶

Tradition and culture have become religious tolerance strategies in the village. There is a process of acculturation of these traditions and cultures of Muslim and Catholic communities. It is obvious that the development of traditions and culture in the community which is presented in the form of religious procedures of each Muslim through the *tahlil* ritual and catholic through spirit commemoration prayers.²⁷ Therefore, it is found that there is no difference in carrying out the traditions and culture of commemorating the death.

The community of the Bandungan has showed religious harmony. It is carried out both in religious and community traditions, as it is related to Emile Durkheim's theory of religious harmony which is manifested in sacred and profane activities.²⁸ Sacred activity is carried out by a person in relation to religious ritual practices, whereas profane one is a person's activity which is related to the materialism aspect of social life. Religious harmony in Emile Durkheim's theory which is implemented by Bandungan's community as the result of research is that the Muslim community performs sacred activities such as five daily obligatory prayers, fasting for Ramadhon, Friday prayers, holiday prayers, salvation of dead spirits (7-1000 days) and

²⁵ Mahrus As' ad, "Pluralisme Agama dalam Pandangan Islam," *AKADEMIKA: Jurnal Pemikiran Islam* 17, no. 1 (2012): 139–152.

²⁶ Arifin, "Kontruksi Wacana Pluralisme Agama di Indonesia." Juga lihat Thio Christian Sulistio, "Teologi Pluralisme Agama John Hick: Sebuah Dialog Kritis dari Perspektif Partikularis," 2001 dan Ibrahim, "Pendidikan Multikultural."

²⁷ Lely Nisvilyah, "Toleransi Antarumat Beragama dalam Memperkokoh Persatuan dan Kesatuan Bangsa (Studi Kasus Umat Islam dan Kristen Dusun Segaran Kecamatan Dlanggu Kabupaten Mojokerto)," *Kajian Moral dan Kewarganegaraan* 2, no. 1 (2013).

²⁸ Emile Durkheim, *The Elementary Forms of The Religious Life* (New York: The Free Press, 1969).

profane activities such as mutual cooperation, the village cleansing ritual (*bersih desa*), *tasyakuran*, and *silaturrahim*. Whereas the Catholic community's sacred activities are manifested in the form of catholic entrance ceremonies (baptism), juvenile entrance ceremonies (*krisma*), weekly ceremonies in churches, wedding ceremonies, and ceremonial prayers for the death and the profane activities are carried out in the form of *silaturrahim*, the village cleansing ritual and mutual cooperation.

Sacred and profane activities are carried out in an orderly and peaceful manner without interfering both Muslim and Catholic communities. The interesting thing related to the implementation of sacred activities is that the activities of commemorating for the death, both Muslims and Catholics gather in one place for praying the death but each prays based on its religious way and it is led by Islamic leader and vice versa.

There is development of the religious harmony theory proposed by Emile Durkheim in the implementation of religious harmony in Bandungan village in which religious harmony is not only demonstrated by mutual for the religious activities of different communities but also involvement in the process of religious activities although still using the procedures of religious beliefs they owned. Acculturation of tradition and culture has removed the barriers of faith into a religious harmony. It can be seen from the development of mutual communication, respectful environment, and a charismatic leader. It is dealing with the characteristics of the harmony construction theory developed by Muhammad Iqbal Ahdan.²⁹ The acculturation of tradition and culture in Bandungan village extend Emile Durkheim's theory of religious harmony. People can perform religious ritual activities together without considering the differences of a personal identity in order to engage in religious rituals. This can be described clearly in the following figure.

²⁹ Annisa, "Harmoni dalam Keragaman (Konstruksi Perdamaian dalam Relasi Islam-Katolik-Sunda Wiwitan di Kali Minggir dan Nagaraherang Kabupaten Tasikmalaya)."

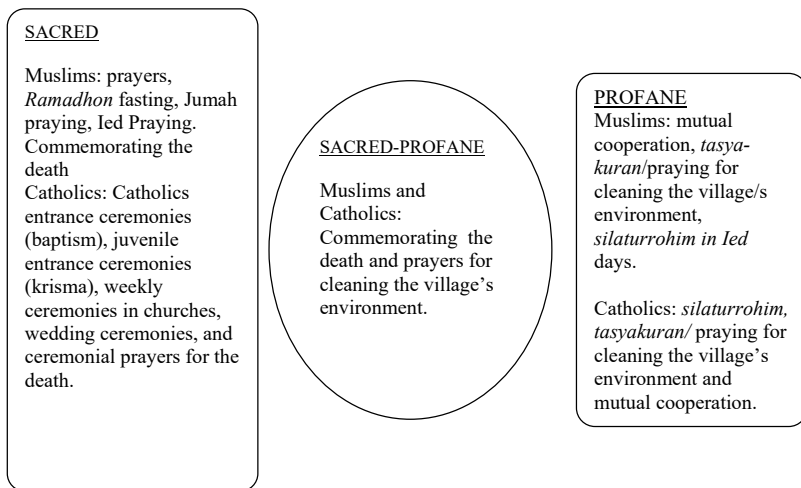


Figure 2: The Acculturation of Religious Harmony (Adapted Theory of Emile Durkheim' Religious Harmony)

The religious harmony in Bandungan Saradan Madiun can be realized through the common prayer tradition in commemorating the 1000th day of death and the prayer before the village cleansing ritual. It is revealed that religious harmony is based on values of togetherness and family relations between Catholics and Muslims. In addition, they have similar vision for living in harmony among Catholic and Muslim religious leaders. Additionally, it is supported by the governmental board in Bandungan.

The harmony of community and religiosity in Bandungan Saradan then was analyzed by the philosophy of social harmony³⁰ which was built based on five basic concepts, namely: value, structural, idealist, and reciprocity and interaction concept. The description is as follows:

1. Value concept. The harmony can be preserved if community obeys social cultural values. The values developing in Bandungan village are togetherness, and mutual cooperation, and respecting each other.
2. Structural concept. The social harmony in Bandungan village is constructed due to the presence of mutual togetherness between the official boards of the village and religious leaders. Hence, the

³⁰ H. A. W. Widjaja, *Penerapan Nilai-nilai Pancasila dan HAM di Indonesia* (Jakarta: PT. Rineka Cipta, 2000).

community members follow their behavior as the role models in maintaining public relations.

3. Idealist concept. The community in Bandungan has strong commitment to achieve its vision of being a religious and harmonious village. It is implemented through several community activities such as the mutual cooperation in carrying out the village cleansing ritual, helping each other in both Islamic and Catholic religious activities.
4. Reciprocity concept. This concept takes place when both Muslim and Catholics community carry out mutual *silaturrahim* activities in the religious traditions such as *Eid al-Fitr* and Christmas or the delivery of refreshment of the wedding and *tasyakuran* activities. Those activities lead them to live in harmony.
5. The interaction concept. The presence of familial relationship impression between Muslim and Catholic communities in Bandungan village makes them live in harmony. As observed in the Bandungan village, it is found that some people have different beliefs living in the same house. This enables them to have intense social interaction; therefore, social problems can be resolved properly. The interaction concept is also manifested in the mundane meeting held by the village officials and religious leaders. In addition, the prayer before the village cleansing ritual which carried out jointly twice a week (the first day of prayer led by Islamic leaders, and the second day by Catholic leaders) and it takes turn every year and is considered the instance of the interaction developed by community in Bandungan.

Praying in the village cleansing ritual and in commemorating the 1000th day of death are regarded as the practice of harmony of the people in different religions in Bandungan Village. Furthermore, the harmony between Moslem and Catholic communities in Bandungan Village is maintained through mutual assistance activities. The practice of harmony of the people with different beliefs in Bandungan Village can be described as follows:

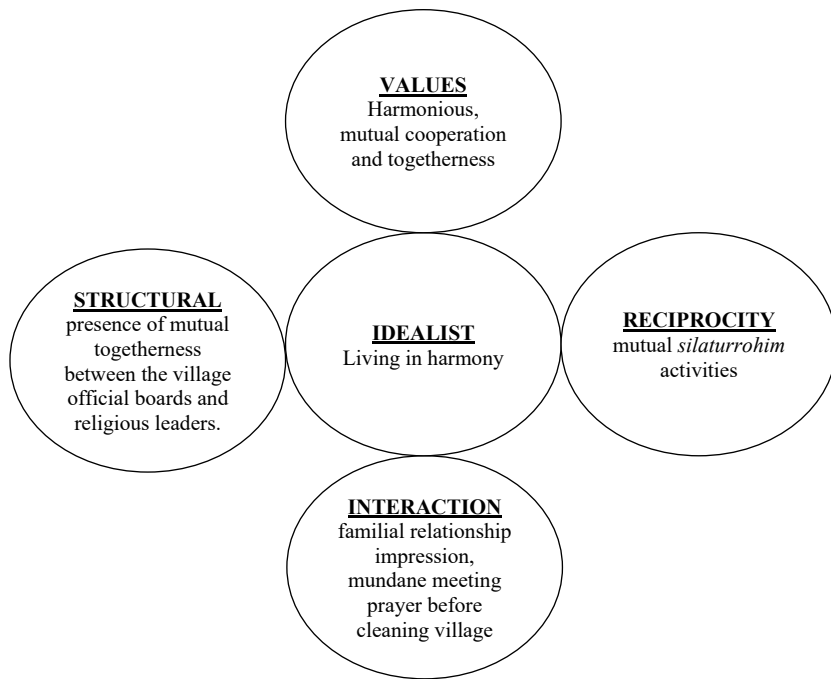


Figure 3. The Concept of Social Harmony Developed by Community in Bandungan Saradan Madiun

CONCLUSION

Referring to the discussion above, it is immediately clear that the implementation of praying of commemorating the 1000th day of death both in Muslim and Catholic community in Bandungan Village, Saradan are carried out together in a certain occasion. If the death is Muslim, the Catholic community is involved in praying for the Catholic prayer and vice versa. It occurs due to the existence of the shared value developed by this society, namely togetherness and family relationships. Secondly, the process of acculturation of religious harmony between Muslim and Catholic communities in tradition and culture in Bandungan Village, Saradan, Madiun is in the form of respecting religious activities both sacred and profane each other. However, there are sacred and profane activities that are carried out together-both Muslim and Catholic communities, namely commemorating the e (7th – 40th, 100th -1000th day) of the death and *tasyakuran* for the village cleansing rituals. Furthermore,

the harmony of community in Bandungan Saradan, are developed based on the philosophy of social harmony which is built on five basic concepts, namely: value, structural theory, idealist, and reciprocity and interaction concept

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THE RESOLUTION OF SOCIAL CONFLICT IN THE NATIONAL CONSTITUTION AND ISLAMIC PERSPECTIVES:

Integrating Formal and Non-Formal Approaches

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Abstract: *Social conflict resolution is often viewed as a complex matter. Thus, a non-formal approach is needed to complement the formal approach of Law No.7 of 2012 that was legalized by The House of Representatives of the Republic of Indonesia several years ago. It is not uncommon for non-formal conflict resolution to be more effective since it has a broader acceptance in society. A non-formal approach does not mean to undermine the existing laws; it can even complement it and become an alternative solution when the formal approach does not work. This study aims to describe the model of social conflict resolution based on Law No.7 of 2012 and the Quran as a comprehensive combination in resolving social conflict through a formal and non-formal approach. This study discusses that the Quran has a unique formula in resolving social conflicts by emphasizing the principal of kindness to prevent conflicts and implementing justice as a resolution to conflicts.*

Keywords: social conflict, Law No.7 of 2012, kindness, justice, al-Qur'an resolution.

الملخص: معالجة النزاع الاجتماعي كثيرا ما يكون أمرا صعباً تدورُ حوله أبعادٌ معقّدة، وهناك حاجةٌ ماسّةٌ لمعالجته من النهج غير الرسمي بجانب النهج الرسمي الذي قرّره مجلسُ النواب الشعبي بواسطة القانون رقم ٧ سنة ٢١٠٢ عدة سنوات ماضية، إذ قد يكون النهج غير الرسمي أكثرَ فعاليةً وقبولاً لدى المجتمع في معالجة النزاع الاجتماعي. وهذا النوع من النهج لا يعني إلغاء القانون الوطني الرسمي، بل يسدُّه ويكمّله —خصوصاً إذا كان هناك عوائقٌ تعوقُ دون نجاح. تستهدفُ هذه المقالةُ إلى وصف النماذج في معالجة النزاع الاجتماعي من وجهة نظر القانون رقم ٧ سنة ٢١٠٢ ووجهة نظر الإسلام، رجاءً الحصول على النموذج المثالي المتكامل لهذه القضية. تصف هذه المقالة أن للقرآن صيغة خاصة متميزة في معالجة النزاع الاجتماعي، وهو تأييد «اللطيف لمنع النزاع» وتطبيق «العدل كحل للصراع»

Abstrak: *Penanganan konflik sosial seringkali berdimensi kompleks. Oleh karena itu, perlu diupayakan penyelesaian konflik dengan pendekatan non-formal, di samping pendekatan formal melalui Undang-Undang Nomor 7 Tahun 2012 yang disahkan oleh Dewan Perwakilan Rakyat (DPR) Republik Indonesia beberapa waktu silam. Tidak jarang, penanganan konflik secara non-formal justru lebih efektif karena mempunyai level keberterimaan yang lebih luas dan tinggi di tengah masyarakat. Pendekatan non-formal ini tidak dimaksudkan untuk mengesampingkan undang-undang yang telah diberlakukan itu, tetapi justru melengkapinya sekaligus menjadi alternatif solusi jika pendekatan formal mengalami kebuntuan. Kajian ini bertujuan untuk mendeskripsikan model penanganan konflik sosial menurut UU Nomor 7 Tahun 2012 dan al-Qur'an, sebagai kombinasi penanganan konflik sosial yang komprehensif, baik melalui jalur formal maupun non-formal. Tulisan ini akan memaparkan bahwa al-Qur'an memiliki formula penanganan konflik sosial yang unik dan khas, yakni penekanan prinsip kebaikan sebagai prevensi konflik, dan penerapan prinsip keadilan sebagai resolusi konflik.*

INTRODUCTION

Indonesia has a population of more than 225 million people and consists of diverse ethnic groups, religion, race and culture. On one hand this can be viewed as a national asset that directly or non-directly, gives a positive contribution to the welfare of its people. But

on the other hand, it is also vulnerable to conflict, especially if there are inequalities in development, injustice, social and economic gaps, and uncontrolled political dynamics.¹

Based on sources on the conflicts² of 2015, 2016 and also 2017 (mid January quarter until April), the recapitulation of social conflicts that was based on ideology, politics, economics, social issues and culture was the most dominant with a total of 71 cases; with also 8 cases of ethnic, religious, racial and intergroup conflicts; and 13 cases of conflicts based on natural resources and land. In 2016, there were 68 cases of conflicts based on ideology, politics, economics, social issues and culture; 1 case of ethnic, religious, racial and intergroup conflicts; and 14 cases of conflicts based on natural resources. Lastly, in the mid first quarter of 2017, there were 20 cases of social conflicts based on ideology, politics, economics, social issues and culture; zero cases of ethnic, religious, racial and intergroup conflicts; and 6 cases of conflicts based on natural resources.³

The history of communal conflicts in developing countries' context has put Indonesia in the list particularly after the 1998 political and economic crisis. Not only because ethnicity and religious issues, but also there are a lot of historical, political and economic factors that are lying at the root of these communal conflicts.⁴

Unfortunately, the conflict handling system that has been developed has been more focused on a formal, militaristic and repressive approach. In addition, the laws and legislation that are related to conflict management are still viewed as partial and sectoral through policy that is viewed spontaneous and reactive by the

¹ Taufik Yahya, "Resolusi Konflik dalam Pengelolaan Sumber Daya Alam: Studi di Kabupaten Batanghari," *Jurnal Ilmu Hukum*, 2013, 144.

² According to Law No.7 of 2012, the sources of conflict include: personal differences, differences in cultural background, differences in interests, and differences in values. Refer to *Law No.7 of 2012 concerning the Handling of Social Conflict* (Bandung: Penerbit Citra Umbara, 2012), 31–36.

³ "Abstracted from data on the social conflicts of 2015, 2016 and 2017 issued by the Directorate General of Political Affairs and Public Administration" (Ministry of Home Affairs of the Republic of Indonesia, 2017).

⁴ Sujarwoto, "Communal Conflict in Indonesia: Contagious or Latent Issues?," *Universitas Gadjah Mada, Jurnal Ilmu Sosial dan Ilmu Politik* 19, no. 2 (2015): 99–110.

government, such as: Presidential Instructions, Presidential Decrees, Presidential Regulations, and Laws.⁵

Talking the social conflict from historical side, Minah's case in 2009, which was sued by PT. Plantation, is a concrete example of the fact of conflict that is. Minah aka Ny. Sanrudi is 55 years old, a villager of Darma Kradenan RT 4 RW 5 Ajibarang Subdistrict, Regency Banyumas deals with law enforcement officials, because she take cocoa beans on the plantations of PT. Rumpun Sari Antan (RSA) in her village hoping to plant cocoa trees.⁶ Apparently, from the wet cocoa beans that cost IDR. 2.100, she must execute the decision of the Purwokerto District Court on Thursday with a panel of judges led by Muslih Bambang Luqmono with a prison sentence of 1 month and 15 days with a trial period of 3 months. Minah is considered proven legally and convincingly violating Article 362 of the Criminal Code concerning theft that reads:

“Whoever takes things, all or part of someone else's, with the intention to be held against the law is threatened because theft, with a maximum imprisonment of five years or a fine of at most nine hundred rupiahs.”

These events are merely criminal incidents, but in essence is a social conflict involving the capitalists with workers who are non-physical.

From the case above, conflict resolution mechanisms should be compatible with the context and social setting of the conflict location. This means that there is no single approach than can be generalized to handle every type of conflict. Moreover, there is also another philosophy for conflict resolution that is often ignored, which is local wisdom. In a plural society such as the one found in Indonesia, many examples of local wisdom can potentially be utilized for conflict resolution as well as creating harmony, for example: *Dalihan Notulu* (Tapanuli), *Rumah Betang* (Central Kalimantan), *Menyama Braya* (Bali), *Saling Jot* and *Saling Pelarangan* (West Nusa Tenggara), *Basusun Sirih* (Melayu/Sumatra), *Peradilan Adat Clan Selupu Lebong* (Bengkulu), *Alon-alon*

⁵ Muhammad Yusuf, et al, *Konflik dan Pergerakan Sosial* (Yogyakarta: Graha Ilmu, 2002), 2.

⁶ Ahmad Supriyadi, “Resolusi Konflik Kaum Kapitalis dan Buruh Melalui Produk Bay' Murabahah dan Mudharabah di Perbankan Syariah,” *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014): 475–495.

Asal Kelakon (Central Java and Special District of Yogyakarta, and *Siro yo Ingsun, Insun yo Siro* (West Java).⁷

The synergy of the whole community is crucial in resolving the social conflicts described above. These conflicts happen not because there is a lack of constitutional basis that controls the behavior patterns between individuals and in society. Law No. 7 of the Republic of Indonesia 2012 concerning the Handling of Social Conflict declared the importance of the creation of a safe, tranquil, orderly, peaceful and prosperous environment so that each and every citizen can live together peacefully. However, Law No.7 of 2012 cannot be expected to contribute much if it is only a “single player” in resolving the many social disharmonies in Indonesia.

Furthermore, the handling of social conflict has often been a complex matter.⁸ Therefore, we need to think and try to resolve conflict not only formally through Law No.7 of 2012, but also through non-formal means as well. Often the non-formal handling of conflicts proves to be more effective because it has a wider acceptance level in the community. This non-formal approach is not meant to undermine the laws that are already in place, but to complement and become an alternative solution when the formal approach has reached a deadlock.

In this context, this paper entitled “The Resolution of Social Conflict in the National Constitution and Islamic Perceptions: Integrating Formal and Non-Formal Approaches” has found its relevance. In this paper, the author will explain that the Quran has a unique and special formula in handling social conflict,⁹ such as an emphasis on the principles of kindness as a conflict handling resolution. This paper is important in strengthening Law No.7 of 2012 in formally handling conflicts and complements it through non-formal means through prevention and resolution methods found in the Quran.

⁷ Alo Liliweri, *Prasangka dan Konflik, Komunikasi Lintas Budaya Masyarakat Multikultur* (Yogyakarta: LKiS, 2005).

⁸ The complexity of the resolution of social conflict involves many dimensions: social, economic, political and religious. This complexity shows the need to integrally and simultaneously involve several scientific disciplines in approaching social conflict resolution. The handling of social conflict often uses a legal approach (hard approach) during implementation. Therefore, the author is aware of this complexity and through this study attempts to bridge a formal legal approach with a non-formal religious approach.

⁹ Sukring, “Solusi Konflik Sosial dalam Perspektif Al-Qur’an,” *LAIN Salatiga, Millati: Journal of Islamic Studies and Humanities* 1, no. 1 (2016): 103.

In time, it is hoped that this paper will enrich the perspectives and widen the thinking horizons of the parties involved in the handling of on-going social conflicts. This is because choosing the right method to handle conflicts is not an easy matter. There is no “generic” solution to social conflicts, which means that a conflict resolution concept that is successful on one case does not necessarily mean that it will work on another.

LAW NO. 7 OF 2012 AND SOCIAL CONFLICT: A Formal Statehood Perspective

The word conflict has a large spectrum of meaning, starting from small conflicts between individuals, to conflicts between families, up to conflicts between villages, even to mass conflicts involving large groups, which are based on territorial or primordial bonds.¹⁰

Basically conflicts can be categorized into two types, namely horizontal and vertical conflicts, where both are very influential in sustaining peace in the country. Here a horizontal conflict means a conflict between community groups that are caused by a number of factors, such as political ideologies, economic gaps, and primordialism. Meanwhile a vertical conflict is a conflict between the government/ ruling elite and the people.¹¹

Social conflicts do not just happen suddenly, but are always preceded by a potential that lies within the society which then develops into a tension and will finally turn into a physical conflict due to triggering factors. Hence, in order to handle conflicts we must not only be aware of factors that may trigger conflict, but must also be aware of potential factors that may become a source of conflict.¹²

Several examples of serious conflicts, both vertical and horizontal, that have occurred recently, include: (1) Conflicts based on separatism, such as the conflicts in Aceh, Maluku and Papua; (2) Ethnic based conflicts, such as the conflicts in West Kalimantan, Central Kalimantan, and Ambon; (3) Ideologically based conflicts, such as communism and NII (Islamic State of Indonesia); (4) Politically based conflicts,

¹⁰ Frank Fischer and Gerald J. Miller, *Handbook of Public Policy Analysis Theory Politics and Methods* (New York: CRC Press, 2007).

¹¹ Kusnadi, *Masalah Kerja Sama, Konflik dan Kinerja* (Malang: Taroda, 2002), 33.

¹² George Holmes, “Protection, Politics and Protest: Understanding Resistance to Conservation,” *Conservation and Society* 5, no. 2 (2007): 184–201.

such as conflicts based on issues of local election fraud and territory expansion; (5) Conflicts based on economic conditions, such as the conflicts between groups of fisherman in the Madura Strait, between groups of thugs, and between public transport drivers; (6) Conflicts based on “wild solidarity”, such as brawls between regions, between soccer supporters; (7) Conflicts based on different religions or beliefs, such as the conflict in Poso, the rumors about Ahmadiyah, and rumors about Shias; (8) Conflicts based on government policy, such as fuel, the School Operational Assistance (BOS) program, and LPG.¹³

Conflicts are generally caused by several factors.¹⁴ *First*, the individual differences such as the differences in opinions and feelings. Each person is a unique individual. This means that every person has different opinions and feelings to other people. The difference of opinions and feelings may become a source of conflict, because in establishing social relations a person might not always have the same opinions and thoughts with others.

Second, a difference in cultural backgrounds will form different individuals. To some extent, a person will be influenced by the thought patterns and opinions of their group. These different thoughts and opinions will ultimately lead to individual differences that may cause conflicts. *Third*, it includes the difference of interests among individuals or groups. Humans have different feelings, opinions and cultural backgrounds. That is why at any point in time each person or group will have different interests. Sometimes people will do the same things but for different purposes.

The fourth is a rapid and sudden change of values in society. Change is something that is common and normal. However, changes may trigger social conflict if the change occurs too rapidly or suddenly. For example, a rural community that undergoes a sudden process of industrialization will experience a conflict of values, because the old values of a traditional agrarian society will rapidly change into values of an industrial society. If these changes occur sporadically and suddenly, it will cause a stir in the social principles of the community

¹³ Abdul Wahid Situmorang, *Gerakan Sosial Studi Kasus Beberapa Perlawanan* (Yogyakarta: Pustaka Pelajar, 2007), 67.

¹⁴ Elly M. Setiadi and Usman Kolip, *Pengantar Sosiologi Pemahaman Fakta dan Gejala Permasalahan Sosial: Teori, Aplikasi, dan Pemecahannya* (Jakarta: Kencana Prenada Media Group, 2011), 11.

and may even lead to a rejection to all forms of change because it is viewed as ruining the established way of life of the community.¹⁵

Formally, if we refer to the law we can find several commonly used forms of conflict resolution, such as: conciliation, mediation, arbitration, coercion, and *détente* when referring to a formal review.¹⁶

Table 1. Forms of social conflict resolution

No	Type of Conflict Resolution	Explanation
1.	Conciliation	A way to bring the conflicting parties together to reach a common agreement to make peace. In the process, the concerning parties may ask assistance from a third party. However, the third party does not have the duty to fully and completely assist them. They will only give their opinion in order for the two parties to end their dispute.
2.	Mediation	A way to resolve disputes by using a mediator. Here the mediator has almost the same function as the conciliator. A mediator does not have the authority to give a binding decision; their decisions are only consultative in nature. The disputing parties are the ones that have to make the decision to end their dispute.
3.	Arbitration	A way to resolve disputes by going to court, with a judge (arbiter) as the decision maker. Arbitration is different to conciliation and mediation. An arbiter will give a binding decision to the two disputing parties, which means that the judge's decision must be followed. If one of the parties does not accept the decision, they can appeal by going to a higher court all the way until the highest national judicial institution.
4.	Coercion	A way to resolve conflict through the use of physical or psychological force. If psychological force fails to succeed, then physical force will be used. The party that uses force is the stronger party, the party that is confident of winning.

¹⁵ Paul Con, *Conflict and Decision Making: an Introduction to Political Science* (New York: Harper and Row Publisher, 1971), 75.

¹⁶ Nasikun, *Sistem Sosial Indonesia* (Jakarta: PT. Raja Grafindo Persada, 2003), 41.

Several efforts have been done regarding the handling of conflict including the drafting of a new regulation namely Law No.7 of 2012. This law outlines three strategies.¹⁷ *First*, a regulatory framework can prevent conflict such as policies and development strategies which are sensitive to the potential of conflicts. *Second*, it involves a regulatory framework for the handling of conflicts when they do occur, such as efforts to stop violence and prevent the loss of life or property. The third is a regulatory framework for post-conflict recovery, namely provisions to end disputes or carry out legal proceedings as well as efforts of recovery, reintegration and rehabilitation.¹⁸

Moreover, Law No.7 of 2012 is based on three basic arguments, which are the philosophical, sociological and judicial arguments.¹⁹ The philosophical argument is related to: *first*, the guarantee of the existence of ideals of the formation of the unitary state of the Republic of Indonesia, to realize national unity without the threat of differences of opinion or conflicts between community groups. *Second*, the goal of the unitary state of the Republic of Indonesia is to protect its people that is made up of many ethnic groups, religions and cultures as well as protecting the country; this includes giving a guarantee of safety and freedom from fear in order to achieve general welfare as stated in the 1945 Constitution of Indonesia. *Third*, the state has the responsibility to provide the protection, advancement, enforcement and fulfilment of human rights to create a safe, peaceful, and prosperous atmosphere both physically and mentally; as well as the right of every person to their own safety, their family's safety, honour, dignity and property as well as the right to feel safe and protected from the threat of fear.²⁰

The sociological argument for the drafting of Law No.7 2012 concerning the Handling of Social Conflict is as follows. *First*, Indonesia has a variety of ethnic groups, religions and cultures and is still plagued with inequalities in development, injustice, as well

¹⁷ Soetomo, *Masalah Sosial dan Pembangunan* (Jakarta: PT. Dunia Pustaka Jaya, 1995), 55.

¹⁸ Hugh Miall, O Ramsbotham, and T Woodhouse, *Resolusi Damai Konflik Kontemporer: Menyelesaikan, Mencegah, Mengelola dan Mengubah Konflik Bersumber Politik, Sosial, Agama, dan Ras* (Jakarta: Raja Grafindo Persada, 2002), 43.

¹⁹ Bernard Raho, *Teori Sosiologi Modern* (Jakarta: Prestasi Pustaka Publisher, 2007), 98.

²⁰ Lukman Soetrisno, *Konflik Sosial: Studi Kasus Indonesia* (Yogyakarta: Tajidu Press, 2003), 77.

as social, economic and political gaps which are potential in causing conflict in society. *Second*, Indonesia on one hand is going through a transition in democracy and government, giving opportunities for radicalism to arise; on the other hand we live in a world that is open to foreign influence; hence it is very vulnerable and has potential to create conflict. *Third*, abundant natural resources and a limited environmental carrying capacity can lead to conflict, such as matters of ownership and a weakness in the management system that overlooks the interests of the local community.²¹ *Fourth*, conflict causes a loss of sense of security, fear, damage to the environment and social institutions, loss of lives, psychological trauma (revenge, hatred, and antipathy) and widens the segregation of the conflicting parties that can hinder the realization of general welfare. *Fifth*, conflict resolution can be carried out in ways that are comprehensive, integrative, effective, efficient, accountable and transparent as well as right on target through the use of a dialogue approach and carried out in a peaceful manner based on an adequate legal basis. *Sixth*, in resolving and handling conflicts, the Indonesian government must have a policy format that is comprehensive, integrative, effective, efficient, accountable and transparent, as well as on target based on the approaches of dialogue that is carried out through peaceful means.²²

The judicial argumentation of the drafting of Law No. 7 of 2012 concerning the Handling of Social Conflicts was based on the concern that the handling of social conflicts in the past was still sectorial and reactive and did not conform to the development of state administration. Several laws that have a strong relevance and have even become the basis and reference for Law No.7 of 2012 concerning Conflict Handling are as follows:

1. Regulation in Lieu of Law No.23 of 1959 concerning the State of Emergency, which has since been amended twice, the last being Regulation in Lieu of Law No.52 of 1960;
2. Law No.27 of 1997 concerning Mobilization and Demobilization;
3. Law No. 56 of 1999 concerning the Training of Citizens;

²¹ M. Munandar Sulaeman, "Resolusi Konflik Pendekatan Ilmiah Modern dan Model Tradisional berbasis pengetahuan lokal," *FISIPOL UGM, Jurnal Sosiohumaniora* 17, no. 1 (2015): 41–48. M.

²² Arief Budiman, *Teori Negara, Kekuasaan dan Ideologi* (Jakarta: PT Gramedia, 2002), 111.

4. Law No. 2 of 2002 concerning the State Police of the Republic of Indonesia;
5. Law No. 3 of 2002 concerning National Defense;
6. Law No.15 of 2003 concerning the Stipulation of Government Regulation in Lieu of Law No.1 of 2002 concerning the Eradication of the Criminal Acts of Terrorism to be Enacted as Law;
7. Law No. 25 of 2004 concerning the National Development Planning System;
8. Law No. 32 of 2004 concerning Regional Administration as last amended with Law No.12 of 2008 concerning the Second Amendment of Law No.32 of 2004 concerning Regional Administration;
9. Law No. 33 of 2004 concerning the Financial Balance Between the Central Government and the Regional Governments;
- 10.Law No.34 of 2004 concerning the Indonesian Armed Forces;
- 11.Law No. 24 of 2007 concerning Disaster Management;
- 12.Law No.11 of 2009 concerning Social Welfare.

The drafting of Law No. 7 of 2012 concerning the Handling of Social Conflict was carried out through an analysis of synchronization and harmonization with the related laws concerning social conflict resolution seen above. Law No. 7 of 2012 was the law that determined the objective of conflict resolution in the future, namely creating a safe, tranquil, peaceful, and prosperous way of life for the people; maintaining peace and harmony in community social relations; increasing tolerance in community life; maintaining the function of the government; protecting human life, property, as well as public facilities and infrastructure; providing protection and the rights of the victims; and restoring the physical and mental health of the community.²³

Law No.7 of 2012 also determines the three stages of social conflict resolution, which are: conflict prevention, ceasing conflict, and post-conflict recovery. Conflict prevention is carried out through maintaining a peaceful atmosphere in society; developing peaceful dispute settlements; reducing the potential for conflicts; and building early warning systems. The handling of conflict when it occurs is carried out through efforts of ending physical violence; determining

²³ Munir Mulkan, *Kekerasan dan Konflik: Tantangan bagi Demokrasi* (Yogyakarta: Forum LSM DIY, 2001), 18.

the status of the conflict; emergency rescue efforts and the protection of victims; and/or the use of military force. In the next stage of post-conflict recovery, the central and regional governments must carry out post-conflict recovery efforts that are planned, integrated, sustainable and well measured through efforts of reconciliation, rehabilitation, and reconstruction. Law No. 7 of 2012 also stipulates the participation of society and funding of conflict resolution.²⁴

The scheme of social conflict resolution based on Law No.7 of 2012 can be viewed on the diagram below:

Scheme 1. Formal Approach to Social Conflict Resolution



ISLAM AND SOCIAL CONFLICT: A Non-Formal Perspective

Theologically, Islam is religion that advocates kindness and peace to its followers, however socially or interpersonally it also states that there is nastiness and conflict that must also be recognized in our lives.²⁵ In several verses, the Quran narrates nastiness that is apparent and existing in the life of humans in a language that is subtle and polite, such as the conflicts between Habil and Qabil who are always fighting with each other, Prophet Ibrahim and King Abrahah, Prophet Musa with the Pharaoh, and also between the Muslims and the Qurays who were at war with each other during the early period of Islam. These stories describe that humans do not always live in good situations and that the bad also comes with it. In a polite manner, the Quran gives a signal that the creation of man is destined to be full of conflict:

“So when I have proportioned him and breathed into him of My

²⁴ Winardi, *Manajemen Konflik: Konflik Perubahan dan Pengembangan* (Bandung: Mandar Maju, 1994), 123.

²⁵ Further reading could be refers to article from Akhmad Rizqon Khamami, “Dialog Antar-Iman Sebagai Resolusi Konflik, Tawaran Mohammed Abu-Nimer,” *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014): 249–271.

[created] soul, then fall down to him in prostration. So the angels prostrated – all of them entirely. Except Iblees; he was arrogant and became among the disbelievers.”²⁶

Other than the above verse, a person’s potential of conflict can be found in the chapter of al-Baqarah: 30:

“And [mention, O Muhammad], when your lord said to the angels, “Indeed, I will make upon the earth a successive authority.” They said, “Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?” Allah said, “Indeed, I know that which you do not know.”²⁷

The verse above warns humans that a destructive culture and bloodshed that is described in the Quran is a reminder that humans are creatures full of conflict. Therefore, all facets of human life is full of conflict so humans need to dig deeper into what has been emphasized in the Quran and see what kind of resolutions or solutions are offered. This is beneficial in analysing and providing a positive contribution during the occurrence of conflict.

Islam (the Quran) has informed humans in a systematic way about the existence of conflicts or contention and that they will always be present in their lives. In the Quran, humans are often described as always fighting with each other, be it between individuals, with family or other members of the community.

From preliminary research the author has found that the resolution of social conflicts in the perspective of the Quran has similarities with the conflict handling found in Law No.7 of 2012. For example, the verse of al-Mumtahanah: 7-8 advocates prevention and resolution so that the same conflicts do not reoccur in the future. Allah said:

“Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful. Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”²⁸

²⁶ “alquran Shaad: 72-74”.

²⁷ “alquran Al-Baqarah: 30”.

²⁸ QS. al-Mumtahanah: 7-8.

In the two verses above it is implicitly mentioned that developing a vertical relationship with God that is followed by a forgiving and caring attitude towards other people is one of the keys of social conflict resolution. Horizontally, being kind and just is an authentic way in handling aggression and is more assertive and effective.

KINDNESS AS PREVENTION FOR SOCIAL CONFLICT

According to the personal research of the author, there is no definitive formula on kindness in the Quran. However, an indefinite explanation of kindness can be found in the chapter of Fushshilat: 34, which states:

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one from whom between you and him is enmity [will become] as though he was a devoted friend.”²⁹

From the above verse we can see that the essence of kindness is the conformity between the soul and behavior of a person that is capable of creating a comfortable atmosphere that is full of solidarity.³⁰

In the verse of al-Baqarah: 177, it is described that a person that is only symbolically busy in vertical worship with God cannot be categorized as a kind person. Because a holistic faith in Allah, judgment day, the angels, the holy books, the prophets and His destiny is the basic motive for a person in his action and behavior. The chapter of al-Baqarah: 177 describes in detail how kindness is a form of social worship that will surely increase the comfort and solidarity between individuals, and even between groups that were previously full of animosity. These feelings of comfort and solidarity will improve the quality of mutual interaction so that social conflict can be avoided. This is because they understand the doctrine of strong unity, where an individual will not be able to achieve their life goals without the existence and contribution of other individuals or groups.

Giving and sharing with others as taught in the chapter of al-Baqarah: 177 is an essential form of kindness, such as giving part of our wealth to our relatives, orphans, the poor, travellers (who need assistance) and beggars. By increasing this sense of sharing, the

²⁹ QS. Fushshilat: 34.

³⁰ Nasrullah Nasir, *Teori-teori Sosiologi* (Bandung: Widya Padjadjaran, 2009), 81.

obligatory *salah* and *zakat* will have greater meaning because those who follow will be safe and secure from the dangers of social conflict.

Keeping promises and having patience during difficult times are also concrete measures that can prevent social conflicts. The abundant rallies and demonstrations and also the chaos that occurs are mainly caused by the broken promises of the ruling elite, company management or other leaders in power. Having patience and discretion is a necessity, but being patient during tough times calls for determination, hence Allah will replace their difficulty with blissfulness.³¹

Kind people such as the ones described above are people with true faith and piety. They strive to show the essence and beauty of faith to themselves, family and environment. In the Quran, people who continue to do goodness are called *muhsinin*. What is unique is that every time the topic of *muhsinin* appears in the Quran it always describes how Allah loves and is proud of them. The topic of *muhsinin* in the chapter al-Hajj: 37 is described below:

“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have we subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.”³²

Therefore the title of *muhsinin* that is stated in Islam should be accompanied by a love for others around them and all of this boils down to the process of reconciliation and forgiveness with each other.

JUSTICE AS A SOCIAL CONFLICT RESOLUTION

In essence, justice is a symmetrical condition to see, understand and decide. John Rawls and his theory of social justice emphasizes that justice enforcement programs with a populist dimension must place importance on two principles of justice. *First*, provide the same rights and opportunity to each person. *Second*, reorganize the social-economic gap that occurs to give reciprocal benefits to everyone, may they be from privileged or unprivileged backgrounds.³³

³¹ QS. al-Isra': 82.

³² QS. al-Hajj: 37.

³³ Joseph P. De Marcu, “Rawls mil dan Marx,” in *Theory of Social Justice*, ed. oleh John Rawls (Ohio University, 2010). See also John Rawls, *A. Theory of Justice* (London: Oxford University, 1973), 33.

Based on these two principles, justice can be classified as follows:³⁴ *First*, Commutative Justice: the treatment of someone without considering their previous merits. *Second*, Distributive Justice: the treatment of someone based on the merits they have given. *Third*, Natural Justice: treating someone the way they have treated us. *Fourth*, Conventional Justice: justice that is given to a citizen that has abided by all rules and regulations. *fifth*, Restorative Justice: the justice given if someone tries to restore the tainted reputation of another.

From the above typology, the next question is: how does the Quran view justice? The answer to this can be found in the chapter of al-Maidah: 8:

“O you who have believed, be persistently standing firm for Allah, witnesses in justice and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.”³⁵

These verses clearly say to not let our hatred towards other people cause us to be unjust. Acting justly in handling social conflicts is to admit that the natural objects around us have the same rights in getting what we deserve. If we dig deeper, justice in the Quran is a type of justice that leans towards commutative justice, where justice is the fundamental foundation in judging a person without taking account the amount of justice he has received. According to researchers, commutative justice is a form of justice that is humane and promotes the spirit of equality.

The two parties involved in a conflict might not be able to sort out their differences for one reason or another, hence the need for outside intervention. The presence of a third party is necessary in resolving conflicts so that it can be managed and may prevent violence and other acts. The urgency of inviting a third party is emphasized in the Quran in the chapter of al-Nisa: 35:

“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Allah is ever Knowing and Acquainted [with all things].”³⁶

³⁴ Rawls, A. *Theory of Justice*.

³⁵ QS. al-MAidah: 8.

³⁶ QS. al-Nisa': 35..

According to the author’s judgment, the role of the third party as a peace keeper with the task of making peace and communicate reconciliation between the two conflicting parties has a very important urgency. The above verse of al-Nisa: 35 above has a background of settling a family conflict, however besides family conflicts the Quran also emphasizes the use of a third party in resolving social conflicts, as described in the chapter of al-Hujurat: 9-10:

“And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.”³⁷

The scheme of social conflict resolution according to the perspective of the Quran can be viewed in the diagram below:

Scheme 2. Non-Formal Approach to Social Conflict Resolution



FORMAL AND NON-FORMAL PERSPECTIVES OF SOCIAL CONFLICT RESOLUTION: A Meeting Point

From the above explanation, the authors would like to underline several models of social conflict resolutions based on the formal perspective of using Law No.7 of 2012 and the non-formal perspective of the Quran and its interpretations. The Quran has emphasized a concept in creating bonds of solidarity amongst people, namely the concept of *ta'aruf*. The concept of *ta'aruf* can be found in the chapter of al-Hujurat: 13:

“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one other.

³⁷ QS. al-Hujurat: 9-10.

Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”³⁸

Through this verse we can see that the Quran recognizes the heterogeneity of humans characterized by the existence of different tribes or groups; but it also tries to create a meeting point between the followers of different religions during social interaction. Nonetheless, if we cannot find similarities between the religions, it is best to still recognize the existence of others and do not put blame on each other. To strengthen the acknowledgement of the concept of *ta'aruf* in the Quran, Prophet Muhammad taught his followers to acknowledge the existence of adherents of other religions by introducing the term “*kalimah al-sawa*” (meeting point) in carrying out social communication.³⁹ The concept of *kalimah as sawa*’ can be found in the chapter of Ali Imran: 64:

‘Say, “O People of the Scripture” come to a word that is equitable between us and you – that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.” But if they turn away, then say, “Bear witness that we are Muslims [submitting to Him].”’⁴⁰

The process of *ta'aruf* and the acceptance of people who come from different groups is not a simple process. This is because the process requires the acknowledgement of the existence of others and the willingness to open ourselves up for dialogue. It needs to be understood that mediation in conflict resolution requires change not only from the inside but from the outside as well. A change that is forced is not a resolution but is only adapting to the greater pressure of outside forces.⁴¹ A forced change can open up opportunities for reflective encounters that are necessary in a resolution, but without these kinds of encounters a coercion of will only lead to polarization and disunity without resulting in any genuine change. As soon as the coercion stops then everything will return to their original state, which can be more destructive. This is because the nature of conflict is

³⁸ QS. al-Hujurat: 13..

³⁹ Sukring, “Solusi Konflik Sosial dalam Perspektif Al-Qur’an.”

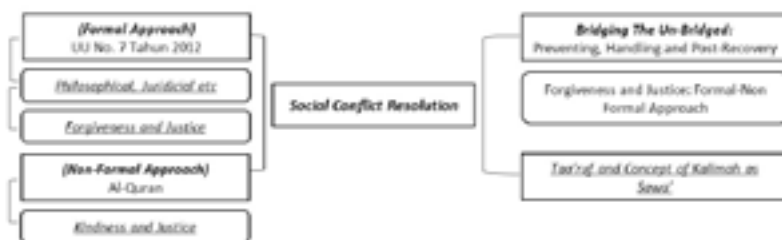
⁴⁰ QS. Ali Imran: 64.

⁴¹ Imam Taufiq, “Membangun Damai Melalui Mediasi: Studi Terhadap Pemikiran Hamka dalam Tafsir Al-Azhar,” *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014): 297–320.

sunnatullah (the law of Allah), hence there needs to be a non-forceful approach in conflict resolution through mediation.

To sum up this session, the authors draw the scheme concept of melting point between formal and non-formal legal instrument on the resolution of social conflict.

Scheme 3. Melting Point Between Formal and Non-Formal Approaches



CONCLUSION

Social conflict and its resolution methods are social actions with various dimensions, such as the dimensions of law, politics, economy, religion and social affairs itself. Social conflict resolution models require an integration of these dimensions so the policy formed and implemented can bring a positive contribution to the conflicting parties.

Ideally, social conflict resolutions will combine formal and non-formal approaches. A formal approach is often represented as an approach that utilizes regulatory instruments and tends to be top-down in nature. While a non-formal approach is described as an approach that uses social tools, culture and religion in its implementation. A non-formal approach is often unsystematic, but has flexibility and cohesiveness that is often welcomed in the culture of the community or conflicting parties.

A formal approach to social conflict resolution in Indonesia can be found in Law No.7 of 2012. In this law, the author discovers that the basic implementation of the handling of social conflict is through prevention and conflict resolution.

Islam is a religion that has high acceptability in society. It has a system of social conflict resolution that further strengthens its position and urgency as a religion that places great importance on the peace

and unity of its followers. Furthermore, Islam and the state that is represented through the law have common ground in the handling of social conflicts. Islam offers a concept of social conflict resolution by emphasizing kindness and justice as its basis. These two approaches present a new light in presenting a social conflict resolution model in society.

What is important to understand about this approach is to acknowledge the important role of the mediator in building communication between the conflicting parties. The mediator plays an urgent role, especially how they are capable of bridging the two conflicting parties in a social framework and are always giving great importance to the unity and integration of the country by either using a formal or non-formal approach or by integrating the two.

This research provides an alternative reading of conflict resolution by involving a formal and non-formal approach. The contact of both dimensions is expected to contribute in the handling of social conflicts so that mediation or other processes can be better accepted by society.

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**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 of 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 postpone judgment and look 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 الظواهرى فى الاتصال بين الأديان. قوة موج العوملة التى تهاجم الحدود بين البلدان والمناطق والثقافات لم تكن تقوى على هجوم جدار متين، وهو جدار اختلاف الأديان والإيمان. المنهج الظواهرى هى 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 مهمين فى ابتداء الاتصال بين الأديان لتأجيل الظنون والتقييم والتحكيم عند نظرهم إلى الأديان المجاورة. وبهذا المنهج أيضاً، يمكن لأحد المتدينين معرفة عادات أديان غيرهم وتحول الهوية بعضهم بعضاً للوصول على كلمة السواء بينهم وإضاعة الكراهة الدينية بين الأديان المولدة من نظرية ذاتية لديهم. فى آخر المقالة، بين الكاتب نظام الأسرة عند حسن البنا الذى سيكون أساساً فى إقامة منهج الظواهر الإسلامى 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

¹ Dhio Faiz, 'Joshua akan Dilaporkan ke Polisi karena Diduga Menista Agama', *cnindonesia.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

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 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

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, *Communicating Across 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

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, *Communicating Across 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 transformations 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.

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, *Communicating Across 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

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

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 Langdrige, *Phenomenological Psychology: Theory, Research and Method*, Essex (Pearson Education Limited: 2007, n.d.), 17.

²⁶ Kockelmans, *Edmund Husserl’s Phenomenology*, 43. Langdrige, *Phenomenological Psychology: Theory, Research and Method*, 17.

²⁷ Langdrige, *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

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

³³ Akhmad Rizqon Khamami, ‘Dialog Antar-Iman Sebagai Resolusi Konflik, Tawaran Mohammed Abu-Nimer’, *LAIN 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

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

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'aruf* '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'arufu* 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

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 love⁴¹ 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

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 Bachaqie (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 which 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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CONFLICT RESOLUTION IN THE MECCA– MEDINA WAR: Sirah Nabawiyah Study

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Abstract: *This article describe the conflict resolution carried out by the Prophet Muhammad (PBUH) in the Mecca-Medina War. The Mecca-Medina War itself was a war that took place between Mecca Quraysh against the Muslims in the early period of Islamic history. This war took the largest portion of the conflict that occurred throughout Muhammad's prophetic history. The research method used in this study was historical research. The results of this study are expected to contribute ideas in conflict resolution by relying on the history of the Prophet (PBUH). The results of the study indicate that dialogue, migration, peace agreements, ceasefire and amnesty are conflict resolutions carried out by the Prophet (PBUH) in the Mecca-Medina War. The Prophet (PBUH) ended the war against the Quraysh of Mecca by diminishing casualties and narrowing the space for war. In the modern context which radicalism in the name of religion has caused many conflicts, this sirah nabawiyah-based conflict resolution method is quite relevant to be applied in resolving theological-based conflicts in the Muslim World globally.*

Keywords: Quraysh, Muslims, Mecca-Medina War, Prophet Muhammad

الملخص: سوف تصف المقالة التالية حل النزاع الذي قام به النبي محمد (ص) في حرب مكة المكرمة. كانت حرب مكة-المدينة بحد ذاتها حرباً بين مكة قريش ضد المسلمين في

الفترة المبكرة من التاريخ الإسلامي. أخذت هذه الحرب الجزء الأكبر من الصراع الذي حدث طوال تاريخ النبي محمد. طريقة البحث المستخدمة في هذه الدراسة هي طريقة البحث التاريخي مع نهج علم الحرب. من المتوقع أن تسهم نتائج هذه الدراسة بأفكار في حل النزاع بالاعتماد على تاريخ الرسول (صلى الله عليه وسلم). تشير نتائج الدراسة إلى أن الحوار والهجرة واتفاقيات السلام ووقف إطلاق النار والعفو هي قرارات صراع يقوم بها النبي (ص) في حرب مكة المكرمة. مع حل النزاع هذا، أنهى الرسول صلى الله عليه وسلم الحرب ضد قريش مكة من خلال التقليل من الخسائر وتضييق مساحة الحرب. في السياق الحديث حيث تسبب التطرف باسم الدين في الكثير من الصراعات، فإن طريقة حل النزاع القائمة على نبراة السرايا ذات صلة بالغة لتطبيقها في حل الصراعات القائمة على أسس لاهوتية في العالم الإسلامي وعلى الصعيد الدولي

Abstrak: Artikel berikut ini akan menguraikan mengenai resolusi konflik yang dijalankan Nabi Muhammad Saw. dalam Perang Mekah-Madinah. Perang Mekah-Madinah sendiri adalah perang yang berlangsung antara Quraisy Mekah melawan Kaum Muslimin pada periode awal sejarah Islam. Perang ini mengambil porsi terbesar dalam konflik yang terjadi sepanjang sejarah kenabian Muhammad Saw. Metode penelitian yang digunakan dalam kajian ini adalah metode penelitian sejarah dengan pendekatan ilmu perang. Hasil dari kajian ini diharapkan dapat memberi sumbangan pemikiran dalam resolusi konflik dengan bersandar pada sejarah Nabi Saw. sendiri. Hasil kajian menunjukkan bahwa dialog, hijrah, perjanjian-perjanjian damai, gencatan senjata dan amnesti adalah resolusi konflik yang dijalankan Nabi Saw. dalam Perang Mekah-Madinah. Dengan resolusi konflik tersebut, Nabi Saw. mengakhiri perang melawan Quraisy Mekah dengan meminimalisir korban dan mempersempit ruang cakup perang. Dalam konteks modern dimana radikalisme atas nama agama telah menyebabkan terjadinya banyak konflik, metode resolusi konflik berbasis sirah nabawiyah ini cukup relevan untuk diaplikasikan dalam menyelesaikan konflik berbasis teologi didalam Dunia Muslim maupun dunia internasional.

INTRODUCTION

At the beginning of 21st century, Islam was in the spotlight because of the 9/11 at. This event was a symbol of the emergence of terrorism

by carrying the name of Islam.¹ The Prophet (PBUH) as the leader of Islamic teachings was also accused of being a person who bequeathed terrorism to Muslims.² This condition became increasingly complicated when the Islamic State (IS) group emerged and declared the Caliphate.³ This group openly stated that Islam is a sword religion and apart from the religion of peace.⁴ This IS statement is like reinforcing the allegation that Islam is closely related to radicalism that led the world to a long conflict. This radicalism can be caused by understanding the teachings of Islam textually rather than contextually.⁵ The impact of radicalism is a bad record for religion itself, because religion must call for peace and not conflict.⁶

In the early history of Islam, war took the largest portion in historical discussion. This can be seen in the historical literature of the Prophet (PBUH) which contains many historical stories of warfare. When Islam is being highlighted sharply because of radicalism, the discussion of the warfare history of in Muslim historical literature has caused anxiety, because it is feared that it could become a narrative to legalize warfare in the name of religion. This has been proven to happen to IS which takes the narrative of the history of the Prophet (PBUH) as one of the legitimacy materials for their acts of terror. In addition, the warfare in the history of the Prophet (PBUH) can also be used as a propaganda narrative to incite Muslims to fight without good reason. On the other hand, the story of warfare in the history of the Prophet (PBUH) can also be subject to criticism from outside the Muslim World to discredit Islam and Muslims.

Along with the times and the increasingly complex problems in the Muslim and international world, the demands of conflict resolution study on Islamic studies are greater. This is part of an effort to make the Islamic studies as one of the references for conflict resolution that

¹ Abdul Muis Naharong, "Terorisme Atas Nama Agama," *Refleksi* 13, no. 5 (October 10, 2013): 595.

² Robert Spencer, *The Truth About Muhammad: Founder of the World's Most Intolerant Religion* (Simon and Schuster, 2006), 169-170

³ Islamic State, "The Return of Khilafah," *Dabiq*, July 2014.

⁴ Islamic State, "From Hypocrisy to Apostasy: The Extinction of Grayzone," *Dabiq*, February 2015, 20-24.

⁵ Karwadi, "Deradikalisasi Pemahaman Ajaran Islam," *Al-Tahrir* 14, no. 1 (2014): 146.

⁶ Inayatul Ulya, "Radikalisme atas Nama Agama: Tafsir Historis Kepemimpinan Nabi Muhammad di Madinah," *Addin* 10, no. 1 (2016): 137.

takes place in the Muslim World. Conflict resolution in Islamic studies has been written by Arafat which discusses conflict resolution in the Sunnah of the Prophet Muhammad (PBUH). Arafat said there were at least eleven principles of conflict resolution of the Prophet Muhammad which included nonviolence, love, justice, trustworthiness, benefit, brotherhood, patience, peace, forgiveness, freedom, and impartiality.⁷ Besides Arafat, a discussion on conflict resolution was also carried out by Fanani who raised an alternative conflict resolution model in Islamic law. Fanani offers the concept of *sulh* which means dispute resolution as an alternative to conflict resolution based on Islamic law.⁸ From the two discussions about conflict resolution above, it is necessary to add a discussion about conflict resolution that rests on the warfare history of the Prophet Muhammad (PBUH). This is important considering that the understanding of *jihad* as a holy war by several groups in the name of Islam often results in violence, anarchism and radicalism.⁹

Departing from the above issues, it is important to conduct critical and analytical historical studies with the aim of contributing ideas to conflict resolution in the Muslim World. Given that the historical foundation of Islamic civilization is the history of the Prophet (PBUH), this study will make the history of the Prophet (PBUH) as an object of study with a focus on efforts to explain aspects of conflict resolution in that history. The main question in this study is how the Prophet's method of resolving the conflict with the Quraysh of Mecca.

The limitations of this study are divided into three things, namely temporal, geographical and thematic. The temporal limitation of this study was the Mecca-Medina War period which took place in the first year of the Hijriyah until the eighth year of the Hijriyah. Its geographical boundaries were the Arabian Peninsula, especially the Hijaz region which was the location of the battles in the Mecca-Medina War. Meanwhile, the thematic limitation in this study is conflict resolution, where this study will only focus on explaining

⁷ Ahmad Tajudin Arafat, "Resolusi Konflik dalam Sunnah Nabi Muhammad SAW," *Jurnal Tasamuh* 1, no. 2 (2010): 185.

⁸ Ahwan Fanani, "Model Resolusi Konflik Alternatif dalam Hukum Islam," *al-Manahij: Jurnal Kajian Hukum Islam* 7, no. 2 (2013): 274.

⁹ Agus Afandi and Sjafiatul Mardiyah, "Anarkisme Beragama: Tinjauan Paradigma dan Metodologi Pemahaman Ajaran Islam," *Al-Tahrir* 14, no. 1 (2014): 223.

the forms of conflict resolution carried out by the Prophet (PBUH) in resolving the conflict with the Quraysh of Mecca.

This study is a literature study with the main sources of study are *Sirah Nabawiyah* Ibn Hisham, *Al Maghazi Ma'mar* Ibn Rasyid and several other classic works such as *Futuh al-Buldan*, and *Tarikh al-Thabari*. In addition to sources from the classical era, this study will also use the sources of *sirah* from the contemporary era such as *Al-Rahim al-Maktum (sirah nabawiyah)* by *Shafiy al-Rahman al-Mubarakfury* and some other *sirah* literature. In its interpretation, this study employed qualitative analysis model in an attempt to interpret the actions of the Prophet (PBUH) in the Mecca-Medina War. The results of the study are expected to have positive implications in the effort to enrich the conflict resolution reference in solving problems in the Muslim World in particular and the international world in general.

THE MECCA–MEDINA WAR

In the history of the Prophet (PBUH), the conflict with the Quraysh of Mecca was a conflict that took the longest time. This conflict began with Abu Lahab's rejection of the Prophet's call to leave polytheism and only ended when the liberation of Mecca. In the course of its history, this conflict also produced the war between the Quraysh against the Prophet (PBUH). This war itself can be called the Mecca-Medina War refers to the residence of two warring forces. The historical period of the Prophet (PBUH) preaching in Mecca was a period where conflict grew and developed into a war. In terms of war, this period is also called pre-war. While the period after the Prophet (PBUH) migrated to Medina was a period of war.

The warring parties in the Mecca-Medina War were basically only two, namely the Quraysh who were still idolaters against the Prophet (PBUH) and the companions who had left polytheism. Simply put, the conflict that caused the war between these two sides was a conflict over faith, namely between monotheism and polytheism. Quraysh of Mecca was a group that represented the power of polytheism while the Prophet (PBUH) and the Companions represented forces that supported monotheism.

The hard rejection of Abu Lahab against the persuasive da'wah of the Prophet (PBUH) to abandon polytheism was followed by the provocation of Abu Lahab to other Meccan residents to join in rejecting

the persuasive invitation of the Prophet (PBUH).¹⁰ This provocation then gave birth to acts of intimidation from the Quraysh to the Prophet (PBUH) and his companions.¹¹ Although in Ibn Ishaq's account, there were several dialogues between the Quraysh Mecca leaders and the Prophet (PBUH), but the dialogue was not constructive dialogue.¹²

When intimidation through dialogue failed to stop the persuasive da'wah of the Prophet (PBUH), the Quraysh of Mecca began to increase pressure on the Prophet (PBUH) and his companions. The powerful Quraysh figures began to persecute those who were weak from Muslims.¹³ This persecution eventually led to disputes about differences in belief into violent conflicts that caused casualties from Muslims. Even so, the Prophet (PBUH) and the Companions did not make efforts to repay the persecution. Islamic Da'wah carried out by the Prophet (PBUH) remains persuasive.¹⁴

The conflict developed even further with increasing intimidation and persecution that forced the Prophet (PBUH) to send some of the Companions to migrate to Abyssinia. While the Prophet (PBUH) chose to remain in Mecca to maintain persuasive and constructive communication and dialogue with the people of Mecca.¹⁵ The Prophet's step of sending a number of the Companions migrated to Abyssinia was responded by Quraysh by sending a contingent to pick up the migrants. However, this Quraysh step failed to repatriate migrants by force.¹⁶

Migration or rather the displacement of some of the Prophet's companions to Abyssinia succeeded in reducing the pressure of Quraysh for a while, but the conflict persists. The Quraysh continued

¹⁰ Abu Ja'far Muhammad Bin Jarir Ath Thabari, *Shahih Tarikh Ath Thabari*, trans. Beni Hamzah, Solihin, vol. 2 (Jakarta: Pustaka Azzam, 2011) 31-33; Shaffiyurahman al Mubarakfury, *Sirah Nabawiyah*, trans. Kathur Suhardi (Jakarta: Pustaka Al Kautsar, 2015).78-79

¹¹ M. Quraish Shihab, *Membaca Sirah Nabi Muhammad Saw.: Dalam Sorotan al-Qur'an dan Hadits-Hadits Shahih*, ed. D. J Abd Syakur (Jakarta: Lentera Hati, 2011), 347-354.

¹² Ibn Hisyam, *Sirah Nabawiyah*, trans. Fadli Bahri, vol. 1 (Jakarta: Darul Falah, 2014), 220-223.

¹³ Syekh Mahmud Al Mishri, *Sirah Rasulullah SAW: Perjalanan Hidup Manusia Mulia*, trans. Kamaluddin Irsyad, et.al (Solo: Tinta Medina, 2014), 130-132.

¹⁴ Hisyam, *Sirah Nabawiyah*, 1:277-281.

¹⁵ Ma'mar ibn Rashid, *The Expeditions: An Early Biography of Muhammad*, trans. Sean W. Anthony (New York: New York University Press, 2015), 71-72.

¹⁶ Hisyam, *Sirah Nabawiyah*, 1:293-297.

the conflict by boycotting the Prophet (PBUH) and his companions and relatives of the Prophet (PBUH) from the Bani Hashim.¹⁷ With this boycott, Quraysh had extended the conflict with the Prophet (PBUH) and the Muslims.

This boycott took place for approximately three years and only ended when the boycott document was damaged by termites. On the other hand, the five Quraysh figures who sympathized with the suffering of the Muslims were also preparing to take action to stop the boycott on humanitarian grounds. The sympathy of the five Quraysh figures indicates a sharp difference of opinion among the Quraysh leaders themselves.¹⁸ Although among the Quraysh leaders there have been differences of opinion towards the Muslims, the subsequent Quraysh policies still follow the mainstream of thought that the Muslims are a threat to the political existence of Quraysh supported by polytheism.

After the boycott, the Prophet (PBUH) tried to find a way out of the conflict by seeking asylum in Taif, the neighboring city of Mecca. This effort was taken because the hostility and pressure of the Quraysh were still going on to the Prophet (PBUH) and his companions. However, the rejection of the Taif leader and his residence at the request of the Prophet's asylum made it difficult for the Prophet (PBUH) to resolve the conflict with the Quraysh of Mecca peacefully.¹⁹ Taif refused the asylum request for political reasons. As an agricultural city that produces food commodities, the Taif leader was worried that the trade relations with the Quraysh of Mecca would be damaged if they accepted the Prophet's asylum request.

On the other hand, the Quraysh of Mecca had closed the door for the Prophet (PBUH) to return to his hometown. The Quraysh policy of closing the door shows a deep sentiment towards the Prophet (PBUH). The Prophet (PBUH) was only able to return to Mecca after one of the leaders of Mecca, Mut'im bin Adi gave security and protection.

Although the Prophet (PBUH) could return to Mecca safely, the Quraysh continued to put pressure. The Prophet (PBUH) tried to resolve this problem peacefully. Mass migration from Mecca was a peaceful solution as well as a conflict resolution between Muslims and Quraysh. After the plan to migrate to Taif failed, the offer as a

¹⁷ Ibid., 1:311.

¹⁸ Al Mubarakfury, *Sirah Nabawiyah*, 120–123.

¹⁹ Hisyam, *Sirah Nabawiyah*, 1:381–382.

mediator of the conflict between Aus and Khazraj was an opportunity for the Prophet (PBUH) and the Muslims to leave Mecca peacefully. With the development of the situation in Mecca which is increasingly difficult for the Muslims, there is no best policy than moving to Medina.

Hijrah to Medina, done by Muslims gradually and secretly. This was done so as not to add a new conflict with Quraysh. But in reality, the Quraysh remained very hard when they found out that the Muslims would flee out of Mecca. The reaction they showed was trying to stop the action. The policy taken to stop the evacuation was truly destructive. Quraysh took action to kill the Prophet (PBUH) by involving all the Quraysh tribes.²⁰ This action will bring the conflict to a more serious phase. Luckily, the Prophet (PBUH) survived the planned assassination attempt and was able to evacuate to Medina.²¹

Failure to kill the Prophet (PBUH) caused the anger of Quraysh. This anger brought conflict between Quraysh and the Prophet (PBUH) to open war. After all the failures of the actions to silence the Prophet's missionary movement, the Quraysh leaders thought there was no better way to resolve the conflicts they began than to openly fight the Muslims.

A contingent of Quraysh was sent to Medina. The envoy met one of the leaders of Medina, Abdullah bin Ubay. To Abdullah bin Ubay, the envoy from Quraysh demanded the return of refugees from Mecca. The claim was accompanied by a threat that the Quraysh of Mecca would attack Medina if Abdullah bin Ubay was not willing to repatriate the Muslims to Mecca. Besides meeting Abdullah bin Ubay, the Meccan envoy also met with the Muslims and delivered a declaration that Mecca would fight them so they would not be able to live quietly in Medina.²²

With this statement, the war between the Quraysh of Mecca and the Muslims in Medina was officially declared by Quraysh.²³ Thus,

²⁰ Ath Thabari, *Shahih Tarikh Ath Thabari*, 2:85–86; Shawqī Abū Khalīl, *Atlas Jejak Agung Muhammad SAW.: Merasakan Situasi Kehidupan Nabi SAW.*, trans. Fedrian Hasmand (Jakarta: Penerbit Noura Book, 2015), 52.

²¹ Martin Lings, *Muhammad: Kisah Hidup Nabi Berdasarkan Sumber Klasik*, trans. Qamaruddin SF (Jakarta: Serambi, 2015), 211–214.

²² Al Mubarakfury, *Sirah Nabawiyah*, 220–222.

²³ Muhammad Affan, "Penggunaan Pendekatan Filsafat Clausewitz dalam Kajian Sejarah Peperangan Nabi Muhammad SAW," *Madaniyah* 8, no. 1 (2018): 141–160.

the status of the conflict between Quraysh and the Muslims has turned into an armed conflict. This armed conflict can be called the Mecca-Medina War. Within the framework of the Mecca-Medina War, the Prophet (PBUH) sent several military expeditions and was involved in several battles with the Meccan party.

In the Mecca-Medina War, there were three important major battles, namely the Battle of Badr Kubra, the Battle of Uhud, and the Battle of Ahzab. Before the Battle of Badr Kubra broke out, the Prophet (PBUH) sent at least four military expeditions to Siful Bahar, Rabigh, Al Kharrar and Nakhlah. In addition, there are at least four small battles, namely the Battle of Waddan, the Battle of Buwath, the Battle of Badar Ula and the Battle of Dhul Usyairah.

The Battle of Badr Kubra broke out shortly after the Nakhlah expedition was held. Expedition of Nakhlah is considered by some to be the cause of the outbreak of the Battle of Badr Kubra. This was not separated from the action of the team Abdullah bin Jahsy attacked the Quraysh trade caravan at Nakhlah in the illegitimate month.²⁴ By the Quraysh of Mecca, the event was used as a propaganda narrative to discredit that the Prophet (PBUH) committed a violation of the Arab war convention which prohibited killing in certain months.²⁵

This propaganda narrative is at the same time a legal legitimacy for the Quraysh of Mecca to attack Medina massively. After all, the declaration of the war of the Quraysh on the Muslims in Medina still needed legal legitimacy to prevent Quraysh from being accused of cruelty to the Muslims. With other languages, Quraysh of Mecca as the creator of the conflict pretended to be a victim of the actions of the Muslims. In this way, Quraysh hoped to get sympathy and support from other Arabs in their plan to destroy the Muslims.

The Battle of Badr Kubra failed to become a battlefield that destroyed the Muslims. This failure will bring the war to continue. The next important round occurred on Mount Uhud. In this battle, the Quraysh of Mecca managed to avenge their defeat at the Battle of Badr Kubra.²⁶ But the war is still far from ending. Precisely the victory

154-155

²⁴ Ath Thabari, *Shahih Tarikh Ath Thabari*, 2:121–122.

²⁵ Hisyam, *Sirah Nabawiyah*, 1:579.

²⁶ Ath Thabari, *Shahih Tarikh Ath Thabari*, 2:225.

at Uhud made the Quraysh of Mecca more aggressive in destroying the Muslims.

After the Battle of Uhud, precisely in the fourth year of the Hijriyah calendar, the Quraysh sent large numbers of troops to fight the Muslims. This event is known as the Battle of the Second Badr. Although this event was called a battle, armed contact between the two sides failed. The Quraysh troops returned to Mecca before arriving at Badr.²⁷

Only a year after the battle failed to take place, the Quraysh managed to gather a 10,000-strong coalition force to attack Medina. This number of troops is greater than the population of Medina itself. With that much power, this time the attack was considered capable of completely eliminating the history of the Muslims in Medina.

The Prophet (PBUH) took a total defensive action. At Salman's direction, the Muslims dug a defense ditch to protect Medina and all its inhabitants from the threat of Quraysh's attack.²⁸ The defensive moat managed to withstand the attack of the Quraysh. The battle itself was known as the Battle of Khandaq or the Battle of Ahzab.²⁹ In the battle, the Muslims in Medina survived the threat of murder and destruction.³⁰

After the Battle of Ahzab, the Prophet (PBUH) decided to visit Mecca with his companions in the framework of Umrah worship. On the other hand, this action was a step of the Prophet's diplomacy in building communication with the leader of Mecca. The leaders of Mecca succeeded in thwarting the contingent of the Prophet's Umrah to enter Mecca. But on the other hand, the Prophet (PBUH) managed to bring the leaders of Mecca to sit at the negotiating table. The outcome of the negotiations themselves was a ceasefire between the Muslims and the Quraysh of Mecca for ten years.³¹

²⁷ Mahdi Rizqullah Ahmad, *Biografi Rasulullah: Sebuah Studi Analitis Berdasarkan Sumber-sumber yang Otentik*, trans. Yessi H. M. Basyaruddin (Jakarta: Qisthi Press, 2006), 548.

²⁸ Ajid Thohir, *Sirah Nabawiyah: Nabi Muhammad SAW dalam Kajian Ilmu Sosial Humaniora* (Bandung: Marja, 2014), 256.

²⁹ Ibnu Hajar Al Asqalani, *Fathul Bari : Syarah Shahih Al-Bukhari Jilid 28*, trans. Ahmad Yunus, Abdillah (Jakarta: Pustaka Imam Asy-Syafi'i, 2016), 479–481.

³⁰ Nizar Abazhah, *Perang Muhammad SAW: Kisah Perjuangan dan Pertempuran Rasulullah SAW*, trans. Asy'ari Khatib (Jakarta: Zaman, 2014), 117.

³¹ Lings, *Muhammad: Kisah Hidup Nabi Berdasarkan Sumber Klasik*, 478.

The ceasefire agreement was not long-lived as determined by both parties. The Quraysh of Mecca violated a ceasefire agreement by supporting the Banu Bakr tribes attacking Banu Khuza'ah, allies of the Muslims. This is a very serious violation of the ceasefire agreement. Therefore, even though later the Meccan leader asked for re-negotiation, the Prophet (PBUH) refused to approve it.

Both parties will likely return to the battlefield. The Prophet (PBUH) then gathered an army of 10,000 soldiers. Such a large army moved towards Mecca to punish the Quraysh of Mecca who violated the agreement. However, no fighting occurred. The Prophet (PBUH) conquered Mecca without violence.³² Mecca was conquered without bloodshed. After Mecca was defeated, the next step taken by the Prophet (PBUH) was to free Mecca by giving general amnesty to the Quraysh of Mecca who had opposed them before. With this event, the Mecca-Medina War was finally ended.

CONFLICT RESOLUTIONS OF THE PROPHET

Conflict is a contest between people with opposing ideas, beliefs, or goals.³³ Conflicts in the primary model can be divided into two, non-violent conflicts and violent conflicts.³⁴ The Mecca-Medina War as a violent conflict must be considered since the Mecca period. During this period, the Quraysh of Mecca continuously carried out destructive actions to the Prophet (PBUH) and the Muslims. The first victims of this conflict were the parents of Ammar bin Yasir who was persecuted by the Quraysh Mecca.

In the case of the Mecca-Medina War, conflicts that occur are the conflict of values, where conflict is caused by an incompatibility in the way of life, principles, and practices of trust.³⁵ The Quraysh of Mecca felt that the monotheistic teachings of Islam were inappropriate to coexist with those who were polytheistic. For this reason, the Quraysh

³² Ali Muhammad Ash-Shallabi, *Peperangan Rasulullah SAW*, trans. Arbi, Nila Noer Fajariyah (Jakarta: Ummul Qura, 2017), 579.

³³ Emily Pia and Thomas Diez, *Conflict and Human Rights: A Theoretical Framework*, SHUR Working Paper Series, 2007, 2

³⁴ Tasneem Sikander, "Conflict and Conflict Resolution," *Margalla Papers* 15, no. 2 (2011): 155–172. 158

³⁵ Ron Fisher, "Sources of Conflict and Methods of Conflict Resolution" (n.d.): 2.

of Mecca tried to stop the spread of Islamic teachings even through violence.

According to Galtung, during the conflict phase, there were sources of conflict, conflict dynamics, and conflict resolution. The phase of resolution in conflict is the phase of dynamics and vice versa, while the phase of the solution is part of the phase of resolution, just as the origin phase of conflict is part of the phase of conflict dynamics.³⁶ If it rests on history, the conflict between Quraysh and the Muslims is basically initiated by Quraysh. Intimidation, persecution, boycott and assassination attempt on the Prophet (PBUH) were actions that eventually forced the Prophet and the Muslims to migrate to Medina.³⁷

Referring to Galtung, during the period before hijrah, the Prophet (PBUH) could be considered to have carried out conflict resolution in Mecca. Conflict resolution itself can be interpreted as a series of processes carried out with the aim of alleviating or eliminating sources of conflict.³⁸ Conflict resolution will only appear when the conflict has

³⁶ Johan Galtung, *Theories of Conflict: Definitions, Dimensions, Negations, Formations* (Oslo: Transcend, 2009). 38

³⁷ Misbakhul Khaer, "Etika Dan Hukum Perang pada Masa Peperangan Nabi Muhammad SAW," *Jurnal Qolamuna* 2, no. 1 (2016): 1–18. 5

³⁸ Hilal Ahmad Wani, "Understanding Conflict Resolution," *International Journal of Humanities and Social Science* 1, no. 2 (2011): 105. Social, economic, political, ethnic and other types of conflicts are prevalent which needs a solution only then people can live a peaceful life without any fear and danger. Conflict resolution is such a mechanism where conflicted parties come together and sort-out their incompatibilities and conflicts by peaceful means. It has been accepted by all stalwarts, academicians, civil society and prominent personalities of the world that war is the last option in politics which can only be interpreted as last resort. Conflict resolution as mechanism of peace building, peacemaking and peacekeeping includes only peaceful methods and techniques for the maintenance of peace and security and to protect the succeeding generations from the scourge of war, because war has the bad repercussions and ramifications. Today in renowned universities of the world conflict resolution is being studied as subject of discipline. Hence, conflict resolution can play a vital role to create awareness among people of the world that only in peaceful world people can survive and develop themselves. World had seen the consequences of first and second world war now they don't want to see another war which would be more dangerous in terms of disaster, and annihilations, the world have not so much resources to overcome its debt. Therefore, conflict resolution mechanism and confidence building measures can be adopted as a check or prevention over conflicts and peace could be maintained in easy way without following the way of violence." ;"language": "en", "author": [{"family": "Wani", "given": "Hilal Ahmad"}], "issued": {"date-parts": [{"2011}]}}, "locator": "105"}, "schema": "https://github.com/citation-style-language/schema/raw/master/csl-citation.json"}]

taken place.³⁹

In the Mecca period itself, Muslims were basically fought by Quraysh. This refers to Clausewitz's definition of war as an act of violence to force a party to follow the will of the coercive party.⁴⁰ The act of the Quraysh in Mecca had fulfilled this definition. But as Clausewitz also argued that war always involved two forces that fought each other, force to counter opposing force, the Mecca period was only a war for Quraysh only.⁴¹ In other words, they have started fighting Muslims since the Mecca period.

During the pre-war, the main method that the Prophet (PBUH) carried out was communication. In the context of conflict resolution, communication is the process of sharing and exchanging information between parties involved in a conflict.⁴² The Prophet (PBUH) communicated with the Meccan figures in the framework of explaining information about Islam to them. With this communication, the Prophet (PBUH) hoped that the Quraysh would be able to understand Islam.

Efforts to continue to build constructive communication with the leaders of the Quraysh enshrined in the Qur'an in the form of a reprimand to the Prophet (PBUH) which was more concerned with the leaders of Mecca than a blind man who wanted to embrace

³⁹ Hilal Ahmad Wani, Andi Suwirta, and Joseph Fayeye, "Conflict Resolution and Conflict Transformation: Some Reflections," *ATIKAN* 3, no. 1 (February 19, 2016): 38. Aggression, warfare, and violence seemingly equate with the human condition. Equally, humans have sought, as long as there has been conflict, to handle conflict effectively by containing or reducing its negative consequences. This paper is an effort to understand some of the major theoretical perspectives of conflict resolution and conflict transformation. Since both the concepts are very important for giving us kind of understanding that how can we minimize the level and structures of conflicts and to create new avenues of cooperation and compatibility. This study tried to highlight the basic dichotomy between the two concepts. Any conflict can be resolved and transformed if the structure and relationship of the two conflicting parties are fully taken into consideration. Both theories diagnoses causes and sources of conflict and both can be used as methods for resolving and transforming different conflicts. Finally, this paper is the scholarly work for understanding the major differences as well as similarities between conflict resolution and conflict transformation.

⁴⁰ Carl von Clausewitz, *On War*, trans. Michael Howard and Peter Paret (New Jersey: Princeton University Press, 1984), 75.

⁴¹ *Ibid.*

⁴² Amuseghan Sunday Adejimola, "Language and Communication in Conflict Resolution," *Journal of Law and Conflict Resolution* 1, no. 1 (June 30, 2009): 3.

Islam.⁴³ This reprimand is basically an information that tells how the Prophet (PBUH) always sincerely tried to promote communication and constructive efforts to the Quraysh figures even though they always opposed the Prophet (PBUH) and the teachings of Islam. In a communication perspective, the most important conflict resolution is the sincere desire to resolve conflicts.⁴⁴

When the Prophet (PBUH) asked some of the Companions to the first migrate to Abyssinia, the Prophet's choice to remain in Mecca was to maintain communication with the Quraysh figures. So that the conflict between Quraysh and the Muslims could be resolved peacefully. However, communication did not succeed in alleviating the conflict. The situation of Mecca continued to get worse for the Prophet (PBUH) and the Muslims.

The choice of the Prophet (PBUH) and all the Muslims to the second migrate to Madinah was part of the act of negotiation with the Quraysh and the conflict itself. With the migration, the risk that will arise in the process of conflict resolution is the cessation of communication with Quraysh. But the Hijrah that was carried out by the Prophet (PBUH), was carried out after the communication failed to solve the problem or ease the pressure. Migrate to Madinah is a conflict resolution that aims to separate or distance from the conflict arena and creators of the conflict itself. At this point, migration is the second step of resolution after communication fails. Hijrah from Mecca to Madinah was the effort of the Prophet (PBUH) to distance himself from Quraysh which was the source of conflict. Basically, this action is a conflict reduction by the Prophet and only emerged when the Quraysh of Mecca did not stop intimidating and persecuting the Muslims.

The Prophet (PBUH) understood that a new conflict could happen immediately after the arrival of the Muslims in Medina. Therefore, a peaceful resolution is needed in the form of an agreement that binds all Medina residents to obey it. This peaceful resolution itself, in the modern context, is known as the Medina Charter. This agreement is an agreement that regulates the social relations of the people of Medina

⁴³ Hisyam, *Sirah Nabawiyah*, 1:327.

⁴⁴ Jakiatin Nisa, "Resolusi Konflik dalam Perspektif Komunikasi," *Salam: Jurnal Sosial dan Budaya Syar'i* 2, no. 1 (2015): 17–30. 28

which consists of Aus, Khazraj, and migrants from Mecca, as well as Medina Jews.⁴⁵

The Medina Charter can also be referred to as a concrete step from the mediation of the Prophet (PBUH) in the conflict between Aus and Khazraj as well as an effort to prevent conflict from occurring with Medina Jews. In addition, the steps of the Prophet (PBUH) to unite migrants from Mecca with the people of Aus and Khazraj were part of the resolution of the Prophet (PBUH) to prevent conflicts between indigenous people and refugees. The naming of migrants as Muhajirin and naming the Aus and Khazraj people as Ansor or the helpers is an identity of respect and form of gratitude in the framework of the peaceful resolution of the Prophet (PBUH) in Medina. This, of course, contradicts the interpretation which states that the Medina Charter is a step towards the preparation of the Prophet (PBUH) to fight the Quraysh of Mecca by building an alliance with Aus and Khazraj.

Hijrah as a conflict resolution was carried out by the Prophet (PBUH) before the conflict turned into a war. The aim is to protect the Muslims from the intimidation and persecution of the Quraysh. Intimidation and persecution of the Quraysh can be seen as primordial violence, their hatred, and hostility to the Muslims. Primordial violence, hatred, and hostility are basically the trinity that forms war.⁴⁶ So, Hijrah can also be referred to as a resolution of the Prophet (PBUH) to prevent both sides from fighting.

But on the other hand, after the migration of the Muslims to Madinah, the Quraysh actually declared war to the Prophet (PBUH). War is a condition of conflict that escalates into organized armed violence. This condition will not occur if there is no systematic engineering from the political elite.⁴⁷ When the war was declared by the Quraysh, it became clear that the Quraysh elite had engineered the conflict into war. While for the Prophet (PBUH) and Muslims, there is no other way than to deal with it. On the other hand, conflict resolution can also be considered as any process that resolves or ends conflicts

⁴⁵ Ahmad, *Biografi Rasulullah*, 378.

⁴⁶ Makmur Supriyatno, *Tentang Perang Bagian 1: Terjemahan Buku 1,2, & 3 On War Carl Von Clausewitz* (Jakarta: Makmur Cahaya Ilmu, 2016), 21.

⁴⁷ Andi Widjajanto, "Etika Perang dan Resolusi Konflik," *Global: Jurnal Politik Internasional* 1, no. 1 (2000): 74–88. 82

through methods that can include violence or war.⁴⁸ Thus, this war for the Prophet (PBUH) can be used as conflict resolution.

After the Mecca-Medina War declared by Quraysh, historical records mention the occurrence of so many military expeditions and battles. However, of the many expeditions and battles that took place in the war, there were many battles and expeditions that did not cause any casualties or any contact with weapons. These battles included the Battle of Waddan, the Battle of Banu Sulaim in al-Khudir, the Battle of Dzi Ammar, the Battle of Al Furu in Buhran, the Battle of Hamra'ul As'ad, the Battle of Zatur Riqqa, the Battle of Last Badar, the Battle of Dumatul Jandal, and the Battle of Banu Lahyan.⁴⁹

In terms of the science of war, these battles cannot be called a battle because of the absence of any weapon contact. Thus, these battles, already known in the history of the Prophet (PBUH) as a battle, must be interpreted as the efforts of the Prophet (PBUH) to avoid widespread conflict. The battle can be seen as a show of force from the Prophet (PBUH) to force his opponents to peacefully negotiate. This is clearly seen in the events of the Battle of Waddan which was called the first battle in the Mecca - Madinah War. In the battle, the peace agreement of the Prophet (PBUH) happened with Makhsy bin Amr al-Dzamri, who was the leader of Quraysh Banu Dzamrah in Waddan.⁵⁰ With the peace agreement between the Muslims and the Banu Dzamrah, the Prophet (PBUH) has prevented the conflict between the Muslims and the Banu Dzamrah.

This prevention becomes important as part of the conflict resolution carried out by the Prophet (PBUH). This is due to the fact that the source of the conflict between the Prophet (PBUH) and the Quraysh of Mecca was the question of the difference of belief between the Prophet (PBUH) and the Muslims who were monotheistic with the Quraysh who were polytheists. Meanwhile, the Arabs generally embraced polytheistic beliefs, so it was feared that Quraysh could provoke other tribes who shared the same belief to fight the Prophet (PBUH) and the Muslims.

⁴⁸ Carolyn Manning, "Defining Conflict Resolution," *Retrieved May* (2015). 3

⁴⁹ Ibn Hisyam, *Sirah Nabawiyah*, trans. Fadli Bahri, vol. 2 (Jakarta: Darul Falah, 2014), 1,4,5, 67, 172, 177, 180, 243.

⁵⁰ Hisyam, *Sirah Nabawiyah*, 1:562.

The Hudaibiyah ceasefire agreement was actually also a conflict resolution initiated by the Prophet (PBUH). The steps of the Prophet (PBUH) to visit Mecca in the framework of umrah after the failure of Quraysh in the Battle of Ahzab, was the step of the Prophet (PBUH) carrying an armed conflict with Quraysh shifting from the battlefield to the negotiating field. With this diplomacy, the Prophet (PBUH) brought the Quraysh of Mecca to the negotiating table and negotiated the articles regarding the termination of the war for ten years.

This step is not an easy step considering the process towards the ceasefire agreement passed several critical events. Starting from the blocking of the contingent of the Prophet's Umrah to enter Mecca. The Prophet (PBUH) then sent an emissary to Mecca to communicate the intent and purpose of the visit of the contingent of the Prophet's Umrah to the figures of Mecca. The figures of Mecca had made an attempt to physically attack the contingent of the Prophet's (PBUH) who lived in Hudaibiyah.⁵¹ Although the Quraysh tried to provoke the Muslims by force, the Prophet (PBUH) patiently tried to direct the leaders of Mecca to sit at the negotiating table. In this Hudaibiyah incident, the Prophet (PBUH) really showed an effort to bring conflict from the bullet to the ballot.

When the ceasefire negotiations took place and the Quraysh figures tried to intimidate the Prophet (PBUH) and the Muslims with the conditions of a ceasefire that burdened the Muslims, the Prophet (PBUH) still tried to accept these unfair conditions. This shows that the Prophet (PBUH) intended that a ceasefire could actually occur so that bloodshed could be avoided. The conflict resolution technique that tends to be used in armed violence is peace-making, humanitarian assistance and peace keeping. peace-making usually begins with a cease-fire.⁵²

In a peace process, the ceasefire agreement took the biggest part. A ceasefire can be part of a comprehensive peace agreement.⁵³ If a ceasefire can be agreed upon, then the opportunity for subsequent peaceful negotiations will have greater opportunities. Therefore also,

⁵¹ Hisyam, *Sirah Nabawiyah*, 2:279.

⁵² Widjajanto, "Etika Perang dan Resolusi Konflik," 82.

⁵³ Malin Åkebo, *The Politics of Ceasefires: On Ceasefire Agreements and Peace Processes in Aceh and Sri Lanka* (Umeå: Department of Political Science, Umeå University, 2013), 20.

the Hudaibiyah agreement which conditions more burdensome the position of the Muslims remained agreed upon by the Prophet (PBUH).

The ceasefire of Hudaibiyah was the result of negotiations to ease the conflict. Although the ceasefire was severe in the implementation of the Muslims, the Prophet (PBUH) showed an obedient attitude to the ceasefire articles. This can be seen from historical information about an important event where a Meccan resident who fled to Medina to enter Islam was returned by the Prophet (PBUH) to the envoy of the Quraysh who took him to Medina. In fact, when the Meccan man returned to Medina after killing the emissary of Quraysh who picked him up, the Prophet (PBUH) still refused to accept his presence in Medina even though he had become a Muslim.⁵⁴

The refusal was solely because the Prophet (PBUH) was bound to one of the articles of the ceasefire which forbade the Prophet (PBUH) from accepting anyone from Mecca who wanted to convert to Islam and migrate to Medina. The obedience of the Prophet (PBUH) to the Hudaibiyah ceasefire agreement was a sign of how the Prophet (PBUH) really tried to resolve the conflict with the Quraysh peacefully. On the other hand, the Quraysh who actually benefited from the articles in the ceasefire actually violated the agreement on negotiations with the Muslims. The Quraysh of Mecca deliberately supported and gave assistance to the Banu Bakar in a bloody attack on the Banu Khuza'ah.

In the Hudaibiyah ceasefire agreement, Banu Bakar was listed as an ally of the Quraysh and stood on the side of Mecca, while the Banu Khuza'ah were listed as allies of the Muslims and stood on the side of Madinah.⁵⁵ Both the Banu Bakar and the Banu Khuza'ah were bound to the articles of the agreement in the ceasefire of Hudaibiyah. So, when the Banu Bakar with the support of the Quraysh carried out an attack on the Banu Khuza'ah, this event meant a serious violation of the ceasefire agreement between Quraysh and the Muslims.⁵⁶

A ceasefire violation by one party means the end of a ceasefire. As such, both parties have returned to war conditions. Quraysh who

⁵⁴ Hisyam, *Sirah Nabawiyah*, 2:291–292. <https://github.com/citation-style-language/schema/raw/master/csl-citation.json>

⁵⁵ Ath Thabari, *Shahih Tarikh Ath Thabari*, 2:450–451.

⁵⁶ Ahmad ibn Yahyá Balādhurī, *Futuhul Buldan: Penaklukan Negeri-negeri dari Fathu Makkah sampai Negeri Sind*, trans. Masturi Irham and Abidun Zuhri (Jakarta: Pustaka Al Kautsar, 2015), 47; Hisyam, *Sirah Nabawiyah*, 2:360.

realized this fatal mistake tried to bring the Prophet (PBUH) and the Muslims back to the negotiating table for the re-negotiation of the ceasefire articles. The Prophet's rejection of the Quraysh's request would certainly be interpreted as a destructive attitude, where the Prophet (PBUH) would truly be seen as a person who wanted the war to take place again.

However, *sirah nabawiyah* gives very important information regarding the actions of the Prophet (PBUH) next. The Prophet (PBUH) brought an army of about 10,000 soldiers to Mecca. Despite carrying large numbers of armed forces, the Prophet (PBUH) entered Mecca without fighting. Mecca then fell into the hands of the Muslims. The Prophet (PBUH) gave a general amnesty to the residents of Mecca.⁵⁷ The granting of this general amnesty to the enemies of the Prophet (PBUH) was part of the conflict resolution of the Prophet (PBUH) on the Quraysh of Mecca. With a general amnesty, the Prophet (PBUH) resolved the conflict between the Muslims and the Quraysh peacefully while stopping the war.

How did the Quraysh who had been so offensive and mightier than the Muslims during the Mecca-Medina War could surrender in their own homes? Even the subjugation of the Quraysh without significant resistance to the Muslims. The key to the success of the Prophet (PBUH) in conquering the Quraysh and liberating Mecca did not lie in the strength of the Muslim forces. The secret lies in the show of force strategy carried out by the Prophet (PBUH).

The history records that on the eve of the Muslim troops approaching Mecca, the Prophet (PBUH) gave orders to every member of the army to make a bonfire. The spies of the Quraysh who lurked in the Muslim forces later thought that the number of troops brought by the Prophet (PBUH) was very large.⁵⁸ In addition, the Prophet (PBUH) also ordered Abbas bin Abdul Muttalib who accompanied the leader of Mecca, Abu Sufyan, to hold him somewhere outside the gates of Mecca. The aim was that Abu Sufyan could see all the troops that the Prophet (PBUH) brought.⁵⁹

This show of force, will in turn lead to deterrence effects on the leaders of Mecca so that they refuse to take physical resistance

⁵⁷ Mahdi Rizqullah Ahmad, *Biografi Rasulullah*, 751.

⁵⁸ *Ibid.*, 742.

⁵⁹ Hisyam, *Sirah Nabawiyah*, 2:375.

to Muslim forces. The Prophet (PBUH) gave a peaceful solution to the humanist conditions. Where the people of Mecca will be given protection by Muslim troops as long as they enter the Grand Mosque, to the house of Abu Sufyan or remain silent in their own homes. With conditions like this, the Prophet (PBUH) basically intended to enter Mecca without fighting. The Prophet (PBUH) kept his promise to protect the people of Mecca who entered the Grand Mosque, the house of Abu Sufyan and their own home.

The Prophet (PBUH) entered Mecca on a camel instead of a horse. By making a camel as a mount, the Prophet (PBUH) was more seen as a pilgrim than a conqueror.⁶⁰ In this way, the Prophet (PBUH) actually wanted to tell the people of Mecca that he had come not to conquer, but to free the city.

In his speech on the morning of the liberation of Mecca, the Prophet (PBUH) also affirmed the illegitimate status of Mecca for bloodshed. The Prophet (PBUH) forbade murder and stated that he would pay compensation to victims who had been killed by allies of the Muslims, Banu Khuza'ah.⁶¹ This action is part of the Prophet's arbitration of the mistakes of the Banu Kuza'ah in the past. With this arbitration, the Prophet (PBUH) tried to erase revenge and hatred which in turn would encourage the creation of permanent peace. After the Muslim army entered Mecca and a general amnesty was given, the Prophet (PBUH) did not change the power structure in Mecca. With these policies carried out by the Prophet (PBUH), war and hostility between the people of Mecca and Madinah also ended with an excellent conflict resolution of the Prophet (PBUH).

CONCLUSION

The conflict between the Prophet (PBUH) and the Quraysh of Mecca was a violent conflict. This violent conflict began at the beginning of the Prophet's (PBUH) mission in Mecca. During this period, the Quraysh of Mecca intimidated, persecuted, embargoed and planned the murder of the Prophet Muhammad (PBUH). On the opposite side, the Prophet Muhammad (PBUH) offered conflict resolution through communication methods in the form of dialogue and hijrah. When

⁶⁰ Ali Husni Al Kharbuthli, *Sejarah Ka'bah : Kisah Rumah Suci yang Tak Lapuk Dimakan Zaman*, trans. Fuad Ibn Rusyd (Jakarta: Turos, 2015), 246.

⁶¹ Hisyam, *Sirah Nabawiyah*, 2:386.

hijrah to Medina had separated the Quraysh and the Muslims, the Quraysh leaders systematically increased the escalation of conflict into organized armed conflict namely war. During this period, the Mecca-Medina War took place.

During war period, the Prophet Muhammad (PBUH) offered conflict resolution in the form of peace agreements with other Quraysh tribes and initiated a ceasefire in Hudaibiyah. When a ceasefire was violated, the Prophet (PBUH) faced it by conducting a show of force to subdue Quraysh without bloodshed. The amnesty given by the Prophet Muhammad (PBUH) in the event of the liberation of Mecca was also a resolution of conflict in the Mecca-Medina War. With this conflict resolution, the Prophet Muhammad (PBUH) ended the war by minimizing casualties and narrowing the scope of the war.

Dialogue, hijrah, peace agreements, ceasefire and amnesty is a form of conflict resolution of the Prophet (PBUH) in the Mecca-Medina War. This method of conflict resolution is basically an offer from one's own prophetic history in the framework of resolving theological conflicts. As we all know, radicalism in the name of religion has caused prolonged conflict in the Muslim World and internationally. Thus, the offer of *sirah nabawiyah*-based conflict resolution becomes quite relevant to be applied. At least, the conflict resolution method of the Prophet (PBUH) can enrich references in conflict resolution discourse.

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CONFLICT RESOLUTION EDUCATION IN MEDINA CONSTITUTION:

Contextual Exegesis of Medina Constitution

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Abstract: *Conflict is an integral part and has a wide variety of types in all aspects of people's lives. This is the responsibility of education because of the potential it possesses to prevent conflicts. Therefore the education of conflict resolution is a suitable idea to resolve conflict issues. The Medina constitution is a monumental work in the history of human life that becomes the spirit of how to create a harmonious life amid diversity. The interpretational method of Medina Constitution is legal hermeneutics which has three meaning areas such as text, context, and contextualization of text meaning to the context. The underlying theory in this research is the theory of conflict resolution education which has three areas to handle conflicts, such as social contradiction changes with structural approaches, improvement of relationship behavior and social interaction, and encouragement of attitude change. The Medina Constitution has fundamental values in social life, namely: togetherness, unity, freedom, religious tolerance, mutual help, justice, equality of rights and obligations, social honor, national defense and peace, piety, amar ma'ruf nahi munkar, and leadership. The contextualization of principles in the Medina charter on conflict resolution education can be discovered relevantly in the following three aspects; structural, behavioral improvement, and attitudinal changes in social relations.*

Keywords: education, medina constitution, legal hermeneutics.

الملخص: الصراع هو جزء لا يتجزأ من حياة الإنسان ويتخذ أشكالا مختلفة وهو يحدث في جميع جوانب حياة الناس. هذه هي مسؤولية للتربية ، لأن للتربية القدرة على منع النزاعات ، لذا فإن التثقيف في مجال حل النزاعات هو الفكرة الصحيحة لمعالجة مشكلة الصراع هذه. أما بالنسبة للروح المأخوذة من ميثاق المدينة التي هي عملاً ضاخماً في تاريخ الحياة البشرية حول كيفية خلق حياة متناغمة في تنوع الاجتماعية . إن طريقة تفسير ميثاق المدينة هي التأويل القانوني الذي له ثلاثة جوانب من المعنى ، أي النص ، السياق ، و سياق معنى النص. النظرية الأساس لتطوير هذا البحث هي نظرية تربية حل النزاعات التي لها ثلاثة مجالات للتعامل مع الصراع ، وهي: التغيرات في التناقضات الاجتماعية مع المقاربات الهيكلية ، تحسين سلوك العلاقة والتفاعل الاجتماعي ، وتشجيع التغييرات في المواقف. يمتلك ميثاق المدينة مبادئ في الحياة الاجتماعية ، وهي: التعاون والوحدة والحرية والتسامح الديني ومساعدة الضعفاء والعدالة والمساواة في الحقوق والواجبات والاحترام الاجتماعي والدفاع عن الدولة والسلام والتقوى والامر بالمأروف ونهي عن المنكر والقيادة. أما فيما يتعلق بوضع المبادئ في ميثاق المدينة في مجال حل النزاعات ، فيمكن إيجازها في ثلاثة جوانب ، هي: المنهج الهيكلية ، السلوكي ، والتغيرات في المواقف في العلاقات الاجتماعية.

Abstrak: Konflik merupakan bagian yang tidak terpisahkan dalam kehidupan manusia dan mengambil bentuk yang beraneka rupa dan hampir menyeluruh di segala aspek kehidupan masyarakat. Hal ini merupakan tanggung jawab pendidikan, karena pendidikan memiliki potensi untuk mencegah terjadinya konflik, maka pendidikan resolusi konflik merupakan gagasan yang tepat untuk menyikapi persoalan konflik ini. Adapun ruhnya diambil dari Kosntitusi Madinah yang merupakan karya monumental dalam sejarah kehidupan manusia tentang bagaimana menciptakan kehidupan yang harmonis di tengah keberagaman. Metode penafsiran Konstitusi Madinah adalah legal hermeneutika yang memiliki tiga wilayah pemaknaan, yaitu teks, konteks, dan kontekstualisasi dari makna teks terhadap konteks. Teori yang menjadi dasar pengembangan penelitian ini adalah teori pendidikan resolusi konflik yang mempunyai tiga wilayah penanganan konflik, yaitu perubahan kontradiksi sosial dengan pendekatan struktur, memperbaiki perilaku hubungan dan interaksi sosial, dan mendorong perubahan sikap. Konstitusi Madinah memiliki nilai-nilai mendasar dalam kehidupan sosial,

yaitu kebersamaan, persatuan, kebebasan, toleransi beragama, tolong menolong dan membantu yang lemah, keadilan, persamaan hak dan kewajiban, hormoni sosial, bela negara dan perdamaian, kesalehan, amar ma'ruf nahi munkar, dan kepemimpinan. Adapun kontekstualisasi prinsip-prinsip dalam piagam Madinah dalam pendidikan resolusi konflik dapat ditemukan relevansinya dalam tiga aspek, yaitu struktural, perbaikan perilaku, dan perubahan sikap dalam hubungan sosial.

INTRODUCTION

Conflict is a life fact. It occurs naturally in human interactions¹ including human interaction in education. Conflict has negative impact on education, on the other hand, education has potentials to prevent it. Global priorities and investments are now more reactive and proactive regardless of the efforts that have been made in preventing conflict and achieving peace. The challenge for educators is to respond to these events in constructive manners and build technical communities and institutions as to resolve conflicts without violence and to prevent large-scale aggression. Effective prevention should involve the whole community. The first thing to do is to resolve the root causes of the conflict, among other issues such as socio-economic and political factors.

Conflict prevention depends on decision making and creative educational planning, constructive alternatives. Educational planning has the responsibility to make decisions for students and to encourage decision makers today to create solutions. Because the current conflict is basically intra-state. While visionary education can help local communities and countries to solve the root of the problem before inter-group disputes occur. Prevention through education planning contributes to sustainable economic development. This is an element of wise political decision making. Prevention of conflict is not only morally healthy, but also cost-effective.

Recently, conflicts in Indonesia occur at all social levels of the society, from the upper classes to the lower ones. Conflicts also

¹ Anita Vestal and Nancy Aaron Jones, 'Peace Building and Conflict Resolution in Preschool Children', *Journal of Research in Childhood Education* 19, no. 2 (2004): 131.

occur in formal and informal institutions, and even in educational institutions, the supposed places to be the barriers from destructive conflicts. Those conflicts are not only masterminded by the lower classes of the society but also by the middle and upper classes, those with higher education.

Sociologically, violence and conflict that occur in the society is the accumulation of failure of educational institutions in internalizing and applying educational values and morality to students. Pedagogically, educational institutions in Indonesia do not have instruments to advance conflict resolution skills, neither through effective learning schemes nor internalizing the values of conflict resolution. Educational institutions should have the ability to teach strategies to deal with problems objectively by implementing conflict resolution mechanisms.

Conflict resolution education is very important for several reasons. *First*, humans are naturally beings who learn from their feelings, such as character, emotions, and problem solving skills. This is the result of learning activities. *Second*, conflict resolution education is the most likely media to study conflict resolution as a skill. Conflict resolution education has a special and structured method. *Third*, educational institutions have the greatest responsibility in building human characters.

The conception of conflict resolution education has universal values in fundamental aspects. This is the spirit of the concept of conflict resolution education. The Medina Constitution is the most important text in the history of Muslims. The values developed from the Medina Constitution are considered appropriate and relevant to the spirit of conflict resolution education. In addition, it is suitable to be a tool to improve conflict resolution skills. In addition, the Medina Constitution is the first political document containing human rights and religious tolerance that deserves high appreciation throughout history.

THE EXEGESIS METHOD

The Medina Constitution on the research became the object of discussion and data sources analyzed in depth. The data analysis

approach is an interpretation² of a method otherwise known as hermeneutics.³ Hermeneutics is the process of examining the content and meaning of a text until it finds the deepest and hidden (latent) meaning.⁴ The method applied in this study is hermeneutic law. According to Gregory Leyh, one of the purposes of hermeneutic law is to place contemporary discourse on the interpretation of law in a broader framework of general interpretations. It is also able to contextualize a theory. The aim of legal hermeneutics is to look at the problem of reading the law with regard to history, language, and political implications where the text is read and understood to get a suitable interpretation in the humanistic tradition.⁵

As well as the Qur'an and Hadith, the Medina Constitution is one of the most important things of Islamic holy heritage that when reading them, one must consider the reality and the culture of the society during which the texts were revealed/spoken/established as empirical facts affecting the texts themselves.⁶

EDUCATION OF CONFLICT RESOLUTION

According to Tricia S. Jones conflict resolution education is “a spectrum of processes that utilize communication skills and creative and analytical thinking to prevent, manage and resolve conflicts peacefully”.⁷ Education can contribute to reduce conflict through three main aspects of conflict: structural, behavioral and attitudinal. Education can change social (structural) contradictions,

² Interpretation is an effort to get the well understanding about a fact, displayed data, or a written thing, phenomenon, symptoms. Anton Bakker, *Metode Penelitian Filsafat* (Yogyakarta: Kanisius, 1990), 91.

³ Hermeneutics came from Greek language *hermeneue*, it means to interpret, to explain, or to translate. Hermeneutika as the role of God Hermes which is to deliver the message from God to human, so hermeneutics means as the science of text interpretation art. Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Jakarta: Istiqamah Mulya Press, 2006), 59–60.

⁴ Richard E. Palmer, *Hermeneutics* (Evauston: Northwestern University Press, 1969), 43.

⁵ Gregory Leyh, ed., *Legal Hermeneutics, History, Theory and Practice* (Oxford: University of California Press, 1992), xi-xii.

⁶ Iswahyudi, ‘Dari Pewahyuan Progressif menuju Tafsir Pembebasan: Telaah atas Hermeneutika al-Qur’an Farid Essack’, *IAIN Ponorogo, Al-Tahrir* 11, no. 1 (Mey 2011): 82.

⁷ Tricia S. Jones, *School Conflict Management: Evaluating Your Conflict Resolution Education Program* (Ohio: Ohio State Board of Education, 2002), 1.

improve relationships and interactions (behavioral), and encourage perspectives in attitudes in ways that can reduce the risk of conflict and help establishment of sustainable peace. The list below provides an example of how education interacts with conflict in these three aspects.

1. Structural

- a. Access to education is very symbolic of equality, related to income earning potential and the ability to reduce inequality.
- b. Education is the most important policy level for any government to improve social cohesion.
- c. Perceptions of inadequate education services are often complaints that exacerbate state vulnerability.
- d. Education is a symbol of the government's real commitment to its population and serves as a barometer of the country's commitment to and relations with its people.

2. Behavioral

- a. The school system combines the interests and goals of various groups when trying to build the same foundation or citizenship.
- b. Schools and teachers instill interpersonal, political, social, and legal principles that underlie good citizenship.
- c. Classrooms bring people together from different origins and teach them how to work together peacefully.
- d. The process of participatory education can build relationships within and outside the school that are built on encouragement, cooperation and reciprocity.

3. Attitude

- a. Peace education has a positive effect on students' attitudes.
- b. Teachers can show positive values, such as acceptance of diversity, kindness and consideration of other people's feelings.
- c. Teaching students the values of collaboration and tolerance of cultural differences helps overcome the prejudiced stereotypes used by opportunistic leaders on a regular basis for their own purposes.⁸

⁸ Phyllis Kotite, *Education for Conflict Prevention and Peacebuilding Meeting the Global Challenges of the 21st Century* (International Institute for Educational Planning, Paris: UNESCO, 2012), 13.

THE TEXT OF MEDINA CONSTITUTION

قال ابن اسحاق: وكتب رسول الله صلى الله عليه وسلم كتابا بين المهاجرين والانصار وداع فيه يهود وعاهدهم واقهرهم على دينهم واموالهم واشترط عليهم وشرط لهم. بسم الله الرحمن الرحيم، هذا كتاب من محمد النبي صلى الله عليه وسلم بين المسلمين والمسلمين من قريش ويثرب ومن تبعهم فلحق بهم وحاهد معهم، انهم امة واحدة من دون الناس، المهاجرون من قريش على ربعتهم يتعاقلون بينهم وهم يفتدون عانيهم بالمعروف والقسط بين المؤمنين، وبنو عوف على ربعتهم يتعاقلون معاقلمهم الاولي وكل طائفة تفتدون عانيهم بالمعروف والقسط بين المؤمنين، وبنو ساعدة على ربعتهم يتعاقلون معاقلمهم الاولي وكل طائفة تفتدون عانيهم بالمعروف والقسط بين المؤمنين، وبنو الحرث على ربعتهم يتعاقلون معاقلمهم الاولي وكل طائفة تفتدون عانيهم بالمعروف والقسط بين المؤمنين، وبنو جشم على ربعتهم يتعاقلون معاقلمهم الاولي وكل طائفة تفتدون عانيهم بالمعروف والقسط بين المؤمنين، وبنو النجار على ربعتهم يتعاقلون معاقلمهم الاولي وكل طائفة تفتدون عانيهم بالمعروف والقسط بين المؤمنين، وبنو عمرو بن عوف على ربعتهم يتعاقلون معاقلمهم الاولي وكل طائفة تفتدون عانيهم بالمعروف والقسط بين المؤمنين، وبنو النبيت على ربعتهم يتعاقلون معاقلمهم الاولي وكل طائفة تفتدون عانيهم بالمعروف والقسط بين المؤمنين، وبنو الاوس على ربعتهم يتعاقلون معاقلمهم الاولي وكل طائفة تفتدون عانيهم بالمعروف والقسط بين المؤمنين، وان المؤمنين لا يتركوها مفرحا بينهم ان يعطوه بالمعروف في فداء او عقل. ولا يحالف مؤمن مولى مؤمن دونه، وان المؤمنين المتقين على من بغى منهم او ابتغى دسيسة ظلم او اثم او عدوان او فساد بين المؤمنين، وان ايديهم عليه جميعا ولو كان ولد احدهم، ولا يقتل مؤمن مؤمنا في كافر، ولا ينصر كافرا على مؤمن وان ذمة الله واحدة: يجير عليهم ادانهم، وان المؤمنين بعضهم موالى بعض دون الناس، وانه من تبعنا من يهود فان له النصر والاسوة غير مظلمين ولا متناصر عليهم، وان سلم المؤمنين واحدة: لا يسلم مؤمن دون مؤمن في قتال في سبيل الله الا على سواء وعدل بينهم، وان كل غازية غزت معنا يعقب بعضها بعضا، وان المؤمنين يبيء بعضهم على بعض بما نال دماءهم في سبيل الله، وان المؤمنين المتقين على احسن هدى واقومه، وانه لا يجير مشرك مالا لقريش، ولا نفسا ولا يحول دونه على مؤمن وانه من اعتبط مؤمنا قتلا عن بينة فانه قودبه الا ان يرضى ولي المقتول، وان المؤمنين عليه كافة ولا يحل لهم الاقيام عليهم، وانه لا يحل لمؤمن أقر بما في هذه الصحيفة وآمن بالله واليوم الآخر ان ينصر محدثا ولا يؤويه، وانه من نصره او آواه فان عليه لعنة الله وغضب يوم القيامة، ولا يؤخذ منه صرف ولا عدل، وانكم مهما اختلفتم فيه من

شيء فان مرده الى الله عز وجل والى محمد صلى الله عليه وسلم، وان اليهود ينفقون مع المؤمنين ماداموا محاربين، وان يهود بني عوف أمة مع المؤمنين: لليهود دينهم، وللمسلمين دينهم، مواليهم وانفسهم، الا من اظلم واثم فانه لا يوتخ الانفسه واهل بيته، وان ليهود بني النجار مثل ما ليهود بني عوف، وان ليهود بني الحارث مثل ما ليهود بني عوف، وان ليهود بني ساعدة مثل ما ليهود بني عوف، وان ليهود بني جشم مثل ما ليهود بني عوف، وان ليهود بني الاوس مثل ما ليهود بني عوف، وان ليهود بني ثعلبة مثل ما ليهود بني عوف، الا من اظلم واثم فانه لا يوتخ الانفسه واهل بيته، وان جفنة بطن من ثعلبة كأنفسهم، وان لبني الشطيبة مثل ما ليهود بني عوف، وان البر دون الاثم وان موالي ثعلبة كأنفسهم، وان بطانة يهود كأنفسهم، وانه لا يخرج منهم احد الا باذن محمد صلى الله عليه وسلم، وانه لا ينحجز على ثار جرح، وانه من فتك فبنفسه فتك واهل بيته الا من ظلم، وان الله على ابره هذا، وان على اليهود نفقتهم وعلى المسلمين نفقتهم وان بينهم النصر على من حارب اهل هذه الصحيفة، وان بينهم النصح والنصيحة والبر دون الاثم، وانه لم يأتهم امرؤ بحليفه، وان النصر للمظلوم، وان اليهود ينفقون مع المؤمنين ما دامو محاربين، وان يثرب حرام جوفها لاهل هذه الصحيفة، وان الجار الجار كالنفس غيبى مضار ولا آثم، وانه لا تجار حرمة الا باذن اهله، وانه ما كان بين اهل هذه الصحيفة من حدث او اشتجار يخاف فساده فان مرده الى الله والى محمد صلى الله عليه وسلم، وان الله على اتقى ما فى هذه الصحيفة وابره، وانه لا تجار قریش ولا من نصرها، وان بينهم النصر على من دهم يثرب، واذا دعوا الى صلح يصلحونه ويلبسونه وانهم يصلحونه ويلبسونه، وانهم اذا دعوا الى مثل ذلك فان لهم على المؤمنين الا من حارب في الدين: على كل اناس حصتهم من جانبهم الذي قبلهم، وان يهود الاوس مواليهم وانفسهم على مثل ما لاهل هذه الصحيفة مع البر الحسن من اهل هذه الصحيفة.⁹

The meaning: “The Messenger of God wrote a document between the Emigrants and the Ansar, and in it he made a treaty and covenant with the Jews, establishing them in their religion and possessions, and assigning to them rights and duties.” “In the name of Allah (The One True God) the Compassionate, the Merciful. This is a document from Muhammad, the Prophet (may Allah bless him and grant him peace), governing the relation between the Believers from among the Qurayshites (i.e., Emigrants from Mecca) and Yathribites (i.e., the residents of Medina) and those who followed

⁹ Abu Muhammad bin Hisyam al-Mu’afiri, *Al-Sirah Al-Nabawiyah* (Beirut: Libanon: Darul Fikr, 1994), 121–123.

them and joined them and struggled with them. They form one and the same community as against the rest of men.

The Quraysh Mohajireen will continue to pay blood money, according to their present custom. In case of war with any body they will redeem their prisoners with kindness and justice common among Believers (not according to pre-Islamic nations where the rich and the poor were treated differently). The Bani Auf will decide the blood money, within themselves, according to their existing custom. In case of war with anybody all parties other than Muslims will redeem their prisoners with kindness and justice according to the practices among believers and not in accordance with pre-Islamic notions. The Bani Saeeda, the Bani Harith, the Bani Jusham and the Bani Najjar will be governed on the lines of the above (principles). The Bani Amr, Bani Auf, Bani al-Nabeet, and Bani al-Aus will be governed in the same manner.

Believers will not fail to redeem their prisoners they will pay blood money on their behalf. It will be a common responsibility of the Ummat and not of the family of the prisoners to pay blood money. A Believer will not make the freedman of another believer as his ally against the wishes of the other believers.

The believers, who fear Allah, will oppose the rebellious elements and those that encourage injustice or sin, or enmity or corruption among believers. If anyone is guilty of any such act all the Believers will oppose him even if he is the son of any one of them.

A believer will not kill another believer, for the sake of an un-believer. (i.e. even though the un-believer is his close relative). No believer will help an un-believer against a believer.

Protection (when given) in the Name of Allah is the one and only. The weakest among believers may give protection (in the Name of Allah) and it will be binding on all believers. Believers are all friends to each others to the exclusion of all others.

Those Jews who follow the believers will be helped and will be treated with equality (social, legal and economic equality is promised to all loyal citizens of the State). No Jew will be wronged for being a Jew. The enemies of the Jews who follow us will not be helped.

The peace of the believers (of the State of Madinah) cannot be divided (it is either peace or war for all. It cannot be that a part of

the population is at war with the outsiders and a part is at peace). No separate peace will be made by anyone in Madinah when Believers are fighting in the Path of Allah. Conditions of peace and war and the accompanying ease or hardships must be fair and equitable to all citizens alike. When going out on expeditions a rider must take his fellow member of the Army-share his ride.

The Believers must avenge the blood of one another when fighting in the Path of Allah (This clause was to remind those in front of whom there may be less severe fighting that the cause was common to all. This also meant that although each battle appeared a separate entity it was in fact a part of the War, which affected all Muslims equally).

The Believers (because they fear Allah) are better in showing steadfastness and as a result receive guidance from Allah in this respect. Others must also aspire to come up to the same standard of steadfastness. No un-Believer will be permitted to take the property of the Quraysh (the enemy) under his protection. Enemy property must be surrendered to the State. No un-Believer will intervene in favour of a Quraysh, (because the Quraysh having declared war are the enemy).

If any un-Believer kills a Believer, without good cause, he shall be killed in return, unless the next of kin are satisfied (as it creates law and order problems and weakens the defence of the State).

All Believers who accede this document, belief in God and the end of the world shall be against such a wrong-doer. No Believer will be allowed to shelter such a man. Allah and Angels curse to be entitled for him if he helping such a man.

When you differ on anything (regarding this Document) the matter shall be referred to Allah and Muhammad (may Allah bless him and grant him peace). The Jews will contribute towards the war when fighting alongside the Believers.

The Jews of Bani Auf will be treated as one community with the Believers. The Jews have their religion. This will also apply to their freedmen. The exception will be those who act unjustly and sinfully. By so doing they wrong themselves and their families.

The same applies to Jews of Bani al-Najjar, Bani al-Harith, Bani Saeeda, Bani Jusham, Bani al-Aus, Thaalba, and the Jaffna (a clan of the Bani Thaalba) and the Bani al-Shutayba. Loyalty gives protection against treachery (loyal people are protected by their friends against treachery. As long as a person remains loyal to the State he is not

likely to succumb to the ideas of being treacherous. He protects himself against weakness).

The freedmen of Thaalba will be afforded the same status as Thaalba themselves. This status is for fair dealings and full justice as a right and equal responsibility for military service. Those in alliance with the Jews will be given the same treatment as the Jews.

No one (no tribe which is party to the Pact) shall go to war except with the permission of Muhammed (may Allah bless him and grant him peace). If any wrong has been done to any person or party it may be avenged. Any one who kills another without warning (there being no just cause for it) amounts to his slaying himself and his household, unless the killing was done due to a wrong being done to him.

The Jews must bear their own expenses (in war) and the Muslims bear their expenses. If anyone attacks anyone who is a party to this Pact the other must come to his help. They (parties to this Pact) must seek mutual advice and consultation. Loyalty gives protection against treachery. Those who avoid mutual consultation do so because of lack of sincerity and loyalty. A man will not be made liable for misdeeds of his ally. Anyone (any individual or party) who is wronged must be helped.

The Jews must pay (for war) with the Muslims (this clause appears to be for occasions when Jews are not taking part in the war. Clause 37 deals with occasions when they are taking part in war).

Yathrib will be Sanctuary for the people of this Pact. A stranger (individual) who has been given protection (by anyone party to this Pact) will be treated as his host (who has given him protection) while (he is) doing no harm and is not committing any crime. Those given protection but indulging in anti-state activities will be liable to punishment.

A woman will be given protection only with the consent of her family/Guardian (a good precaution to avoid inter-tribal conflicts). In case of any dispute or controversy, which may result in trouble the matter must be referred to Allah and Muhammed (may Allah bless him and grant him peace), The Prophet (may Allah bless him and grant him peace) of Allah will accept anything in this document, which is for (bringing about) piety and goodness.

Quraysh and their allies will not be given protection. The parties to this Pact are bound to help each other in the event of an attack on

Yathrib. If they (the parties to the Pact other than the Muslims) are called upon to make and maintain peace (within the State) they must do so. If a similar demand (of making and maintaining peace) is made on the Muslims, it must be carried out, except when the Muslims are already engaged in a war in the Path of Allah (so that no secret ally of the enemy can aid the enemy by calling upon Muslims to end hostilities under this clause).

Everyone (individual) will have his share (of treatment) in accordance with what party he belongs to. Individuals must benefit or suffer for the good or bad deed of the group they belong to. Without such a rule party affiliations and discipline cannot be maintained.

The Jews of al-Aus, including their freedmen, have the same standing, as other parties to the Pact, as long as they are loyal to the Pact. Loyalty is a protection against treachery. Anyone who acts loyally or otherwise does it for his own good (or loss). Allah approves this Document.

This document will not (be employed to) protect one who is unjust or commits a crime (against other parties of the Pact). Whether an individual goes out to fight (in accordance with the terms of this Pact) or remains in his home, he will be safe unless he has committed a crime or is a sinner (i.e. No one will be punished in his individual capacity for not having gone out to fight in accordance with the terms of this Pact). Allah is the Protector of the good people and those who fear Allah, and Muhammad (may Allah bless him and grant him peace) is the Messenger of Allah (He guarantees protection for those who are good and fear Allah)."

THE SOCIO HISTORICAL SETTING

Medina society is a multi-ethnic and multi-religious society. With this social plurality composition, The Prophet Muhammad PBUH pays special attention that in one side the plurality is a big conflict potential that treat the integrity and the unity of a society, by this phenomenon and consideration The Prophet Muhammad PUBH initiates to establish the Medina constitution.¹⁰

Yatsrib is the old name of Medina. A peacefull city with good farmland and water that sorounded by black rock mountains. Medina

¹⁰ Ahmad Sukardja, *Piagam Madinah dan UUD 1945* (Jakarta: UI Press, 1995), 47–57.

is a multiethnic and multireligious society. The plurality of Medina comes from two big social communities, Arab's social community and Jew's social community.

1. Jews Society

There are two different opinions about Jew in Medina. The first opinion argued that Jew came from outside of Medina and the other opinion stated that the Jew society is Arab society who convert to Judaism. There were so many small ethnic groups of Jews in Medina such as Bani Akrimah, Bani Muamar, Bani Za'ura, Bani Syathibah, Bani Jusyam, Bani Mu'awiyah, Bani Murad, Bani Qasis and Bani Tsa'labah. Some references did not notice the accurate statistic about the number of Jews in Medina, some articles just told the number of army forces from the main frame Jews ethnic groups in Medina such as 700 army forces from Bani Qainuqa', the same number of army forces from Bani Nadzir, and the army forces of Bani Quraidzhah about 700 or 900 approximately.¹¹

Medina society before Arabs comes to Medina is politically, economically, and intellectually dominated by the Jewish society. In agricultural life, Jews brought new skills of farming technique such as planting system of oil palm, grape, pomegranate, and the other seed plantings. The spirits from the Jewish society such as ethnic solidarity, fanaticism, generosity, loving to the poetry, and practice in training using the war weapons, are also appear a form of Jews society in Medina. Ethnic solidarity dominates the Jews community into the limit that they cannot live as a religious community, but they live in a different ethnics that always in war and disagreement that far from being over.¹²

2. Arab Society

The Arab ethnic groups consist of two main ethnics, there are Aus and H{azraj. Those two Arab ethnic groups lived in a constant conflict to each other. The reason causing the conflict was two things, the territory matter and the provocation from the Jews. The tribe of Aus stayed at al-awali (the highlands) near Bani

¹¹ Akram Dhiya'uddin Umari, *Masyarakat Madani: Tinjauan Historis Kehidupan Zaman Nabi* (Jakarta: Gema Insani Press, 1999), 63.

¹² Inayatul Ulya, 'Radikalisme atas Nama Agama: Tafsir Historis Kepemimpinan Nabi Muhammad di Madinah', *STAIN Kudus, Journal ADDIN* 10, no. 1 (February 2016): 123.

Nadhira and Quraishah, while the tribe of H{azraj stayed at the lowlands of Medina as the neighbour of Bani Qoinuqa. The area that is occupied by Aus is more prosperous than the lands belong to H{azraj. This generated conflicts between Aus and Khazraj.¹³ Yatsrib at the beginning is dominated by the Jewish society and then in the course of time it's dominated by the Arab society. The effort of the Jews to stand the control to Yatsrib by provoking the conflict between Aus and H{azraj until the war of Bu'ats, the war between Aus and H{azraj happened five years before the hijrah of The Holy Prophet Muhammad PBUH.¹⁴

CONFLICT PREVENTION AND PROACTIVE VALUES IN THE MEDINA CONSTITUTION

The Holy Prophet Muhammad PBUH had built a society in Medina through the written consensus among the Medina social groups, guaranteed their rights, established their social obligation, and arranged the good relationship and concept of living together peacefully in social and political life. The written statement from Holy Prophet PBUH in the Medina Constitution consist of 47 articles and 14 principles in each of the articles. The principles of the Medina Constitution are equality, unity, freedom, religious tolerance, helping one another and defend the mistreated, discussion, justice, equal rights and obligation, social harmony, defense and peace, *amar ma'ruf nahi munkar*, piety, and leadership.¹⁵

Those social values of Medina Constitution are cultivated from every articles of Medina Constitution. The article that shows the principle of equation such as the the article "They form one and the same community as against the rest of men". This article says that the concept of equitation of Muhajiri>n and Ans{ar in the identity, obligation, rights and social responsibility. The principle of unity from Medina Constitution is known from the mentioning of the name of the ethnic group in Medina in detail, among the ethnic groups that determined in Medina Constitution such as bani Auf, Bani Nabit,

¹³ Umari, *Masyarakat Madani: Tinjauan Historis Kehidupan Zaman Nabi*, 64.

¹⁴ Ulya, 'Radikalisme atas Nama Agama: Tafsir Historis Kepemimpinan Nabi Muhammad di Madinah', 123.

¹⁵ Suyuthi Pulungan, *Prinsip-Prinsip Pemerintahan dalam Piagam Madinah Ditinjau dari Pandangan al-Qur'an* (Jakarta: Rajawali Press, 1996), 14-15.

Bani Khazraj, Bani Saidah, Bani Jusyam, Bani Najjar, Bani ‘Amr bin Auf, and Bani Aus, it shows that Medina Constitution appreciate the plurality of medina ethnics and shows how detail the rule of togetherness life among the Medina ethnics society¹⁶

The unity and the fairness in social responsibility as showan in articles “The Quraysh Mohajireen will continue to pay blood money, according to their present custom. In case of war with any body they will redeem their prisoners with kindness and justice common among Believers. equaality (Not according to pre-Islamic nations where the rich and the poor were treated differently). The Bani Awf will decide the blood money, within themselves, according to their existing custom. In case of war with anybody all parties other than Muslims will redeem their prisoners with kindness and justice according to practice among Believers and not in accordance with pre-Islamic notions. The Bani Saeeda, the Bani Harith, the Bani Jusham and the Bani Najjar will be governed on the lines of the above (principles). The Bani Amr, Bani Awf, Bani al-Nabeet, and Bani Al-Aus will be governed in the same manner”. From that articles The Holly Prophet gave the same social responsibility and apriciate the difference of the concept of paying blood money.

In the Medina Constitution there are some atricles that refer to the meaning of religious tolerance, help one another and defend the mistreated, discussion, justice, equal rights and obligation, and social harmony. Such as in the article “Protection (when given) in the Name of Allah is the one and only”, an the article “Believers are all friends to each other to the exclusion of all others. Those Jews who follow the Believers will be helped and will be treated with equality (Social, legal and economic equality is promised to all loyal citizens of the State)”. In other word as long as the society living together and respect each other, help each other and have equality in doing the obligation and respecting the other rights the Medina society will defend each other and make sure the human rights among them will be defended together.

The frame of religious tolerance principle is on the article “No Jew will be wronged for being a Jew”, the religion is not the matter to determaine the difference, the identity of religion is replaced with

¹⁶ Munawir Sadzali, *Islam Dan Tata Negara: Ajaran, Sejarah, Dan Pemikiran* (Jakarta: UI Press, 1993), 11–14.

social responsibility, so the violence and the deprivation in other human rights is specifically mentioned in Medina Constitution, as like in the articles “A Believer will not make the freedman of another Believer as his ally against the wishes of the other Believers. The Believers, who fear Allah, will oppose the rebellious elements and those that encourage injustice or sin, or enmity or corruption among Believers. If anyone is guilty of any such act all the Believers will oppose him even if he is the son of any one of them. A Believer will not kill another Believer, for the sake of an un-Believer. (i.e. even though the un-Believer is his close relative). No Believer will help an un-Believer against a Believer”.

After the migration of The Prophet Saw. to Medina, he brought a fundamental and comprehensive in Medina. From the context of faith and believe it represents a big change from serving an image that is whorshiped, whorshipping the stars, and every observed thing into the serving to the One and only God that cannot be described and equalized with every thing in the world.¹⁷

THE CONTEXTUALIZATION OF MEDINA CONSTITUTION IN CONFLICT RESOLUTION EDUCATION

“We are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations” (The Earth Charter).

Above is the earth charter that mandates all human beings throughout the globe to live together peacefully in multiculturalism. It automatically becomes our responsibility to realize it in our social life. And the position of education in this mission is being fundamental instrument in helping people in his social duty. As well as the Earth Charter, the Medina Constitution also gives similar mandate to all human beings to live with the role model that expressed in the Medina society which is conducted by the Medina Constitution.

¹⁷ Umari, *Masyarakat Madani: Tinjauan Historis Kehidupan Zaman Nabi*, 69.

Furthermore, education is also a fundamental human right which develops values, self-confidence, problem solving abilities and critical thinking. When it is inclusive in nature, education can support conflict prevention initiatives by reducing system inequalities through conflict sensitive educational planning in relevant subjects as highlighted below. Education can also contribute to peace through increasing life-skill opportunities and ensuring curriculum content promoting tolerance, justice and non-inflammatory language.¹⁸

1. Formulating The Main Purpose of Conflict Resolution Education

The relationship between education and conflict is profound, education has a critical role in building peace.¹⁹ Education by its very nature, contributes to shape and transform society and therefore plays a key role in peacebuilding. So, the main purpose of conflict resolution education will determine the shape and the form of the education product that is the society itself.

The formulation of the main purpose of conflict resolution education, to concern the three fundamental things inside the Medina Constitution:

a. Historical Object Matter

Historical object matter contained in Medina Constitution is the main reference to formulate the foundation of conflict resolution education. In the Medina Constitution there are two historical object matters, the first is the ideality concept of social life in Medina Constitution, and the second is the real life of Medina society. Those two historical object matters will be transformed into the various activity in education even philosophically, theoretically, and practically.

The Medina Constitution has at least 14 historical object matters about the ideality concept of social life, those are, equation, unity, freedom, religious tolerance, help one another and defend the mistreated, discussion, justice, equal rights and obligation, social

¹⁸ Phyllis Kotite, *Education for Conflict Prevention and Peacebuilding Meeting the Global Challenges of the 21st Century*, (International Institute for Educational Planning, Paris: UNESCO, 2012), 20.

¹⁹ K.D. Bush and D. Saltarelli, *The Two Faces of Education in Ethnic Conflict Towards a Peacebuilding Education for Children*, (Florence: UNICEF Innocenti Research Centre, 2000), 571.

harmony, defense and peace, amar m'ruf nahi munkar, piety, and leadership.²⁰ Those principles are ideal values that become the main purpose of conflict resolution education, even in curriculum philosophy, integration with the matters in conflict resolution education, or to be the pattern to execute the practice of conflict resolution education.

The next historical object matter is the real life of Medina society that was conducted by The Holly Prophet Muhammad Saw. by using Medina Constitution. Medina society at the time reflects the ideal concepts of society that known as Madani Society (civil society), in the meaning of civilized society that respect to the social values and humanity rights.²¹ The Madani Society have a dictinctive characteristics such as: egalitarianism (doctrine advocating equal rights for all people), achievement based appreciation (not based on the prestige as the ethnicity, descendant, race, ect.), the openness of all social member in social responsibilities. All of those ideal society concepts in Madani society based on having belief in God world view with the consequence of the kindness act to the others. Madani Society strongly established at the foundation of social justice based law.²²

b. Human as Value Society

Islamic Values are a total system tightly connected to each others, because of that, it has a formidable consistency between Islamic values and the Islamic society life. The loyalty to Allah and The Holy Prophet makes the society of that era have a formidable and intense loyalty to the Islamic values, so Islam can be found in individual or in social life.

In the individual life, the figure of Islam can be illustrated in the personality of the Holy Prophet Muhammad PBUH and His Friends. While, in the comunal field, Islamic figure can be described in the reality of Medina society that consistant in expressing the Medina Constitution values. This reality shows that Islamic society is the

²⁰ Pulungan, *Prinsip-Prinsip Pemerintahan dalam Piagam Madinah Ditinjau dari Pandangan al-Qur'an*, 14–15.

²¹ Adi Surya Culla, *Masyarakat Madani: Pemikiran, Teori dan Relevansinya Dengan Cita-cita Reformasi* (Jakarta: Raja Grafindo Persada, 2002), 3.

²² Nurcholis Majid, *Kehampaan Spiritual Masyarakat Modern: Respon dan Transformasi Nilai-Nilai Islam Menuju Masyarakat Madani* (Jakarta: Media Cita, 2000), 323.

society that is intent, consistent, and concerned by the values of social life in the frame of multicultural and full of conflict potential.²³ The reality that Islamic society from the beginning is the society that consistent in holding the values in life is one of the most important thing to formulate the main purpose of conflict resolution education, and it should be the spirit of conflict resolution education, because only the values of life could unite the diversity in religion, race, ethnicity, language and culture, because the values of life became the universal standard of the ideal collective goal.

c. The Conception of Human

In the conflict resolution education that is based on the Medina Constitution, the concept of human as the main attention is human as social creature that is easily influenced to the good and bad direction. Human also have capability to adapt with new social condition, respect to others, respect to the social necessity, accomplish the social obligations and rights, able to live in organizational and social structure, and able to live with consensus in having a nation. The Medina society, the Medina Constitution, and the real life of the Medina society is the result of the education from the Holy Prophet Muhammad PBUH to educate Medina society who have proactive character to the conflict by maximizing the concept of human as a social creature, where its social orientation can be guided and influenced by Medina Constitution.

2. Reaching The Goal and Maintaining The Relationship

In the conflict strategies theory, Muhammad PBUH achievement in Medina is a combination of two conflict resolution strategies. There are two major concerns in conflict resolution: the first concern is about reaching one's goal, and the second is about maintaining an appropriate relationship with other persons.²⁴ The Medina Constitution in Medina society if it is measured with that theory has range in integrative degree of conflict resolution strategy. Integrative means problem solving negotiation and social contract used when both the goal and the relationship are highly important, by Medina Constitution

²³ Sanusi Uwes, *Visi dan Pondasi Pendidikan dalam Prespektif Islam* (Ciputat: Logos Wacana Ilmu, 2007), 97–99.

²⁴ David W. Johnson and Roger T. Johnson, *Joining Together: Group Theory and Group Skills* (Engelwood Cliffs, NJ: Prentice-Hall, 1997), 538.

as an agreement to ensure that the whole social members in Medina fully achieve their goals and that any tensions and negative feelings are resolved. Conflict resolution education in the concept should adapt this integrative strategy of conflict resolution in managing education.

The two main elements of curriculum formulate the main purpose in the form of values which is based on the Medina Constitution and maintenance of those values in social relationship in education neighbourhood to ensure the values of life well internalized. The main purpose of Medina Constitution is a civilized society that able to life together in the diversity, while the main instrument of that is the social morality. Social morality is appropriate with the main purpose of Islamic education and as the main capital to get the whealy life in the world and hereafter.²⁵

The friendship between the Believers and the Jews society in Medina is the reflection of how The Holly Prophet Muhammad Saw. maintained social relationship. Beside the Jews society, there are the Arabs society that are still in their predecessor religion before Islam. In sake of social stability Medina Constitution was made. A constitution that give the guarantee of freedom in religion for Jews society. Every social faction got their political and religion rights, but the obligation in defending the stability and the security of the country is a must for every person.²⁶ Participative and egalitarian are two Islamic fundamental doctrines, because Islam do not discriminate anybody and the law is overcoming every social element.²⁷ Medina society is a multicultural society that united with the nation bond. The participative and egalitarian character reflected in the concept of *musyawarah* that commanded by Allah Swt.²⁸

3. The Contextualization in The Aspects of Conflict Resolution Education

The aspects of conflict resolution education are structural, behavioral and attitudinal. The Medina Charter in the context of the life of the

²⁵ Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2015), 215.

²⁶ Muhammad Husain Haekal, *Sejarah Hidup Muhammad* (Jakarta: Litera Antar Nusa, 1990), 199–205.

²⁷ Artani Hasbi, *Musyawarah dan Demokrasi* (Jakarta: Gayu Media Pratama, 2001), 35.

²⁸ Nurcholish Madjid, *Islam Kerakyatan dan Keindonesiaan* (Bandung: Mizan, 1994), 17.

Medina community is a consensus of social life together which includes social, behavioral and attitudes with a social interdependence approach. The position of Prophet Muhammad as leader and the law that binds the pattern of behavior of the Medina community in general is a structural aspect in educating the Medina community to have the concept of conflict resolution with a proactive approach.

In the social interdependence theory, conflicts are inherent in all social relationship, and the way in which they are managed depends on the nature of the social interdependence existing in the situation.²⁹ The design of the Medina Constitution in the social interdependence approach is by structuring a situation cooperatively (individual or communal ethnic groups working together to achieve mutual goals), which creates constructive and healthy proactive resolutions of conflict. This design of social situation effect to the social behavioral of the Medina society which combine interests and objectives of a wide range of groups while trying to establish a common underpinning citizenship, and also it has positive effect to the attitude of the Medina society.

In the context of conflict resolution education to shape the students' social behaviors and attitudes which are appropriate with the social life concept in the Medina Constitution is by structuring the educational activities in a cooperative situation not in oppositional situation that individual acting to obstruct each other's goal achievement, which creates destructive and unhealthy resolution of conflict. And the most important things in applying the cooperative situation is the structure and the interaction patterns tends to be consistent.

The three aspects of conflict resolution education is a complete package in formulating conflict resolution through education activities. According to Kurt Lewin, the structure of a situation determine the processes of interaction, determines the attitudes and behaviors of the individual involved. The structure of the situation in conflict resolution education contains the role definitions and normative expectations that define what are appropriate and inappropriate ways for individual to interacts with each other in the situation as well as other situation influences, such as the number of people involved,

²⁹ David W. Johnson and Roger T. Johnson, 'Conflict Resolution and Peer Mediation Programs in Elementary and Secondary Schools: A Review of The Research', *Review of Educational Research* 66, no. 4 (1996): 464.

hierarchy of prestige, social sanctions and punishment, power, and nature of activities to be conducted such as in the Medina society that was conducted by the Medina Constitution.

CONCLUSION

Conflict is part of human life. It occurs in every human activity, especially in social activities. If it is managed properly, this can be a very constructive way. But if left without good resolution management, it will damage human life. This is the obligation of human education. The concept of conflict resolution education is the right way to overcome this challenge combined with the spirit of the Medina Constitution.

The Medina Constitution has the context of a multicultural society in Medina consisting of two main ethnic groups namely the Arabs and the Jews. There are so much diversity in religion, race and culture, but the Constitution of Medina can be integrated into the concept of a constitutional state. Because the Constitution of Medina has universal values that are not only useful to the Islamic community but also Jews who want the Constitution of Medina as a guide for social life among them.

The Medina Constitution contains 14 principles. They are equality, unity, freedom, religious tolerance, mutual assistance and defending the wrong, discussion, justice, equality of rights and obligations, social harmony, defense and peace, illiteracy, piety, and leadership and appropriate to be contextualized in the concept of conflict resolution education.

The contextualization of the value of the Medina Constitution consists of three aspects such as conflict resolution, education, structural, behavior and the field of conflict resolution education. The formulation of the main objectives of conflict education should consider three basic things, namely the object of history, humanity as a society of values, and human conception. They is a necessity to ensure that humans are able to accept the concept of conflict resolution education based on the social values of the Madinah Constitution.

The weakness of this research is only focused on the concept of education in conflict resolution in philosophical aspects. Elaboration on the main objectives of conflict resolution education is based on the Medina Constitution and the relevance of its values. This article does

not include elaboration on practical aspects such as the learning system approach, learning system methods and strategies, and evaluation system models. So the recommendation to education experts who pay attention to the conflict resolution education discourse related to the constitutional discourse of Medina to develop and resolve the weaknesses of this research.

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KYAI AND POLITICAL RELATIONS RECONCILING POLITICS AND RELIGION IN INDONESIA

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Abstract : *This research was conducted to reveal the relationship between kiai and politics in its journey in Indonesia. Also, it explores whether the relationship that occurred to be a pattern of religious and political reconciliation. Therefore, it is obvious that the kiai's interaction as a religious figure which holds political power has a principal meaning in bringing peace. Furthermore, it find out whether the kiai's involvement in politics solely for the sake of power itself, or for the benefit of the ummah and humanity. This research collected data by in-depth interviews with kiai who became head of the region, and political observers from universities, also supported by the search of existing literature either online or offline. The findings showed that there are at least five relationship models identified. Furthermore, the relationship became one of the media for the establishment of political harmony which is considered dirty and full of intrigue with religion. Finally, it is suggested that more specific research is required on what factors influencing to be the conservation of political and religious harmony in Indonesia, thus, the involvement of religious leaders/kiai in politics never leads to conflict.*

Keywords: kiai, politics, figure, relationship, peace.

الملخص: جري هذا البحث العلمي لجلاء علاقة خاصة بين العلماء و السياسية في إندونيسيا منذ إستقلال هذا البلاد حتى الآن. تبعا لهذا، تستفاد هذا البحث لإمام نوع هذه العلاقة، أهي كإحدى الوسائل في اتحاد بين الدين و السياسية كالأسس الحياة الوطنية في إندونيسيا. و لعل بهذا البحث ظهر مباني العلاقة علماء إندونيسيا بقواد السياسية (على قصد قوة السياسية كان أم فردية، أو غيره) في تحصيل إتحاد الجماعة والإجتماعية معنا حقيقيا. جمع هذا البحث البيانات المتنوعة مما يتعلق بهذا البحث و ملاحظة وقيعية. و بجانب ذلك جمع البيانات من كتب و رسائل العلمية بما يتعلق به. و في تفسير البيانات جاء بمقابلات عميقة بالأفراد الذي يعتبر كالعلماء أو القواد السياسي أو المراقب في مجال السياسي. وأما نتيجة لهذا البحث هو هناك خمسة علاقة مهمة التي تأثرت به الموازنة في حياة الإجتماعية أو السياسية في إندونيسيا.

Abstrak: Penelitian ini dilakukan untuk mengetahui relasi yang terjadi antara kiai dan politik dalam perjalanannya dari waktu ke waktu di Indonesia. Hal ini sekaligus untuk mendalami apakah relasi yang terjadi menjadi salah satu pola mendamaikan agama dan politik. Sehingga dengan begitu akan menjadi lebih jelas interaksi kiai sebagai tokoh agama dengan kekuasaan politik, memiliki makna penting dalam perdamaian. Apakah keterlibatan kiai dalam politik semata-mata untuk kepentingan kekuasaan itu sendiri, atau karena kepentingan umat dan kemanusiaan. Penelitian ini mengumpulkan data dengan wawancara mendalam (indepth interview) dengan kiai yang menjadi kepala daerah, dan pengamat politik dari perguruan tinggi, juga ditopang dengan penelusuran literatur yang ada baik yang bersifat daring maupun luring. Dari penelitian yang dilakukan, ditemukan beragam relasi politik dan kiai yang terjadi di Indonesia. Sedikitnya ada lima model relasi yang berhasil diidentifikasi dalam kajian ini. Selanjutnya relasi tersebut menjadi salah satu katalisator bagi terjalannya harmoni politik yang selama dianggap kotor dan penuh intrik dengan agama yang dianggap suci. Diperlukan penelitian lebih spesifik mengenai faktor apa saja yang akan terus menjadi kelestarian harmoni politik dan agama di Indonesia, sehingga keterlibatan tokoh agama, kiai dalam politik tidak pernah berujung pada konflik.

INTRODUCTION

The involvement of kiai in the power politics experienced a considerable variety of dynamics, as well as the time of the kiai's involvement in politics had begun since before the independence of the Republic of Indonesia. This can be seen from involvement KH. Zaenal Mustofa, the leader of Pondok Pesantren Cipasung, Tasikmalaya Regency, West Java. Kiai Mustofa led the santri and the people to fight against the Japanese invaders. His name is now immortalized to be the name of the main road in Tasikmalaya City, West Java.¹

According to Kuntowijoyo, the kiai's involvement in politics prior to independence was also evident from the presence of Kiai Taman in Madura. Kiai Taman struggles to liberate the inhabitants especially the peasants from enslavement that take place. Kiai Taman forbade the people to pay taxes, because according to him all the land belongs to God, and the God who cultivates plants, for that residents do not need to pay taxes. More extreme Kiai Taman declares that unbelievers, white people, the Netherlands have no right to levy taxes. The Dutch acted quickly, Kiai Taman was arrested on January 18, 1919, accused of having prepared a rebellion against the government. On September 8, 1999 he was sentenced to jail for six years.²

Kuntowijoyo mentions that from 1942 onwards, the position of kiai and figures of the Muslims began to be involved in national leadership and state duties. During the Japanese occupation, kiai appeared in government, such as KH. A Wahid Hasyim who was appointed chairman of a kind of Ministry of Religious Affairs during the Japanese period.³

Still in Kuntowijoyo's record, in 1945 there was a conflict between employers and the people, the people downgrading the ruling officers and replacing them with public opinion officials. The presence of kiai in politics is evident in this event. As happened in Central Java, Kiai Sathori was appointed Regent of Brebes, and Kiai Suja'i was appointed Tegal Regent. According to Kuntowijoyo, historical actors such as rulers, clerics and the people, have been in a position

¹ Nurlatipah Nasir, "Kiai and Islam," *Polical Journal Profetik* 06 (Februari 2015): 31.

² Kuntowijoyo, *Social Change in Agrarian Society: Madura 1850-1940* (Yogyakarta: Matabangsa, 2017), 539–541.

³ Kuntowijoyo, 30–31.

far before. So too, the alliance between the people and the ulama has long been happening before, as are the clashes between ulama and businessmen.⁴

At the beginning of independence, kiai involvement in politics is also evident from the entry of a number of religious leaders/ kiai in the legislature and executive, as KH. A Wahid Hasyim became Minister of Religious Affairs at Hatta Cabinet, and KH. Masykur became Minister of Religious Affairs at Amir Syarifuddin Second Cabinet and Hatta Cabinet and Ali-Wongso-Arifin Cabinet. Similarly, other kiai such as KH. Muhammad Ilyas, KH. Wahib Wahab and KH. Saifuddin Zuhri became Minister of Religious Affairs during the presidency of President Soekarno.⁵

Similarly, in the era of the Orde Lama the kiai were involved in politics and power, such as KH. Fakhri Usman, who in fact came from Muhammadiyah occupied the seat of the Minister of Religious Affairs proposed by the Masyumi Party.⁶ Besides President Soekarno invited KH. Sirajuddin Abbas, a charismatic cleric from Bengkawas, Bukit Tinggi, West Sumatra to help him fight imperialism, with the task of contacting and seeking the support of other countries. Political activity of KH. Sirajuddin Abbas began when he was elected Chairman of the Tarbiyah 1936. In the course of Tarbiyah changed into the Persatuan Tarbiyah Islamiyah Party (Perti) in 1945. KH. Sirajuddin Abbas who first became Chairman of Perti. In 1953-1955, KH. Sirajuddin Abbas later became Minister of Public Welfare in the Cabinet of Ali Sastroamidjojo I.⁷

During the Orde Baru period, the kiai and politics were in a prominent position in political and governmental power. When President Soeharto formed the Ampera Cabinet, 25 July 1966-17 October 1967, he saw many kiai from Nahdlatul Ulama (NU) occupying important positions. Among them is KH. Idham Kholid who served as the presidium of Kesra field, KH. Saifuddin Zuhri as Minister of Religion. When this cabinet was completed, on October

⁴ Kuntowijoyo, 182.

⁵ Ahdi Makmur, "Ulama and Ruler in Indonesia (1945-1965)," *Ittihad Journal* 4 (Agustus 2006): 67.

⁶ Hasbi Indra, *Pesantren and Social Transformation* (Jakarta: Penamadani, 2005), 51.

⁷ Ade Mahmud Supriatna, "Role K.H. Sirajuddin Abbas In the Old Order of 1945-1965" (Tesis, UIN Sultan Maulana Hasanuddin, 2017), 57-91.

11, 1967-June 6, 1968, KH. Idham Kholid from NU is still Minister of Welfare (Menkesra), and Minister of Religion is given to KH. Mochamad Dahlan.⁸

While in the reform era, the kiai are also directly involved and active in political activities, among others by establishing a political party or engaging in the activities of political parties. The reform era that took place in 1998 caused the PBNU to return to the political stage by facilitating the establishment of the Partai Kebangkitan Bangsa (PKB) as a political forum for Nahdlatul Ulama (NU) figures. PKB declared on July 23, 1998 in Jakarta with the declaration of prominent NU figures including KH. Ilyas Ruhayat, KH. Muchith Muza.di, KH. Munasir Ali, KH. Abdurrahman Wahid and KH. Mustofa Bisri.⁹

Even the former Chairman of Nahdlatul Ulama (NU) who is also the founder of PKB, KH. Abdurrahman Wahid, on October 20, 1999 was elected the fourth President of the Republic of Indonesia through the General Assembly of the Majelis Permusyawaratan Rakyat (MPR) to defeat Megawati Soekarno Putri. KH. Abdurrahman Wahid reigned for 22 months. During the reign of KH. Abdurrahman Wahid it is widely considered to have made a controversial policy, thus experiencing political and social delegitimacy which resulted in him stepping down from the seat of the President of the Republic of Indonesia.¹⁰

The magnitude of the influence of the kiai, became one of the magnets that can attract public sympathy, especially among Muslims and more specifically among santri, pilgrims and alumni of pesantren led by kiai. In the era of reform and direct democracy, the political role of the kiai is increasingly apparent. As political elites hunt for power, they use religious leaders, including kiai to become voters (vote getter), as well as to gain popular sympathy. Kiai are embraced to enter into political parties and are invited to become endorsers of political contestation at national, regional and local levels. As there is

⁸ Nurlira Goncing, "Politics Nahdatul Ulama and New Order," *Journal Politics* 1 (September 2015): 70.

⁹ Ichwan Arifin, "Kiai and Politics Case Study of Political Behavior of Kiai Conflict in Partai Kebangkitan Bangsa (PKB) Post Conference II Semarang" (Tesis, Universitas Diponegoro, 2008), 20.

¹⁰ Erpan Aprianto, "The Role of Abdurrahman Wahid in Politics in Indonesia (1999-2002)" 2 (April 2015), V.

less if the party or ruling candidate does not involve the kiai in their political activities.¹¹

Furthermore, the election of regional head directly became one of the open performances for kiai figure to become political actors either directly or indirectly. In the implementation of elections simultaneously in 2015 for example, the role of kiai can not be denied. Some of the kiai/ nyai who participated in the elections, some of whom won it, namely Gus Yasin son of KH. Maimun Zubair, paired up with Ganjar Pranowo to Vice Governor of Central Java, KH. Fathul Huda (Tuban), Nyai Hj. Kartika Hidayati (Lamongan), KH. Moch. Qosim (Gresik), KH. Syaefuddin (Sidoarjo), KH. Zakki Ghufran and KH. Hamid Wahid (Situbondo), KH. Busyro Karim and Nyai Dewi Khalifah (Sumenep), and in Jember District, KH. Muqiet Arief who is paired with Faidah.¹²

According to Kuntowijoyo, kiai become important in politics both at the central and regional levels, because they become personal leaders, so that all political parties, as well as candidates who advance in political contestation will approach the kiai as the leader the potential to become a vote-getter, because they have a strong relationship with the masses, in this relationship as patron-client.¹³

According to Zainuddin Syarif, after reformation, the involvement of the kiai in practical political activities on a massive scale was very clear, and colored politics in Indonesia at various levels and forms. Finally it could not be avoided, not a few kiai were involved in the struggle for power, something that had been guarded by the kiai. In fact, it is not uncommon for kiai to become political brokers, or to become parties to benefit from existing practical political processes.¹⁴

The involvement of religious leaders in politics cannot be denied at all. Many forms and models of involvement of kiai/ religious leaders in politics. This can be seen from before independence until now, so that there is a relationship between politics and religion from what

¹¹ Imam Zamroni, "Powers of Juragan and Kiai," *Karsa Journal* 12 (Juli 2007): 174–75.

¹² Abdul Chalik, "Local Elite Based on Islamic Boarding Schools in the Contestation of Regional Head Elections in East Java," *Karsa Journal* 23, no. 2 (2015): 374.

¹³ Kuntowijoyo, *Social Change in Agrarian Society: Madura 1850-1940*, 144.

¹⁴ Zainuddin Syarif, "Shift in Political Behavior of Kiai and Santri in Pamekasan Madura," *Journal Al-Tahrir* 16, no. 2 (2016): 295.

they do. To find out how the pattern of relations, post-reformation to the present era of direct democratization, then the formulation of the problem in this study is, how is the pattern of interaction between kiai/religious leaders and politics? Does the form of involvement of kiai/religious leaders in politics cause conflict or can reconcile or juxtapose politics with religion in Indonesia?

The theory used to discuss and analyze the results of this research is the theory of social interaction. The research method is qualitative explanative, by collecting data through in-depth interviews and tracking documents related both online and offline.

RESEARCH METHODOLOGY

The objective of this research is to provide descriptions and explanations as to what the kiai's relationships in the country's politics are, including illustrating how they relate directly or indirectly to the process of democratization and peace in Indonesia. Data was collected by direct observation of various political events involving kiai/religious leaders in political contestation in Indonesia, starting from The elections, the elections of the regional head, the elections of presidents. In addition, there were in-depth interviews with regional heads who were religious figures and political observers and survey institutional owners in Indonesia. Then added to the search for a number of online mass media, then compiled with political theory, as well as social theory in the literature, libraries both online and offline.

THEORITICAL REVIEW

According to Goerge Simmel, social interaction is defined as a pattern of universal behavior and repeatedly through the meanings of various contents are expressed. The content of social life includes among others erotic instincts, objective interests, religious impulses, help or command, and others. This whole content causes people not to live alone, apart from others, but live with others, act, share, influence and influence, and even to resist.¹⁵

According to Rahayu Ginintasasi, social interaction can be interpreted as dynamic social relationships. Social relationship in question can be a dynamic relationship between individuals with one

¹⁵ Achmad Habib, *Antartic Conflict in Rural Tidal China-Jawa* (Yogyakarta: LKiS, 2004), 26–28.

another, between groups with one another, or between groups with individuals, as well as individuals with groups. In the interaction there is a symbol, the symbol is defined as something whose value or meaning is given by those who use it.¹⁶

More deeply stated social interaction is an individual process one can adapt autoplastically to another individual, where he is influenced by another. Can be called, that the theory of social interaction is a reciprocal relationship that interplay, change, or improve the behavior that takes place between individuals with individuals, individuals with groups, or groups with groups.¹⁷

It can be stated that, social interaction is the key of all social life therefore without any social interaction there would be no life together. Social interaction is intended as a mutual influence between individuals and groups in their endeavors to solve the expected problem, in the individual and group efforts that exist in life to achieve the goal.¹⁸

According to Soerjono Soekanto there are three forms of social interaction, in the form of cooperation, competition and even conflict or conflict.¹⁹ Social interaction is closely related to social contact. Then social interaction will lead to social contact. The occurrence of a social contact is not solely dependent of action, but also depends on the response to the action. So it becomes clear and clear that within social interaction always involves more than one person, or more than one group/ party. No social interaction will exist if there is only one person.²⁰

RESULTS AND DISCUSSION

The political relations of kiai with politics in Indonesia are experiencing diverse and dynamic patterns. From the research conducted, there are at least five patterns or models of political relations and kiai that happened so far. The pattern, different from each other, depends on the

¹⁶ Rahayu Ginintasasi, *Social Interaction* (Bandung: Universitas Pendidikan Indonesia, 2012), 1–2.

¹⁷ Soejono Soekanto, *Sociology an Introduction* (Jakarta: PT. Raja Grafindo Persada, 2005), 61.

¹⁸ Abu Ahmadi, *Social Psychology* (Jakarta: Rineka Cipta, 2004), 100.

¹⁹ Soekanto, *Sociology an Introduction*, 59.

²⁰ Dwi Narwoko, *Sociology of Introduction and Applied Texts* (Jakarta: Kencana, 2007), 16.

region as well as on the religious leader/ kiai concerned. Each pattern has its own peculiarities that are interesting enough to be studied.

In Madura, the kiai's involvement can be seen in various political contestations. The kiai in Madura are very much involved in practical politics. Among them KH. Ramdan Siradj, caretaker of Pondok Pesantren Karang Cempaka, Bluto, Sumenep. Kiai Ramdan became Regent of Sumenep period 1999-2010. So it is with KH. a Busyro Karim, caretaker of Pondok Pesantren Alkarimiyah, Gapura, Sumenep. Kiai Busyro became Regent of Sumenep 2010-2020 period. In legislative, KH Warits Ilyas who is the caretaker of Pondok Pesantren Annuqoyah Guluk-Guluk, Sumenep served as head of Sumenep DPRD for two periods, period 1999-2009.²¹

In Regency Sampang, East Java, on Sampang Regent Selection period 2013-2018 a charismatic kiai, in this case KH. Fannan Hasib and his deputy Fadilah Budiono served as the Regent of Sampang. Before becoming Regent Sampang Kiai Fannan became Vice Regent Sampang accompany Noer Tjahya. Kiai Fannan then advanced in the next election and won, outclassed the other and became the Regent of Sampang. Before becoming Vice Regent of Sampang accompanying Noer Tjahya, son of the deceased KH. Hasib Siraj from Kampung Kajuk, Rongtengah Subdistrict, Sampang District is a member of the DPRD Kabupaten Sampang.

In Bangkalan District, East Java KH Fuad Amin Imron, who is the grandson of the great Maduran Ulama, Syaikhona Cholil Bangkalan succeeded in becoming Bangkalan Regent for two periods, from 2003 to 2013. After becoming Regent of Bangkalan for two periods he advanced to become candidate member of Bangkalan Regency DPRD and succeed to become Chairman of DPRD of Bangkalan Regency. Kiai Fuad Amin advanced through Gerindra Party, led by Prabowo Subianto. Before becoming Bupati Regent Kiai Fuad had become a member of the House of Representatives (DPR RI) from the Partai Kebangkitan Bangsa (PKB) when PKB was led by KH. Abdurrahman Wahid (Gus Dur). Fuad Amin then took his son known as Ra Momon's call involved in practical politics.

Makmun Ibn Fuad or called Ra Momon son of Kiai Fuad Amin managed to become Bangkalan Regent at the relatively young age

²¹ Abdurrahman, "Kiai Phenomenon in Political Dynamic: Between Moral Movement and Politic," *Karsa Journal* 15 (Februari 2009): 20.

of 26 years. Ra Momon became Bangkalan Regent 2013-2018 period accompanied by Mondir Rofii as Vice Regent of Bangkalan. Ra Momon succeeded to replace his father Kiai Fuad as Bangkalan Regent through direct elections held in December 2012. Fuad Amin can no longer run for Bangkalan Regent because he has served for two periods. In the 2014 general election, Kiai Fuad nominated himself as a candidate for Bangkalan DPRD, and was elected, then became Chairman of the Bangkalan DPRD period 2014-2019. Kiai Fuad became Chairman of DPRD Bangkalan, while his son Ra Momon became Regent of Bangkalan period 2013-2018.

Still in Bangkalan East Java, KH. Imam Buchari caretaker Pondok Pesantren Bani Cholil who is also descendant of KH. Saikhona Cholil Bangkalan plunged into politics, and had become the Chairman of the Partai Nasional Demokrat (Nasdem) Bangkalan District. Ra Imam, KH Imam Buchari's close nickname then run for Bangkalan Regent 2018-2023 coupled with Mondir Rofii who previously became Vice Regent of Bangkalan period 2013-2018. Imam and Mondir were nominated by three political parties with a total of 10 seats in the Bangkalan District Legislative Council, namely PKB, PKS and Nasdem.

In Pamekasan Regency, East Java is unique and interesting. On the one hand the kiai are directly involved in nominating themselves as candidates to the regions. In this case KH. Kholilurrahman, caretaker of Pondok Pesantren Matsaratul Huda, Panempan, Pamekasan nominated as Regent of Pamekasan in regional election (Pilkada) in 2008. The pair of KH Kholilurrahman-Kadrisman Sastrodiwirjo (Kondang) carried by the coalition of unity Pamekasan, able to outperform the competitors, the couple Ahmad Syafi'i-Muhammad Sohibuddin (Asas) and the couple who carried PKB, Dwiatmo Hadiyanto-Supriyadi (Dwiadi). KH. kholilurrahman then became Regent of Pamekasan period 2008-2013 (Adi Mawardi, Tempo.co, Wednesday, March 5, 2008). In Pilkada Pamekasan period 2013-2018, KH. Kholilurrahman from the Partai Kebangkitan Nasional (PKB) is not competing with Achmad Syafii who advanced through the Partai Demokrat.

On the other hand, Pilkada Pamekasan Regency can not be separated from the involvement of the kiai from two large pesantren in Pamekasan, namely Pondok Pesantren Darul Ulum Banyu Anyar

and branches Mambaul Ulum Bata-Bata. The influence of kiai from these two pesantren, big enough in politics in Pamekasan Regency, from so big, even more than political party. The political choice of the Pamekasan community is always oriented towards two old pesantren, Pesantren Banyuwangi and Bata-bata. The elder kiai of the two pesantrens are often in a position to support the prospective regional heads who are progressing on the contestation. Both pesantren are established strong bonds of brotherhood, Banyuwangi pesantren is an elderly pesantren Bata-bata, Pesantren Bata-bata become part of Banyuwangi Pesantren, so in the political choice always occur in common because the interests of both pesantren deep political. Politics policy in the Pamekasan District Election the candidates supported by both pesantren are superior and win the contestation process. In the 2003 election, both pesantren recommended Achmad Syafii to run for Pamekasan Regent for the 2003-2008 period. Syafii who at that time became a member of Parliament Pamekasan beat Dwiatmo as incumbent. Next, in Pilkada 2008, Pesantren Banyuwangi and Pesantren Bata-bata supported KH. Kholilurrahman as the candidate of Regent of Pamekasan, and KH. Kholilurrahman managed to become Regent of Pamekasan period 2008-2013). Victory KH. Kholilurrahman shows the involvement of the elder kiai in the two pesantren.²²

In Central Java, one of the well known kiai in Semarang and even Central Java, namely KH. Ahmad Haris Shodaqoh who is also the caretaker of Pondok Pesantren Tafsir and Sunnah Al-Itqon Tlogosari Wetan Pedurungan, Semarang. Kiai Haris was directly involved in practical politics and served as Chairman of the Regional Advisory Council in 2010. Kiai Haris is also known to be active as Vice Chairman of the MPW (Regional Expert Council), and chairman of the MSW (Regional Sharia Council) DPW PPP Central Java and listed as a member of the Central Assembly of the DPP Partai Persatuan Pembangunan (PPP). In a non-political organization, Kiai Haris is a member of the Mustasyar Nahdlatul Ulama (NU) of Central Java, and the head of one (in charge of the fatwas) at the Majelis Ulama Indonesia (MUI) of Central Java in 2012. Kiai Haris has majelis taklim regularly held every Sunday morning with participants not less than

²² Muhammad Bustonul Husein, "Kyai's Involvement as Participant of Pamekasan Election Year 2018," *Ejournal.unira.ac.id.*, Januari 2018, 1.

12 thousand people from various circles coming from Semarang and other cities in Central Java.²³

In Situbondo, District kiai involvement in practical politics and power politics are also visible. Kiai in Pondok Pesantren Salafiyah Syafiyah Sukorejo, Situbondo, located in Sukorejo Village, Banyuputih Sub-district, founded in 1914 by Kiai Syamsul Arifin. the involvement of kiai in politics in this pesantren has been going on since independence era. In the period of physical struggle, Kiai As'ad was actively involved in Laskar Sabilillah who had been involved in war with the Dutch army in Mojokerto and Surabaya. When Japan occupied Indonesia, he once took weapons and ammunition from the Japanese arsenal located in Kalisat District, Jember. Kiai As'ad's active involvement in the political struggle is quite clear. Kiai As'ad was also involved in the political party of the Majelis Syuro Muslimin Indonesia (Masyumi), especially at the time when NU still joined in Masyumi.²⁴

After independence, Kiai As'ad Syamsul Arifin's involvement in politics was also seen in the fight against the Partai Komunis Indonesia (PKI) movement in 1965. Together with the santri of Kiai As'ad participated actively in the struggle against the PKI crackdown in the territory of the former Residency of Besuki. Kiai As'ad's involvement is that moment by the direction of his father K.H.R As'ad Syamsul Arifin.²⁵

Successor of Pondok Pesantren Salafiyah Syafiyah, that is KH. Fawaid As'ad Syamsul Arifin and KH. Cholil As'ad also can not be separated from politics. At the election of East Java governor in 2018, Kiai Cholil is known as a keen supporter of campaigning for the candidate of East Java governor Saifullah Yusuf or known as Gus Ipul who is a young figure from Nahdlatul Ulama (NU). In the opposite camp, KH. Sholahuddin Wahid (Gus Solah) who is the caretaker of Pondok Pesantren Tebu Ireng Jombang, is the main supporter of the

²³ Ulin Nuha, "Political Role of Kiai in Political Process in Political Party (Case Study of Role KH. A. Haris Shoodoqoh in the Partai Persatuan pembangunan)," *Journal of Politics* 3 (Maret 2012): 7.

²⁴ Suadi Sa'ad, "Educators and Spritualist Fighters (Socio-Historical Review K.H.R. As'ad Samsul Arifin)," *Journal of Edukasia* 11 (Agustus 2016): 295.

²⁵ Hasan Basri, *K.H.R. As'ad Syamsul Arifin Curriculum Vitae and his Struggle* (Semarang: CV. Toha Putra, 1994), 54–55.

candidate for other East Java governor, Khofifah Indarparawansa who is also a cadre of Nahdlatul Ulama (NU).

The direct involvement of kiai in practical politics is also experienced by former Chairman of Nahdlatul Ulama (PBNU) KH. Hasyim Muzadi. Abah Hasyim is a close friend of Kiai Hasyim, plunged into the world of practical politics, in pairs with Megawati Soekarnoputri as presidential and vice presidential candidate in presidential election (pilpres) 2004 the decision to run for vice president began with Megawati's visit to the Hashim-led pesantren. Similarly, Megawati's interest in the figure of Hashim, because he is considered to be a reprentence of religious leaders, especially among traditional Muslims, especially Nahdlatul Ulama (NU). Because Hashim is known to have a strong charisma and power electorate among Nahdliyyin, the name for NU.

The fifth model of kiai and political relations that took place in Indonesia as follows. *First*, engage directly as political actors (actor). This model also has a variety of forms, kiai become regional head, president, vice president candidate, board of political parties, candidates and members of the legislature. Among the kiai who enter on this model is KH. Abdurrahman Wahid who became President of the Republic of Indonesia period 1999-2001. In addition KH. Hasyim Muzadi also entered this category because he was once a candidate for Vice President in the 2004 Presidential Election. KH Ramdan Siraj and KH. A Busyro Karim is also categorized as being the Regent of Sumenep. As for the category of kiai became a party of political party very much of whom is KH. Imam Bukhari, Bangkalan, and KH. Imam Hasyim, Bluto, Sumenep. The candidate for political contestation is KH. ad-Dailamy Abu Hurairah, caretaker of Pesantren Abu Hurairah Sapeken, Sumenep, East Java who had been a candidate for legislative members in the 2004 general elections, and KH. Kholilurrahman who became the candidate for Regent of Pamekasan in Pilkada 2018.

Second, the kiai become supporters of candidates for regional heads, and/ or supporters of legislative candidates. Entrance in this model is kiai Pondok Pesantren Bata-Bata and Banyuanyar, Pamekasan, East Java. In addition there is also KH. Cholil As'ad who became a supporter of candidates for East Java Governor Saifullah Yusuf (Gus Ipu) and KH. Sholahuddin Wahid (Gus Sholah) who

became a supporter of East Java Governor candidate Khofifah Indarparawansa.

Third, to promote the descendant or family as candidates for regional head and legislative candidate. Enter this model is KH. Maimun Zubair, Rembang, Central Java who blessed and supported his son Gus Yasin in association with Ganjar Pranowo as a candidate for Governor and Vice Governor of Central Java, and won the Central Java Pilkada contest, making Gus Yasin the Deputy Governor of Central Java period 2018-2023. *Fourth*, the kiai who is together with other family members are involved in politics. For example KH. Fuad Amin who became Bangkalan Regent was later replaced by his son Makmun Fuad, and Kiai Fuad became Chairman of the Bangkalan parliament. *Fifth*, not involved in political activities. This is done by the kiai at Pondok Pesantren Al-Amien Prenduan, Sumenep. Since its establishment until now the kiai in this pesantren still maintain the tradition of not actively involved in any form of practical politics. To further facilitate the pattern of kiai and political relations see table below:

Patterns of Kiai and Political Relations

No	Pattern Relation	Description	Actors/ Kiai
1	Practitioner	Kiai becomes a politician	KH. Abdurrahman Wahid, KH. Busyro Karim, KH Imam Bukhari.
2	Supporting power	Kiai became a supporter of the party or figure who entered the politics	KH. Cholil As'ad, KH. Sholahuddin Wahid (Gus Sholah)
3	Genealogy	Kiai approves his offspring to be a politician	KH. Maimun Zubair
4	Family of politicians	Kiai with his family became politicians	KH. Fuad Amin
5	Non-partisans	Kiai is not involved in the practical politics	Kiai in Pondok Pesantren Al-Amien Prenduan

Processed from various sources: July 2018

POLITICAL TYPE OF *BU NYAI*

Not only *kiai* are involved in practical politics, but also *bu nyai*. This can be seen from not least, *bu nyai* who jumped into politics, both

as contestants for regional head elections, legislative candidates, and supporters of candidates who plunged into the world of practical politics.

In Sumenep, Madura, East Java, for example, Nyai Dewi Khalifah is the wife of KH. Safraji, Chair of the Sumenep Regency MUI, has nominated himself twice as a candidate for the deputy regent of Sumenep, first in the 2010 regional elections and the second in the 2015 regional elections before becoming a candidate for deputy regent of Sumenep, Dewi Khalifah became a member of the Sumenep Regency Regional Representative Council (DPRD), 2004-2009.²⁶

In addition to being a candidate for political contestation, bu nyai is also involved in supporting certain couples who nominate political contestation. As did the young Nyai in East Java who supported the candidates for President and Vice President Joko Widodo and Makruf Amin in the 2019 Presidential Election (Pilpres). Support was delivered at Metal Al-Hidayah Rejoso Islamic Boarding School, Pasuruan Regency, East Java, November 2018.²⁷

Meanwhile, not a few neutral ones in political contestation are not involved in supporting efforts to support candidates who fight in political events, both at national and regional levels. As was done by Nyai Sihah Wal'afiyah, Chair of the Community of Sholawat Jama'ah Muji Rasul Putri (Jamuri) Solo Raya, Central Java. According to Nyai Sihah, he and his pilgrims chose neutral attitudes in the 2014 presidential election.²⁸

In a more brief, Ali Maschan Moesa, mentions the relationship and kiai relationship with politics can be seen in three models, namely between kiai and politics very closely (integrated), another model is between religion and politics have a relationship but not too close, there is a distance between both, is not fully integrated (symbiotic), and the third model is the complete separation of religion from politics, this is known as secular.²⁹

²⁶ Taufiqurrahman, "Supported by 8 Political Parties, Nyai Eva is Ready to Challenge the Incumbent," *Kompas.com*, 28 Juli 2015.

²⁷ Galih Lintartika, "The Alliance of Kiai and Nyai Muda East Java Expresses the Attitude of Supporting Jokowi in the 2019 Presidential Electio," *Kompas.com*, 5 November 2018.

²⁸ Ahmad Rosyidi, "Jamuri Solo Take a Neutral Attitude in the Presidential Election," *NU.or.d*, 3 Juli 2014.

²⁹ Ali Maschan Moesa, "Kiai Politics Not Banned" 3 (Maret 2007): 32-33.

While Bambang Purwoko, called kiai and political relations in the form of *periodesasi*, with three periods. In the years 1945-1965 is called the first period, where politicians with a religious base, especially from *pesantren* and religious organizations, can play a broad role in Indonesian politics. These periods of kiai's political role, here in after referred to as Muslim politicians are very strong in the political arena of the country. In the years 1966-1998 called the second period, at this time Muslim politicians shackled by the system and policy of the authoritarian regime of the New Order, because they are perceived as a threat and the enemy to be subdued in various ways and efforts. While 1998 until now, is an era of freedom for religious leaders and kiai in expressing their political choice. It can be seen from the number of kiai who pioneered the establishment of political parties after the reformation, followed by kiai who became head of government both at the central level such as the president and at the regional level became regent/ vice regent, governor/ vice governor. Including members or legislative candidates at the central and regional levels. Or be a supporter of candidates who advance on political contestation.³⁰

KH. A. Busyro Karim, the leader of al-Karimiyah boarding school, Braji, who is also Regent of Sumenep two period 2010-2020 claimed to have its own reasons for plunging into the world of practical politics. Before becoming a a head region (*bupati*), he has become Chairman of the Regional People's Representative Council (DPRD) Sumenep regency, the period 1999-2009. At the same time, he became Chairman of DPC PKB Kabupaten Sumenep.

According to Kiai Busyro, he founded a boarding school for the community, active in various social and political organizations for the community, then plunged into the world of practical politics as well to answer the needs and aspirations of society that can not be solved just by establishing *pesantren* and social organization. For him, politics must be held by people who are committed to the values of goodness, if not, then in the long run there will be a tremendous collision damage the order of peace of society.³¹

³⁰ Rudi Subiyakto, "Kiai Involvement in Pilkada (Case Study of Regional Head Election Banjarnegara Year 2006)," *Journal of Political Science and Science of Government* 1 (Maret 2011): 45-46.

³¹ Interview with Kiai Busyro Karim in residence, 7 Juni 2018.

In line with Kiai Busyro, Kiai Haji Ad-Dailamy Abu Hurairah, the founder of Pesantren Abu Hurairah Sapeken, stated that politics is a part of religious activity, as a form of awareness of Muslim affairs in Indonesia. So that people who do not care about political affairs, such as not caring about personal affairs, public affairs and religious affairs in general.³²

Busyro does not deny that between religion and politics there is a difference, he calls it even like heaven and earth, but both must be reconciled, and the meeting point between the two is in politics. Politics becomes the meeting point of values that comes from religion and things that come from worldly affairs. Politics is synonymous with dirty things, and religion is identical with good and right, there is a challenge for religious leaders to show that politics can be a *rahmatan lil 'alamin*. So far Kiai Busyro claimed not to find that the politics of religious leaders to make the disintegration of the nation, even the politics of religious leaders bring peace. Busyro gave an example of how Abdurrahman Wahid, who was deposed as president, did not use the power of Banser and his daring troops to attack those who wanted him to stop being president. In fact, the transition of national leadership takes place in a peaceful manner. It did not happen in another country like in Egypt, when President Mursi was deposed by General al-Sisi, bloodshed occurred. Further Kiai Busyro admitted that as long as he plunged into politics and as a leader at the local level, both as Chairman of the Sumenep Regency DPRD for two periods and as Regent of Sumenep for two periods, no conflict events were triggered by political differences the region he leads. Himself as head of the region claimed to prioritize the substance of government programs, not religious symbols.³³

Hasan Ubaid, lecturer of the Faculty of Social and Political Sciences Brawijaya University, Malang assess, there is a good point of contact between religion and politics in Indonesia that has been running well. These conditions need to be maintained and preserved as one form of local wisdom of Indonesian society but he reminded, do not get to the front there is a conflict caused by religious leaders who politics. As a record, according to Hasan, in the future that need

³² Interview with Kiai Ad-Dailamy at Abu Hurairah boarding school, 2 Mei 2018.

³³ Interview with Kiai Busyro Karim in residence, 1 Juli 2018.

to be done is the religious leaders or kiai who plunge into the world of politics is to answer the problem of society with activities and programs that are real to society, rather than put forward religious symbols that are capitalized in such a way to obtain public support, it is also a political education for the community.³⁴

According to Whima Edy Nugroho, director of one of the political consultants and survey institutes, Proximity based in Surabaya, East Java, politics in practice has a positive side of getting used to different choices, different opinions, different preferences. But these differences do not cause conflicts that undermine peace as a nation. Even as a means of learning, that as a heterogon nation, the people of Indonesia will always be faced with the choices and differences, choices and differences are, addressed in adult, wise and wise, do not create a conflict.³⁵

Similarly, Wildan Rasaili, a lecturer at the Faculty of Social and Political Sciences at the University of Wiraraja, needs to be familiarized for different choices, as a consequence of democracy. The more often the different choices and preferences, the more mature society. One of the momentum that makes different societies exist in political contestation, both legislative elections, presidential election, regional head elections and village head elections. In its journey, society is increasingly trained and accustomed to differing in choices, which directly educate to resolve differences in a peaceful and democratic way. Wildan reminded that the involvement of kiai and religious leaders is indeed vulnerable to potential conflict at the grassroots level. Therefore, the kiai need commitment to the values of peace and *akhlaq al-karimah*, do not be too oriented to power, because losing out in politics is common. At the time of losing the contest for example, not to mobilize students and supporters to do something that destroys peace and democracy.³⁶

In the study of the theory of social interaction, Soerjono Soekanto mentioned there are three forms of social interaction, in the form of cooperation, competition and even conflict or conflict, such social interaction takes place. *First*, the existence of cooperation. Kiai and

³⁴ Interview with Hasan in his campus, 12 Juli 2018.

³⁵ Interview with Wima in Exelco Cafe, Tunjungan Plaza Surabaya, 29 Juni 2018.

³⁶ Interview with Wildan in lecture room, Wiraraja University, 16 Juli 2018.

religious leaders involved in politics are involved in cooperation with various parties and circles, both internal and external. Kiai who plunge into politics need support, voice support to win political contestation, both in legislative elections, election and elections. Kiai cooperates with santri, alumni, pilgrims, and santri families to get the most votes. Cooperation between the two is no longer limited to cooperation as religious leaders who teach religion to the ummah who had been studying religion with him. But beyond that, that is to work together to get as many votes as possible, so as to win contestation. Kiai's cooperation with santri and internal circles can be just a mere vote, it can also be the willingness of students and internal circles to become a winning team that actively invites others to also support the kiai. With external circles, the kiai will be involved in cooperation and coalition to win the contestation. Because kiai often do not have the ability to win contestation if only fight alone with internal supporters without cooperation and coalization with internal circles. This happened for example in Kiai Busyro Karim who cooperated and coalition with Said Abdullah, one of the figures and PDI Perjuangan functionaries. The cooperation between Kiai Busyro and Said Abdullah can be seen in two forms, namely cooperation and coalization in institutional and coalization and individual cooperation. In the institutional form Kiai Busyro carried by the Partai Kebangkitan Bangsa (PKB) party where Kiai Busyro was and PDI Perjuangan, the party in which Said Abdullah was located. Both parties are carrying the nomination of Kiai Busyro for two periods namely the period 2010-2015 and the period 2015-2020. In an individual form, the cooperation between Kiai Busyro and Said Abdullah, is also very clear, as Said actively in mobilizing support, by activating his network to win Busyro Karim as a regent candidate, both in the period 2010 and 2015 period not only that. Said also spend a lot of money for the winner of Kiai Busyro as Regent of Sumenep, both period 2010-2015 and period 2015-2020. Even some of the campaign activities conducted by Kiai Busyro many use the facilities provided by Said Abdullah.

When viewed explicitly, the cooperation between PKB and PDI Perjuangan, and between Kiai Busyro and Said Abdullah can be seen as a collaboration that can show that religion and politics can be a way to maintain peace, does not occur dichotomy between religious figures with nationalist figures, between religious parties and secular

parties. In this case politics bridge the creation of cooperation to build a coalition to get local leaders conducted by religious figures and nationalist figures.

Second, competition. Competition in social interaction, manifest in the realm of politics. Religious figures and kiai who enter into practical politics involved in the competition to seize or retain power (power). Kiai who want to occupy certain positions in the world of practical politics will definitely try to defeat the person who has been occupying that position first. So also if the kiai who has served will continue to maintain his position, then he will deal with other parties who want to occupy positions that have been occupied by religious leaders/ kiai. So competition in the world of politics can not be avoided by religious leaders/ kiai who plunge in the world of practical politics.

In practice, the rivalry between religious leaders and kiai in practical politics such as the East Java regional election in 2018 does not create a damaging event for peace. The questioning of differences of opinion and choice between candidates Saifullah Yusuf as the Movement of Anzor Youth and Khofifah Indarparawansa as NU Muslim leaders did not undermine the relationship of both, nor the two organizations. In campaigns, it is carried out during the contestation in a cool and peaceful manner, each strives to apply a polite culture in politics, maintaining peace and *akhlaq al-karimah*.

As well as religious leaders and kiai who became supporters of both, looks polite in inviting the students, congregations and others to support the couple supported. There is no attempt to use religious symbols to win contests and beat competitors. Each religious leader and kiai use rational and civilized ways to get the most public and voice sympathy.

Competition is a necessity in practical politics, but religious leaders/ kiai are able to undergo a process of competition in civilized ways so as not to damage the peace that has been established so far, both fellow Muslims, as well as parties outside the Muslims.

Third, the dispute. when there are parties who both want to gain power, seize power and maintain power, then inevitably the conflict as the edge of the competition. Conflict is considered by many experts to have various forms and functions. Some consider the conflict to be dangerous, but others think it is natural and even important, a

conflict of something that can have a positive impact on the way of the organization and community life.

Conflicts also have diverse forms, ranging from perceived conflicts, perceived conflicts, to conflicts manifested in physical conflict. In practice, the conflicts that occur in the political contestation in which the *kiai* engage in them are perceived and perceived conflicts, not conflicts manifested in the form of physical conflict. As experienced by *Kiai Kholilurrahman*, the caretaker of Pondok Pesantren Matsaratul Huda, Pamekasan, East Java who also ran for the Regent of Pamekasan period 2018-2023. *Kiai Kholil* faced *Badrutttaman* who was still part of the *kiai* family, because his parents and father-in-law were both *kiai*. Both are fighting for power, in this case the Regent of Pamekasan whose position was abandoned by *Achmad Syafii*, due to tripping corruption cases and detained by the Komisi Pemberantasan Korupsi (KPK). Both came from the same religious background, both of them also came from the same political organization, the Partai Kebangkitan Bangsa (PKB), both of whom were also representatives of the people, *Badrutttaman* became a member of East Java Provincial DPRD, and *Kholilurrahman* served as member of DPR RI. It turns out that the conflict between the two also does not cause things that damage peace. The election of *Badrutttaman* as Pamekasan Regent period 2018-2023 takes place safely, comfortably and orderly, no turmoil or mass action.

So it can be explained here, that the root of the conflict is not really political and religious, but rather the individual's readiness to accept differences and recognize the strengths of others. The attitude of acceptability (*qona'ah*) to the *kiai* actually becomes the main capital for maintaining peace when there are religious leaders/ *kiai* lost in political contestation. Moreover, religious leaders/ *kiai* are people who believe in fate, good or bad. Then elected or not to political contestation, is part of the fate that will take place, as it necessarily wins or loses in political competition. The same is also slowly infected to students and supporters *kiai*/ religious leaders who plunge into the world of politics.

CONCLUSION

The era of democracy in Indonesia allows all existing elements to surely be involved in the political world, including religious leaders and *kiai*. Popularity as well as the mass base became one of the attractions for

the kiai to engage or engage in practical politics. In the involvement in practical politics, religious leaders/ *kiai* have various models and forms, some choose to go directly as president, regional head, board member or party official and political activist. Not only that, there are kiai who also involve children, wives and their families together to plunge into practical politics. But there are also those who choose to be supporters (endoser) figures who want mencalokan themselves on political contestation. Support forms are diverse, ranging from those that merely express support, others are mobilizing sympathetic masses to be the winning machines for supported figures.

The involvement of the *kiai* in practical politics became a kind of catalyst that changed the acceleration of democratization in Indonesia, as well as the practice of political learning and maturation of Muslims in politics. Differences that occur within the Muslim body itself, as well as differences with groups outside the Muslim community are normal in a democratic country, so that should be addressed in a natural and not necessary to excessive. Walk the function of political education for citizens.

There is a potential vulnerability to conflicts when the kiai are involved in practical politics, but they can be eliminated by religious leaders involved in practical politics not exploited religious symbols for the sake of winning. But be wise and give priority to political education to the *ummah*, and give awareness to the *ummah* that different in the political choice is commonplace in a democratic country.

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THE RESOLUTION OF RELIGIOUS CONTROVERSY IN MULTICULTURAL SOCIETY IN INDONESIA

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Abstract: *The study has attempted to explain several issues, namely, the causes of religious and ethnic conflicts that occurred in Indonesia, the history of the success of Islam in decreasing conflict by developing tasamuh and various social-religious approaches that can be used as an effort to resolve religious conflicts. This research was library research by interpreting several references for collecting information related to the background of the conflict in Indonesia. The findings showed that there are several points which are worth noting. First, that religious conflict in Indonesia is triggered by social, economic and political problems. Second, the presence of religious texts that tends to produce radical meaning, such as the interpretation of jihad and infidels. Third, the existence of religious teaching integration into the culture. This study offers three forms of conflict resolution: The first, resolution is that create religion as a form of reconciliation as it was the practice of tasamuh at the time of the Prophet Muhammad. Second, develop the theology of religious pluralism. The last is that understand religious reality with a multi-method approach including the history of religion, anthropology, sociology, philosophy and psychology.*

Keywords: conflict, religion, ethnic, multicultural, socio-religious.

الملخص: تشرح هذه الدراسة عدة مواضيع هامة بما في ذلك الأسباب المختلفة للصراعات الدينية والعرقية التي حدثت في إندونيسيا. ثانياً: شرح تاريخ نجاح الإسلام في الحد من الصراع بتطوير التسامح الإسلامي. ثالثاً: مختلف النهج الاجتماعية - الدينية التي يمكن استخدامها لحل النزاعات الدينية. تستخدم هذه الدراسة طريقتان وهما دراسة مكتبية وتاريخية فالأولى تستخدم في بيان شكل عدة الصراعات التي وقعت في إندونيسيا. ودراسة تاريخية تستخدم لتحليل معلومات حول خلفية النزاع في إندونيسيا. بعض النتائج التي توصلت إليها هذه الدراسة هي: أولاً ، أن الصراع الديني في إندونيسيا ناجم عن مشاكل اجتماعية واقتصادية وسياسية. ثانياً: معنى النصوص الدينية التي تميل إلى أن تكون جذرية ، مثل معنى الجهاد ، ومعنى الكفار وما إلى ذلك. ثالثاً: إضفاء الطابع الرسمي على التعاليم الدينية في الثقافة. ومن أجل التغلب على أنواع الصراعات المختلفة ، يقدم هذا البحث ثلاثة أشكال لحل النزاعات ، وهي أولاً: جعل الدين شكلاً من أشكال السلام ، كما كان ممارسة تساموه في زمن النبي محمد. ثانياً: تطوير علم اللاهوت للتعددية الدينية. ثالثاً: فهم الواقع الديني بمقاربة متعددة الاتجاهات بما في ذلك تاريخ الدين والأنثروبولوجيا وعلم الاجتماع والفلسفة وعلم النفس.

Abstrak: *Kajian ini menjelaskan beberapa topik penting di antaranya, yaitu pertama berbagai macam penyebab konflik agama dan etnik yang pernah terjadi di Indonesia. Kedua, menjelaskan sejarah keberhasilan Islam dalam meredam konflik dengan mengembangkan tasamuh Islam. Ketiga, berbagai pendekatan-pendekatan sosial keagamaan yang dapat dijadikan sebagai upaya dalam menyelesaikan konflik agama. Penelitian ini menggunakan pendekatan kepustakaan berupa beberapa referensi tentang konflik yang pernah terjadi di Indonesia. Referensi tersebut digunakan untuk menggali informasi tentang latarbelakang terjadinya konflik di Indonesia. Beberapa temuan penelitian ini adalah: pertama, konflik agama di Indonesia disebabkan oleh masalah sosial, ekonomi dan politik. Kedua, Pemaknaan atas teks-teks agama yang cenderung radikal, seperti makna jihad, makna kafir dan sebagainya. Ketiga, formalisasi ajaran agama kedalam budaya. Maka untuk mengatasi berbagai macam konflik tersebut, penelitian ini menawarkan tiga bentuk penyelesaian konflik, yaitu pertama, menjadikan agama sebagai bina damai, sebagaimana praktek tasamuh pada masa Nabi Muhammad Saw. Kedua, Mengembangkan teologi pluralism agama. Ketiga,*

Memahami realitas keagamaan dengan pendekatan multimetodik diantaranya sejarah agama, antropologi, sosiologi, filsafat, psikologi.

INTRODUCTION

Indonesia is a multicultural nation with different ethnics, customs, skin colors, cultures, religions and languages. According to Parsudi Suparlan, multicultural is rooted from “culture”, functions as a parameter for human life. In term of the development of a nation, now, multicultural has formed an ideology which is called multiculturalism.¹

On the strength of diversity, colonial believe that Indonesia becomes a valuable nation for the new concept of diversity in society.² It is emphasized on ethnic groups and customs. In Indonesia, as the characteristics of the society in general, every ethnic group has a hereditary territory that is acknowledged as their home where they take absolute rights to exploit the resources available to survive.³

Ethnic diversity initially exists when Indonesia became as a center of plurality to people from Asian. They are Arabian, Chinese (Muslim and non-Muslim), Indian, people who believe about animistic, Christian, even delegation from Japan.⁴ Therefore, unsurprisingly, according to the history, Javanese is adjustable to integrate one value to another different system to adapt and design a Javanese civilization into *Indic*. Unsurprisingly, as we can see that the Buddhism temple and Hinduism temple stand side by side and the kings in the past were called “*Siwa-Budha*” as the representation of two different civilizations, Hindu-Buddha. Afterward, Islam made its entrance to Indonesia. However, it doesn’t affect the life structure of people who

¹ Ali Maksun, *The New Paradigm of Pluralism and Multiculturalism of Islamic Learning in Indonesia* (Yogyakarta: Aditya Media, 2011), 143.

² As an administrator and writer of politic in England, J.S. Furnivall introduces the idea of plural society. According to Furnivall, plural society is society that consists of two or more elements or social organization living side by side but refuses to act in one unit of politic. Robert W. Hefner, *Politic of Multiculturalism* (Yogyakarta: Kanisius, 2007), 16.

³ Misbah Zulfa Elizabeth, ‘Multi Ethnicity of Indonesia and Potential Conflicts’, in *Mediation and Resolution of Conflicts in Indonesia, from Religious Conflicts to Judicial Mediation*, ed. Musahadi (Semarang: Walisongo Mediasi Centre, 2007), 4.

⁴ *Ibid.*, 31

live in tolerance. Values in Islam essentially enrich the social-cultural repertoire in society, moreover, enhance diversity.⁵

And this is happened in Indonesia, because of the incapability in managing social capital, Indonesia has been experiencing a number of problems such as instability politic, social and conflict that leads to violence since Indonesia declared its freedom in 1945. Violence in Indonesia is like a proverb whatever broken will grow back, whatever lost will be replaced. In reality, divergence among ethnics/ religions continuously occurs in Indonesia for example, in Sambas, Sampit, Maluku, Poso, Ambon, Aceh and Papua. It shows how fragile the national multiculturalism in Indonesia is.⁶

Pancasila as the ideology to bring this nation together cannot recede the social problems in this county. Failure to understand Pancasila as closed-ideology of nation occurred in The New Order (Orba). Due to the statement of non-reformer and the word Pancasila tends to be evaded obviously in curriculum, the authority of education uses the term PKN (Civics Education) instead of Pancasila.⁷ Perception about national values Nationalism Values in culture diversity in Indonesia changes in meaning since reformation proclaimed in 1988 as well as an end of regime of The New Order.⁸

Actually, national multiculturalism in Indonesia hasn't been completely realized by all people as something destiny of *God*, not

⁵ Masdar Hilmi, *Islam Profetik : Substansi Nilai-nilai Agama dalam Ruang Publik* (Yogyakarta: Kanisius, 2008), 190.

⁶ A numerous of conflicts in multicultural society indicate the lack of Nationalism in Indonesia. There are six factors that indicate the situation. *First*, the globalization that happened hurriedly degrades the identity of nation. *Second*, the implementation of region autonomy in lots of places triggers the primordialism-based exclusiveness that is challenging the creating of the community-based nationalism. *Third*, globalization that brings in liberated culture and value start discrepancy, especially in economic sector. *Fourth*, inequality of development causes disparity in economic sector that forms economic polarization. *Fifth*, accumulation of economic polarization occurring for years leads to polarization of social, politic and culture. Sixth, polarization of economic, social, politic and culture is followed by exclusivism in all living aspects such as residences, education, public places and life style. Lalu Mara Satria Wangsa, *Developing Indonesian Human Resources, The Collection of Aburizal Bakri's Speeches* (Jakarta: Kompas, 2009), 40.

⁷ Ahmad Baedowi, *Calak Edu Esai-esai Pendidikan 2008-2012* (Jakarta: Alvabet, 2012), 170.

⁸ Mohammad Baharun, *Islam Idealitas, Islam Realitas* (Jakarta: Gema Insani, 2012), 230.

human-made. That every human being was born in one condition to another, with different characteristic physically and non-physically, is a common idea that we can find in our daily life. People's point a view about national multiculturalism is still co-opted by logo-centrism of hegemonic interpretation that is loaded with full of prejudice, suspicion, bias, heartedness, and reduction to the other groups.⁹

According to Nurcholis Majid, Moslems in Indonesia need to be awaked of the culture continuity/harmony. If Moslems in Indonesia want to contribute the cultural values that are relevant to nowadays-Indonesia, the most important thing that is necessary to understand is the continuity of Islamic culture with its great civilization in the past. Islamic culture is a culture that favors universal bond of civility.¹⁰

Various conflict resolutions have been carried out, but permanent resolution of conflicts is very difficult to realize, including offers of conflict resolution with the approach of interfaith dialogue offered by Muhammad Abu Nimer, which has been used as a means to create peace in the world. With dialogue, according to Abu-Nimer, humans can avoid hostility and violence in the name of religion.¹¹ Interfaith dialogue has been carried out since the 19th century, but dialogue between faiths is not effective in resolving conflicts, this is because followers of each religion believe in the truth of their religion.

In research on Muslim relations with non-Muslims the perspective of Ulama in Bugis. The study concluded that in order to build dialogue and cooperation, ethics plays an important role. Ethics are universal teachings of all religions. Through the door of ethics, religious people universally encounter the same diverse humanitarian challenges. Every religion in the world has typical values that are only found in each religion. This value is called particular values. Every religion also has a common value that is believed by all religions. Such values are called universal values. In building dialogue, what needs to be developed is the universal values of each religion, not its particular values. Dialogue is carried out proactively and continuously

⁹ Hilmi, *Islam Profetik : Substansi Nilai-Nilai Agama dalam Ruang Publik*, 186.

¹⁰ Nurcholish Majid, *Cendekiawan dan Religiusitas Masyarakat* (Jakarta: Paramadina, 1999), 134.

¹¹ Akhmad Rizqon Khamami, 'Dialog Antar-Iman Sebagai Resolusi Konflik, Tawaran Mohammed Abu-Nimer', *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014): 249.

to maintain good relationships.¹² The reality today in religion is to emphasize typical values, rather than particular values. Adapting typical values is considered an obligation that must be maintained by each religion.

Wasisto Raharjo Jati researched about *Kearipan Lokal Sebagai Resolusi Konflik Agama* wrote about local wisdom Pela Gandong as a resolution of the religious conflict in communities after the Maluku conflict. In this article, the potential for conflict at the root of society can be reduced through the values of local wisdom Pela Gandong has an important role in reconciliation by reuniting community solidarity that was divided during the conflict.¹³ However, according to Toni Setia Budi in his research, Pela Gandong is apparently not able to maintain harmony.¹⁴

Understanding the characteristics of each religion is very important in resolving conflicts in religion. Peter Connolly in the book approaches to the study of religion can be used as a formulation in resolving various religious issues. Ninian Smart in the book states that to overcome the religious problem, she offered a poly methodic approach, an approach that uses many methods. This requires the development of a generalist view. Therefore resolving religious issues is not enough with a single approach but with a variety of approaches at one time.

Ninian Smart has been argued that religious studies is a poly methodic discipline, and that the student of religion should be familiar with the approaches of the major disciplines concerned with understanding the nature of religion, not least because the approach adopted has profound influence on the phenomena chose for investigation and the conclusions reached. This book is presenting each of the significant approaches to religion in an informed manner, the book brings together experienced researchers from feminism,

¹² Muhammad Yusuf, 'Hubungan Muslim dan Non Muslim Perspektif Ulama Bugis', *IAIN Ponorogo, Al-Tahrir* 14 (2014): 271.

¹³ Wasisto Raharjo, 'Kearifan Lokal Sebagai Resolusi Konflik Keagamaan', *Walisongo: Jurnal Penelitian Keagamaan* 2 (November 2013): 393.

¹⁴ Toni Setia Budi, 'Resolusi Konflik Agama di Pulau Ambon', *Jurnal Ketahanan Nasional* XIV, no. 3 (Desember 2009): 51.

anthropology, sociology, phenomenology, psychology, philosophy, and theology¹⁵.

THE CAUSES OF RELIGIOUS CONTRAVERSITY IN MULTICULTURAL SOCIETY IN INDONESIA

After studying variety of researches about controversy, the problems related to ethnics in Indonesia affected by several factors. They are as follow:

1. Tendency to radicalize the appreciative of religious text.

Noticing the religious activity of modern Moslems, there is a tendency to understand Qur'an and Hadits textually, but rather stuffy. As a matter a fact, it creates unexpected behavior e.g. riotous, intolerance and destructive. Doctrine of Jihad, pragmatically, is often accepted as a holy war to assault and force others parties that have unusual notion. This case indeed generates a bad reputation of Islam that originally promotes veneer and peace.¹⁶

The doctrine becomes contradictory with the origin of Islam that proposes theory of humanity that is appended by wisdom as the result of the openness/flexibility of Islam civilization itself. Because of this trait, Moslems are able to adapt easily in all kinds of cultural manifestations and perceptions originated from various civilization for centuries.¹⁷

The wisdom arises from the mutual influence of civilizations, at that time, known in the Islamic region, which ensures higher development in Islam as stated by historian Arnold J. Toynbee as *oikumene* (judicial world) of Islam or Islamic judiciary.¹⁸

2. Formalization of Islamic teachings in nation's cultural manifestations.

Formalization of Islamic teachings appears to be an "alternative culture" for all forms of cultures in this country. Therefore, "Islamic law" is applied as an ideal benchmark to assess cultural

¹⁵ Connolly Peter, ed., *Approaches to the Study of Religion* (New York: Cassel, 2001), 11.

¹⁶ Nasaruddin Umar, *Deradikalisasi Pemahaman al-Qur'an dan Hadits* (Jakarta: Gramedia, 2011), 2.

¹⁷ Abdurrahman Wahid, *Universalisme Islam dan Peradaban Kosmopolitanisme Peradaban Islam, dalam Nurkholish Majid, Islam Universal* (Yogyakarta: Pustaka Pelajar, 2007), 2.

¹⁸ Wahid, 2.

manifestations in general. Islam tends to be the ideal stereotype of all kinds of local cultures to which Indonesia goes.

This stereotype, by Abdurrahman Wahid, considered inappropriate because normative teaching derives from the God. Islamic teaching needs to be accommodated to the local cultures without losing its identities. Arab-adaptation or the process of acquiring Middle Eastern characteristics only set us off out of our origin identity as Indonesia and apparently is not suitable with the circumstances and needs.¹⁹

3. Inequality of welfare brings conflicts among ethnics.

Researched by Timo Kivimaki stated that inequality of welfare in Indonesia is the main feature that created tension between groups in Indonesia. There are two habitual notions that can start warfare. A notion puts emphasis on motivation and inadequacy of life that force a conflict evoked by a party and a notion that describes violence regarding to disappointment.

Based on the East Timor tragedy, inequality of welfare shows perfectly clear. As part of systems in Indonesia, East Timor was left behind comparing to other provinces. Monetary crisis in East Timor towards the end of 90s got even worse than the other provinces in Indonesia.

The effect of this crisis can clearly be seen by comparing the whole data of import and export activities in all regions in Indonesia. Inequality of welfare of society in Jakarta, West Java and East Timor, which is getting worse as the result of the monetary crisis, justifies the commotion in Java. Moreover, people barely have any confidence in government anymore as the way they inadequately coped up with problems in East Timor.²⁰

World Bank research accomplished by Paul Collier and Anke Hoeffler explains that conflict befalls because of greediness rather than dissatisfaction; people involved prefer to be ambitious to have a benefit when the economic condition is unstable rather than together they resolve the situation that leads them to misery.

¹⁹ Wahid, *Islam Kosmopolitan, Nilai-nilai Indonesia dan Transformasi Kebudayaan* (Jakarta: The Wahid Institute, 2007), 341.

²⁰ Timo Kivimaki, 'Penelitian Konflik Suku dalam Masyarakat Multi Budaya', in *Konflik Kekerasan Internal, Tinjauan Sejarah, Ekonomi-Politik dan Kebijakan di Asia Pasifik*, ed. Dewi Fortuna Anwar (Jakarta: Yayasan Obor Indonesia, 2005), 117.

Sabian Utsman describes about conflict between the traditional fishermen in coast of Kumai (Sakates region) with fishermen out of Sakates. His study elaborates the characteristics of the local fishermen from Sakates, the reasons why the conflict emerges, the Sakates fishermen's solidarity during the conflict and the social condition afterward.²¹

THE RESOLUTION OF RELIGIOUS CONTROVERSY IN MULTICULTURAL SOCIETY

1. The Use of Religion as The Source to Bring Peace and Non-Violent Action

According to Louis Kriesberg, constructive conflicts; From Escalation to Resolution, he seeks ways to limit the destruction associated with conflicts by employing intra-religion mechanism, inter-religion mechanism and extra-religion mechanism.

Intra-religion mechanism is the cultivation of manners and new spiritual in religion that supports peace and resolves conflicts by non-violent action. Inter-religion community mechanism, in this context, is interaction in daily life associated with Muslim and others followers consisted of the main point to foster reconciliation. Families from different background can interact and socialize each other. While, extra-religion mechanism is an interaction amongst the religion communities externally such as the delegations meet to seek alliance and negotiate for resolving conflicts.

The three mechanisms in Islam recorded in theory of *Tasamuh*. *Tasamuh* is suggested to perform in Islam to create harmony not only to people around but also to environment, plants and animals. It is stated in Quran that impulsive action in religion is not to be justified,²² and it is prohibited to force someone to accept religion.²³

Islam advises to "live together" in peace with a wide range of different parties and different interests of religion, social being, economy and the so that strengthen the attitude towards the strengthening of demanded charter. The word "together" was stated by The Prophet

²¹ Sabian Utsman, *Anatomi Konflik dan Solidaritas Masyarakat Nelayan, Sebuah Penelitian Sosiologis* (Yogyakarta: Pustaka Pelajar, 2007), 13.

²² QS. al-Baqarah: 256.

²³ QS. al-Ghasyiah: 21-22.

in the charter script of collective narration in the period of Mecca and known as justice, justice against slavery, paganism, centralization of biased reign. In Medina period, the prophet included the charter script about society and nation. It was represented in famous Medina Charter.

To practice charter contents into the daily life can be accomplished by interacting and communicating with others, not only amongst people in one group but a wide range of society. This will increase the aptitude in mediation, negotiation and paralegal meetings.

The way how the prophet Muhammad Saw accepted Jews and Christians showed that how tolerant and pluralist Islam is. The prophet held a meeting with the Jews and Christians in Nabawi Mosque, in Medina. He even afford an opportunity for Jews and Christians to practice their prayers in the mosque. The occasion occurred when 60 delegations of Christians, led by bishop Najran, came to Medina to wage a conflict with the prophet. However, the prophet welcomed them kindly. Before the meeting, the delegations notified that it was time for them to pray and the prophet let them do their religious practices in the mosque.²⁴

The most popular *Tasamuh* during Umar bin Khattab period is the Aelia Agreement created,²⁵ also known as Jerusalem Agreement. The agreement stated that Jerusalem had been conquered by Islam and people were guaranteed to practice their religion. On the top of that, Umar assured the Jews to stay and live in Jerusalem in harmony whereas Christians prohibited them to settle in since Constantinople overpowered. Christians insisted that the Jews are not allowed to be

²⁴ Ja'far Subhani, *Ar-Risalah* (Jakarta: Lentera, 1996), 648.

²⁵ Aelia or Illiya' (as quoted by Fauzan Saleh from Adolph Wismar's book, *A Study in Tolerance*) is pseudonym of Jerusalem given by Emperor Hadrian. The city was seized by Umar Bi al-Khattab in 636-637, However, the old bishop, Sopronius, the ruler of Jerusalem at that time required Umar to come, as the leader of Muslims, in person directly to Jerusalem to claim the city. The bishop preferred to hand over the capital completely to Umar rather than to one of the generals. The manuscript of agreement was written by Umar, according to Historian al-Thabari, the manuscript written as: "this is the agreement given by Umar, the servant of Allah and the leader of Muslims (Amir al-Mu'min) to Ailia's people. He ensures to put forward sanctuary for them, their life, property, churches, criss-cross and all religious members. Their churches would stand still, and wouldn't be destroyed or reduced. Their criss-cross and belongings wouldn't be untouched. Fauzan Saleh, *Theology of Regeneration: The Discourse Changes of Sunni Islam in Indonesia In the XX Century* (Jakarta: Serambi, 2004), 351.

mingled with them. In the end, territories to settle in for the Jews and Christians were allocated.²⁶

Afterward, Amr bin Ash with his troops welcomed by the Egyptian. They put their hope up in Islam that their Mazhab would not be insulted as the christian goverment in Constantinople did. That is one of the reasons why Coptic Christian in Egypt still exists. In the event that, Muslim having the intoleran like christian, coptic destroyed. In Egypt, Syria, Lebanon, Palestine and all of Islamic region. We have been found christian and Jews, except Saudi Arabian.²⁷ In Spain, muslim have fowerfull during 800 years, 300 years have crisis. But during 500 years be stability region and stabil and home town three religion live in peacefull. Muslim as leader, Jews as judge and christian Catholic as community.²⁸

A muslim is expected to be wise in accepting diversity and to be loving as stated in Quran, Allah the Entirely Merciful to all of His creatures, to the believers or disbelievers. Allah proves His merciful by creating the sun, the earth and all to benefit all of His creatures. A muslim is required to encourage hospitality and friendliness to all parties and community and do good things to them.

2. Developing Theology of Pluralism in Religion

Theology of pluralism, in Budi Munawar Rahman's perspective, he initiates the other religions than his own as it is stated like '*other religions are equally valid ways to the same truth* (John Hick); *Other*

²⁶ Nurcholis Madjid, *Dialog Keterbukaan, Artikulasi Nilai Islam dalam Wacana Sosial Politik Kontemporer* (Jakarta: Paramadina, 1998), 229.

²⁷ Madjid, 229. In the lineage of Arabic-Islam, we can see the map of plurality of nations including Arabian; Kurds, Barbarian, Arman, Armani, Suriani, Turkman, Syarkas, Turkey, Oiran, Nubrun, Negro, Western Jews etc. This plurality includes syari'ah and sects such as Greek, Orthodox Roman, Nestorian Asyur, Orthodox Coptic, Roman Catholic, Catholic Roman Suryan, Cathollic Roman Arman, Catholic Roman Coptic, Catholic Roman Kaldan, Catholic Roman Maronit, Protestant, Evangelists, Orthodox Rabbani Jewish, Qurain Jewish, Samiri Jewish, Shabiah, Yazidiah, Syawabik, Bahaiyah, religions of Negro etc. See Muhammad Imarah, *Islam dan Pluralitas dan Kemajemukan dalam Bingkai Persatuan* (Jakarta: Gema Insani Press, 1999), 289.

²⁸ Imarah, *Islam dan Pluralitas dan Kemajemukan dalam Bingkai Persatuan*, 230. Nurcholis Madjid stated that all religion is Islam in the point of submission to tha God. It's only Islam that acknowledges other religions exists. No doubt that it proves that Islam is supreme and absolute because of the ability in embracing other religions. *Mushaddiq-an li ma bayn yaday-hi wa muhaimin-an alaihi...Muhayminan* means protecting other religions.

religions speak of different but equally valid truths (John B Cobb Jr); *Each religion expresses an important part of the truth* (Raimundo Panikkar).

The point is theology of pluralism believes that all religions have the same purposes. In other hand, theology of pluralism is defined as “the only one God, praises in different ways”. To strengthen his opinion, Munawar cites Rumi’s term: different religions do exist, but the goal is just the same. Don’t you know that there are many way to go to Ka’ba? The theology of pluralism denies the ecalusivism because of the tendency of oppressive towards other religions. Theology of exclusive is formulated as an idea that there is only one true religion. This clearly leads to fanatic, dogmatic and authoritative.

Rene Guénon (m.1951) in theosophy movement and *Freemason* cited that all religions are real and band together to the point of truth. One of the successors of Guénon’s concept Frithjof Schuon (1907-1998) enforced the old metaphysical principles, explored esoteric dimentions of religion, went through the mythological forms and religions as well as criticized modernity. He pinpointed the differences between exoteric dimentions of religion and esoteric and at a time disclosed the metaphysical point in all orthodox beliefs. He explained that God is the only final reality, absolute, unlimited and flawless. He suggested that all human beings should devote themselves in God.²⁹

3. Religious Conflict Resolution through Developing the Social Sciences Approaches

In contemporary study discourse, the phenomena of human variety could be viewed from some angles. It is not only viewed from the angle and the aspect of merely the teaching sourced from inspiration even though this is the main characteristic of any religion, but also viewed from the angle related to personal historical understanding and interpretation or that of a group especially on the norms of religion and the model of practices of the religious teaching in daily

²⁹ There are three basic principles to actualize plurality in religion pluralism agama, 1) logically, pluralism is known as one thing manifested in a number of view-transcendental reality portrayed in various ways 2. There is a condition admitted that religion is the main part of religious facts and experiences. 3. Spirituality is an identity and validity that is personally very impressive above the other religions. Harold Coward, *Religious Pluralism and the Future of Religions* (New York: State University of New York Press, 1995), 45.

life. In general the norms of inspired teaching are build and processed and then standardized and studied through doctrinal –theologies, while the history of human variety were studied through religious social sciences which is done interdisciplinary.³⁰

Up to the present time, religion is always comprehended through doctrinal theology which is not relevant at the present time. Religion at present is not only viewed and limited to explain the connection between human and God but unavoidably should involve human group awareness (sociological study), the awareness to study of origin of religion (anthropological study), the need of developing the strong personality and psychic tranquility (psychological study) end the so. In other words, religion is full of phenomena that should be studied and approached though multidimensional approach such as from the angle of anthropology, philosophy, sociology, theology, and phenomenology.

The anthropological approach in studying religion is employed to study the origin of the religion. Big religions at present had the history how the religion developed from the beginning. In the development of religion, long historical process happened. Through this anthropological study, it is found that religion came from one same God of Inspiration.

Even though the embracers of religions with different holy books: al-Quran, Torah, and Bible believed that there were differences between the books, al-Quran supported by modern religion study viewed more in the points of similarity rather than the points of differences. Thus principally, those holy books should not be confronted from one another, but should be viewed from the point similarity. al-Quran did not see the confrontation, since this Moslem Holy Book presented itself as the consistent continuation of Bible and Torah, and even of revelation accepted by all prophets.³¹

Anthropological approach is employed to comprehend the religion and culture that reveal the study of variety in life. In this case, religion is the way of life from which human life is interpreted. Besides, religion is the pattern of action, a lives thing in human body

³⁰ Amin Abdullah, *Studi Agama Normativitas dan Historisitas* (Yogyakarta: Pustaka Pelajar, 1999), v.

³¹ Mun'im A Sirry, ed., *Fiqh Lintas Agama: Membangun Masyarakat Inklusif-Pluralis* (Jakarta: Paramadina, 2004), 54–55.

that can be viewed in daily lives. In this matter, religion is a part of cultural system.³²

Based on the studies by experts who viewed religion as the part of cultural system, there were typologies in religion. Among those typologies are such as study of Islam in local context, which is categorized as the study that view the connection between Islamic tradition and locally-associated syncretism and locally-associated acculturation. The second type includes the first as had been studied by Geertz in *Abangan, Santri and Priyayi*, by Tadjoeer Rijal in *Tamparisasi Santri Pedesaan Jawa*,³³ by Nur Syam in *Islam Pesisir*³⁴ at cetera. The next is that with syncretism, such as by Erni Budiwanti in *Islam sasak, Islam Waktu Lima versus Islam Waktu Telu*,³⁵ by Andrew Beatty in *Adam and Eve and Vishnu: Syncretism in the Javanese Slametan*³⁶ et cetera.

Philosophical approach is emphasizing in the meaning of an essence, of identity crisis. For example, the focus of problem is the concept about God, where the focus is the basic faith and to believe the concept in terms of viewing other people, world and God.³⁷ The object of this study is the approach of reason and faith, the Logic of Mysticism, the meaning of God, Language interpretation and Worship, religion and ethics. The objects became the topic to argue on in the philosophy of religion.³⁸

Sociological approach according to S Northcott is the approach focusing on the interaction between religion and community. This thought is based on the concern on social structure, human experience and culture construction including religion. The objects of knowledge, the practices, and the institutions available in social world were viewed by sociologist as the product of interaction between human and social construction. Religion is one of social construction. Sociologist

³² Clifford Geertz, *Kebudayaan dan Agama* (Yogyakarta: Kanisius, 1992), 8–9.

³³ Tadjoeer Ridjal, *Tamparisasi Tradisi Santri Pedesaan Jawa* (Surabaya: Yayasan Kampusina, 2004).

³⁴ Nur Syam, *Islam Pesisir* (Yogyakarta: LKiS, 2005).

³⁵ Erni Budiwanti, *Islam Sasak: Islam Waktu Lima Versus Islam Waktu Telu* (Yogyakarta: LKiS, 2000).

³⁶ Andrew Beatty, 'Adam and Eve and Vishnu: Syncretism in the Javanese Slametan', *Jurnal of The Royal Anthropology Institute* 2 (1996).

³⁷ Peter, *Approaches to the Study of Religion*, 106.

³⁸ Martin Warner, *Religion and Philosophy* (Australia: Cambridge University, 1992), 1.

also paid more attention on the study of religious collectivity as microcosmic community in which the process and the pattern of social changes can be watched clearly since the characteristics of closed or limited religious community such as monastery and certain sects or any new religious movement.³⁹

However, with the empiric approaches, such as anthropological, philosophical, sociological approaches, theology is not merely queen of science anymore. Theology in this era should compete with other new sciences. Religion as living history not only limited to past problem in many dimensions and angle of study through empirical approaches, as not to say it is limited to normative-doctrine. In its progress however, the empirical approach passed the thresholds of authority. Theories appeared in sociological and psychological approaches, as an example, had provided projectionist views that study religion only as merely a social phenomenon and lost the secrecy and deity.⁴⁰

Amin Abdullah stated that to return the study of religion within its historical and empirical basis in order not to pass the threshold of authority, there is a solution that is developing the approach of phenomenology, the approach that describes fully the fundamental structure of human variety in general (universal, transcendental, inclusive), not the those that describe human particular-exclusive variety.⁴¹

Phenomenological approach in Amin Abdullah is relevant or even very much necessary in this era of pluralistic religious community. One thing, however, needs to mention first is that in this era of open information and cultural globalism, the any religious approaches, either of historical-empirical-critical approach or normative-theological approach could not be exhaustive, never pretend to be able alone solve the problem of religion perfectly and completely. Any approaches had the weaknesses, since the religion is complex

³⁹ Peter, *Approaches to the Study of Religion*, 193.

⁴⁰ Abdullah, *Studi Agama Normativitas dan Historisitas*, 10.

⁴¹ The Method of Phenomenology was developed by Rudolf Otto, in his thesis on "wholly other". A totally different sense, that is awesome, moving, interesting and vibrating one's religious spirit. G. Van Der Leeuw more emphasized the dependancy of religious person on the Deity with Power. Mircea Eliade underlined secrecy which is not separated from the human religion phenomenon. See. Mercia Eliade and Willard R Trask, *The Sacred and The Profane: The Nature of Religion* (Harcourt: Brace & Word. Inc., 1959), 232.

and intricate. One can stand by its self without others, if researcher of religions does not want to be considered reductionist. Any approaches of religious study is surely debatable, questionable and arguable, either aspectual or dimensional, so that it is not reflecting the holistic.⁴² Besides, various approaches as mentioned above could only study something objective and rational. Those that is subjective could not be touched by the above approaches.

In phenomenological approach, truth claim that is the specific characteristic of theological thought, relatively, could be reduced in order to be forced and could also be left behind. It is still truly realistic that theological approach is featured with that. While phenomenological approach itself is not reducing the religious phenomenon and only touched the social symptom.⁴³

The approaches discussed above were showing inclusive characteristic of religion. They are means of how to solve sacred and holy problems, and the guideline on how to solve the embracers problems. Religious problems consisted of a lot of conflicts. The conflict appeared since there is no point of solution of some religious and tradition problems. Those problems may be solved through the methods available in modern sciences.

CONCLUSION

The study proposed the point that conflicts in the multicultural community may be resolved if religion used as the front guard in the cultivation of noble values of religious character, which can be used as an solution for problems in religion. For example, Tasamuh is a teaching that needs to be developed. Exclusive, radical thinking has become a trigger factor for the creation of inter-religious conflict. A narrow understanding of religion and formalism has also played a role in creating clashes of beliefs.

From the text above, it is clear that the causes of religious controversy in the multicultural society in Indonesia such as 1) Tendency to radicalize the interpretation of the religious text. 2) Formalization of Islamic teachings in the nation's cultural manifestations. 3) Inequality of welfare brings conflicts among ethnics. The Study makes several of important contribution in the

⁴² Abdullah, *Studi Agama Normativitas dan Historisitas*, 12.

⁴³ Abdullah, 38.

resolution of religious controversy in the multicultural society such as 1) the use of religion as the source to bring peace and non-violent action. 2) developing theology of pluralism in religion. 3) religious conflict resolution through developing the social sciences approaches.

Islamic teachings do not violence of any kind. Therefore, to create tolerance, pluralism, moderate, pluralist and inclusive thinking are required in the midst of society along with a variety of ideas derived from approaches in the social sciences (multi and interdisciplinary) such as anthropology, philosophy, sociology, theology, and phenomenology.

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THE PURITANISM OF THE PROGRESSIVE TRADITIONALISM:

Dynamics of Religious Life in Madura in Perspective on Conflict Theory of Lewis Coser

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Abstract: *This article is based on the phenomenological qualitative sociological research seeks to describe the research focus; the first, the spread of Islamic Puritanism ideology in an area of Progressive Traditionalism, especially on Madura island, second, the contact between Islamic Puritanism ideology and the ideology of Progressive traditionalism, and third, the implications of the contact between Islamic Puritanism ideology and ideology of Progressive Traditionalism especially in Madura. From the study, it was concluded that Islamic Puritanism ideology spread across the basis area of Progressive Traditionalism in Madura through traditional means (direct contact) and through media and modern preaching, while patterns of intersection between Islamic Puritanism Ideology and the ideology of Traditionalism Progressive in Madura involves a pattern of conflict and peaceful means, even though it is actually artificial peace like fire in the husk, and the implications of the contact between Islamic Puritanism and Progressive Traditionalism ideology to a certain extent is able to realize the reorientation of the religious pattern of progressive traditionalists and Islamic Puritans by being able to reduce the relative deprivation mentality and the attitude of alienation also the most authentic feeling.*

Keywords: puritanism, Progressive Traditionalism, religious life, conflict theory, Lewis Coser.

الملخص: هذا البحث العلمي يجري على أساس المنهج النوعي الاجتماعي الظواهري ويحاول إلى وصف تركيز البحث كما يلي؛ أولاً: انتشار الفكر البيوريتاني الإسلامي في وسط مجتمع التقاليد التقدمي الإسلامي خاصة في جزيرة مادورا، ثانياً: نمط الاتصال بين الفكر البيوريتاني الإسلامي وبين عقيدة مجتمع التقاليد التقدمي الإسلامي، وثالثاً: آثار الاتصال بين فكر البيوريتاني الإسلامي وبين فكر مجتمع التقاليد التقدمي الإسلامي في وسط مجتمع التقاليد البيوريتاني الإسلامي في وسط مجتمع التقاليد التقدمي الإسلامي في جزيرة مادورا عن طريق الاتصال الاجتماعي المباشر واستخدام وسائل الإعلام والدعوة المعاصرة. ونمط الاتصال بين الفكر البيوريتاني الإسلامي وبين فكر مجتمع التقاليد التقدمي الإسلامي في مادورا يجري عن طريق الصراع والسلام. ولكن السلام مزيّف مصطنع مثل النار داخل الحطب. وتداعيات الاتصال بين مجتمع البيوريتاني الإسلامي ومجتمع التقاليد التقدمي الإسلامي إلى حد ما يستطيع أن يحقق إعادة التوجيه الديني حول مجتمع التقليديين التقدميين الإسلاميين والبيوريتانيين الإسلاميين من خلال القدرة على الحد من عقلية الحرمان النسبي وموقف الاغتراب و شعور الأصاله.

Abstrak: Artikel ini berbasis pada penelitian kualitatif sosiologis fenomenologis berusaha mendeskripsikan fokus penelitian; pertama, penyebaran ideologi Puritanisme Islam di daerah kantong Tradisionalisme Progresif khususnya di pulau Madura, kedua, pola persentuhan ideologi Puritanisme Islam dengan ideologi kalangan radisionalisme Progresif dan ketiga, implikasi persentuhan ideologi Puritanisme Islam dengan ideologi kalangan Tradisionalisme Progresif khususnya di Madura. Dari studi tersebut diperoleh kesimpulan bahwa penyebaran Ideologi Puritanisme Islam di daerah kantong Tradisionalisme Progresif di Madura ditempuh melalui cara-cara tradisional (kontak langsung) dan melalui media dan dakwah modern. Pola persentuhan Ideologi Puritanisme Islam dengan ideologi kalangan Tradisionalisme Progresif di Madura melalui pola konflik dan dengan cara damai, meskipun damai semu seperti api dalam sekam, dan implikasi persentuhan Ideologi Puritanisme Islam dengan Ideologi kalangan Tradisionalisme Progresif hingga tahapan tertentu mampu mewujudkan reorientasi pola keberagamaan kalangan tradisional progresif maupun kalangan Puritanis Islam dengan syarat mampu mengurangi mental deprivasi relatif dan sikap keterasingan dan perasaan paling otentik.

INTRODUCTION

In Azyumardi Azra's perspective, Nahdlatul Ulama (NU) is the largest religious social organization in Indonesia -even in the world¹- which since its birth was claimed to be a traditional Muslim guardian who is not diametrically opposed to Islam, has always been identified as a traditional Islamic organization (Traditionalism).² Such identification -to a certain extent- has spawned stigmatization for this very strong belief that followers of this organization are conservative, closed, -reform and change.³ The impression now does not find its relevance, especially if it is associated with a number of the NU. The NU has born a tendency to resist in a manner that is diametrically opposed to the stigma above.⁴ That is why the researchers identify the National Education as an organization that is Traditionalist in progressive.

Along with the political reforms that were rolled out after the New Order, it has opened up opportunities for the realization of freedom to express and articulate civil rights and political rights for all citizens. The existence of this freedom greatly enables Muslim communities to express their opinions more liberally, and form organizations, to choose principles/ideologies and *platforms*.⁵ Such momentum was used by various groups, including the Wahhabi Salafis to disseminate their thought and teachings in Indonesia, including in the island of Madura.

Salafi Islam which means teaching of the early period of Islam -the period of the Prophet and the period of the Companions- is the best period which is the most authentic reference source for Muslims. Salafi Islam with its characteristic always refers to the literalism of

¹ AzyumardiAzra, "Liberalisasi Pemikiran NU", in Mujamil Qomar, *NU Liberal: Dari Tradisionalisme Ahlussunnah ke Universalisme Islam* (Bandung: Mizan, 2002), 17.

² M.Ali Haidar, *Nahdhatul Ulama dan Islam di Indonesia: Pendekatan Fikih dalam Politik* (Jakarta: Gramedia Pustaka Utama, 1994).

³ Shonhadji Sholeh, *Arus Baru NU: Perubahan Pemikiran Kaum Muda dari Tradisionalisme ke Post Tradisionalisme* (Surabaya: JPBooks, 2004), 3.

⁴ The three dissertations are the dissertation of Shonhadji Sholeh is adopted by the New Age of NU: 1. *Perubahan Pemikiran Kaum Muda dari Tradisionalisme ke Post Tradisionalisme*. 2) Laode Ida, *NU Muda Kaum Progresif dan Sekularisme Baru* and 3) Mujamil Qomar, *NU Liberal dari Tradisionalisme Ahlussunnah ke Universalisme Islam*.

⁵ M. Imdadun Rahmat dan Khamami Zada, "Agenda Politik Gerakan Islam Baru", *Tashwirul Afkar Jurnal Refleksi Pemikiran Keagamaan dan Kebudayaan*, Edisi No. 16 Tahun 2004, 27.

the texts of the Qur'an and the Hadith and applies a literal model of interpretation, in which religious texts are understood as textually or *harfiyah*, without using the *ta'wil* method which is often used by jurists, having given birth -at least two consequences. *First*, it encourages each individual to build an understanding of religion independently, and *second*, that principle -which refers to its source- it has destroyed elitism in religion. Basically, this principle reflects freedom or liberalization in religion, in the sense that each person has an equal opportunity and rights in interpreting religious doctrines. But unfortunately, the process of understanding carried out by Puritanical Islam tends to be literalistic, so they reject the diversity of expressions of religiosity, and put forward the unity of expression, namely Middle East expression -even expressions- only Arabic or Afghanistan.⁶ Such views, to a certain extent, have collided and come into direct contact with the majority of Madurese people who predominantly affiliate to the NU, in which Puritan Islamic groups assume that Muslims have been lost to *pristine* doctrine, rituality, and Islamic practice, and therefore need to be rectified.

The contradiction of understanding and contact will clearly lead to conflict, as well as new dynamics and faces that are very interesting, so researchers are interested in investigating the above mentioned with the theme Puritanism in Progressive Traditionalism aspect: Study of the Dynamics of Religious Life in Madura, covering 4 Regencies namely Sumenep, Pamekasan, Sampang and Bangkalan by using the Lewis Coser conflict theory perspective.⁷

By examining the above, it is hoped that *first*, this research can provide benefits in identifying patterns of the spread of Puritanism in 4 districts in Madura while at the same time recognizing its teachings. *Second*, by introducing the teachings of Puritanical Islamic groups, they

⁶ Abdul Mun'im DZ, "Mengukuhkan Jangkar Islam Nusantara", *Tashwirul Afkar Jurnal Refleksi Pemikiran Keagamaan dan Kebudayaan*, Edisi No. 26 Tahun 2008, 6.

⁷ Lewis A Coser was born in the city of Berlin in 1913. He obtained his Ph.D. D from Columbia University in 1968. His professorship was obtained from the University of Brandies, and from this university he worked extensively in the field of sociology. In 1975, Coser was elected president of the ASA (*American Sociological Association*). Many of his works on sociology, especially about the sociology of conflict, he tried to develop conflict theory George Simmel. His phenomenal work is *The Functions of Social Conflict*. Coser died on July 8, 2003 in Cambridge, Massachusetts at the age of 89. Check <https://www.researchgate.net/publication>

are expected to understand their logical thinking and religious logic, so that they are expected to form proportional attitudes in interacting -in the sense of transacting or collaborating- with these circles. *Third*, this research is expected to provide benefits in developing tolerance in the midst of differences and diversity of schools of thought and the dynamics of religious life which are increasingly polarizing, dynamic and rapidly developing, especially in Madura. *Fourth*, this research is expected to provide stimulation in examining similar phenomena in the regional context -at the same time in a theoretical perspective- so that the value of its benefits can be felt more in an effort to build mutual tolerance that is more authentic as well as contextual.

Based on this phenomenon, the *first* research focus was formulated, the spread of Islamic Puritanism⁸ ideology of Progressive Traditionalism, especially in the island of Madura. *Second*, the pattern of Islamic Puritanism ideology with the ideology of Progressive traditionalism and *third*, the implications of the Islamic Puritanism ideology with the ideology of Progressive Traditionalism especially on Madura.

The theme was deliberately chosen because there was a stigma that Madura was synonymous with NU, so it was often identified as the basis — even it is often said that the Madurese religion is NU and did not recognize the diversity of ideology or religious schools,⁹ on ignoring the fact that Madurese people are very “diverse” in term of religious platform such as Muhammadiyah, LDII and even Shia.¹⁰ This means that the dimensions of religious dynamics are well known there. On the other hand, the spread of radical Islam with some variations has also been known in Madura. The proof -among other things- can be listened by Ahmad Zainul Hamdi’s writing with the

⁸ The term Puritanism is often interchangeable with these terms namely: revivalism, fundamentalism, literalism, *ushuliyah*, *al-Ba’ath*, *al-harakah*, *muta’assibin*, *mutatharrifin* and others. See Afrohah, “Fundamentalisme: Korelasi Ideology Fundamentalismis dengan Ideologi Gerakan Islam Modern”, *Al- Tahrir Jurnal Pemikiran Islam*, Vol.18 No 1, 2018, 178-180.

⁹ Mein A. Rifa’i, *Manusia Madura: Pembawaan, Perilaku, Etos Kerja, Penampilan dan Pandangan Hidupnya Seperti Dicitrakan Peribahasannya* (Yogyakarta: Pilar Media, 2005), 42.

¹⁰ For example by the research in Sampang conducted by Imam Bonjol Juhari from IAIN Jember and Mohammad Afdillah from UGM and various other studies.

theme “*Radicalizing Indonesian Moderate from within: The NU-FPI relationship of Bangkalan Madura*”.¹¹

This qualitative research is characterized by the use of *data collection* methods, namely *participant observation* and *independent interviews* as primary data collection methods, so that qualitative research has a tendency to examine characteristics - among other things - having *key instruments*, more importantly the process of the product, tends to analyze data empirically.¹² When this research is seen from its nature, this research can be classified in survey research with a *case approach*, namely research carried out in an intensive manner, detailed and in-depth details of an organization or phenomena (*events*) that occur in the field that becomes the focus of this study.

The informants consisted of community leaders and elements of society (kiai, scholars, academics, practitioners, and others) related to research topics and problems, while the purposive sampling chosen was not based on certain strata (*class*), random for a certain (*area*), but rather the consideration of certain goals. Therefore, the determination of research subjects was carried out by (1) *extreme or deviant sampling*, which was used to select informants who tended to have less participation in purification activities and progressive traditionalism activities but still cared. (2) *Intensity sampling* used to select informants who have involvement in purification activities and activists of progressive traditionalism movements. (3) *maximum variety sampling* in the sense that the researcher tries to get informants who become very adequate knowledge about purification and about progressive traditionalism and (4) *critical cases sampling* which is trying to obtain informants who are critical of the two phenomena.

The data analysis was carried out by phenomenological analysis. In general, data analysis with a phenomenological perspective consists of four stages, namely:¹³ (a) The first stage, namely trying to

¹¹ Ahmad Zainul Hamdi, “Radicalizing Indonesian Moderate Islam from within: The NU-FPI relationship in Bangkalan Madura”, *Journal of Indonesian Islam*. Vol. 13 No. 1 Juni 2013, 71-95. Hamdi tried to explain the interaction between radical Islamic circles - represented by FPI with moderate Muslims - represented by NU in Bangkalan Regency.

¹² SuharsimiArikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 1996), 9.

¹³ O. Hasbiansyah. “Pendekatan Fenomenologi: Pengantar Praktik Penelitian dalam Ilmu Sosial dan Komunikasi”, *Mediator Jurnal Komunikasi*, Vol. 9 Nomor 1 Juni 2008, 171-172.

describe as clearly as possible the phenomenon experienced by the research subjects. All track records or transcription interviews with research subjects are transcribed (*transferred*) to written language. (b) The second stage, *Horizontalization*, where the researcher attempts to inventory statements and important affirmations that are relevant and in accordance with the topic. In this stage of *horizontalization* researchers are very important to be patient in delaying the assessment (*bracketing/epoche*), meaning that the element of their subjectivity “should not” interfere with efforts to specify important points, as research data, obtained from interviews.¹⁴ (c), the third stage, *Cluster of Meaning*, researchers try to classify (*statement*) the statements (*informants*) to themes or units of meaning, and set aside statements that are repetitive. This stage consists of three subs, namely (1) Textural description, where researchers write their own experiences, namely trying to describe what they experience as individuals, (2) Structural description, namely researchers try to write as objectively as possible about how the phenomenon is experienced by informants. Researchers also try to find all possible meanings based on their own reflection (*researchers*), both in the form of opinions, judgments, feelings and expectations of research subjects regarding the phenomenon they experience, (3) essence description, ie researchers try to construct a holistic description of the meaning and essence of the experiences of the subjects. Next is (d) The fourth stage, reporting, namely trying to report in writing about the results of the research based on the steps above.

To check trustworthiness, the data required to check the validity is done through (1) extending the intensity of attendance or extension of participation. Researchers increase the volume, intensity, and time of attendance to examine whether data findings in the field are by chance or actually occur. In this case, researchers come and interview repeatedly on the subject under study. (2) Deepening observations namely researchers increase the intensity and volume of observations of the phenomena studied, both concerning the textural

¹⁴ The term epoche is the term used by Edmund Husserl. Epoche himself places something between two brackets, What is meant is “trying to forget the meanings of objects for a while and trying to see objects directly with intuition without the help of previous meanings. This epoche is identical with the term reduction which becomes a principle that is fundamental to a phenomenological attitude. Check Juhaya S. Praja, *Philosophy and Ethics Flow* (Jakarta: Prenada Media, 2008), 180.

description and structural description, and (3) Triangulation, which is a technique for obtaining data validity using various sources. That is, data sources, especially interviews, not only provide one person, but several people are taken purposively (*purposive sampling*) so that the data obtained is really a factual reality, and is not something by chance. Besides triangulation of data sources, triangulation methods are used to check the validity of the findings, which appear in the use of various methods in which their functions are to cover the weaknesses or limitations of each method of data collection used.

THE SPREAD OF ISLAMIC PURITANISM IDEOLOGY IN MADURA

A practice of life -whatever it is, including religious customs or traditions- is socialized in various ways. For example, the spread of word of mouth, dissemination through social media, television or through direct contact, through reading (books, magazines, and others).

Suham, S.Ag – A *Madrasah*'s Teacher Tsanawiyah Lenteng - stated that the practice of religious Puritanism in Daramistah Lenteng Sumenep was initially pioneered by Ust. Moh. Rusydi, a community leader in Daramistah village, who brought Ustadz Abu Bakar Ba'asyir - a hardline Muslim figure from Central Java - used to be around the 1990s. Ust, Rusydi slowly introduced behavior that approaches Puritanical Islam. For example, he debated the religious practices of the people in the village.¹⁵

This was justified by Badri with his statement that “The santri of Ustadz Rusydi were not all Madurese, he said, showing that they seemed to be from Central Java, since they speak a soft Javanese language. Another important thing is to use white pants (*celana cingkrang*), above the heels, and maintain a beard even if only a little and the most prominent is the forehead blackened like a former prostration “.¹⁶

Furthermore, Badri added: Besides using white pants, not smoking, his clothes were always dressed in white ‘koko’ clothes, and

¹⁵ The interview was conducted on April 1, 2018 at the Residence of Suham, S, Ag (49 years), Lenteng, Sumenep at 08.00. a.m.

¹⁶ Badri is an Islamic Religion Teacher (PNS) in the Lenteng District of Sumenep. The interview took place at his house on April 1, 2018 at 1:00 p.m. until finished,

if the prayer was rather long. If you read al-Fatihah it is read without *bismillah* or perhaps the *Basmalah* is not hardened. If it stands a little awkward ‘*ngakkang*’ (wide), so that each leg of the prayer touches. For those women, the face is not necessarily white, even more, black and generally veiled (*bercadar*).¹⁷

The impression was that almost the same was shown by Moh. Bahwi, in my opinion, the spread of Puritanism ideology in the village was slow but convincing and increased a lot. The indication is that younger and younger people are dressed in what they call ‘*jalabiyah*’, namely long robes, turban, and what they call ‘*isbal*’, namely ‘*pantolan*’, which is only up to the ankles. More and more young people who maintain long beards even though their beards grow (not thick). The women wear very wide veils (*Syar’i veils*) and use what they call niqab, which is the form of black clothing that covers the entire body. Many of them have been dressed in this way, even though they know that the Palengaan area in the area is a large Islamic boarding school in Pamekasan.¹⁸

Then Mohammad Bahwi added: “I also often see young people who are keen on religion active in the Islamic Spirituality Unit (ROHIS) in their schools. They also often see television shows such as TV Wesal, TV Rodja and TV MTA (*Majlis Tafsir Al-Qur’an*) and almost every morning after dawn until 6.00 a.m. I often hear Radio Rodja broadcasts. TV and radio, in my view, are indeed based on Wahabi.”¹⁹ The next, he added, “Wahabi, in my opinion, is harder than the Muhammadiyah and even Islamic Unity (PERSIS). In this way, in my opinion, the spread of Puritanism is very prioritizing the purity of Islam, and Islam which is free from Bid’ah.”²⁰

The same impression was also explained by Edy Sukanto who stated: “Because I happened to be entrusted with the trust of being the head of the village, in this village that I led there was also a growing number of Muslims who called the Puritans. The characteristics are

¹⁷ Ibid.

¹⁸ M. Bahwi (51 years) is a PAI Supervisor in Palengaan Laok Pamekasan Village. The interview took place at his home on April 14, 2018 at 09.00 a.m.

¹⁹ Ibid.

²⁰ Ibid.

they are very aggressively spreading religious ideas through da'wah according to them -*halaqah* and *daurah* ".²¹

Furthermore, Sukanto added: "Almost every week with small participants and now it's getting bigger, but *militant*. They are very fanatical about maintaining their religious beliefs. The participants of this activity are generally young people (*detngodethen*), high school equivalent, but ... that ... the forehead is black because - often prostrate, serious if invited to a discussion always ask for the basis and reasons based on the Qur'an the and hadith ".²²

Sukanto added: "They are generally intellectual. Nice to discuss and disagree. And try to fortify their opinions with reading material. Their reading material is generally used to be al Muslimun magazine, now they change to *Sabili* magazine, a magazine that I think is indoctrination ".²³ Sukanto added: "The recitation activity they held was known as *halaqah*, a forum for studying Islamic knowledge where an ustadz taught and provided material according to a particular book and the participants sat in a circle to listen to the lessons given."²⁴

Another informant, H. Umar Sholihin, also stated: "This Puritanism of wahabi, in my opinion, is generally spread through Radio broadcasts. In this case, Radja radio is the pioneer. In my view, the salafis believe that Muslims must first be Islamized through a gradual process ".²⁵ Furthermore, he added: "these stages cover - what they call - *tarbiyah* (education) and *tasfiyah* (purification) before the application of the Shari'ah is perfectly realized. To fulfill this goal, their activists eagerly committed to da'wah activities through what is called dawrah."²⁶

Solihin added: "There is something else that becomes their specialty so that they are easier to recognize. If their women are generally dressed in black to wrap around their bodies, including their faces. The clothes they call the *niqab*".²⁷ Next he added "For

²¹ Edy Sukanto (50 years) is the Head of Banyu Pelle Village in Sokobanah Sampang District and PGAN Pamekasan alumni. The interview took place at his house on April 15, 2018 at 09.00 until completion.

²² Ibid

²³ Ibid

²⁴ ibid

²⁵ H. Umar Shalihin (50 years) is a PAI supervisor in Bangkalan Regency. The interview took place at his home on April 22, 2018 at 09.00 until completion.

²⁶ Ibid

²⁷ Ibid

the male, the most common sign of them is their blackened forehead. They also use clothing over their ankles, and at the same time have long beards, even if only a little / not thick “.²⁸

In the observations of researchers, it is known that indeed, in appearance, young people who join in the activity talk more intellectually, in charity they are happy with differences and accentuate differences with Muslims in general as if they are crossing over their breasts, while other Muslims do not. In dress, they are happy with *Cingkrang* clothes. Their foreheads are black because of prostration or because they are rubbed.²⁹ Then their women were also happy with black and veiled clothes, so their faces were unclear.³⁰

Thus, behavior patterns that are different from those of ordinary people such as using koko clothes, cingkrang pants, beards, mukena do not have to be white and then touching the social realities of the surrounding community which will not cause an attitude of wanting to know more “deeply” from society. Then there arises social friction, a touch of curiosity, arises a sense of sympathy or antipathy, the desire to imitate and so on.

Based on the data as seen above it can be affirmed that the spread of Islamic Puritanism in Madura was traversed through diverse and *divergent* processes ranging from direct ways and physical relations to the *sharing* of ideas

THE CONTACT OF ISLAMIC PURITANISM IDEOLOGY WITH PROGRESSIVE TRADITIONALISM IN MADURA

The pattern of contact with Islamic Puritanism ideology with the progressive ideology of traditionalism can be traced and described as follows:

Agus Wijaya, revealed as follows: “The Puritanical mission here is initially not frontal and informal ... It starts with young people who are happy with religious themes. They are generally young people

²⁸ Ibid

²⁹ Observations were made at Ridlwan Mosque on Jalan Jokotole Pamekasan starting March 18, 2018 for several days. Observations were carried out by involving several informants

³⁰ Ibid

who like to organize, for example, active in OSIS (Intra School Student organizations) in their schools”.³¹

Furthermore, Agus added: “they questioned the practices and religious patterns that have become traditions, such as the problems of khilafiyah and other issues that touch on the religious traditions of the NU people. They are critical of tradition, for example towards death festivities, they see as bid’ah which does not need to be preserved. They said -these Puritanical children, and not my word mas- the religious practices of the old people were bid’ah, not in accordance with the hadith and the Qur’an. The practice was not exemplified by the Messenger of Allah, because it was not blessed by Allah. Their prayers were rejected.”³² And finally, Agus Wijaya added: “for me their attitude is critical, you should not be hostile. But invite them to have a dialogue with a cold head and not be opposed. But in reality, community leaders say” na ‘kana’ tombu bheri ‘la a fatwa’. na ‘kana’ ghi ‘bhuru taoh aghemah. Ta ‘usa kasambhu’, jhe ‘lajjhenih.’³³

As with the reaction of Saiful Anam who stated firmly: “They must be justified. Their way of thinking has been exposed to the thoughts of the Wahhabis who flourished in Saudi Arabia. And this is not suitable for people in Indonesia, especially what else on the island of Madura.”³⁴ Anam added: “They must be straightened out so they don’t like to forgive people. This, in my opinion, is very dangerous. It can be a conflict with the kiyai. Therefore, their way of thinking about this religion must be changed. This happens because religion is understood to be too dzahiri, the pious people are those who practice their worship in accordance with what the Prophet exemplifies, it must be exactly the point. That’s their view. In my opinion, it can’t be like that. We can’t imitate the Prophet Muhammad exactly, because we are far behind the Prophet.”³⁵

Then Anam added: “religion for them is only a ritual. As a result, religion only relates to ritual piety. Religious practices that are not in

³¹ Agus Wijaya, M.Pd. I (50 years) is a PPAI supervisor in Bangkalan. The interview was conducted at his residence on April 22, 2018 at 10.00 to completion.

³² Ibid

³³ Ibid

³⁴ Saiful Anam (45 years) is a graduate of PGAN Pamekasan and PAI Teacher (PNS) in Modung Bangkalan District. The interview took place May 29, 2018 at his house at 11:00 finish

³⁵ Ibid

accordance with the example of the Prophet, are rejected and need to be rectified. Something crooked must be straightened out, how can do that. That's their perspective. So it is very *fihiyyah*.”³⁶

Then, the reaction of Ustadz Juhari, M.Pd. I. related to the contact of Puritanism ideology is “we must be wise. They are indeed too excited. So we also have to be wise. If our reaction is rude, they will definitely move to another heart. Therefore we must be wise, according to the way of the Qur'an. The Qur'an teaches *Ud'u Ila Sabili Rabbika bil Hikmah wa al-Maw'idzat al-Hasanah wa Jadilhum billati hiya ahsan* “. We in dealing with them should not be conflictual. Fire, if it is fought with fire, it become burnt (*Api di lawan dengan api, sajhendhaddhi*). Fire must be fought with water, it can go out (*Api harus dilawan dengan air, biar padam*). Even so, their da'wah is also non-conflictual. They are critical but not controversial. Like establishing a boarding school and avoiding preaching directly with the general public. For example, the Al-Ittihad Camplong Islamic boarding school. Even standing up to now greatness.”³⁷

Next, he added: “Their approach for carrying out their da'wah is neat and measurable. Its existence is acknowledged by the Camplong community and its surroundings. In fact, many cadres of nahdhiyyin have lodged their children there because the hut is neat. The fiqh is clear, the curriculum is neat even though the school is Islamic Unity. We know that Persis is more rigid than Muhammadiyah. But the Fiqh thought is good. They have a good magazine, *al Muslimun*.”³⁸

The observation of researchers, indeed in Al-Ittihad Persis Islamic Boarding School Camplong was taught *fiqh* according to the KH Abdul Kadir Hassan style model and it is different from NU Fiqh. But students (santri-santri) were also taught Ushul Fiqh, thus giving an opportunity for differences in religious practices at the Islamic Boarding School. And the teacher (ustadz) not only came from the Bangil Islamic Unity Islamic Boarding School, but also alumni from Al-Amin Prenduan Islamic Boarding School.³⁹

³⁶ Ibid

³⁷ Ibid

³⁸ Ibid

³⁹ Researcher's observations involving informants were carried out on May 10, 2018 and May 29, 2018 conducted at Alittihad Lodge, Camplong Sampang.

Thus it can be concluded that the contact of Islamic Puritanism Ideology with the ideology of Progressive Traditionalism especially in the Four Districts in Madura, can take place in a peaceful pattern (*quasi-harmony*) and -not infrequently in contact- in conflictual disharmony even if it does not openly conflict, conflicts are like coals in chaff which otherwise can explode and escalate into open conflict

CONTACT OF ISLAMIC PURITANISM IDEOLOGY WITH PROGRESSIVE TRADITIONALISM IN MADURA:

Implications

The contact of Islamic Puritanism ideology with the ideology of progressive traditionalism has given rise to “pseudo harmonies” and conflicts even though not with open conflict, but closed conflicts. This gives birth to certain sociological and normative implications.⁴⁰

Related with that problem, Ustadz Ahmad Ruhan stated: “In my view, both progressive traditionalist Islam and Puritanical Islam, with that relationship, whether they are harmonious or friction can learn from each other, that is, traditionalists can learn the advantages and at the same time - the weakness of Puritans and soon “.

Ustadz Ruhan further added: “With mutual learning, the diverse relationships gave birth to what the Prophet Muhammad said that the difference was mercy. The differences can result in a variety of colors of life, and the existence of the colorful thing is a beautiful thing in life “.⁴¹

The same thing was also stated by H. Suhmawi Thohir who emphasized: “We know that our ideology is the ideology of Ahlus Sunnah wal jama’ah, which has an open and eclectic character towards local traditions that are very different from Puritanical ideology with textualism and tend to prioritize text” .⁴²

⁴⁰ Ust. Ahmad Ruhan, Former (52 years old) former IAIN student of Sunan Ampel Tarbiyah Faculty Pamekasan lives in Andulang, Sumenep Gate and works as a PAI (PNS) teacher. The interview took place at his house on May 20, 2018 at 08.00 until finished.

⁴¹ Ibid

⁴² H. Suhmawi Thohir (50 Years) is a former Sunan Ampel IAIN student at the Tarbiyah Faculty Pamekasan who works as a community leader. The interview took place at his home in the village of NBrajih Gapura Sumenep on May 20, 2018 at 13.00 until completion.

Suhmawi added “we are as Aswaja people must develop behavior as referees and do not grow fertility or develop conflict (*Khairul Umur awsatuha*). We must be tolerant, and continue to develop tolerant behavior under any circumstances. That must be kept”.⁴³

Humaydi -a Jama'ah of Ridwan Pamekasan Mosque- also gives a good impression with his opinion that The lesson of the difference is that we will become more mature. Different is beautiful and very interesting in life. For me, the difference is inevitable, our physical form is different, our culture is different. Our bodies are not the same. Different is the sunnah of Allah, you can imagine if everything is the same, life is bland and not dynamic.⁴⁴

Therefore, it can be affirmed that the implications of ideological contact with Islamic Puritanism with Ideology of Progressive Traditionalism especially in the four Districts in Madura can more mature us as humans, giving birth to something good that is able to see differences as something positive.

DISCUSSION

That extreme behavior in any matter including religious matters is destructive and deserves to be avoided because it is “closer to destruction and danger and further from security and tranquility”. Furthermore,⁴⁵ Yusuf Qardhawi added:

“Islam is the middle way (*wasathiyah*) in everything, both in terms of concepts, *aqidah*, worship, relations with human beings and in legislation. God is called by Allah as “*Straight path*”, which distinguishes humans from the path of adherents of various religions and philosophies which become an example of “those who are created by Allah Swt” and the way of those who are heretics, those whose concepts of life cannot overreach or waste and neglect.”⁴⁶

However, it must also be understood that such behavior (*extreme or al- tathrufuf orughuluw*) is also a product of interaction with other

⁴³ Ibid

⁴⁴ Humaydi (44 years) is a teacher at SD al-Munawarah Pamekasan living in Jalan Kabupaten Pamekasan. The interview took place on May 27, 2018 at his house at 7:00 p.m. to finish.

⁴⁵ Yusuf Qardawi, *Islam Jalan Tengah*, terj. Alwi AM (Bandung: Mizan, 2017), 21.

⁴⁶ Ibid

communities that cannot be avoided at the same time there is dialogue with each other. The fact that the growth of ancient ideology of Islam is a longing -and also the obsession- of the supporters to realize a “not boring” order, free from corruption which they say is “far from God’s grace”, free from Westernization, which they consider the threat of *taghut* which undermines and pollutes their faith massively, so that they gradually hold halaqah and dawrah. In connection with this, Noorhaidi Hasan wrote:

“Their presence is increasingly felt because they tend to distinguish themselves from “*everything that goes on*” in general in the communities around them. By organizing themselves into the bonds of small, tightly and exclusively small communities, they show a strong desire to renew and follow the example of the Prophet Muhammad and the first generation of Islam, a community that is perceived to generally practice pure Islam, which is ideal. It is clear that they want to offer an alternative community model that is different from the modern Western model and aims to match what they consider to be westernization.”⁴⁷

With concepts and obsessions that are seeking identity and at the same time trying to create a community style of the Prophet community, which they imagine as a community of *baldatun thayyibatun wa Rabbun Ghafur*, a society which -again according to them- an egalitarian society, a society that never conflicts so he is a public figure which was blessed by Allah Swt., the desirable figure of society.

However, the figure of an egalitarian society and without conflict as coveted by Puritanical Muslims is truly realistic and exists in the history of early Islam (Islamic period of the Prophet and his later companions). In this case, Nadirsyah Hosen emphasized:

“Spreading mercy and improving morality main mission Nabi. It is not possible for other people to convert to Islam or force themselves to follow our own fatwas and interpretations or even force others to follow our political choices. Coercion of others is not mercy and not a noble character. *Laikraha fi al-Din* (there is no compulsion in

⁴⁷ Noorhaidi Hasan, *Laskar Jihad: Islam, Militansi dan Pencarian Identitas di Indonesia Pasca orde Baru* (Jakarta: LP3ES-KITLV, 2008), 31.

religion).⁴⁸

And in their view “*a force to become a Muslim*” which in reality never existed at the time of the Prophet and the great friends never existed. In their view (the Puritans) must be manifested in real and concrete life, for example, the effort to realize what they declare with the caliphate system. But is it true, Islam wants the Caliphate system? In this case, Nadirsyah Hosen asserted:

“It is true that in classical Islamic teachings there is a discussion of the obligation to appoint a caliph, imam or amir. But this does not mean that the institution of the “*caliphate*” as imagined by Islamic groups, must be copied exactly. The obligation to appoint a caliph is an obligation to appoint a leader, whose presence is a necessity in a political institution. The main sources of Islam, namely the Qur’an and the hadith, do not specify in detail and rigidly the manner of choosing leaders and governance mechanisms. Forcing a system called “*caliph*” is “*an error*”. This is the first mistake in understanding khilafah.”⁴⁹

In this context, Noorhaidi Hasan emphasized:

“Salafis believe that Muslims must first be Islamized through the gradual evolutionary process that encompasses education (*tarbiyah*) and purification (*tasfiyah*) before the full implementation of sharia can be realized. To fulfill this goal they are passionately committed to da’wah activities (from the Arabic basic words *da’wa*, calling, which generally refers to the notion of inviting, which is an obligation for every Muslim), by participating in the implementation of *halaqah and dawrah*.”⁵⁰

Because of these obsessive ideas, Puritans tend to engage in counter productive activities, moreover based on a feeling that deprivation is relative on the one hand feeling inferior to the modern world, but on the other hand feeling more authentic, so that their behavior appears extreme.

In this context, Khaled Abu al Fadl wrote:

⁴⁸ Nadirsyah Hosen, *Islam Yes, Khilafah No! Doktrin dan Sejarah Politik Islam dari Khulafaar-Rasyidin Hingga Umayyah* (Yogyakarta: Suka Press, 2018), 6.

⁴⁹ Ibid, 30.

⁵⁰ Hasan, *Laskar Jihad: Islam*, 32.

“Puritan movements deal with everything with their extreme logic, theological ties Wahhabism and salafism produce a contemporary tendency rooted in feelings of defeat, alienation, and frustration. The fruit of these two theological fuses is the strong isolation, not only of the institutions of modern world power but also of Islamic heritage and traditions.”⁵¹

Furthermore, al-Fadl emphasized:

“Puritanism is not represented by formal institutions. Puritanism is a theological orientation, not a neatly structured school of thought. For this reason, people find various ideological variations and tendencies in them. However, the consistent characteristic of Puritanism is the ideology of supremacy, that they always feel superior and superior, which functions as compensation for feelings of defeat, powerlessness, and alienation, accompanied by an attitude of self-arrogance in which the feeling is always right when dealing with “*the other*” not always easily classified -is the “*other*” is the West, atheists in general, Muslim heretics, or even Muslim women. In terms of ink, it is appropriate to describe the orientation of Puritans in Islam as a group that always feels superior and superior, because that orientation views the world from the perspective of the level of excellence of a group and extreme polarization. Instead, it became a simple apologetic, the orientation of the purists responded to their sense of helplessness and defeat by raising symbolic power that did not know compromise and arrogance, not only to non-Muslims but even to fellow Muslims and women in particular.”⁵²

As long as the extremities continue to exist, and religious moderation is absent -or in Khaled Abu el Fadl’s terms, moderates are ‘silent majority’- then intolerance, jealousy and religious conflict will still be “*Bara dalam sekam*” which can explode at any time, especially if it is ignited by the political axis.

Therefore, fanaticist attitudes to an argument and opinion, and rejecting arguments and other opinions are important to avoid, obliging humans to be something that is not obliged by Allah Swt. to themselves

⁵¹ Khaled Abou el Fadl, *Selamatkan Islam dari Muslim Puritan*, terj. Helmi Musthofa (Jakarta: Serambi, 2006), 117.

⁵² *Ibid.*, 117-118.

is important to avoid, dhahiri or textual tendencies in understanding the verses of the Qur'an. Its validity is very questionable, following what is disguised and leaving or ignoring things that are clearly important is questioned, contradicting things that are of a secondary nature (*furu'*) and forgetting important problems to be abandoned, exacerbating things that are not appropriate should be questioned, their attitude rough and hard on other people whose opinions are very important to be eliminated, and mistrust in humans -no matter how he is- is important to be eradicated, let alone forgetting other Muslims whose Muslim ideology is different -as often done by Puritans- very important to eliminate.

In this context, Yusuf Qardhawi quoted a history of hadith, which the author of the Kutib intentionally follows:

“In the authentic hadith of Usamah bin Zaid, it is reported that whoever pronounces *La ila haa Allah*, then he has entered Islam and maintained his soul and wealth. Even if he uttered the sentence out of fear and wanted to take refuge from the sharpness of the sword, then his calculation to Allah. As for us, it is enough with those born (real). Because of that, the Prophet condemned with the utmost condemnation of Usamah when he killed someone on the battle field after the sentence of the creed. He asked: You killed him after he pronounced *Lailaha illallah*? Answer Usamah: “He only said that sentence because he wanted to take refuge from the sword blow”. Then he asked again: “Why don't you split his chest? Then what do you do with the sentence *Laila-lallah*? Then, said Usamah next, “the Prophet said incessantly so that I really wanted that day if I became a Muslim.”⁵³

In this context the tradition of moderation (*wasathiyah*) is important to be mainstreamed in political policies and traditions of religious life in this country. In this connection, Qardhawi writes:

“Middle attitude (*moderate*) is one of the characteristics of Islam. He is one of the main pillars, with which Allah distinguishes His people from others: “*And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you...*” (QS. al-Baqarah: 142). That is a just and righteous people, who will be

⁵³ Qardhawi, *Islam Jalan Tengah*, 57-58.

witnesses in the world and the hereafter at the same time as human tendencies, right or left, from the right middle arm.”⁵⁴

For this reason, it is important to actualize a tradition of constructive dialogue that realizes a constructive dialogue that respects the diversity of scientific disciplines and the dynamics of the scientific paradigm by trying to seriously examine the wara experts’ thoughts and ideas and try to put forward wise attitudes in preaching and dialogue, and most importantly –The last but not live — accustoms to prejudice towards people who have different perspectives with us.

Here, the perspective of conflict theory Lewis Coser is very relevant, put forward. Coser sees conflict in a more positive and more functional perspective. In its perspective, conflict functions in maintaining the status quo.⁵⁵ Coser further emphasized that conflict can help tighten loosely structured group bonds. Communities that experience disintegration or conflict with other communities can improve the integration of integration.⁵⁶

Furthermore, Coser added, internal conflicts within a group can help realize cohesion through alliances with other groups. In a society, conflict can activate the role of individuals who were originally inactive, even isolated. Conflict can also help the communication function. Before conflict, a group may not believe in the position of their enemy, but as a result of conflict, group positions and boundaries often become more clarified, so that individuals become increasingly able to decide to take appropriate action in relation to their enemies. In other aspects, conflict also allows conflicting parties to find better ideas about their relative strengths and at the same time increasing the possibility of getting closer to each other or making peace with each other.⁵⁷

In the context of a conflict function that allows warring parties to be able to find better ideas about their relative strengths and increase the possibility of approaching or reconciling each other.

⁵⁴ Ibid, 22,

⁵⁵ George Ritzer dan Douglas J. Goodman, *Teori Sosiologi Modern*. terj. Alimandan (Jakarta: Prenada Media, 2005), 157.

⁵⁶ Ibid., 159

⁵⁷ Ibid

CONCLUSION

Based on the explanation above, it can be concluded that (1) the spread of Islamic Puritanism ideology of Progressive Traditionalism, especially in the four districts in Madura, is pursued through traditional means (direct contact) and also through the media and modern da'wah. (2) Pattern of Islamic Puritanism Ideology Contact with the ideology of Progressive Traditionalism especially in the Four Districts in Madura through conflictual patterns and through peaceful means, even through artificial peace such as fire in husks, and (3) Implications of Islamic Puritanism Ideology with Ideology among Progressive Traditionalism, especially in the Four Districts in Madura to a certain extent, is able to realize the reorientation of the religious pattern of progressive traditionalists and Puritanists of Islam on the condition that they are able to reduce the relative deprivation mentality and the most authentic attitude of alienation and feeling.

From those phenomenons, it is recommended for each parts to develop a mature attitude in religion, so that they can be religious in a more polite and more civilized manner. It is also recommended to make moderate diversity and make deradicalization a mainstream of Indonesia's diversity, so that religious pluralism is truly a blessing. Furthermore, research on this topic is recommended in a point of view as well as other approaches so that the topic or theme can improve its usefulness in the dynamics of people's lives.

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NEGOTIATING MODELS OF THE IDENTITY OF MINORITIES RELIGIOUS FOLLOWER IN THE SOUTH PADANG DISTRICT OF PADANG CITY

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Abstract : *The presence of numerous religions in the midst requires negotiation. Negotiation is the way an individual or groups get the recognition from others. In negotiations, each group tries to reduce their bargaining position for an agreement in order to get the benefits for both parties. Negotiation models employed by the follower of religious minorities like Christian, Catholic, and Buddha in the mid of Muslim majority in South Padang District are: first, Church without the symbol of cross--Catholic do not mind to take off their cross symbol in their church so that the church looks like a regular building. This action is done by Catholic to honor the Minangkabau sensitivity on the establishment of church; second, using hijab for non-Muslim students--wearing "hijab" to minimize their differences with the Muslim Students, especially in public school; third, the housing ritual for Christian. Its can be done by the obeying of them to the local regulations and negotiation with local leader; fourth, Buddhist was not stunted become the chief committee of the establishing of mosque; fifth, the sacrificial meat not only enjoyed by Muslim but also non-Muslim. Although, the negotiation on the establishing the new church difficult to be realized, but on the others field like political, education, economic, the negotiation were implemented well.*

Keywords: negotiation, religious, minorities, church, hijab.

Abstrak: *Kehadiran banyak agama di tengah-tengah masyarakat membutuhkan negosiasi. Negosiasi adalah cara individu atau kelompok mendapatkan pengakuan dari orang lain. Dalam negosiasi, masing-masing kelompok berusaha mengurangi posisi tawar mereka untuk sebuah perjanjian agar mendapat manfaat bagi kedua belah pihak. Model negosiasi yang digunakan oleh pengikut agama minoritas seperti Kristen, Katolik, dan Buddha di tengah-tengah mayoritas Muslim di Kabupaten Padang Selatan adalah: pertama, Gereja tanpa simbol salib - Katolik tidak keberatan melepas simbol salib mereka di gereja sehingga gereja terlihat seperti bangunan biasa. Tindakan ini dilakukan oleh Katolik untuk menghormati kepekaan Minangkabau pada pendirian gereja; kedua, menggunakan jilbab untuk siswa non-Muslim -mengenakan "jilbab" untuk meminimalkan perbedaan mereka dengan Siswa Muslim, terutama di sekolah umum; ketiga, ritual perumahan bagi orang Kristen. Ini dapat dilakukan dengan mematuhi mereka terhadap peraturan lokal dan negosiasi dengan pemimpin lokal; keempat, umat Buddha tidak terhambat menjadi panitia utama pendirian masjid; kelima, daging kurban tidak hanya dinikmati oleh Muslim tetapi juga non-Muslim. Meskipun, negosiasi pendirian gereja baru sulit direalisasikan, tetapi di bidang lain seperti politik, pendidikan, ekonomi, negosiasi itu dilaksanakan dengan baik.*

المخلص: يحتاج وجود العديد من الديانات حول المجتمع إلى التفاوض. التفاوض هو الطريقة التي يحصل بها الفرد أو المجموعات على الاعتراف من الآخرين. في التفاوض تحاول كل مجموعات أن تخضع موقفها من أجل الوصول إلى اتفاق للحصول على الفوائد لكلا الطرفين. وغاذج التفاوض المستخدمة من قبل أتباع الأقليات الدينية مثل المسيحيين والكاثوليكين وبوذيين أثناء أغلبية المسلمين في جنوب بادانج كما يلي: أولاً، لا تكون في الكنيسة رمز الصليب- خلع الكاثوليكين رمز الصليب في كنيستهم حتى تبدو الكنيسة كأنها مبنى عادي. تمّ هذا الإجراء من قبل الكاثوليكين لتحريم حساسية شعبة ميناج كابو على بناء الكنيسة هناك. ثانياً، ارتداء الحجاب للطالبات غير المسلمين- ارتداء الحجاب لتقليل اختلافاتهم مع الطالبات المسلمات وخاصة في المدارس العامة. ثالثاً، العبادة السكنية للمسيحية يمكن أن يتم ذلك عن طريق إطاعتها إلى النظام المحلي والتفاوض مع الزعيم المحلي. رابعاً، لا يتوقف أن يصبح البوذية رئيسية اللجنة لتأسيس بناء المسجد. خامساً، لحم

الأضحية لا يتمتعها المسلمون فحسب بل غير المسلمين أيضا. على الرغم من أن التفاوض على بناء كنيسة جديدة صعب لأن يتحقق ولكن في مجالات أخرى مثل السياسة والتعليم والاقتصاد تم تنفيذ التفاوض بشكل جيد.

INTRODUCTION

Indonesia is constructed through the differences of religions, ethnics, races, languages, islands, and economic stratification. There are six religions in Indonesia, those are Islam, catholic, Christian, Hindu, Buddha, and Confucius. Islam is the popular religion in Indonesia, it reached 87,2 % of the population of Indonesian. In addition, Indonesia has differences in regions and culture. This country has five large islands namely Java, Sumatera, Kalimantan, Sulawesi, Irian Jaya and other small islands, which are estimated, 13.667 islands, but less than half of those islands have occupant. Indonesia is also has 583 the local languages which is used by population in communicating beside Indonesian as the official language.

The population is also differences in the economic level. There are 18 % or 30 million of people in this country are poor. One of the poverty factors is the national income is not distributed fairly. In the developing countries, including Indonesia, there is no balance between rich and poor in relating to the distribution of national income. The composition of income is 40 % of the population has the lower income only get 15 % of the national income; 40 % of the population has income on the top of it get 32 % of the national income; and, 20 % of the population has the highest income get 53 % of the national income.

There is a concern that these differences will disrupt the integration of nation, but through the *Bheneka Tunggal Ika* motto (unity and diversity)—the differences, especially religious will be united and struggled to achieve the national goals. To realize this motto, it is necessary to manage the religious differences properly. The good management of the religious differences will accelerate the realization of the attitudes of harmony in the diversity as a requirement for the implementation of the development of the nation. During the The New Age era (*Orde Baru*), to establish the national stability, the management of the religious differences was done by the strict control from government. For the New Order regime, talking

about ethnic, religion, races, and social groups (SARA) as a source of differences are most sensitive, so it must be treated carefully, the differences could not be touched—for the New Order, if SARA is discussed and touched, it will be trigger the social conflict. Therefore, talking about the SARA was restricted and even banned to be talked.

Be careful with SARA was the motto of the management of differences in the period of the New Order Regime.

Political changes after the fall of the New Age regime, the Reformation era (*Orde Reformasi*) appears. It has two characteristic: *first*, the decentralization of power—the form of government that recognize the authority of the regions to manage their region fully through the decentralization government; *second*, there is a special freedom of speech largely rather than the previous era, so everybody can criticize, gives the suggestion to government freely. This condition was used by the groups which are oppressed by the New Order regime and the new groups that arise after it to express their aspiration freely, so they can strengthen their ethnic and religious identities freely. Along with the weak of the rule of law, strengthening the aspirations of these groups often trigger violence that was not resolved properly.

Related to these problems, *Yeni Wahid* said violence has become a rite in this country where its people tolerate the violence in solving their problems.

Those violence are on December 2011, a group of people attacked the *Syiah's* boarding school in Sampang Madura. On October 2010, the mass disappointment for the decision of the court on the religion blasphemy damaged three churches and two trucks of crowd control/ the *Dalmas* trucks. West Sumatera, especially the city of Padang is the city which is different from other regions in Indonesia. Relatively, this region far from violence either caused of the political cases or the religion cases. The local elections are carried out through the motto “*pemilu Badunsanak*”/the election based on the family values/the *Minangkabau* values. Based on this motto, *Komisi Pemilihan Umum Daerah/The Local Election Commissions of West Sumatera/KPUD Sumatera Barat* and the candidates of governors declare the peaceful, orderly, qualified, and the election with kinship frame.

In the election of governor in the 2004, this motto was proved, at the second days of election, *Kapita Ampera* dan *Dalimi Abdullah* as a candidate of governor said congratulations to the pair of *Gamawan*

Fauzi dan Marlis Rahman as the winner of the election. Only the pair of Irwan Prayitno and Ika Suma Hamid protested to KPUD about the process of election. The protest related to the loosing of their voter in the region of election that they have. Many voters in the bases of their constituents were not registered as the voters in the in the local election. Religious and ethnic violence are not dominant in Padang City or conflict based on religion and ethnic are happened rarely, if it is compared with other regions in Indonesia. Although Ahmadiyah has ideological differences with the mainstream of Islamic understanding in West Sumatera, this sect could life safely. Other religions such as Catholic, Christian, Buddha, Hindu, and Confucius could life safely as well.

Padang city is inhabited by people with differences in religion and ethnic backgrounds. The 2010 Population census mentioned that the population of Padang City is 833.584. Based on religion the population is 96, 57 % Islam, 1,76 Catholic, 1,03 Christian, 0,13 % Hindu, and 0,53 Buddha. Ethnically, Padang City is inhabited by 90,7 Minangkabau, other ethnics 0,3 %. South Padang District as a part of Padang City is also inhabited by people with the differences of religious and ethnic. This district more heterogeneous in religions and ethnics rather than other districts. The population of this district is 57.676 and religiously, 84, 53 % Islam, 8,88 % Catholic, 3, 69 Christian, 0, 50 Hindu, and 2,40 Buddha.

Although South Padang District has population more heterogeneous rather than others, their people live in harmony. This condition can be seen from the result of the following research: *first*, in the village of Rawang with the heterogeneous in religions and ethnics (Islam, Catholic, Christian/Nias, Mentawai, and China), their people live in harmony. The social harmony can be seen from the following social attitude: 1) a mosque in this village, its ceramics and pain were donated by a Chinese Catholics, 2) Chinese Catholics participate as donors in the distribution of “the sembako” (the basic food) for the poor people in the village of Rawang and around; *second*, in the village of Batang Arau in which their people lives in religious differences as well, they live in harmony. The harmony can be seen in the following attitudes: 1) the membership of the organization of Islamic brotherhood not only Muslims but also Catholic, 2) the holiday allowance/THR and “daging qurban” (the meat of animal

such as cow and goad which is slaughtered on the day of Eid Al-Adha) was not only given to Muslim but also Catholic; *third*, in the village of Mata Air with the differences in religion and ethnic, their people live in harmony. The harmony can be seen in the following attitudes: 1) together with two villages above, “daging qurban”/ sacrificial meat is not only given to Muslims but also Catholic and Christian, 2) loudspeakers in the mosques are not problem for Catholic and Christian, although the mosques near from their house, 3) Muslims in this village does not protest to Christian and Catholic that do the ritual in their house, while in other villages, they do the protest.

The differences in religious identity require their people to do the negotiation to achieve the social harmony. An identity is interpreted with something which is always changing. Identity is always constructed, even deconstruction in accordance with the place and time. Changes of identity are always in relating to other identities either reciprocal or one direction. While negotiation means the process of the transaction interaction where individual or groups in the situation of cross cultural tries to affirm, define, change, contrasts and supports the self-image that they want and others want. An negotiation of identity is a joint communication activities. Individual and groups that do the communication tries to expresses their identities that they want in interaction; they also try to contrast and support other identities.

One of the forms of the negotiation theory is the hybrid theory. For this theory, the cultural identity is not the entities was given since someone was born. The cultural identity is not the entities were destined, reduced, or the cultural traits which are not historical set of cultural convention. In this theory, the negotiation of cultural identity is the encounter and exchanges of cultural performances continuously. At the end of these negotiations will bear the mutual recognition.

Paper which is adopted from the result of this research tries to answer some basic questions. Those are: 1) how are the religious minorities followers negotiate their religious symbols in the midst of the Muslim majorities?, 2) how are the religious minorities followers negotiate their educational rights in the midst of Muslim majorities?, 3) how are the religious minorities followers negotiate their political rights in the midst of the Muslim majorities?, 4) how are the religious minorities followers negotiate their economic rights in the midst of Muslim majorities?.

THEORETICAL REVIEW

The philosophy which is used to analyze the data of research was the identity negotiation theory. It emphasizes the linkage between cultural values and self-conception or self-image. It explains how one's self-conception profoundly influences one's cognition, emotions, and interactions. It explains why and how people draw inter-group boundaries. It illustrates the different needs and wants of individuals in desiring inclusion--differentiation and connection-autonomy in their relationship. It also maps out the factors that contribute to identity sock--as when individuals move from a familiar cultural milieu to unfamiliar one. The fundamental basis of the identity negotiation theory is a view which states individuals in all cultures desire to be competent communicators in a diverse range of interactive situation. They learn to be competent communicators within their own cultures through repeated practices. They also learn to deal with others appropriately through habitual routines. Two source of identity typically influence an individual's everyday interaction: group-based identity and person-based identity. Social identity refer to an individual's conceptualization of the self that derive from memberships in emotionally significant categories of groups. Personal identity on the other hand, refer to an individual's self-conceptions that define the individual in relation to other individual. Social identities can include cultural or ethnic membership identity, gender identity, sexual orientation identity, social class identity, age identity, personal identity, on the other hand, can include any unique attributes that we associated with our individuated self in comparison to those of others. In a collectively culture, for example, people may be more concerned with group membership issues. In individualistic cultures, however, people may be more concerned with individuated based identity issues.

The identity negotiation perspective emphasizes eight identity domains in influencing our everyday interaction. They are discussed as cultural identity, ethnic identity, gender identity, personal identity, role identity, relational identity, face work identity, and symbolic interaction identity. The first four identity or self-image domains are viewed as primary identities that exert an important, ongoing impact throughout our live. The other four identity domains are situational dependent, that is , changeable from one situation to the next.

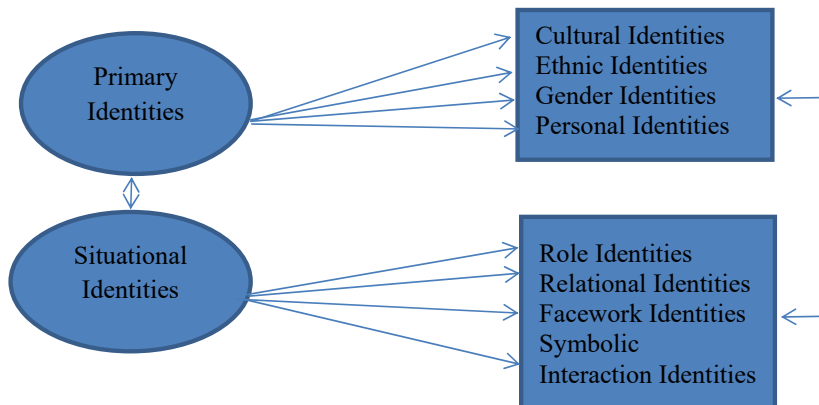


Figure 1. Identity negotiation perspective: Eight identity domains

All identity are constructed. The construction of identities uses building materials from history, from geography, from biology, from productive and reproductive institution, from collective memory and from personal fantasies, from power apparatuses and religious revelations. But individual, social group, and societies process all these material, and rearrange their meaning, according to social determination and cultural projects that are rooted in their social structure, and in their space/time framework. In general terms, who construct collective identity, and for what, largely determines the symbolic content of this identity, and its meaning for those identifying with it or placing themselves outside of it. Since the social construction of identity always take place in a context marked by power relationship.¹

The theory which is also reveal the construction identity is the hybrid theory. This theory is used to describe the combination of the two forms of culture or social groups that appear the certain characters of cultural and groups. Bhabha said, in relating between two forms of differences of culture or groups, there is the third space or intercultural space that function as the meeting place of people with differences of cultural and differences of social status. In this space, the person and groups can develop the process of moving and exchanges between different cultural and status continuously. In the third space, the inter-

¹ Manuel Castel, *The Power of Identity* (British: Blackwell Publishing Ltd, 2010), 7.

subjective and collective experience on national and group interests and values are discussed. The third spaces give the important contribution to understand the difference of culture. Related to identity, implicitly, he further said, the identity is something that always changes. The cultural identity was not given, destined, can not be reduced or the character of the a-historical of culture that set the cultural conventions. The negotiation of cultural identity includes the struggle of culture and exchange the cultural display continuously. Finally, in the third space individual or groups will be produced the mutual recognition between them in background of cultural differences.²

The hybrid theory questioned that all of identities that are rigid. It disguises the limitation of the cultural identities and affirm it as well. Hybrid rejected the essentialism that assumes the identity as a rigid, raw, and natural. The hybrid also rejected the understanding of anti-essentialism that absolute the human choice to determine their identities. Hybrid believes, there is no a category of the single and pure of identity, all cultural are hybrid and heterogeneous. But the hybrid rejected an understanding that the identity has no limitation. All culture involved each other in the activities.³

The hybrid theory is used to apprehend the negotiation phenomenon between the follower of religious minorities such as Christian, Catholic, Buddha and Muslim majority in the South Padang District. How the follower of religious minorities negotiated the differences of their religious identity in the midst of the majority of Minangkabau-Muslim. The negotiation related to religious symbols, politic, and economic. This theory is used to understand how two groups negotiated their differences. Other theory that is used is political recognition, political representation, and political redistribution.⁴ The hybrid identities that performed by the follower of the religious minorities (Christian, Catholic, and Buddha) in this sub-district have caused them are recognized and can represented their religious and social need in public space.

² Martono, *Sosiologi Perubahan Sosial*, 158–162.

³ Darmawan, *Identitas Hibrid Orang Cina* (Yogyakarta: LKiS, 2014), 25–33.

⁴ Zailnal Abidin Bagir, *Pluralisme Kewargaan* (Bandung: Mizan, 2011), 141–144.

METHODOLOGY

This research employed the Qualitative Research Method. It was carried out in three villages in South Padang District. Those are Rawang, Mata Air, and Ranah Parak Rumbio. The reason to chose these villages are the villages have the high of the degree of religious differences rather than other villages. The source of data are government leaders--headman, RW (the government under the village head), RT (the government under the RW head), community leaders (Minangkabau, Nias, China leaders), religious leaders (Christian, Catholic, and Buddha), students (Christian, Catholic, and Islam), educators (the head of Junior High School/SMP, Senior High School/SMA, and religious teachers), the member of FKUB/Religious Harmony Forum and religious followers that live in this villages. The data collection techniques used in this research are in-depth interviews, observation, and documentation. The data analysis used in this research is the interactive model analysis proposed by Millies and Huberman.⁵

SOUTH PADANG DISTRICT OF PADANG CITY

This section discusses some subjects, those are: *first*, geography--South Padang District has an area of 10, 3 KM' with 12 villages. Those villages are Air Manis, Bukik Gado-Gado, Batang Arau, Seberang Palinggam, Pasa Gadang, Belakang Pondok, Alang Laweh, Taluak Bayua, Rawang, Mata Air, Seberang Padang, dan Ranah Parak Rumbio. South Padang District has the temperature 22 ° C-31,7 ° C with the rainfall of 384, 88 mm/year. This district has the height from the sea level is 0-322 M dpl; *second*, demographic and economic. The residents of South Padang District is 57.359 people with the population density 5,719. This district inhabited by the differences of ethnic. They are Chinese, Batak, Java, Nias, Ambon, Flores, Mentawai, and Tamil. The profession of the district resident are government employees, Indonesian National Army/TNI, farmer, fisherman, trader, laborer,

⁵ Sugiono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2008). This data analysis model can also be seen in Afrizal, *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam Berbagai Disiplin Ilmu* (Jakarta: Rajawali Pers, 2014), 178. Afrizal said the data analysis model is the data codification, data persentation, and data verification. Creswell in his book's said data classification, data organization, and data verification, John. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (London: Sage, 2009), 198-199.

private employees, handyman, service and others. Related to poverty, there are 2.719 of the poor families in this district or there are 20 % of the poor residents in this area; *third*, religion. The residents of this district have differences in religion. In the each of the villages in this district, there are non-Muslim. The distribution of resident based on religion can be seen in the following table:

Table 1. *Residents Based on The Religion Followed*

Villages	Islam	Christian	Catholic	Hindu	Buddha
Alang Laweh	3.670	11	80	10	13
Belakang Pondok	513	204	696	201	601
Ranah Parak Rumbio	2.980	40	616	-	208
Pasa Gadang	1.488	35	288	-	16
Sebarang Palinggam	2.715	118	340	19	234
Seberang Padang	6.891	211	319	-	35
Mata Air	8.769	556	688	15	67
Rawang	9.245	117	511	28	20
Bukit Gado-Gado	1.296	70	119	-	-
Air Manis	1.479	5	11	-	-
Teluak Bayua	2.758	464	61	-	-
Jumlah/2012: 48.406	41.804	1831	4.498	273	1.194
Persentase	84, 28%	3,691%	9,068 %	0,55%	2,407%

Adopted From The Office of Religious Affairs of South Padang District 2012

Fourth, kinship. The residents of South Padang District has three kind of kinship. They are Minangkabau kinship, Nias, and Chinese. Minangkabau is the majority, than followed by Nias and Chinese. Even though, all of them live in harmony. Each of kinship have the values of harmony that they practiced in their activities. Minangkabau has the local wisdom for harmony that can be seen from the custom phrase as “*saciok bak ayam sadancıang bak basi*” (the kitchen has the same crowing and iron has the same sound when it is beaten). This values encourages Minangkabau people to understand the importance of understanding the difference of social and cultural for the unity in society. “*ringan samo dijinjiang barek samo dipikua*” (something light

taken with hand equally and something weight shouldered equally).⁶ Nias also has the local wisdom that encourages the harmony. The Nias custom values said “*tufu-tufoi mbeweu bulu lato. Awena awao niwaou*” (keep your mouth before saying something). “*ketete gulame ua* (pinch your skin before pinching others). These values encourages the wisdom. The wisdom is the modal to implement the harmony.⁷ Chinese has the personality that allow them to adjust to others, the personality was also encouraged by the souls of trade that they have. Basically, Chinese has the custom value like Minangkabau. That custom is “*dima bumi dipijak disinan langik dijunjung*” (where is the earth is stamped, there the sky is shouldered). This custom value is also encourages someone or groups to adjust their custom with others custom where they live.⁸

Minangkabau people that live in the South Padang District is differences with Minangkabau in others district. They have experienced a maximum contact and intensive with their brothers namely Chinese and Nias. All of them have the same history and social cohesion which is formed by work, business, neighbors, and others. Therefore, its difficult for them to do the conflict. they have mutual understanding and respect so they can live in harmony in ethnic diversity.⁹

NEGOTIATE THE DIVERSITY OF RELIGIOUS IDENTITY

South Padang District is inhabited by people with diverse religious and ethnic backgrounds. There are five religions which are followed by its citizens, those are Muslim, Christian, Catholic, Hindu, and Buddha. In each villages in this district, there are non-Muslims, even though Islam is the majority of religion. Islam was followed by 84 % of people. Villages such as Rawang, Mata Air, and Ranah Parak Rumbio are the villages which have the highest in the religious diversity rather than other villages. But they live in harmony. The social friction which caused by the diversity of religion can be resolved by negotiation.

⁶ St. Syafruddin, Interview The Head of Ketua Kerapatan Adat Nan Salapan Suku Padang, 30 October 2013.

⁷ Fauzi Duhu Zai, Interview a Head of Nias Custom, Christian, 3 November 2013.

⁸ Romo Sudarma, Interview a Head of Budha, Chinese, 9 November 2013.

⁹ Afrizal, Interview a Head of Minangkabau Custom, 30 November 2013.

1. Negotiate the Religious Symbols in Public Space

Social activities are the places where the religious recognition was implemented. In social activities contacts occur the social contact between peoples with the diversity of religious and ethnic. In this context, the mutual understanding and tolerance on the rights of each religious follower is necessary. Tolerance can be achieved when the people are able to negotiate its religious diversity in the public space. In this condition, the differences of religion can be negotiated. People in the differences of religion adapted mutually. Basically, the negotiation can be used to get the recognition on the existence of religion in the public space.

In South Padang District, the recognition on the religious rights such as the rights to worship accordance with their religion and belief are implemented in the some forms; each religious followers respected others to believe and to worship by using their religious place. Each religious follower has the worship place to worship. Even though for minorities (Christian and Catholic), procurement of new place of worship have a little problem--some of the worship places have no license. But the problem can be resolved by *rembuk warga* (residents meeting). In this district, Muslims have the most religious places, there are 39 mosques and 30 prayer room (Musholla). While, for Christians have 6 churches and 4 temples for Buddha.¹⁰

Related to the resistance of some peoples for using the worship places which has not license, the follower of religious minorities take three social attitudes: 1) Performing the ritual at home. This ritual can be performed through the *rembuk warga* (consult residents). Before the ritual is performed, the leader of religious minorities like Christians negotiate the forms of ritual which will be performed to Islamic leader or Minangkabau leader. In the village of Mata Air, especially the peoples who live in *Rukun Tetangga* (the government under the RW) III and around respect and permit Christians to perform the religious ritual in their houses. Muslims in this village permit Christians perform the religious ritual and the church choir rehearsal in their houses, because previously, they have discussed these activities to the local leader (both religious leader and custom leader). In that discussion, the local leaders usually will give some recommendation about the ritual such as, the ritual activities do not involve many peoples, do

¹⁰ 'Monografi Kecamatan Padang Selatan', 2011.

not disturb the public order such as singing the church hymns loudly and the singing ritual may not be late at night. Christian in this village usually obey this rules or restrictions.¹¹

Negotiation is the key for the social harmony between Christian minorities and Muslims majorities in the village of Mata Air. The negotiation was implemented through giving the information on the forms of religious activities which will be done by minorities to the local leaders. The local leaders usually give some suggestion which contain the rules or restrictions which must be obeyed by them related to religious activities which will be done. Before perform the ritual activities at home, Christians habituate to do the discussion to the local leaders, generally the local leaders in this village are Minangkabau-Muslim. This attitude is a way to honor Muslims-Minangkabau as a majority ethnic in this region. There are many the local leaders who their speech are obeyed by the people in this village. Among of them are Fauzen and Arsyad. “before we will perform the ritual activities, especially the housing ritual in these village, we met and discus to them on the forms of ritual activities which will be performed. Through this method, up to now, the religious activities that we do at home never bothered.¹²

1) Performing the ritual in Church without the Symbols of cross. The forms of ritual are usually performed by minorities, especially Christian and Catholic in a rendezvous. For the Catholic, these activities can be seen in the village of Rawang. The rendezvous which is located in the block of Q number 19, Komplek Perumahan Judul (Jundul Housing Complex) has been made as the ritual place. Basically, this rendezvous is the secretariat of the Catholic Association and Funeral (PSKP). PSKP has four sectors. They are Santo Fedelis, Saverius, Katerina, and Veselitas. This association was coordinated by Santo Paulinus Tirtonadi in the village of Batang Arau. Beside this rendezvous is used as the social activities, it is also used as the ritual place. Using the rendezvous as a ritual places is a tactic for Catholics to avoid the protest of Muslim majorities and in their efforts to realize their religious rights such as in implementing their rights in worshipping. Beside that, using

¹¹ Era Faulina, Interview Village Residents of Mata Air, 16 October 2013.

¹² Fauzi Duhu Zai, Interview a Head of Nias Custom, Christian, a Head of RT, 10 October 2013.

the rendezvous as a ritual places is also to consider the sensitive of Minangkabau people regarding the establishment of place of worship such as the establishment of church. For Catholics, the main problems of the establishment of the worshiping place are using the religious symbol like the cross as the church symbol as seen in the case of church refusal in the village of Rawang. Therefore, to understand or to respect the sensitive of Minangkabau people regarding the establishment of church, Catholic do not put up the cross symbol in their church, so the church doesn't look like a real church, but like a rendezvous. Through this tactics, the ritual that the Catholic performing is not get challenging from Muslim.¹³ Using the meeting places as the ritual place is also happened in the village of Batang Arau. Catholics used the Foundation Building of Tirtonadi to do the weaken ritual. This attitude is chosen by Catholic caused of there is no church in this village. Muslims in this village understand this decision.¹⁴

- 2) Performing the ritual in the church hasn't legitimacy. In the village of Ranah Parak Rumbio, there is a church which operates based on the people reaction. The church of Bethel perform the religious activities such as the weaken ritual based on the peoples reaction. When, the peoples do the protest, the Bethel Church stops their activities, but if the local community does not protest, the Bethel Church performs the weaken ritual. Up to now, the Bethel Church remains in operating, although its activities are forbidden by the government/The Office of the National Unity and Politic and the Protect of Society/KESBANGPOLLINMAS.¹⁵ Basically, the Church of Bethel has the requirements for the establishment of the place of worship. They have the agreement of 90 the adult religious resident which evidenced by their identities card. They also have the agreement of the local adult resident. They have the license

¹³ Eko Cahyo Murianto, Interview a Head of RT in Rawang Village, Catholic, 17 October 2013.

¹⁴ Irna, 'Pola Interaksi Komunitas Muslim dan Katolik di Kelurahan Batang Arau', 51. Related to permit the places of worship, see Badan Litbang dan Diklat Departemen Agama, 'Buku Tanya Jawab: Peraturan Bersama Menteri Agama dan Menteri dalam Negeri Nomor 9 Tahun 2006 dan Nomor 8 Tahun 2008 Tentang Pedoman Pelaksanaan Tugas Kepala Daerah dalam Pemeliharaan Kerukunan Umat Beragama dan Pendirian Rumah Ibadah' (Jakarta: Litbang dan Diklat Departemen Agama RI, 2007).

¹⁵ Agusmi, Interview a Head of Ranah Parak Rumbio Villages, 16 October 2013.

from the head of village, the head of district, but up to now, the Forum for the Religious Harmony of Padang City/FKUB doesn't give them the recommendation for the operational of Bethel Church as the church legally.¹⁶ Regarding the license of the Bethel Church, a member of FKUB said, related to all of the requirements of administration of the Bethel Church, FKUB does not question. FKUB only question the design of Bethel Church, the license of the building church which is Bethel proposes not only for church but also for shopping. The ground floor of building is planned for mole, while the second floor is used for church. This is contrary to the roles for the establishment of place of worship. Before the church of Bethel does not move the plan of church building that they have, the permit will not be taken out. Furthermore, the building permit of Bethel church is filed when the management of FKUB of Padang City has ended. Up to now, the new management of FKUB hasn't been appointed.¹⁷ Lately, performing of weekly worship at Bethel church goes well, there is no protest from the local community. Now, parking attendant in Bethel church is Muslims.¹⁸

The symbol negotiations were also occurred in school, especially in the public school. The negotiation on wearing the "hijab" for non-Muslims, particularly Christian and Catholic. Public schools especially in South Padang District oblige their students to wear the "hijab", including for non-Muslims such as Christian and others as mentioned above. Related wearing the "hijab", non-Muslims students have the different views. Those views are: 1) wearing the "hijab" is part of obeying to the school rules. If students don't wear the "hijab", it means they are considered don't obey to the rules of school; 2) wearing the "hijab" for the non-Muslims student in order to minimize the differences of them with Muslim students. By wearing the "hijab", it is difficult to differ between Muslims student non-Muslims students.

For the minorities, the negotiation are implemented smoothly, even though related to the primary identity like faith such as the case of renovation of worship place of Muslim like mosque. In the village

¹⁶ Ginting, Interview a Christian Diaconate, a Member of FKUB, 4 November 2013.

¹⁷ Rudi, Interview a Member of FKUB of Padang City, 1 April 2014.

¹⁸ Agusmi, Interview a Head of Ranah Parak Rumbio Village, 16 October 2015.

of “Rawang”—the painting and ceramics of mosque were bought by using a Chinese Catholics funding.¹⁹ In the village of “Ranah Parak Rumbio”, many religious activities that are planned by Muslim, including the establishing the place of worship get the funding from non-Muslims especially Chinese. The mosques education such as the education of reading Al-Qur’an, its funding such as teacher salary, buying tables, chairs for studying, and “ustadz” (religious teacher) honor, partly are also from the contribution of Chinese. The funding of Islamic activities such as the Al-Qur’an reading competition is also helped by non-Muslims. In performing of Tabligh Akbar (the religious preaching involved many people), non-Muslims such as Christian, Catholic, and Buddha attend in mosque. For them are provided a tent outside the mosque.²⁰ In the village of Ranah Parak Rumbio, mutual assistance in developing the place of worship is not taboo. The Arif Rahman Hakim mosque which is located in the village of Ranah Parak Rumbio, the chief of the committee of building of this mosque is the Catholic Chinese. Mr. Indra, a Catholic Chinese is ever become the chief of the committee building of the Arief Rahman Hakim mosque. Besides that, although non-Muslims, Chinese people donate cows for the sacrifice in the celebrate of the day of Idul Adha.²¹

Many traditions that Muslims do in welcoming the month of Ramadhan like the ritual prayer before the coming of Ramadhan of month, non-Muslims are invited by Muslims as their neighbors in that ritual, so the ritual is not only attended by Muslims but also non-Muslims such as Christian, Catholic, and Buddha.

I am one of people who wait the prayer event (the prayer that Muslims do in welcoming the month of Ramadhan), because I most like the dish which is served in this event. One of the dish is the bean curry mixed with fish. People here (the Ranah Parak Rumbio people) called this curry with “the pentin curry” (gulai pentin)—the pieces of long beans in the curry like the pentin bike. The pentin curry is the fish curry combined with the peace of long bean. The peace of long bean is short, so it is seen like the bike

¹⁹ Sefriyono, ‘Umat Islam Dan Katolik Di Kelurahan Rawang: Konflik Dan Integrasi’.

²⁰ Oktavianus Abdullah, Interview a Head of RT In Ranah Parak Rumbio Village, 9 October 2013.

²¹ Zainal, Interview a Member of FKUB of Padang City, 4 November 2013.

pentin or motorcycle. Unfortunately, lately this activities is rarely done.²²

In the village of Mata Air, Christian actively involves themselves in activities that is planned by Muslim as majorities people in this village, even though those activities related to the religious activities such as mutual assistance to clean the mosque, attending the religious leture in the condolence events. Understanding and respecting the social and local cultural are the key of harmony of the Christian minorities in midst of the Muslims-majorities in the village of Mata Air. Christian minorities able to adapt well to the Muslims majorities or Minangkabau-culture. Like a drop of water dripping into the ocean, the differences of colors will not be visible. The water droplets are Christian-minority. Christians-minorities most understand the motto of Minangkabau culture. Minangkabau people has the custom motto, those are “the Minangkabau custom based on religious, the religious based on the Holy Book/Koran” (Adat Basandi Syarak, Syarak Basandi Kitabullah) and where the earth is stepped on there the sky is upheld (dima bumi dipijak disinan lagging dijunjung). The manifestation of our (Christian) understanding for the Minangkabau motto is involved in the majorities activities included the mutual assistance in cleaning the mosque.²³

In celebrating of Idul Adha, Muslims perform the ritual of the slaughtering animals for sacrifice. Normatively, the sacrificial meats are only given to Muslim. But in the Mata Air Village, this meats are not only given and enjoyed by Muslims but also by non-Muslim such as Christian and Catholic. Similarly in the village of Mata Air, in the Rawang Village the sacrifice meats are also enjoyed by Christian and Catholic.

The sacrifice meats are divided to all residents without discriminate them based on their religion. It means all religious followers such as Christian, Catholic, and others get the sacrifice meat. The sacrifice meat of 9 cows and 2 goats were distributed to 630 the chief of families. The receiving of the sacrifice meat not only Muslim but also Christian and Catholic. In this house complex, the

²² Ferdion, Interview, Christian, 22 October 2013.

²³ Fauzi Duhu Zai, Interview a Secretary of Nias Organization, Christian, 16 October 2013.

residents are different in religion, the composition of its residents were 70% Muslims and 30 % Christian and Catholic.²⁴ In the Idul Adha celebrating of this year, I get the sacrifice meat from the sacrifice committee. That meat was made as the satay and is eaten by residents around my house/my neighbor.²⁵ Related to the sacrifice cows, almost every year, Chinese whatever their religion, especially Christian, Catholic, and Buddha give some cows for Muslims to become as sacrifice animal in Idul Adha celebrating.²⁶

2. Negotiate the Educational Right

The implementation of the rights of religious minorities in the field of education is not as difficult as in the field of religious symbol. In the field of education, the recognition of religion in the differences of religion goes well. The education services are implemented without discrimination. This educational services can be seen in the Junior High School number 20 of Padang City. There were 60 Christian students and 6 Catholic students study in the Junior High School number 20 of Padang City, all of them get the equal treatment as the majority of Muslim students in that school.

One of the equal treatment from this school for all of student are all of students have the rights to get the scholarship. There are no difference between Muslims and non-Muslims in getting the scholarship. The requirements to get the scholarship were achievement and poverty. Students have achievement in their class get the scholarship or their families are included the poor families, they get the scholarship as well.²⁷ In the Junior High School number 20 of Padang City, all of students get the equal treatment from school. The scholarship program such as the help poor student (BSM) and the achievement scholarship program can be gotten by all of student without discrimination. In my class, there were three Christian students, all of them get the

²⁴ Fauzen, Interview a Head of Minangkabau Community, Muslim, 19 October 2013.

²⁵ Eko Cahyo, Interview, Catholic, 17 October 2013.

²⁶ Syafruddin, Interview a Head of Minangkabau Culture, 31 October 2013.

²⁷ Nitsam Geni, Interview a Headmaster of the Junior High School number 20 of Padang City, 10 September 2013.

scholarship. “I have ranked 7th in my class and I am from the poor family”.²⁸

In the Senior High School number 6 of Padang City, there are 9 Christian and 8 Catholic students. Although minorities in numbering, they get the equal treatment as 858 of Muslims students. In this school, all of students get the education services without discrimination either religion, ethnic or social status. The education services like to get scholarship, all of students have the right to get it if they have the specific requirements such as the social guarantee for the poor family (KPSM). For all of students, this school gives the equal treatment without discrimination in ethnic and religion. As a Christian student, they were not deterred to get the educational services like to get the scholarship, to become a member of the futsal ball club, they also were not deterred to be involved at the institution of intra-school students (OSIS), the physical nature lovers (FIPALA), heirloom flag raisers (PASKIBRA), and the art gallery of ILALANG—the art gallery of ILLALANG contributes to channel and develop the talents of students in the field of poetry, singing, and drama.²⁹ “As Christian student and the poor family, through this school I get the scholarship”.³⁰

3. Negotiate the Political Right

The meaning of politic in this article is accommodated the rights of minority in public space. It means, minorities are not obstructed to occupy the public position like the chief of RT (government under the RW), the chief of RW (government under the village). RW is usually consisting of several RT. Minorities such as Christian, Catholic, and Buddha are not obstructed to occupy the chief of RT, RW, and the chief of other program that the South Padang District and villages have as well. In the village of Mata Air, the chief of RT is Christian. In this village, there are 25 % of non-Muslim like Christian and Catholic, 75 % are Muslims. “I have been the chief of RT in this village for 9

²⁸ Yenti, Interview a Student of Junior High School Number 20 of Padang City, 28 October 2013.

²⁹ Barlius, Interview a Head of Senior High School Number 6 of Padang City, 23 October 2013.

³⁰ Efendi, Interview a student of Senior High School Number 6 of Padang City, 23 October 2013.

years, I am a Christian, I coordinated 75 % Muslims and they have the ethnic of Minangkabau.³¹

Many of the chief of RT and RW in this village are non-Muslims like Christian. Fauzi Duhu Zai, a chief of the RT of 3, the RW of 6 and Herman Hia, a chief the RT of 5, the RW of 13 are Christian and Nias.³² In the village of Ranah Parak Rumbio, the chief of the RW of 5 is Buddhist, his name is Ang Tiong Tek, he is Chinese. The chief of the RT of 2, Kampung Nias Lima, the village of Ranah Parak Rumbio is Chinese-Catholic.³³ In the village of Rawang, there is Eko Cahyo Murianto, he is also the chief of RT, he is Javanese-Catholic.³⁴

On the school level, the political negotiation goes well. The recognition of the rights of student in the differences of religion accommodate in the school organization. Christian and Catholic, although they are minorities in numbering, but their representation in the school organization like the student organization/OSIS are recognized. In the Junior High School number 20 of Padang City, the board of the student organization is occupied by students in differences religion. In this school, from 775 students, there are 60 Christian students and 7 Catholic Students. There are 8, 6 % non-Muslim students in this school. There are two vice the chief of student organization in this school, one of them is Christian. Besides that, they are also occupied the fields in the board of student organization.³⁵

The membership of social group like the education of the family welfare (PKK) and the readiness group of disaster (KSB) are not considered the primordial elements such as religion and ethnic. The member of PKK is difference. They are Muslim, Christian, Catholic, and Buddha. The differences in religious and ethnic do not obstruct them to become a member of PKK. The member of KSB is also not considered the primordial elements. Now, the chief of KSB in this district is Chinese, his name is Ancok.³⁶ The negotiation of the

³¹ Zai, Interview a Secretary of Nias Organization, Christian.

³² Yasmianti, Interview a Head of Village of Mata Air, 12 November 2013.

³³ Agusmi, Interview a Head of Village of Ranah Parak Rumbio, 16 October 2013. And Yakup, Interview a Head of RT, Chinese, Catholic, 22 October 2013.

³⁴ Sefriyono, *Membangun Harmoni Dalam Keragaman Agama*, 98. Agusmi, Interview a Head of Village of Ranah Parak Rumbio. And Yakup, Interview a Head of RT, Chinese, Catholic.

³⁵ Ilham Fadilla, Interview a chief of OSIS in Junior High School Number 20 of Padang City, 20 October 2013.

³⁶ Fauzal, Interview Employee of South Padang District, 10 October 2013.

difference of religion in the public space in South Padang District was implemented through supporting of the local wisdom called *Rembug Warga* (the negotiation of residents). This local wisdom can be seen in RT, RW, village, and district. The role of the *Rembuk Warga* is resolve the social and culture problem that they have.³⁷

4. Negotiate the Economic Right

The basic management of religious differences in the economic field is the constitution of 1945. On the article 33, paragraph 3 revealed: earth, water, and the wealth of nature are managed by government and utilized for prosperity of the all people of Indonesia. In South Padang District, there is no discrimination on the distribution of economic. There is no differences between religious follower to access the source of economic that was managed by the district government. The economic welfare programs like rice aid for the poor (RASKIN) can be accessed by all people with the differences of religions. There is no bias in religion in the distribution of welfare. The requirement to get RASKIN is the identity card as South Padang District resident. The RASKIN management was submitted to people that is mentioned by POPMAS (people's group), including the poor themselves. Now, There are 2.719 poor family in South Padang District.³⁸

The South Padang District government did not do discriminate regarding the economic assistance programs, the financial assistance was given to all people without discrimination based on religion. Financial services which is managed by Muslim can be accessed by non-Muslim as well. Islamic financial services such as the Syaria'ah Financial Services (Jasa Keuangan Syari'ah) which gives the loan services for someone that has the base business can be used by non-Muslim to develop their business. This is the form of the way of the South Padang District government managed the religious differences—each of religious follower has the right to get the state services equitably.³⁹ In the village of Mata Air, three of twelve the poor family are Christian and they get the direct cash assistance (BLT). They also get the rice aid to the poor family (RASKIN). A half

³⁷ Fauzal, Interview Employee of South Padang District, 10 August 2013.

³⁸ Sulastri, Interview Employee of South Padang District, 10 October 2013.

³⁹ Interview Farid Irwan Mahnan, Employee of South Padang District, 10 November 2015.

of Christians in this village are poor family. They are labor in seaport, workers at the bike shop, pitchman, motorcycle services (tukang ojek/ someone rent their motorcycle to bring tenant from one place to others used motorcycle as vehicle).⁴⁰ The aid program for the poor students were enjoyed by students with a background of religious differences. This program was enjoyed by Christian, Catholic, Muslim students. In the public schools like junior high school number 20 and senior high school number 6, non-Muslim students like Christian, Catholic, Muslim and others get the scholarship through the aid program for the poor students. The requirement to get scholarship is the students achievement and poor student. "I got the scholarship, I am Christian, my family is poor, but I get 7th rank in my class". Besides that, two of my friends also got this scholarship.⁴¹

Similarly with the junior high school number 20 students, the senior high school number 6 students also get the scholarship like the aid program for the poor students. The requirement to get the scholarship, the students used the social security card (KPS). It means, students which have this card, they have the right to get this scholarship. Even though, there are only 17 non-Muslim students (Christian and Catholic) in the senior high school number 6, they also get this scholarship. "I get the scholarship, I am Christian, I am from the poor family".⁴² The negotiation related to the distribution of welfare not only managed by government but also managed by religious groups. Christian, Catholic, Muslim, and Buddha help each other in the distribution of welfare. In the village of Ranah Parak Rumbio, Catholic is not obstructed to contribute in developing the Islamic institution such as mosque. The Arief Rahman Hakim mosque which is located in Kampung Nias V, the chief of the mosque development is a Catholic Chinese. Catholic Chinese also gives the fund to help the Koran education. They become a sponsor to pay the teacher salaries of the Koran.⁴³ In the celebration of Idul Adha, there is a Qurban Ritual, Chinese was also become a cow contributor for Qurban.⁴⁴

⁴⁰ Zai, Interview a Head of Nias Custom, Christian.

⁴¹ Yenti, Interview a Student of Junior High School Number 20 of Padang City, 28 October 2015.

⁴² Efendi, Interview a Student of Senior High School Number 20 of Padang City, 23 October 2015.

⁴³ Agusmi, Interview a Head of Ranah Parak Rumbio Villages.

⁴⁴ Zainal, Interview a Member of FKUB of Padang City.

In the village of Mata Air and Rawang, the meats of Qurban are not only enjoyed by Muslim but also non-Muslim (Christian and Catholic). The aid program that is managed by Islamic institution like Nahdatul Ulama enjoyed by non-Muslim as well. In this village, the meats of qurban enjoyed by Christian and Catholic. When the earthquake in 2009, Nahdatul Ulama collected the aid for the earthquake victims. After the aid was collected, the aid is distributed to the victims regardless of religious affiliations. Christian, Catholic, Muslim and other get the aid, especially for them that lived in Koto Kaciak, Mata Air villages South Padang District.⁴⁵In this village as well, especially at the housing complex of Prima Lestari Jala Utama where is 30 % of it population are Christian, the meats of qurban as a part of ritual in Islamic religion is enjoyed by non-Muslim such as Christian and Catholic. The qurban animal in this housing complex is 9 cows and two goats. The meat of animals are divided to 630 coupons. These coupons are divided according to the number of residents who live in this complex, included Christian and Catholic.⁴⁶ Similarly in the village of Mata Air, in the village of Rawang South Padang District, the meats of qurban is enjoyed by non-Muslim such as Christian and Catholic. “in the celebration of Idul Adha this year, I get the meat of qurban from the qurban committee a mosque near my house. The meats of qurban are cooked into satay. The satay is eaten together with my neighbors.⁴⁷ The polemic related to the attitude of Muslim gives the meat of qurban to non-Muslim which is happened in two villages have triggered a polemic in the community. The polemic was triggered by a preacher in his preach which said illegitimate to give the meat of qurban to non-Muslim. But the preacher calling was not obeyed by congregations, the meat of qurban remains divided to all residents who lived in this housing complex, including non-Muslim especially Christian and Catholic. 30 % of residents who lived in this housing complex are Christian and Catholic.⁴⁸ There is a ritual in Buddha that is performed once a year. It ritual was called by Ulambana. In This ritual, divided thousands of packets containing rice, biscuits, sugar,

⁴⁵ Yulter, Interview a Head of Nahdatul Ulama of Padang City, 8 November 2013.

⁴⁶ Fauzen, Interview a Head of Minangkabau Community, Muslim.

⁴⁷ Murianto, Interview a Head of RT in Rawang Village, Catholic.

⁴⁸ Fauzen, Interview a Head of Minangkabau Community, Muslim.

milk, and instant doodles. 75 % of beneficiaries are the people outside Chinese. Generally, they are Minangkabau and Nias. Minangkabau people surely Muslim, while Nias, generally Christian and Catholic. In the South Padang District, the villages are usually get these packets are Ranah Parak Rumbio, Rumah Kulit, and Pamancangan. Other aid that is given by Chinese Buddha is the aid of improvement of public health such as holding free treatment for the poor families. This program not only followed by Buddhist but also Muslim, Christian, and Catholic. Doctors who performed the treatment on this program are the doctors with the differences religious backgrounds. Doctors who performed the treatment are Muslim, Buddhist, Christian, and Catholic. 75 % patient who followed this program are Minangkabau-Muslim and Nias with the diversity of religion. The treatment that Buddhist performed not only the medic treatment but also the treatment of traditional such as the Tiongkok treatment. Two of programs were performed through negotiation with the community development agencies (LPM) that exist in the level of village. In each villages in South Padang District, there are LPM.⁴⁹

The forms of negotiation above can be the societal glue between people in the diversity of religion and ethnic in South Padang District. Mutual understanding, ability to adjust each on the base of the religious and ethnic diversity were the modal to live in harmony. Two of social attitudes above are implemented through helping each other on the welfare field. The social patterns like this become a barrier for conflict based on religion and ethnic.

CONCLUSION

The existence of religion in the religious differences requires negotiation Basically, the ultimate goal of negotiation is the way of individual or groups to get the recognition each other. Through the negotiation, the existence of social group that is formed through the religious differences and ethnic recognized by other religious groups. In negotiations, each group tries to reduce their bargaining position so that an agreement is reached that benefits both groups. This negotiation models have been done by the follower of religious minorities like Christian, Catholic, and Buddha in the midst of Muslim majority in South Padang District are: *first*, Catholic willing take off their cross

⁴⁹ Romo Sudarma, Interview a Head of Budha, Chinese.

symbol in the church so that the church looks like a regular building. It is done by Catholic to honor the Minangkabau sensitivity towards the establishment of the church; *second*, the minorities students wear the “hijab” to minimize their differences with the Muslim Students; *third*, the housing ritual for Christian can be done by obeying the local regulations; *fourth*, Buddhist was stunted become the chief of the establishing of mosque; *fifth*, the sacrificial meat not only enjoyed by Muslim but also non-Muslim.

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SOCIAL COMMUNICATION IN BUILDING RELIGIOUS SPIRITUALITY: STUDY OF FLAMING SOUTH LAMPUNG

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Abstrak: *This study discusses the Post-Conflict of South Lampung, seeing that the more frequent and easy our people explode with anger without being accompanied by ratios and common sense, so that anger is resolved in an anarchist manner in the form of murder, destruction and even massacre. Moral destructive events and even the dimensions of ethnicity, religion and culture should not be repeated again, it is feared that the Indonesian people will become a sick society that does not prioritize peace and mutual interests and the sick community because this country is increasingly populated by citizens with bad images that are not civilized society. The author uses a qualitative design of sampling. This paper presents alternatives in building a process of post-conflict social communication to build tolerance, inclusiveness and respect for plurality and communicative dialogue between people by creating harmonious relations between religious communities with approaches to strengthening noble values that are packaged with local government policies by giving authority to legal apparatus for violations that occur and facilitate cultural and community leaders in the context of the conflict space peace agreement to the lower community so that the community can maintain and maintain plurality by being able to live side by side.*

Keywords: communication, conflict, religious spirituality, plurality, South Lampung.

الملخص: بحثت هذه الدراسة في الوضع بعد الصراع في لامبونج الجنوبية، نظرا إلى سهولة وسرعة نشوء غضب المجتمع وتكرّر وقوعه دون أن يشاركه تفكير سليم صحيح منهم، حتى أدى هذا الغضب إلى اتخاذ أسلوب العنف - في التغلب عليه - كالقتل والتدمير بل وقتل الناس. والمفروض أن لا تقع هذه الوقائع المفسدة للأخلاق ثانية، بل ويدخل فيها بعد القبيلة، والدين والثقافة . وخيف أن يكون المجتمع الأندونيسي مجتمعا مريضا لا يهتم بالأمن والسلامة والشؤون الجماعية، ويكون مريضا لكثرة المواطنين المتسامين بسيمة سيئة (مجتمع غير مدني). استخدم الباحث في هذا البحث المنهج الكيفي وأخذ العيّنة. حاولت هذه الدراسة عرض الاختيارات في بناء التواصل الإجتماعي بعد النزاع وهي بثّ روح التسامح، والانفتاح، والاعتبار بوجود التعددية واستمرارية بناء التواصل بين الأمم أو المجتمعات على أساس التراحم فيما بينهم بمدخل تقوية القيم الكريمة في ضوء قرارات الحكومة المحلية بإعطاء السلطة لرجال القضاء على جميع أشكال انتهاك القانون وتوظيف رجال الثقافة والمجتمع في سياق اتفاق السلام حتى المجتمع عامة كي يحافظوا على التعددية ويعيشوا آمنين فيما بينهم.

Abstrakt: *Kajian ini membahas tentang Pasca Konflik Lampung Selatan, melihat semakin sering dan mudahnya masyarakat kita meledak amarahnya tanpa diiringi dengan rasio dan akal sehat, sehingga amarah tersebut diselesaikan dengan cara anarkis yang berupa pembunuhan, perusakan bahkan pembantaian. Seharusnya kejadian-kejadian yang merusak moral bahkan membawa dimensi suku, agama dan budaya ini tidak terulang kembali justru dikhawatirkan masyarakat Indonesia menjadi masyarakat sakit yang tidak mengedepankan kedamaian dan kepentingan bersama serta masyarakat sakit karena negeri ini semakin banyak dihuni oleh warga dengan citra buruk yang tidak civilized society. Penulis menggunakan rancangan kualitatif pengambilan sampel. Tulisan ini memaparkan alternatif dalam membangun proses komunikasi social pasca konflik membangun sikap toleran, inklusif dan menghargai pluralitas serta komunikatif melakukan dialog antar umat yaitu dengan menciptakan keharmonisan hubungan antar umat beragama dengan pendekatan penguatan nilai-nilai luhur yang dikemas dengan kebijakan pemerintah setempat dengan memberikan kewenangan kepada para aparat hukum atas pelanggaran yang terjadi dan memfasilitasi tokoh-tokoh budaya dan masyarakat pada konteks ruang konflik kesepakatan damai*

hingga masyarakat bawah sehingga masyarakat dapat menjaga dan merawat kemajemukan dengan bisa hidup berdampingan.

INTRODUCTION

Beginning in 2012, the Indonesian people were shocked by the clash between villages in South Lampung.¹ An incident that began with the usual quarrel between village youths, which eventually became enlarged with sentiments with a diversity of ethnic, religious, ethnic and other backgrounds. The case of Napal hamlet continued the conflict between Agom and Balinuraga villages, which are famous for conflicts between ethnic Balinese and ethnic Lampung, this reminds us of a number of other cases in this country. Almost all of them started noisy between youths. The bloody Ambon case is a monumental example of the dark history of our nation. From trivial matters exploded into bloody wars with various dimensions which eventually got carried away.

Indonesian people should be good at learning lessons from the Ambon case so that no more trivial cases occur in Lampung. Beginning clashes between villages in South Lampung did not necessarily make the community open their eyes to make learning, but instead became the root of a larger conflict and the widening of the riots until the end of 2012.

Therefore, seeing the more frequent and easy way our people explode with anger without being accompanied by ratios and common sense, so that anger is resolved in an anarchist way in the form of murder, destruction and even massacre. Moral destructive events and even this dimension of ethnicity, religion and culture should not be repeated again, it is feared that the Indonesian people will become a sick society that does not prioritize peace and mutual interests and the sick community because this country is increasingly populated by citizens with a bad image that is not civilized society.

The social harmony that was torn apart was caused by a small problem which eventually became a clash between villages. "There was a misunderstanding between the residents of the two villages, of course, because of the old grudges that had not yet been resolved

¹ January 24, 2012 a fight involving residents of the town of Dalom with residents of the village of Napal. Conflict known as conflict between Lampung ethnic and Balinese ethnic groups.

over the seizure of parking lots and continuing with social harassment which initially only helped young people from Balinuraga motorized village but because of a fall, residents of Dalom village intended to help but were considered harassing and alleged already spread and finally there was a beating between two villages.”²

“The incident began on Sunday, January 22, 2012 at the market in the Sidomulyo area. “One person struck then there was a fight or dispute, in the market parking lot, but it could still be cleared. At night there were 400 native Lampung people coming to the village inhabited by the majority of Balinese”.³

The assimilation of the two villages was poorly formed so far the location of social communication between villages was not established together, but per individual did not establish good relations between the residents of their own village so easily provoked emotions sparked anger involving the two villages. Unable to accept the defeat in the mass “battle”, thousands of residents who were said to have originated from a combination of ethnic groups in Lampung returned to Balinuraga, where the majority of its citizens were Balinese. They broke through the blockade of officers who fortified the village.

The fact that the ineffectiveness of appeals and moral appeals from community leaders and religious leaders is effective in reducing the violent masses. It seems that there is a considerable distance between the values that are always glorified by the hard facts in the field. Violence suddenly becomes so close to our lives, even as it has become a part of our lives, even as it has become part of our daily culture, without any control instruments that are considered effective, whether religious or role models in overcome it.

The Qur’an also mentions a lot about the potential for unrighteousness in humans, for example QS. Yusuf: 5. This verse informs that within man there are forces which always try to attract themselves to deviate from divine values and norms. Destructive potential in oneself can dominate if it is not neutralized by the development of good and environmental potential. In other words, conflicts are latent in humans. The potential for this conflict can be actualized if you misunderstand the teachings of religion. And it can

² Wayanrauh, Interview, November 12, 2012.

³ Sulistyarningsih, Interview, January 22, 2012.

also be accelerated by the environment both economically, socially, culturally and others.⁴

The values of “tolerant” or *tasammuh* were taught by the Qur’an and al-Hadith, in other words, even though Islam contains these exclusive doctrines, Islam also teaches many inclusive doctrines. The inclusiveness of Islamic teachings can be seen not only at the level of doctrine and ideas, but has manifested itself in the long journey of Islamic civilization, not recognized by Indonesia.

From the frequent clashes that start from trivial problems so that violence and even intolerance between religions occur insults and so on, so the writer here sees something that must be addressed together, the key is to straighten up the national conceptions⁵ which always begin with differences in sentiment from suggested.

But the problem now is how religious people can actualize these noble and noble potentials in the process of mutual development, especially the formation of the nation’s personality. From the answer, it is necessary to have contextual efforts of religious values in the dynamics of development itself. Development means change and renewal, bringing about structural and cultural transformation in people’s lives. To become a nation that is civilized, our society needs changes in the values of society that are able to accept the reality of pluralism. Such diversity must be returned to the “single Ika” principle because many of our communities remain firm on the principles of ethnocentric life and heterogeneity. The occurrence of violence and intolerance between religions and so on, religious people need to appear with spirituality of goodness and virtue. This spirituality is the basis for the realization of a culture of togetherness and cooperation. Therefore, the actualization of this spirituality needs to be upheld on the basis of considerate, equitable and mutual understanding ethics.

⁴ St Aisyah, “Konflik Sosial dalam Hubungan antar Umat Beragama,” *Jurnal Dakwah Tabligh* 15, no. 2 (2014): 20.

⁵ National conception discussed by Dandrem 043 Garuda Hitam Col. CZI Amalsyah tarmizi shortly after being sworn in, the abolition of the dichotomy between local sons and immigrants was because this dichotomy often became one of the triggers for the horizontal conflict in the earth, so that the incident became big when carrying religion..

THE BEGINNING OF THE SOUTH LAMPUNG CONFLICT

Indonesian people known by the world are peace-loving people who are considered to be a nation that has a religious, polite, etc. Conflicts triggered by political factors, economic, cultural, sentimental, ethnic and religious inequalities that dominate are conflicts that use religious symbols but in reality only come from mere socio-economic and political backgrounds which ultimately drags religion because it has the opportunity to ignite conflict.

The shock of the Indonesian community was shocked by the village conflict in South Lampung which was triggered by a “trivial” problem in the estuary by inter-village conflict in early 2012, namely riots among residents of Kotadalam village and Napal hamlet, Sidomulyo village, Sidomulyo sub-district, South Lampung. The conflict which finally resumed in April was the conflict between Sidodadi and the Saka State Hamlet and October 2012, between the villages of Agom, the majority of which were ethnic Lampung and Balinuraga village, the majority of which were Balinese tribes triggered by “trivial” problems. The root of the conflict that does not “complete” results in ongoing conflict. Studying these conflict cases all do not refer to religious conflicts but are rooted in social conflicts which eventually become religious conflicts

The area of South Lampung Regency is located between 105 ' to 105'45 East Longitude and 5'15 'to 6 Selatan South Latitude. Given this location, the area of South Lampung Regency as well as other regions in Indonesia is a tropical region. South Lampung regency is tapering and has a large bay, Lampung Bay. There is a port in Lampung Bay, namely the Long Port where domestic and foreign vessels can dock. In general, this port is a very important factor for the economic activities of Lampung residents, especially the residents of South Lampung. This port since 1982 is included in the Bandar Lampung City area. In the southern part of the South Lampung Regency which is also the tip of Sumatra Island, there is a Bakauheni ferry port, which is a transit point for residents from Java to Sumatra and vice versa. Thus Bakauheni Port is the gateway to the southern part of Sumatra Island.

The conflict accompanied by violence Inter ethnic riots are not surprising in South Lampung. An academic from the University of Lampung said that communal conflicts in South Lampung have

occurred since the 1990s, with at least five similar cases (Kompas, 2/11/11). South Lampung is often hit by communal riots that are seen as ‘horizontal’ or politically-patterned ‘vertical.’ At least, there are three cases of communal-style riots and two cases of political unrest that occurred in South Lampung throughout 2012.

At the beginning of the year, precisely on January 24, there was a communal conflict involving residents of the Dalom City Village, the majority of whom were ethnic Lampung with residents of the ethnic Balinese village of Napal. This conflict was resolved by a peace agreement between the two ethnic groups. Three months later, on April 2, residents of Sidodadi Hamlet and Saka State Hamlet because of a misunderstanding of the village head’s temporary officials. Four weeks later, on April 30, thousands of protesters set fire to the statue of Zainal Abidin Pagaralam on a crossing road in Sumatra. The period of peace only lasted a few months, because shortly after the Eid al-Adha feast, which coincided with the Youth Oath Day, riots broke out again in Balinuraga Village, and became a national-level humanitarian issue intertwined with escalating national politics.

The escalation of the conflict in South Lampung which began in January this year then culminated in the October riots. Each conflict episode has a different domain, but can be integrated at the peak of the conflict even though it has not yet fully reached the boiling point which eventually ignites religious conflict.

THE DIFFERENCE AND CONFLICT

In QS. Ali Imran verse 103, Allah Swt. affirms, “And hold fast to the rope (religion) of Allah, and do not divorce, and remember Allah’s blessings given to you when you were enemies, then Allah unites your heart, then make you through the blessings of Allah become brothers and sisters. And when you are in the abyss of hell, then God will save you from him. So God explains His verses to you so that you get a clue.”

According to Hunt and Metcalf (1996), conflict is divided into two types, namely intra personal conflict (intrapersonal conflict) and interpersonal conflict (interpersonal conflict).⁶ Conflict is identified as the interaction between two or more parties with each other

⁶ Wisnu Sudarsono, “Konflik Dan Resolusi,” *Sosial Dan Budaya Syar’i* 2, no. 1 (June 2015): 4.

interdependent but separated by differences in objectives where at least one of the parties is aware of these differences and take action on these actions. The implication is. *First*, conflicts can occur inside or outside a regulatory work system. *Second*, at least one of the parties involved in the conflict must be aware of the conflict. *Third*, sustainability is not an important thing because it will stop when a goal has been reached. *Fourth*, actions may refrain from acting.⁷

Throughout history, religion can have a positive contribution to society by fostering brotherhood and a spirit of cooperation among community members. But on the other hand, religion can also be a trigger for conflict between religious communities. This is the negative side of religion in influencing society and this has happened in several places in Indonesia. All parties of the religious community involved in the clash each realized that it was precisely this doctrinal difference that was the cause of the clash.

It cannot be denied that racial and religious differences widen the gap between hostilities. Tribal and racial differences coupled with religious differences are more powerful causes to create divisions between groups in society. The same thing happened in the village of South Sidomulyo Lampung which began a small commotion with problems of scorn which eventually brought differences in ethnicity, religion and culture. So, it seems that ethnic and racial differences along with religious differences contribute to conflict.

In conflict resolution, there are many things that need to be seen if there is a frontal conflict that can be mitigated first, with a strict legal approach. In the long run, a solution is sought by finding the root of the problem, campaigning for education that has a pluristic dimension, preaching is full of wisdom with content that does not trigger conflict.

Growing pluralism in the younger generation through the dimensions of religious education, so that they know and are aware of their humanity. Therefore, Islam teaches humanitarian principles to regulate human relations (*hablumminannas*). These principles include:

First, Islam in its essence views humans and humanity in a very positive and optimistic way. Growing solidarity and tolerance among humans (*ukhuwah Islamiyyah*).

Second, in the perspective of Islam, humans are born in a sacred state (*fitrah*). With its nature, every human being is blessed with

⁷ Sudarsono, 4.

innate abilities and tendencies to seek, consider and understand the truth, which in turn will make him able to recognize God as the source of truth.

Third, fostering religious understanding of each follower through interfaith dialogue so that there is strengthening of peace and mutual development through the pacifique penetration process with its uniqueness so that misscommunication does not occur.

Religion is part of human national culture. The fact proves the cultural differences of various nations in the world are not the same. In simple terms, two categories of culture can be distinguished in society, namely traditional culture and modern culture. Cultural differences in groups of people who have different religions in a place or region are apparently driving factors that influence the creation of conflicts between religious groups in Indonesia. Religion in society is greatly influenced by the background and environment of its adherents.⁸

A RELIGION SOURCE OF SPIRITUALITY

Religion⁹ can be used as a complementary and supporting factor (complementary) to the development process. If development politics takes place on the basis of the Pancasila as fundamental values, then religion, as values that live and develop among the people, can be used as instrumental values, namely by developing religious ethics and morality to be used in an effort to improve the quality of human resources which are the actors and perpetrators of development.

It has an important role in the life of an individual, so that the concepts of religiosity and spirituality.¹⁰ Evolve in the context of being associated with personal and functional experiences, reflecting individual efforts to obtain goals and meanings of life. With religiosity people can also get an identity, a sense of meaning, health or happiness through their involvement in a religious community, and this does not exist in spirituality.¹¹ Spirituality makes a person feel a longing and a

⁸ Khaliq, "Agama Sebagai 'Modal' Pembangunan Masyarakat," *Aplikasi: Ilmu-ilmu Agama* VI, no. 2 (December 2005): 126.

⁹ Middy Boty, "Agama dan Perubahan Sosial (Tinjauan Perspektif Sosiologis Agama)," *Istibat* XIV, no. 15 (June 2015): 40.

¹⁰ Peterson. C Seligman, *Character Strength and Virtues: A Handbook and Classification*. APA (New York: Oxford University Press, 2004).

¹¹ Yulmaida Amir and Diah Rini Lesmawati, "Religiusitas dan Spiritualitas: Konsep yang Sama atau Berbeda?," *Penelitian Psikologi: Kajian Empirik dan Non*

strong urge to understand things in life can be pleasing to religion or others, spiritual concepts show a similar dimension.¹²

Religion is a pattern of values, key, symbols, intimate behaviors and experiences, which are directed towards spirituality that is known together in society and derived through the tradition of spirituality defined as the process of finding meaning, purpose, morality, well-being and relationships with oneself, others, and the essential reality of religious people needs to appear with spirituality of goodness and virtue.¹³ This spirituality is the basis for the realization of a culture of togetherness and cooperation.

The dimension of spirituality from ideology and religious appreciation is basically a journey into one's own self. It could be that modern society that has sophisticated transportation facilities feel they have traveled the world, even some have traveled to the planet but in the post-modern era, religion, especially Islam, is again faced with new challenges to revitalize the dimensions of spiritual wealth contained in its teachings, to contribute to the continuation of human life.

Of course, there is a possibility of the connection between religious spirituality and culture as values inherent in human appreciation, values of spirituality can become the foundation of culture. But this process requires the process of internalization and transformasi spiritual values into the ethical and moral paradigm.

SOCIAL COMMUNICATION AS A MEDIUM FOR THE COMMUNICATION

Tolerant, Inclusive and Respect for Plurality

To build a harmony theology, it can only be assumed by the existence of a religion's openness towards other religions. And openness is only possible if it assumes the plurality or plurality of humanity. Normatively, Islam has provided a theological foundation for giving

Empiris 2, no. 2 (2016): 71.

¹² Aam Imaduddin, "Spiritualitas Dalam Konteks Konseling," *Journal of Innovative Counseling: Theory Practice & Research* 1, no. 1 (2017): 3.

¹³ Amir and Lesmawati, "Religiusitas dan Spiritualitas: Konsep yang Sama atau Berbeda ?," 70.

birth to a life attitude that is tolerant, inclusive, and appreciates plurality.¹⁴

The rise of violence in the name of religion is often encountered in various regions, both inter-religious conflicts and different flow conflicts even though the religion is the same. We as religious people clearly need an alternative solution. At the very least, it is able to bridge and mediate conflicts between horizontal conflicts. If we look at the context of the condition of this country which is so diverse in culture, ethnicity, race, and religious beliefs, it is certainly very potential for internal religious conflicts and those of other religions.

In social life, conflicts tend to be caused by the existence of differences including religious differences, sometimes triggers of social disintegration, which means they are the cause of disputes and feuds between religious groups. Adherents of religions who believe in their religion are right and consider other religious beliefs to be heretical have become triggers of inter-religious conflict. Solutions that can be taken include analyzing the existence of conflict by understanding several indicators, such as analyzing the interactions that occur between individuals and groups that can cause conflict, understanding the sources of conflict, then understanding the parties that conflict both individuals, groups and third parties who have the interest in conflict.¹⁵

The attitude that we should bring to differences is tolerance between fellow believers, avoiding discrimination especially against minority people, and establishing harmonious relations. Even though religion is different, it actually has a point of equality, namely worshipping God who is truly the same. However, opinions like this are actually considered heretical and destroy the faith or faith of the people. Tolerance is a concept of mutual respect and cooperation among different groups of people, both language, ethnicity, political culture and even religion. Religions in Indonesia specifically teach mutual respect even based on our sacredness of each religion including

¹⁴ In the Qur'an mentioned, for example, it is stated that humans are created of nations and tribes so that they know each other and respect each other (QS. al-Hujarat: 13) so that plurality has become pluralism which is a system of values that perceives positive - optimistic about the plurality itself, by accepting it as reality and doing as well as possible based on that reality. Nurcholish Madjid, *Spiritual Emptiness of Modern Society* (Jakarta: Mediacita, 2000), 73.

¹⁵ Sudarsono, "Konflik Dan Resolusi," 15.

Islam. In the Qur'an and al-Hadith, many examples of the attitudes and personality of the apostle towards the people who have not or have not converted to Islam, even to the non-Muslim leaders, are polite and have high tolerance. One example is the Medina Charter.

Another example in Indonesia, former Indonesian president Gus Dur, nicknamed the father of pluralism, revoked the Chinese ethnic presidency and allowed him to live the Chinese traditions in Indonesia. Gus Dur used moderate ideology which developed four attitudes namely *tawassut-i'tidal*, *tasammuh*, *tawazun*, and *amar ma'ruf nahy munkar*.¹⁶

The meaning of pluralism like that, revealed in the Holy Qur'an (QS. al-Baara: 251): "If Allah does not balance a group of humans with another group, then surely the earth will be destroyed; but God has abundant mercy on all nature ". An affirmation, that God created a mechanism of supervision and balance between fellow humans to maintain the integrity of the earth, and is one manifestation of God's abundant mercy to mankind.¹⁷ So, pluralism can arise in the community wherever it is. He always follows the development of a society that is increasingly intelligent and does not want to be limited by sectarianism barriers. The Pancasila principles actually reflect the main message of all religions known in the teachings of Islam as *maqashid al-syari'ah*, which is the general benefit of positioning the country as an institution that recognizes diversity. Because Gus Dur was an elder of NU (Nahdatul Ulama), the NU leaders were seen defending the rights of minorities, which eventually resulted in the character of *tawassut* (moderate) and *tasammuh* (tolerant). As a moderate ideology that develops *tasammuh*, *tawazun* and *amar ma'ruf nahy munkar*. It can be said that understanding the plurality of religion and culture is part of the way to understand religion contextually. Understanding religion, basically understanding the culture of society as a whole. And, if religion is understood integrally with its socio-cultural conditions, at that time it will also appear by itself which aspects of culture are in harmony with the mission of religion and which are not.

¹⁶ Isnatin Ulfah, "Dari Moderat ke Fundamental: Pergeseran Pemahaman dan Ekspresi Keagamaan Perempuan Nahdatul Ulama di Ponorogo," *LAIN Ponorogo, Al-Tahrir* 14, no. 2 (May 2014): 97.

¹⁷ Ulfah, 97.

Maintaining and caring for pluralism in the community of South Lampung by creating harmony between inter-religious relations, namely: 1) need to understand the teachings of each religion in depth; 2) socialization of inclusive religious discourse; 3) must be pro-existence; 4) improve the quality of education that gives birth to the noble character (*akhlaq al-karimah*).

In the context of pluralistic religious life as mentioned above, then to maintain a diversity of religious beliefs in the context of harmony, an atmosphere of mutual understanding and mutual respect is needed among various religious adherents. One way to arrive at a “harmonious” atmosphere, mutual understanding and respect is through an effort to understand doctrines relating to religious principles with different religious beliefs. Diversity and pluralism in the national community must always be seen as positive and optimistic as a real reality by all members of the society. Each religion, especially Islam has these basic principles. Besides tolerance in religion, this refers to the norms of each religion, also can come from personal experiences of religious people, both direct experience and experience on the basis of understanding religious phenomena. Many theological attitudes influence people’s mindsets about the beginning of everything that is on the face of the earth which in reality is far more complex than the general assumptions understood and not easy to simplify.¹⁸ For this reason, religious people are needed: 1) having strong beliefs based on understanding and correct knowledge of his religion. 2) minimum standard knowledge about the teachings (doctrines) of other people’s religions. 3) understanding the characteristics of diverse cultures, traditions and tribes as the main keys in entering social interaction. 4) the role of religious education in schools, both formal and non-formal in instilling the values of harmony, tolerance, solidarity, and mutual respect between different stakeholders is very large. Therefore, knowledge of “harmony” not only comes from local culture, but is far more important than the religious doctrine that teaches and gives awareness of its humanity.

The four steps above are not absolute guarantees that can immediately be achieved between religious groups. Because, belief problems are “personal” problems. We indeed find it difficult to let go

¹⁸ Al-Makin, *Keragaman dan Perbedaan* (Yogyakarta: Suka Press, 2016), 25.

of the frame (frame) of subjectivity when personal beliefs are faced with other different beliefs.

The social harmonization that was torn apart due to the lack of assimilation of citizens was formed so that it was easy to burn, people's sentiment was easily hurt. The lack of socialization of the peace agreement to the lower level, in this case can be analyzed that: 1) approach with completion by strengthening noble values that are packaged with local government policies and giving authority to law enforcement officials for violations that occur. 2) recognize each other's existence and put forward the noble values of cultural social. 3) the local government facilitates cultural / cultural / community leaders in the context of the conflict space in order to live side by side.

Even according to the Qur'an itself, plurality is one of the objective realities of the human community, a kind of God's law or the Sunnah of Allah, and that only Allah knows and can explain, in the last days, why humans differ from one another, and why human paths are different -different in religion. In the Qur'an, it is mentioned, which means: "For each of you (humanity) we have established the Law (Shari'ah) and the way of life (minhaj). If God wills, then surely he will make you all single people (monoliths). But He made you all concerning the things which He had given you. Then race all of you for various virtues. To Allah is where you all return; so He will explain to you all the things that you have disputed (QS. al-Maidah: 48).

Seeing the important role of pluralism to be able to recognize and respect the "differences" and attitudes like this turned out to have a theological foundation from the Qur'an then, the theology of pluralism like this is very important to emphasize to students through religious education, because the problem of theology is still causing confusion among religions. The problem of theology that gives rise to confusion is standard: that our religion is the most true religion originating from God, while other religions are only human construction. In history, this double standard is usually used to judge other religions in the degree of theological validity under our own religion. It is through this double standard that we witness the emergence of a war of claims of truth and promise of salvation, which we sometimes see as excessive, from one religion to another.

Dialogue among Religious People

Dialogue becomes a necessity in the life of togetherness of all citizens of the world. The search for intersections is done through constructive and continuous meetings and dialogues.¹⁹ Intention of dialogue as a step to prevent religious legitimacy by opening channels of communication between groups.²⁰ Likewise, pluralistic understanding is not accompanied by the necessity of meeting in theological matters, or meeting in matters of faith, but only to give place and recognition of the existence of other religions. The view of pluralism does not enter the conversation about truths in other religions. He did not mention it at all. On the contrary, he also does not look at the theological mistakes of other religions.

Various views and theories in learning and understanding diversity in religion are found. At least, three approaches are often used: theological, political, and socio-cultural approaches. For the second and third approaches, they are usually grouped in a theoretical approach.²¹ There is no other theological approach than studying interreligious relations based on the perspective of their respective religious teachings. How do religious doctrines “respond” and “talk” about the religion and religion of others. Whereas the theoretical approach through political analysis is seen in the context of “harmony” with the intention to see how each (adherent) of religion maintains order, harmony and stability in a multi-religious society. Whereas a culture or cultural approach is to see and understand the characteristics of a society that focuses more on developing and established aspects of tradition, where religion is respected as something noble and sacred that is owned by every human being or society. The tradition “harmonious”, becomes a symbol and at the same time as a characteristic of a society that has been running for a long time and passed down from generation to generation. The concept of “harmony of life among religious people”, for example, can be analyzed through political and cultural approaches. The concept focuses more on its political and cultural content rather than on theology, because religion

¹⁹ Muhammad Yusuf, “Hubungan Muslim dan Non Muslim Perspektif Ulama Bugis,” *IAIN Ponorogo, Al-Tahrir* 14 (2014): 292.

²⁰ Akhmad Rizqon Khamami, “Dialog Antar-Iman Sebagai Resolusi Konflik, Tawaran Mohammed Abu-Nimer,” *IAIN Ponorogo, Al-Tahrir* 14, no. 2 (2014): 249.

²¹ Adeng Muchtar Ghazali, *Ilmu Studi Agama* (Bandung: Pustaka Setia, 2005), 22–23.

is so clearly involved in the human world that cannot be separated from its political and cultural tendencies.

From the other side, what appears to the surface is that interreligious conflicts can arise as a result of economic inequality (welfare), differences in political interests, or ethnic differences. Finally the concept of truth and goodness rooted in political ideology or God's revelation is often the reason for justifying the oppression of humanity. This can also occur when development and economic interests in the name of public interests often become justifiers of violence. Coupled with the truth claim and missionary character of each religion, the chances of clashes and misunderstandings among religious adherents are wide open, causing a breakdown of inter-religious relations. For external relations of religions, interfaith dialogue is important. Whereas for internal religion, reinterpretation of religious messages that is more touching to universal humanity is needed. In this case, the role of religious leaders is more prioritized.²²

Establish and open a space for dialogue between the local government and those related to religious leaders and the people of South Lampung to sit together to the lower community and not propagate to other regions so that the handling of the conflict is complete until the lower level of the community and peace understanding are socialized

The principle of understanding the existence of people, groups and adherents of other religions by cultivating empathy, sympathy, social skills and adhering to the principle of universal reciprocity (if you feel sick at pinching, don't pinch others) will lead to a more efficient epistemological tradition in polikir unity in difference, tolerant and pluralist. Thus, the relationship between subject and object is not subjective (*bayani* tradition) and is not objective (*burhani* tradition), but rather intersubjective. Any truth related to socio-religious life is intersubjective. What is felt by adherents of culture, race, religion, skin and other nations.²³

Therefore, the dialogue of harmony in religion or religious attitudes in the context of religious belief pluralism becomes very important to be understood, straightened out, and acted upon in

²² Ghazali, 25.

²³ M. Amin Abdullah, *Islamic Studies di Perguruan Tinggi: Pendekatan Integratif-Interkonektif* (Yogyakarta: Pustaka Pelajar, 2012), 281.

the activities of religious life, so that it can essentially be known, understood and practiced by religious followers when dealing with and dealing with followers of different faiths. Dialogue is one of the important media for the realization of interfaith harmony, because it is based on academic (intellectual) values, experience and awareness in religion.

CONCLUSION

Many theories that have been proposed by clerics (also scholars) in Indonesia are related to religious tolerance, but if simplified include two things: *first*, from the side of the ‘concept of harmony’, namely the theological presentation of each religion and *second*, on aspects’ dialogue between intellectuals is manifested in the form of relations between formal institutions. However, relations between formal institutions have only been ceremonial, not yet at the conceptual level. The emergence of “reform order”, revealed weaknesses in the concept of religious harmony that had been made and published. Apparently, the concept can work more in the form of a “security” approach than “awareness”. So, practically, religious dialogue must depart from religious awareness. Because, religious awareness is born from religious knowledge and experience.

The dimensions of spirituality from ideology and religious appreciation are basically a journey into one’s own self, in the post-modern era, religion, especially Islam, is again faced with new challenges to revitalize the dimensions of spiritual wealth contained in its teachings, to be donated to the continuation of life mankind. Of course, there is a possibility of the connection between religious spirituality and culture as values inherent in human appreciation, the values of spirituality can become the foundation of culture. But this process requires a process of internalization and transfortation of spiritual values into the ethical and moral paradigm.

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INDEX

A

abangan 15, 195
Abdul Wahab 181, 190
Abdurrahman Wahid 208, 381,
385, 389, 390, 393, 398,
409, 410, 494
Abu Nimer 316, 407
adherents 95, 252, 270, 273,
300, 307, 316, 317, 322,
437, 485, 489, 492
agama 3, 4, 6, 7, 8, 16, 24, 25,
26, 27, 28, 29, 30, 31, 32,
35, 38, 39, 42, 43, 45, 48,
49, 50, 51, 52, 53, 54, 57,
59, 60, 65, 66, 67, 68, 69,
70, 71, 72, 74, 75, 76, 88,
89, 91, 92, 99, 104, 112,
114, 115, 125, 156, 158,
163, 164, 166, 167, 176,
177, 178, 187, 188, 189,
190, 194, 195, 196, 202,
203, 204, 205, 206, 207,
208, 209, 210, 211, 212,
213, 224, 225, 231, 233,
234, 237, 266, 267, 308,
326, 378, 404, 405, 414,
448, 478
aksi 5, 6, 25, 26, 48, 59, 71, 77,
79, 80, 115, 152, 170, 171,
194, 196, 197, 198, 199,
205, 206, 224, 226, 231,
235
al-Qur'an resolution 283
anarkisme 92, 176, 177
aplikasi 181, 229, 230

arbitration 290, 344
As'ad 203, 205, 214, 340, 388,
389, 390, 399, 400
attitude 104, 135, 193, 248,
249, 252, 259, 267, 274,
296, 314, 315, 321, 342,
343, 351, 371, 397, 411,
423, 429, 433, 434, 440,
441, 443, 451, 460, 461,
470, 487
Aus 332, 339, 359, 360, 362,
363, 364, 365
authority 246, 290, 295, 320,
406, 417, 450, 477, 490
A Wahid Hasyim 379, 380
awareness 111, 193, 248, 274,
314, 321, 336, 393, 398,
415, 489, 493
Azyumardi Azra 206, 210, 214,
226, 233, 425

B

Bandungan iii, 265, 266, 268,
269, 270, 272, 273, 274,
275, 276, 277, 278, 279
Bandura 115, 116, 117, 124,
126
banks 133
Barat 7, 20, 25, 26, 27, 29, 31,
39, 44, 45, 49, 50, 51, 60,
62, 64, 66, 75, 77, 81, 153,
154, 156, 158, 159, 160,
161, 165, 179, 185, 188,
190, 204, 220, 222, 226,
450

battle 333, 334, 340, 360, 441,
480
bawah tanah 64, 78, 81, 134
behavioral 351, 355, 356, 370,
371
Berger 90, 101, 102, 107, 108
birokrasi 46, 64, 81, 82
black market 133, 144
boycott 331, 336
Buddha 405, 447, 448, 449,
451, 455, 456, 457, 458,
459, 463, 465, 466, 467,
469, 470, 471
Busyro Karim 382, 385, 389,
390, 392, 393, 395, 399

C

capital 85, 87, 105, 133, 136,
137, 138, 139, 141, 142,
144, 147, 148, 257, 258,
370, 397, 406, 412
ceasefire 325, 334, 335, 341,
342, 343, 345
celebrating 273, 464, 465
Chatolic 265
Christian 45, 117, 127, 258,
259, 260, 261, 262, 274,
280, 309, 405, 413, 447,
449, 451, 452, 455, 456,
457, 458, 459, 460, 462,
463, 464, 465, 466, 467,
468, 469, 470, 471, 472,
473, 475, 476
church 180, 318, 319, 447, 459,
460, 461, 462, 472
citationID 321, 391, 466
civil society 44, 336, 368
coalization 395

coercion 95, 290, 300
colonization 135, 140, 142
commemorating 265, 269, 270,
271, 272, 273, 274, 275,
276, 277, 278
communication 111, 249, 275,
300, 302, 307, 310, 311,
312, 313, 314, 316, 317,
318, 319, 320, 321, 330,
334, 337, 338, 344, 355,
442, 452, 477, 480, 491
companies 133, 135, 136, 141,
142, 143, 144, 145, 146,
147, 148
conciliation 290
conflict 1, 243, 245, 246, 247,
248, 250, 252, 253, 254,
256, 259, 260, 267, 268,
273, 274, 283, 285, 286,
287, 288, 289, 290, 291,
292, 293, 294, 295, 296,
297, 298, 299, 300, 301,
302, 313, 319, 325, 327,
328, 329, 330, 331, 332,
333, 335, 336, 337, 338,
339, 340, 341, 342, 343,
344, 345, 351, 353, 354,
355, 356, 362, 363, 364,
367, 368, 369, 370, 371,
372, 373, 377, 379, 383,
384, 393, 394, 396, 397,
403, 406, 407, 408, 410,
411, 412, 418, 419, 423,
426, 434, 436, 437, 438,
440, 442, 450, 451, 458,
471, 477, 479, 480, 481,
482, 483, 484, 487, 490,
492

conflict resolution 245, 256,
283, 286, 287, 288, 290,
292, 293, 294, 296, 299,
300, 301, 302, 325, 327,
328, 329, 331, 336, 337,
338, 339, 340, 341, 343,
344, 345, 351, 354, 355,
367, 368, 369, 370, 371,
372, 373, 403, 407, 419,
484
conflict theory 423, 426, 442
consciousness 1, 314, 316
cooperation 249, 252, 258, 272,
275, 276, 277, 337, 356,
384, 394, 395, 396, 407,
481, 484, 486, 487
corporations 133, 146, 147
country 133, 134, 136, 138,
139, 140, 141, 142, 144,
145, 146, 147, 148, 149,
219, 273, 288, 291, 302,
321, 356, 370, 383, 392,
393, 398, 409, 441, 449,
450, 477, 479, 487, 488
criminal 137, 138, 145, 219,
286
culture 41, 103, 105, 253, 256,
265, 268, 270, 273, 274,
275, 278, 284, 285, 295,
301, 311, 312, 313, 314,
318, 355, 366, 369, 372,
396, 403, 405, 406, 407,
409, 415, 416, 437, 449,
453, 454, 455, 464, 468,
477, 479, 480, 481, 484,
485, 486, 487, 488, 489,
491, 492, 493
cyber crime 48

D

death tradition 265, 269, 270
Dekmejian 75, 178, 183, 187,
188, 189, 191
demokrasi 25, 27, 36, 37, 38,
39, 44, 64, 69, 70, 72, 80,
81, 159, 160, 161, 186, 196,
198, 200, 212, 213
deradikalisasi 4, 5, 6, 91, 93,
96, 225, 230, 231
destruction 139, 140, 147, 334,
411, 437, 477, 479
developing country 133, 134,
139, 144
dialektika 86, 90, 101, 105, 153,
155
dialog i, 54, 167, 199, 243, 244,
246, 247, 249, 256, 260,
326, 478
discrimination 246, 465, 466,
468, 487
diversity 41, 193, 249, 267,
268, 269, 312, 321, 351,
356, 369, 370, 372, 405,
406, 413, 426, 427, 442,
443, 449, 458, 459, 471,
479, 481, 488, 489, 491
DPRD 385, 386, 391, 392, 393,
397

E

economics 285
economic theory 133
education 85, 86, 111, 114, 115,
118, 120, 259, 316, 320,
351, 353, 354, 355, 356,
366, 367, 368, 369, 370,
371, 372, 373, 394, 398,

- 406, 432, 439, 447, 463,
465, 466, 467, 469, 484,
489, 490
- eidetic vision 307, 308, 310,
314, 315, 317, 318, 321
- ekonomi 2, 10, 15, 17, 18, 19,
25, 26, 28, 30, 31, 32, 42,
51, 57, 71, 73, 123, 134,
153, 154, 157, 158, 159,
162, 185, 187, 188, 198,
199, 202, 208, 212, 233,
404, 448
- eksekusi 230
- eksklusif 4, 42, 53, 68, 92, 207,
235
- ekstrim 25, 26, 28, 30, 182,
226, 233, 234
- ekstrimisme 25, 177, 181, 234
- ekternalisasi 86, 87, 101, 105
- electronic media 133, 135, 149
- Emile Durkheim 274, 275, 276
- emosi agama 24
- epoche 307, 308, 310, 314, 315,
317, 318, 321, 429
- equality 94, 298, 313, 351, 356,
359, 364, 365, 372, 487
- espionage 133, 134, 142, 143
- ethnic 258, 268, 284, 285, 291,
336, 362, 363, 364, 371,
372, 403, 405, 450, 451,
452, 453, 456, 458, 459,
460, 466, 467, 471, 479,
480, 482, 483, 484, 488,
492
- ethnicity 135, 285, 368, 369,
477, 479, 484, 487
- etnik 221, 404
- extraordinary crime 219, 220,
221
- F**
- fanatik 177, 180, 191
- fasik 225
- figure 111, 146, 273, 275, 309,
368, 377, 382, 388, 389,
390, 430, 438
- FKUB 456, 462, 463, 469, 473,
474, 476
- formulasi 195, 209, 229, 230
- FPI 7, 68, 76, 185, 189, 196,
206, 210, 214, 309, 428,
444
- Fuad Amin 385, 386, 390
- fundamentalis 24, 25, 27, 28,
30, 31, 38, 51, 55, 88, 163,
176, 177, 178, 179, 180,
181, 183, 185, 186
- fundamentalisme 25, 26, 27, 28,
41, 42, 45, 46, 48, 49, 50,
51, 53, 54, 55, 57, 59, 60,
65, 70, 73, 74, 75, 86, 87,
88, 93, 97, 101, 105, 160,
176, 177, 178, 179, 180,
181, 182, 183, 185, 186,
187, 190, 197, 206, 220,
221, 222, 224, 225, 226,
233, 237, 238
- G**
- Geertz 15, 416, 420
- genealogy 259
- Genggong 85, 88, 101, 102,
107, 109
- gerakan 2, 3, 4, 5, 8, 16, 18, 19,
24, 25, 26, 27, 28, 29, 31,

- 33, 36, 38, 39, 44, 45, 48,
49, 50, 51, 52, 53, 54, 55,
57, 64, 65, 66, 67, 68, 70,
72, 73, 74, 75, 76, 77, 78,
79, 80, 81, 92, 152, 153,
154, 155, 156, 157, 160,
162, 163, 165, 166, 168,
169, 170, 171, 176, 177,
178, 179, 180, 181, 182,
183, 184, 185, 186, 188,
189, 190, 194, 196, 197,
199, 200, 203, 204, 209,
210, 213, 220, 222, 226,
232, 308
- gerakan Islam 27, 64, 68, 70,
81, 154, 155, 163, 166, 168,
169, 171, 176, 177, 181,
185, 190, 196, 220, 222
- gerakan progresif 152, 155,
163, 171
- gerakan sosial 3, 50, 78, 79, 80,
197, 199, 200, 203
- gerakan transnasional 194, 204,
210, 213
- global economic 134, 139, 313
- globalization 136, 137, 139,
149, 307, 406
- GPNF-MUI 198, 209
- gold 133, 141, 142, 144, 147,
148
- government 23, 63, 94, 95, 138,
142, 143, 144, 145, 146,
247, 249, 250, 251, 255,
256, 257, 258, 260, 267,
286, 288, 289, 292, 293,
319, 356, 379, 392, 393,
410, 449, 450, 456, 459,
461, 466, 468, 469, 477,
490, 492
- ## H
- Hak Asasi Manusia 228, 230,
236, 238, 239, 240
- HAM 64, 69, 81, 235, 241, 245,
263, 276
- harmony 114, 253, 254, 256,
265, 267, 268, 269, 272,
273, 274, 275, 276, 277,
278, 279, 286, 293, 310,
312, 364, 365, 368, 372,
377, 407, 408, 411, 412,
436, 449, 451, 452, 457,
458, 460, 464, 471, 479,
486, 488, 489, 491, 492,
493
- Hasan Hanafi 177
- hermeneutics 351, 355
- hijab 447, 462, 472
- hijrah 205, 225, 326, 336, 344,
345, 364
- hirarkis 152, 169, 170, 171
- historis 24, 26, 38, 50, 65, 87,
98, 152, 153, 155, 158, 163,
167, 168, 171, 172, 184
- horizontalization 429
- HTI 23, 24, 25, 32, 34, 35, 36,
37, 68, 69, 76, 79, 203, 210
- hukum 31, 35, 36, 37, 38, 42,
51, 55, 56, 60, 69, 72, 73,
74, 75, 76, 77, 81, 152, 161,
163, 164, 166, 167, 168,
170, 171, 190, 194, 208,
211, 212, 220, 221, 222,
223, 225, 226, 227, 228,

- 229, 230, 232, 233, 234,
236, 237, 238, 478
- hukum manusia 194
- Hukum Pidana 220, 221, 223,
225, 227, 228, 229, 232,
237, 238, 239, 240
- Hukum Positif 221, 237, 238
- hukum Tuhan 194
- humanity 135, 138, 193, 257,
320, 368, 372, 377, 409,
484, 486, 489, 490, 492
- Husserl 307, 308, 314, 315,
323, 429
- I**
- idealitas 152, 170, 171
- identitas politik 195, 197, 201,
205
- identitas sosial 194, 210
- ideologi 3, 16, 30, 38, 39, 44,
45, 46, 53, 54, 64, 65, 68,
69, 70, 71, 72, 73, 75, 76,
78, 80, 156, 159, 161, 162,
168, 169, 176, 177, 178,
179, 182, 186, 187, 188,
189, 190, 196, 203, 204,
205, 209, 210, 222, 424
- ideologi keagamaan 161, 203,
205
- ideologi politik 70, 159, 204
- ideologis 24, 29, 38, 65, 76, 81,
93, 96, 104, 106, 182, 189,
195, 196, 197, 202, 207,
233
- ideology 63, 149, 175, 193,
201, 249, 250, 285, 405,
406, 423, 427, 431, 433,
435, 436, 438, 440, 441,
443, 486, 488, 492, 493
- ideoteologis 152, 170, 171
- Ikhwanul Muslimin 28, 71, 177,
183, 185, 189, 201, 205
- informasi 35, 42, 44, 45, 47, 48,
52, 53, 99, 121, 159, 200,
404
- Injil 88
- interaction 151, 246, 254, 265,
276, 277, 279, 296, 300,
310, 312, 351, 353, 371,
377, 383, 384, 394, 396,
411, 416, 428, 437, 452,
453, 483, 489
- interaksi sosial 43, 46, 99, 152,
170, 171, 352
- intercultural 166, 168, 307, 312,
313, 314, 321, 454
- interfaith 166, 168, 243, 246,
247, 248, 249, 252, 258,
259, 260, 261, 307, 311,
316, 321, 407, 485, 492,
493
- internalisasi 19, 86, 87, 90, 96,
100, 101, 102, 103, 105,
204
- intoleran 42, 207, 413
- investment 133, 144, 146, 147,
148, 149
- Islamic law 41, 328, 409
- Islamic scholars 248, 251, 255,
256
- Islamisme 64, 66, 70, 71, 72,
73, 74, 76, 78, 79, 80, 81,
82, 83, 161, 162, 189
- Islam kanan 220, 222
- Islam Kontemporer 152, 170

Islam Politik 64, 71, 73, 78, 82,
195

J

jejaring sosial 43, 44, 46, 47,
48, 53, 54, 58, 59, 200

Jews 339, 358, 359, 360, 361,
362, 363, 364, 365, 370,
372, 412, 413

jihad 23, 24, 25, 26, 27, 29, 31,
36, 37, 39, 56, 72, 164, 169,
201, 204, 328, 403, 404

justice 30, 86, 95, 138, 142,
283, 297, 298, 299, 302,
313, 328, 351, 359, 361,
364, 365, 366, 367, 368,
372, 412

K

kafir 30, 56, 182, 206, 225, 404

kampus 64, 75, 81, 82

keadilan 14, 27, 31, 39, 87, 96,
100, 102, 105, 106, 164,
167, 190, 212, 227, 228,
230, 236, 284, 353

kearifan lokal 86, 91, 93, 100,
101, 105, 194, 213

kebijakan pemerintah 24, 30,
38, 234, 478

kekerasan 3, 11, 24, 25, 26, 29,
30, 36, 38, 39, 49, 51, 57,
58, 60, 88, 91, 92, 99, 113,
166, 167, 194, 205, 209,
221, 222, 224, 225, 226,
231, 235, 244

kelompok keagamaan 3, 24, 32,
37, 38, 39

kenabian 57, 152, 170, 171, 326

kenduri 269

kepentingan 4, 42, 44, 46, 48,
49, 60, 64, 114, 134, 195,
199, 201, 208, 209, 210,
211, 229, 231, 378, 478

keperilakuan 152, 170, 171

Khaled 166, 181, 206, 207, 216,
439, 440, 443

Kholilurrahman 386, 387, 389,
397

kindness 283, 287, 294, 296,
302, 356, 359, 365, 368

kisah 113, 116, 117, 121, 123,
124

kitab kuning 89

kiyai 434

konflik 7, 11, 26, 33, 34, 70,
201, 203, 205, 209, 221,
244, 284, 326, 352, 353,
378, 404, 424, 478

konstruksi sosial 90, 101, 102,
105

kontestasi 64, 65, 67, 68, 70,
79, 80, 81, 197, 201, 203,
204

kultural 2, 4, 5, 16, 19, 24, 29,
38, 51, 87, 89, 90, 91, 100,
105, 160, 161, 194, 195,
202, 209, 233, 235, 244

Kuntowijoyo 226, 239, 379,
380, 382, 399

L

law 41, 94, 95, 151, 193, 219,
229, 236, 246, 250, 286,
290, 291, 293, 301, 302,
328, 355, 360, 368, 370,
371, 397, 409, 490

- Law No.7 of 2012 283, 285,
287, 291, 292, 293, 294,
295, 299, 301, 303
- legal hermeneutics 351, 355
- legalitas 223
- Lewis Coser iv, 423, 426, 442
- liberalisme 25, 86, 87, 89, 94,
95, 97, 100, 101, 105, 164,
182, 203, 208
- literal 92, 96, 177, 186, 225,
426
- Living Values Education 111,
113, 115, 116, 117, 119,
125, 128, 130
- local government 255, 256,
477, 490, 492
- local wisdom 85, 86, 193, 245,
250, 253, 269, 286, 393,
408, 457, 458, 468
- M**
- Madura iv, 18, 219, 250, 258,
259, 289, 379, 382, 385,
391, 399, 400, 423, 424,
425, 426, 427, 428, 433,
434, 436, 437, 443, 444,
445, 450
- mahasiswa 64, 78, 81, 82, 112,
113, 116, 120, 121, 124, 125
- mainstream 63, 64, 68, 70, 76,
78, 79, 81, 200, 201, 331,
443, 451
- masjid 15, 35, 36, 37, 45, 82,
98, 448
- mass media 23, 136, 383
- Mecca-Medina 325, 328, 329,
333, 335, 340, 343, 345
- media massa 24, 38, 44, 50, 201
- media sosial 42, 43, 47, 48,
199, 200, 201, 202
- mediation 290, 300, 301, 302,
321, 339, 412
- Medina constitution 351, 362
- Megawati 381, 389
- Menchick 249, 262
- Mesir 68, 156, 157, 160, 161,
162, 164, 165, 166, 169,
177, 183, 184, 188, 189,
205
- militan 5, 25, 55, 60, 68, 74, 75,
76, 79, 196, 220, 225
- minorities 249, 250, 447, 452,
455, 459, 460, 462, 464,
465, 466, 467, 471, 472,
488
- MMI 68, 69, 76, 189, 210
- mobilisasi 16, 64, 65, 78, 79,
80, 81, 198, 203
- modal sosial 87, 96, 100, 103
- model relasi 112, 378
- moderat 6, 25, 28, 54, 58, 60,
64, 65, 68, 87, 88, 89, 90,
91, 92, 93, 95, 100, 101,
102, 103, 105, 203, 205,
225
- modern 5, 45, 50, 97, 99, 137,
138, 142, 145, 154, 158,
161, 164, 166, 167, 175,
176, 177, 182, 186, 187,
190, 273, 325, 326, 338,
409, 415, 418, 423, 424,
438, 439, 440, 443, 485,
486, 493
- money 133, 136, 143, 144, 145,
359, 365, 395
- monotheism 111, 329

MTA 9, 14, 15, 16, 21, 431
Muhammad Ilyas 380
Muhammadiyah 14, 15, 99,
107, 207, 247, 380, 427,
431, 435
MUI 196, 198, 203, 207, 208,
209, 216, 235, 251, 256,
387, 391
multicultural 114, 268, 310,
320, 370, 372, 403, 405,
406, 418, 419
multiculturalism 320, 405, 406,
407
multiculture 369
multi-etnik 221
Munasir Ali 381
Muslim 3, 6, 7, 20, 26, 29, 32,
39, 45, 61, 65, 71, 82, 83,
111, 112, 113, 114, 126,
139, 140, 141, 142, 156,
157, 158, 159, 165, 166,
167, 168, 170, 172, 182,
183, 184, 188, 189, 195,
201, 206, 207, 216, 232,
247, 254, 257, 258, 259,
260, 261, 262, 265, 269,
270, 272, 273, 274, 275,
276, 277, 278, 309, 320,
325, 326, 327, 328, 329,
342, 343, 344, 345, 392,
393, 396, 398, 405, 407,
408, 411, 413, 421, 425,
430, 439, 440, 441, 443,
445, 447, 448, 452, 455,
457, 458, 460, 461, 462,
463, 464, 465, 466, 467,
468, 469, 470, 471, 472,
473, 474, 488, 491, 495

Muslims iii, 15, 22, 140, 141,
142, 151, 163, 173, 193,
250, 251, 253, 254, 269,
271, 272, 275, 276, 294,
300, 309, 316, 317, 318,
325, 327, 330, 331, 332,
333, 334, 335, 336, 337,
338, 339, 340, 341, 342,
343, 344, 345, 354, 359,
360, 361, 362, 365, 379,
381, 389, 396, 398, 407,
412, 425, 426, 428, 431,
432, 433, 438, 439, 440,
441, 451, 452, 458, 459,
460, 461, 462, 463, 464,
465, 466, 467

N

Nabi Muhammad 66, 92, 113,
114, 115, 116, 117, 118,
121, 123, 124, 125, 180,
181, 211, 326, 327, 328,
330, 332, 334, 336, 346,
347, 348, 363, 364, 374,
404
Nasdem 198, 386
Nasionalisme 162, 211
Nasr 153, 154, 156, 157, 158,
159, 160, 162, 165, 173
negara 7, 13, 14, 24, 26, 27, 30,
31, 32, 33, 35, 36, 37, 38,
39, 44, 49, 51, 57, 65, 66,
67, 69, 70, 72, 75, 77, 99,
114, 134, 153, 156, 157,
158, 159, 160, 161, 162,
163, 164, 166, 169, 186,
187, 188, 189, 190, 194,
198, 199, 201, 204, 205,

- 206, 208, 209, 210, 211,
212, 213, 220, 221, 222,
226, 231, 232, 234, 235,
237, 308, 353
- negara bangsa 14, 194
- negotiation 335, 338, 343, 412,
447, 452, 453, 454, 455,
458, 459, 460, 462, 467,
468, 469, 471
- New Age 425, 449, 450
- New Order 381, 392, 399, 406,
425, 449, 450
- nilai damai 112, 113, 114
- nilai dasar 86, 89, 105
- NKRI 2, 13, 37, 38, 70, 212,
213, 225, 322
- Noorhaidi Hasan 68, 71, 438,
439
- NU 14, 15, 16, 99, 107, 207,
210, 211, 249, 258, 259,
380, 381, 387, 388, 389,
391, 396, 400, 425, 426,
427, 428, 434, 435, 443,
444, 445, 488
- Nurcholis Majid 368, 407
- nusantara 10, 19, 76
- O**
- objektivasi 86, 87, 90, 101, 105
- online 47, 52, 377, 383
- Ormas 65, 66, 69, 70, 76, 79,
81, 207, 209
- Ottoman 156, 165, 171, 188
- P**
- PDI 395
- peace building 336
- peace charter 243, 255
- peluang politik 64, 65, 77, 78,
79, 81
- pemerintahan 28, 33, 35, 57, 64,
74, 76, 77, 78, 80, 81, 82,
164, 185, 200, 209, 233
- pemikiran i, 4, 18, 29, 36, 38,
42, 43, 44, 48, 51, 53, 60,
64, 68, 69, 72, 74, 75, 79,
80, 81, 88, 94, 95, 97, 101,
113, 152, 153, 154, 155,
160, 161, 162, 163, 165,
166, 167, 168, 169, 170,
171, 176, 177, 178, 179,
181, 190, 203, 209, 210,
230, 326, 444
- pemodelan 117
- perempdayaan 2
- pendampingan 2, 10, 12, 17, 18
- pendidikan agama 4, 42, 53, 54,
59, 114
- Pendidikan Agama 7, 20, 92,
93, 96, 106, 108, 109, 112,
113, 114, 115, 126, 445
- pendidikan nilai 113
- pendidikan pesantren 86, 87,
88, 89, 90, 91, 92, 93, 94,
95, 96, 97, 98, 99, 100, 101,
102, 103, 104, 105, 106
- pengkaderan 64, 79, 81
- pesantren 8, 85, 86, 87, 88, 89,
90, 91, 92, 93, 94, 95, 96,
97, 98, 99, 100, 101, 102,
103, 104, 105, 106, 202,
234, 257, 381, 386, 387,
388, 389, 390, 392
- phenomenology 41, 307, 311,
314, 316, 409, 415, 417,
419

Pilkada 194, 195, 196, 197,
 198, 199, 202, 204, 245,
 261, 386, 387, 389, 390,
 392, 400, 474
 PKB 195, 198, 381, 385, 386,
 392, 395, 397, 399
 PKS 73, 83, 195, 205, 386
 pluralism 50, 72, 260, 273, 274,
 403, 404, 413, 414, 419,
 443, 481, 484, 487, 488,
 489, 490, 491, 492
 pluralistik 5, 93, 95, 96, 102,
 104, 106
 plurality 268, 273, 321, 362,
 363, 365, 405, 413, 414,
 477, 486, 487, 488, 490
 political interests 133, 492
 politics 70, 145, 148, 151, 193,
 246, 285, 301, 336, 377,
 379, 380, 382, 383, 384,
 385, 386, 387, 388, 389,
 390, 391, 392, 393, 394,
 395, 396, 397, 398, 483,
 485
 politik 17, 24, 25, 26, 27, 29,
 30, 32, 33, 36, 38, 42, 44,
 45, 49, 51, 57, 60, 64, 65,
 66, 67, 68, 69, 70, 71, 72,
 73, 74, 75, 76, 77, 78, 79,
 80, 81, 134, 152, 153, 154,
 158, 159, 160, 161, 162,
 163, 164, 166, 168, 169,
 170, 171, 177, 182, 185,
 186, 187, 188, 194, 195,
 196, 197, 198, 199, 200,
 201, 202, 203, 204, 205,
 207, 208, 209, 222, 224,
 226, 227, 229, 230, 233,
 237, 378, 404, 448
 polycentrism 188
 polytheism 329, 331
 potensi radikalisme 194, 213
 Pound 229, 240
 PPIM 111, 112, 113, 128, 444,
 445
 PPP 195, 198, 387
 profane 265, 267, 274, 275,
 278, 319
 progressive traditionalism 428,
 436
 proses gerakan 64, 65, 77, 80,
 81
 Protestan 176, 178, 179, 180,
 190, 191
 psikologi politik 194
 public 142, 143, 146, 249, 250,
 251, 267, 269, 277, 289,
 293, 312, 318, 320, 379,
 381, 393, 394, 396, 406,
 435, 438, 447, 455, 459,
 460, 462, 466, 468, 469,
 471, 492
 puritanism 175, 423
 puritanisme 176, 177, 178, 187,
 190

Q

Quraysh 325, 328, 329, 330,
 331, 332, 333, 334, 335,
 336, 337, 338, 339, 340,
 341, 342, 343, 344, 345,
 359, 360, 361, 365

R

- radikalisasi 2, 3, 4, 5, 18, 19, 25, 225
- radikalisme 2, 3, 4, 7, 19, 24, 29, 30, 38, 42, 48, 60, 65, 75, 87, 88, 91, 93, 99, 100, 113, 154, 159, 163, 168, 182, 194, 196, 201, 204, 206, 207, 209, 211, 213, 220, 221, 224, 225, 226, 230, 231, 233, 234, 237, 238, 326
- reformasi 3, 64, 68, 70, 76, 77, 79, 81, 160, 185
- regulasi 220, 221, 237, 238
- regulation 141, 219, 291, 311
- reinterpretatif 152, 168, 172
- reklamasi 167, 198
- relationship 41, 248, 260, 273, 277, 296, 337, 351, 364, 367, 369, 370, 371, 377, 382, 383, 384, 391, 396, 428, 436, 444, 453, 454, 492
- religious blasphemy 307
- religious leaders 245, 249, 250, 252, 272, 274, 276, 277, 377, 380, 381, 382, 383, 389, 392, 393, 394, 395, 396, 397, 398, 456, 480, 492
- religious life 423, 427, 441, 489, 492, 493
- religious spirituality 477, 486, 493
- resolution 243, 245, 251, 252, 256, 283, 286, 287, 288, 290, 292, 293, 294, 295, 296, 299, 300, 301, 302, 325, 327, 328, 329, 331, 336, 337, 338, 339, 340, 341, 343, 344, 345, 351, 354, 355, 367, 368, 369, 370, 371, 372, 373, 403, 407, 408, 419, 484
- revivalisme 74, 75, 176, 177, 178, 181, 184, 185, 187, 188, 189, 190, 226
- revivalisme Islam 74, 75, 181, 184, 187, 188, 189
- rezim 44, 67, 77, 78, 79, 81, 206
- rights of religion 307, 320
- Rois al-Hukama 259

S

- sacred 265, 274, 275, 278, 418, 484, 491
- Saifuddin Zuhri 380
- sains 152, 170, 171
- salaf 175, 176, 190
- Sampang iii, 88, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 385, 426, 427, 432, 435, 450, 474
- sanggar 2, 10, 11, 18
- sanksi 166, 227, 231
- santri 98, 102, 104, 194, 195, 202, 379, 381, 388, 395, 430, 435
- security 4, 133, 142, 219, 221, 249, 256, 292, 331, 336, 370, 437, 469, 493

Sekar Jagad 1, 7, 10, 11, 12, 16, 17, 18, 19
 self efficacy 115, 117
 Shiites 243, 245, 246, 247, 248, 249, 250, 252, 255, 256, 257, 258, 259, 260, 261
 sirkular 152, 170, 171
 sistem nilai 86, 87, 89, 93, 94, 95, 98, 100, 101, 102, 103, 104, 105
 siswa 47, 112, 114, 115, 117, 120, 121, 448
 social conflict 245, 283, 286, 287, 289, 290, 293, 294, 296, 297, 299, 301, 302, 450
 social construction 86, 90, 416, 454
 social resilience 245
 socio-religious 403
 Soerjono Soekanto 384, 394
 solidarity 289, 296, 299, 363, 408, 411, 484, 489
 solusi progresif 152, 168, 169, 170, 171
 sosial-politik 73
 South Lampung iv, 477, 479, 482, 483, 489, 492
 state 23, 133, 135, 138, 139, 142, 147, 219, 249, 250, 251, 252, 258, 260, 291, 292, 300, 302, 310, 320, 353, 356, 361, 372, 379, 468, 484
 strategi 36, 38, 64, 68, 76, 120, 180, 190, 199, 202, 225, 230, 232
 structure 80, 259, 337, 344, 369, 371, 405, 416, 417, 454
 struktur 16, 64, 65, 73, 77, 79, 80, 81, 105, 152, 154, 155, 169, 171, 352
 subkultur 86
 Sukoharjo 1, 7, 8, 10, 11
 Sunnis 245, 252, 257, 258, 259
 Sunni-Shiite iii, 243, 245, 246, 247, 248, 254, 259, 260
 surat cinta 116, 117, 118, 121, 123, 125
 syariat islam 24
 symbols 393, 394, 396, 398, 452, 455, 482, 486

T

Tajul Muluk 245, 246, 251, 257, 259, 262
 takmir 63, 64, 81, 82
 Tari Tayub 11
 technology 41, 133, 140, 148, 149, 151, 311, 312
 teknologi 42, 43, 44, 45, 46, 47, 52, 57, 75, 99, 134, 152, 159, 170, 171, 200
 terorisme 4, 6, 26, 30, 37, 88, 99, 134, 201, 205, 206, 209, 210, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238
 terrorism 133, 135, 136, 137, 138, 139, 140, 142, 144, 145, 219, 317, 326, 327

theology 114, 247, 248, 258,
261, 403, 409, 414, 415,
417, 419, 486, 490, 491
Timur Tengah 44, 73, 74, 75,
83, 153, 162, 180, 200, 201,
206, 216, 445
tindak pidana 208, 221, 222,
223, 224, 225, 228, 230,
231, 237, 238
tolerance 86, 248, 249, 250,
259, 274, 293, 351, 354,
356, 364, 365, 367, 372,
406, 419, 427, 459, 477,
484, 487, 488, 489, 493
toleransi 5, 7, 11, 14, 26, 53,
87, 102, 105, 106, 120, 205,
353
tradisi lokal 15, 16, 176, 181,
190
tradition 151, 175, 258, 265,
269, 270, 272, 273, 275,
276, 278, 355, 390, 416,
418, 434, 441, 442, 486,
491, 492
Traditionalism iv, 423, 425,
426, 427, 436, 437, 443,
444
troops 334, 343, 344, 393, 413

U

umrah 341
unbelievers 379
underground economic 133,
144
Utilitarianisme 227

V

vandalisme 26, 42

vertikal-interaktif 152, 170, 171
victims 137, 138, 243, 252, 254,
293, 294, 335, 344, 470
violence 139, 143, 193, 222,
224, 243, 244, 245, 253,
254, 267, 291, 293, 298,
310, 313, 316, 317, 321,
322, 328, 335, 336, 337,
339, 340, 341, 353, 354,
366, 406, 407, 410, 419,
450, 451, 481, 482, 487,
492

W

Wahabi 15, 55, 157, 181, 182,
185, 210, 431
Wahib Wahab 380
Wakatobi 23, 24, 28, 29, 30, 32,
33, 34, 35, 36, 37, 38, 39,
40
war 6, 27, 111, 140, 141, 294,
325, 327, 328, 329, 332,
333, 336, 337, 339, 340,
341, 342, 343, 344, 345,
359, 360, 361, 362, 363,
364, 365, 388, 409, 490
wasathiyah 437, 441
wayang 8, 9
weapon contact 340
westernisasi 45, 66, 75, 159,
160
wisata 10, 24, 28, 32, 33, 38

Y

Yathrib 361, 362
Yusuf Qardhawi 50, 437, 441

Z

Zainul Hasan 85, 88, 101, 102,
107

INDEX PENULIS

No	Nama	Judul Artikel	Halaman
1	A. Jauhar Fuad	Gerakan Kultural dan Pemberdayaan: Sebuah Imun atas Radikalisme di Sanggar Sekar Jagad di Sukoharjo	1-22
2	La Ode anhusadar	Potensi Radikalisme Islam Fundamental di Daerah Tujuan Wisata di Kabupaten Wakatobi	23-40
3	Muhamad Tisna Nugraha	Fundamentalisme Pendidikan Agama di Jejaring Sosial	41-62
4	Zulfadli Zulfadli	Kontestasi Ormas Islamis di Indonesia	63-83
5	Ahmad Fauzi	Konstruksi Model Pendidikan Pesantren: Diskursus Fundamentalisme dan Liberalisme dalam Islam	85-110
6	Bambang Qomaruzzaman, Ahmad Gibson Al Bustomi, Busro Busro	Living Values Education dan Surat Cinta untuk Nabi: Pendidikan Menghidupkan Nilai Damai di Indonesia	112-131
7	Meirison Meirison	Retraction: (Global Economic Terrorism, Forms and Their Impacts)	133-150
8	Sokhi Huda	Struktur Pemikiran dan Gerakan Islam Kontemporer	153-173
9	Afrohah Afrohah	Fundamentalisme: Korelasi Ideologi Fundamental dengan Ideologi Gerakan Islam Modern	176-192
10	Muh. Khamdan, Wiharyani Wiharyani	Mobilisasi Politik Identitas dan Kontestasi Gerakan Fundamentalisme	193-218
11	Syamsul Fatoni	Pembaruan Regulasi Terorisme dalam Menangkal Radikalisme dan Fundamentalisme	219-241
12	Fiqh Vredian Aulia Ali	Intra-Religious Dialogue in Post-Sectarian Violence: Assessing Sampang Sunni-Shiite Relation in Indonesia	243-263
13	Muhammad Ghafar, Mukhibat Mukhibat, Pryla Rochmahwati	The Harmony of Catholics and Muslims in the Commemorating the 1000th Day of Death Tradition: An Ethnographic Study in Bandung Saradan Madiun	265-281
14	Yusuf Hanafi, Titis Thoriquttyas	The Resolution of Social Conflict in The National Constitution and Islamic Perspectives: Integrating Formal and Non-Formal Approaches	283-304
15	Yuangga Kurnia Yahya	Phenomenological Approach in Interfaith Communication: A Solution to Allegation of Religious Blasphemy in Indonesia	305-322
16	M. Affan, Ajid Thohir	Conflict Resolution in the Mecca–Medina War: Sirah Nabawiyah Study	323-346
17	Mawi Khusni Albar	Conflict Resolution Education in Medina Constitution: Contextual Exegesis of Medina Constitution	347-370
18	Mohammad Hidayaturrehman, Sudarman Sudarman	Kiai and Political Relations Reconciling Politics and Religion in Indonesia	371-394
19	Fathurrahman Muhtar	The Resolution of Religious Controversy in Multicultural Society in Indonesia	395-413

20	Edi Susanto	The Puritanism of the Progressive Traditionalism: Dynamics of Religious Life in Madura in Perspective on Conflict Theory of Lewis Coser	415-437
21	Sefriyono Sefriyono	Negotiating Models of The Identity of Minorities Religious Follower in The South Padang District of Padang City	439-468
22	Fitri Yanti, Eni Amaliah	Social Communication in Building Religious Spirituality: Study of Flaming South Lampung	469-487

PETUNJUK BAGI PENULIS

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