

The Dynamics of Violence in the Name of Religion (Case Study on Religious Harmony in Indonesia)



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ABSTRACT: The phenomenon of violence in the name of religion often appears in various media. This is none other than the lack of knowledge of a person in understanding religion. If it continues to be left, it will cause serious problems in state life. This research aims to analyze the problem of violence in the name of religion in Indonesia and how to overcome it. This research is field research conducted through observation and study of library sources. The results of this study show that violence committed in the name of religion is influenced by two factors, namely internal factors and external factors described in this article.

KEYWORDS: Violence, Religion, Indonesia.

I. INTRODUCTION

Religious violence is the worst crime that has filled human civilization. Something paradoxical, because religion teaches noble values, but religion is also responsible for the destruction on this earth. Violence and religion are two words that have very different meanings. Religion refers to a teaching that is not chaotic. In this respect it upholds the well-being of its adherents, and is closer to peace and justice. Meanwhile, violence is an act that can break the ropes of brotherhood and friendship between human beings, and of course this can disturb the peace of society in general. Is it for the sake of creating peace and establishing the truth to go through acts of religious-based violence? Of course, this is not in accordance with the teachings of religion. Peace will be created without violence on earth.

All religions have the same core teaching of creating peace among human beings. Of course, every religious teaching does not want violence to occur in its followers. It's just that lately maybe many of the religious people have not understood the core of religious teachings well so as to cause acts of violence based on religion by certain groups. Violence in the name of religion is very contrary to the teachings of religion itself. How can a religion that upholds the value of peace make its adherents behave anarchists.

The gap between the level of religious knowledge and the behavior of its adherents can be the cause. The importance of fostering good relations among human beings and rejecting all forms of evil is described in Q.S. Fushshilat 41:34, namely:

وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

And it is not the same good as evil. Reject (the crime) in a better way, so that the person with whom there is animosity between you and him will be like a faithful friend. (QS. Fussilat: 34).

The verse explains how much influence good deeds have on humans even on opponents. And affirm as much as possible we reject the evil and ugliness of the other party by treating it in a better way. When a person is hostile to others and treats him unnaturally, at that moment he is actually aware or there is no seed of hostile kindness against those he is hostile to, but the seed is suppressed and tries to be suppressed into his subconscious. But if unnatural treatment is faced with a meek attitude it will invite the seeds of goodness and will bring peace, as described in surah Fushshilat above. .

Violence based on religion, the phrase is often heard in the ear, when witnessing various news or events about acts of mass violence. In at least the past few years, religious-based mass violence has hurt various media outlets. Examples of tragic stories of church bombings, dramas of wars between certain religious groups, acts of violence against Ahmadis, and various belief schools that are considered heretical in the lens of Islam. The irony is present in a row in Indonesia.

The diversity of culture and religion to the relationship between the two seems to want to be able to sit together at one table. And the one who becomes tumbal is the adherent of his own religion. . Religion is a sensitive thing. Its nature that stabs the human mind while forming a personal identity to social is prone to cause conflict. In Islam, this happens often. So the problem is how to manage this sensibility so as not to cause conflict between religions, even fellow Muslims.

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From the background description of the above problem, this paper will discuss the dynamics of violence in the name of religion in Indonesia, as well as solutions that can be done to prevent violence in the name of religion.

II. RESULT AND DISCUSSION

The Basis Used in the Implementation of Religious-Based Violence

Violence is the act of a person or group of people who cause the injury or death of another person or cause physical damage or other person's goods. Broadly speaking, violence is divided into two, namely personal violence and structural violence. Personal violence is more visible, while structural violence is essentially invisible. Basically religion is the basic attitude of man that should be towards God, his creator and penetrating. Religion reveals itself in worship and wholehearted devotion to God who loves man.

Violence can be caused by religious factors. Religion is able to move its adherents to carry out various acts of violence that are destructive. All religions have the potential to give birth to this violence. Of course, it is not because of his teachings that directly order his adherents to wage war on adherents of other religions, the destruction of places of worship, to mass slaughter of others who do not agree with the teachings adopted. The violence that carries religion on its back is present because of the response of adherents to religious teachings. There is no religion that teaches violence.

Religious teachings have always taught and desired security, peace and well-being for every human being. However, in social reality, many counter-attitudes of peace and well-being are found such as, acts of violence in the name of religion. Claims of absolute truth and validity, often used as a basis for legitimacy to carry out the aggression of beliefs held against followers of other religions.

The verse that is often used as a basis for acts of violence is found in Q.S. Ali-Imran 19 as follows:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفْتُمُ الدِّينَ أَوْ تَوَارَا الْكُتُبَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا ۚ بَيْنَهُمْ مِمَّنْ يَكْفُرُ بِاللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

The religion on The side of Allah is Islam. It is not at odds with those who have been given the Book except after they have obtained knowledge, because of the malice between them. Whoever disavows the verses of God, then indeed, God is very quick to calculate His (QS. Ali Imran 19)1.

In the above verse it is stated that the religion accepted by Allah is the religion of Islam. Thus, beliefs outside islam are a fallacy. Each believer, especially the mission of religion, tries to offer the salvation he believes in to as many people as possible, including to humans who have embraced a particular religion. The call for the mission is not only as a consciousness of wanting to save people in the world and in the afterlife, but also part of the religion called da'wah2.

In Medina the Prophet was more involved in acts of violence. The Prophet not only taught a religion in a narrow sense, and if this was what the Prophet did, then he would be more acceptable to the public. The right to commit acts of violence is allowed in islamic tradition, when in an oppressed state. Another reason for allowing war is in the way of Allah (fi sabilillah), i.e. fighting not for his own sake or conquering others, but to end slander (i.e. persecution) and to create justice and equality3.

As Allah says in Q.S. Al-Baqarah 190 are:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

It means and fight in the way of God those who fight you, (but) do not go beyond the limits, for indeed God does not like those who go beyond the limits. (Q.S. Al-Baqarah 190)4.

The command of war in the way of Allah in the above verse explains the permissible conducting war during the war in the way of Allah, namely to uphold the values of the Supreme Godhead and freedom and freedom in line with the demands of religion. The verse also explains when the war began, that is, when it is known with certainty that there are people who are fighting, that is, are preparing plans and taking steps to combat the Muslims or have actually committed aggression.

Forms and Factors Causing Religious-Based Violence

Interfaith violence with forces outside religion is common when religion is faced with a despotic ruler, and religion feels compelled to give a reaction of resistance. Such opposition can give rise to various forms of violence. Conflicts between religious

¹ Departemen Agama Republik Indonesia, *Al-Quran dan Terjemahannya* (Bandung: Sygma Examedia Arkanleema, 2009), hlm. 52

² Abdul Halim, *Fikih Hubungan Antar Agama*, (Ciputat: Ciputat Press, 2005), hlm. 115.

³ Asghar Ali Engineer, *Islam dan Teologi Pembebasan*, Cet; III, (Yogyakarta: Pustaka Pelajar, 2003), hlm. 210.

⁴ Departemen Agama Republik Indonesia, *Al-Quran dan Terjemahannya*, hlm.29.

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people are often complex, because many are related to internal fanaticism, with the assumption that the willingness to sacrifice for religion is a sacred act.

Violence certainly occurs due to internal and external factors that affect it. Internal factors are often a trigger in acts of violence committed by Muslims. This internal factor often gives birth to conflicts not only between religious people, but also in the Islamic body itself because of differences in the fiqh school, including the concept of divinity⁵.

From the results of observations in the field, there are several internal factors that cause the emergence of violence in the name of religion, among the internal factors are as follows:

1. Selfish in religion

Selfish attitudes in religion reap strength because this attitude enters in the midst of a society that has made Islam as one of the identities. That religion as a group identity refers to the existence of religious communities, groups consisting of individuals bound together by the similarity or similarity of religious symbols. Religious egoism that plagues the mind of Muslims will give birth to a mindset that only Islam is able to provide social stability, status, give good teachings in the world, until only Islam is the right religion, which deserves to exist on earth, and other religions lower than Islam, which will only cause various problems⁶.

2. Nash Contextualization

According to Yusuf Qardawi, the meaning of the text superficially or literally refuses to consider the reasons, motivations, and legal background, denying the existence of comparisons (analogies), ignoring the ownership of the intent, as well as to something that brings maslahat (goodness). Such meaning is vulnerable because if faced with a text that speaks of infidels, hypocrites, shirk, to jihad, then the potential for great conflict and violence. For example, if faced with the text of the order to kill infidels and shirks wherever they are, and translated literally, then killings by Muslims will occur everywhere. The meaning of the text must be deeper by considering the reasons, motivations, legal background, analogies, to the benefit of the text⁷.

3. State Shariahization

The state's sharia movement is pumped up by radical Islamist movements. Because the enforcement of sharia to the establishment of an Islamic state became the main goal of radical Islam. "Political-ism" is used as a way as well as a goal of da'wah. Because it is only with the politicization of sharia that Islam can triumph, rivaling the Western hegemony that they think is so popular. Through politics, God's law can be enforced and overturn secular laws, a product of what they refer to as modern jahiliyah. Reason Islamism (Islam and political frame), has given birth to religious radicalism. In Indonesia, radical Islamic movements, both in the form of Islamic organizations and Islamic parties, are vulnerable to violence to conflict⁸.

4. The problem of strong suspicion of mutual suspicion

Such circumstances can trigger conflicts between people. For example, the suspicion among Muslims, that institutions, leadership, and organizations among Christians is still perceived to be Christianized in various ways. On the contrary, Christians suspect muslims are trying to create an Islamic state in Indonesia.

5. Knowledge and understanding of religion is lacking but has a high motivation to practice religion.

This situation gives rise to a group of people who have a high motivation to practice their religion, but low knowledge of religion so as to give birth to a spirit without having a solid foundation of religious thought, even far from a complete understanding of the principles of religious teachings. Cases like this are very common among the community, especially those in rural areas. If there are differences in religious procedures, it will easily lead to conflict and violence in the name of religion⁹.

Of the several factors that have been described above and based on observations in the field, then in general external factors the emergence of religious-based violence according to the author are as follows:

1. Socio-Economic Issues

Economic problems are the main factors causing religious-based violence. The control of the economic sector by religious minority groups in the majority environment of other religions, became a trigger for conflict. When conflict arises, the main target is religious symbols, especially houses of worship.

2. Legal Waiver Issues

The abandonment of the law gave rise to religious-based violence, among them the establishment of houses of worship. The establishment of houses of worship often violates or ignores the joint decree (SKB) of the Minister of Religious Affairs and the Minister of Home Affairs Number 9 and 8 of 2006 concerning the procedures for establishing houses of worship. Because there

⁵ Arqom Kuswanjono, "Kekerasan dalam Perspektif Etika dan Agama," *Religion Issues* 1, no. 2 (2003): hlm. 160.

⁶ Yusuf Qardawi, *Islam Radikal, Analisis Terhadap Radikalisme dalam Berislam dan Upaya Pemecahannya* (Solo; Era Intermedia. 2004), hlm. 39.

⁷ Shofiyullah, *Revitalisasi Humanisme Religius dan Kebangsaan K.H. Wahid Hasyim*, hlm. 23

⁸ Syaiful Arif, *Deradikalisasi Islam, Paradigma dan Strategi Islam Kultural*, (Depok; Koekoesan, 2010), h. 2.

⁹ Bashori Hakim, *Pandangan Masyarakat Terhadap Tindak Kekeraan Atas nama Agama: Studi Hubungan antara Pemahaman Keagamaan dengan Tindak Kekerasan Atas Nama Agama*, (Jakarta; Badan Litbang dan Diklat Kementerian Beragama, 2010), hlm. 18.

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are several things that need to be considered in the establishment of houses of worship, such as the location must be supported by a sufficient number of worshippers to be built.

3. Political Issues

Religious-based violence, which starts from political problems is violence that occurs in Poso Central Sulawesi. It is a blurry portrait of the relationship between the Islamic and Christian communities in Indonesia. The rivalry between Muslims and Christians has actually existed since the colonial era, but it was not until the reform era that the competition turned into a bloody conflict. In the new order period, access to colonial-era policies still did not arise because of the regressive policies of the new order to avoid the issue of SARA. However, the era of reform was unstoppable and eventually resulted in an explosion of conflict that was very heartbreaking for the Indonesian nation.¹⁰

Solutions to Religious-Based Violence

To direct religious people in Indonesia to become human beings who believe and obey God Almighty and be able to create harmony, harmony and balance in personal life and in relation to the community and the environment, the government sets three targets for harmony of religious life in Indonesia, namely internal harmony of religious people, harmony between religious people and harmony between religious people and the government.

To create an atmosphere of harmony among religious people to minimize violence in the name of religion can be taken strategies or solutions such as the following: 1) guide religious people to increase faith and piety to God Almighty in the atmosphere of harmony, both internally and between religious people, 2) serve and provide convenience for religious adherents, 3) do not interfere in the affairs of aqidah / dogma and worship of a religion, 4) the state and government help / guide the provision of religious teachings, 5) protect religion from the abuse and desecration of religious sanctity, 6) the government encourages and directs all components of society to further enhance cooperation and partnership in all fields of people's lives, not a form of hegemony and oppression by one group to another group, 7) encourage religious people to be able to practice harmony in the framework of Pancasila, the constitution and in a common law order, 8) develop multi-spiritual insights for all levels and elements of society through educational, counseling and research channels, 9) improve the empowerment of human resources for the resilience and harmony of the lower society, 10) the functionalization of local institutions, such as customs, traditions and social norms that support harmony efforts, 10) invite the participation of all groups and levels of society in accordance with their respective potentials through dialogue, deliberation, face-to-face activities, social cooperation and so on¹¹.

III. CONCLUSIONS

Religion is a sensitive thing. Its nature that stabs the human mind while forming a personal identity to social is prone to cause conflict. In Islam, this happens often. So the problem is how to manage this sensibility so as not to cause conflict between religions, even fellow Muslims.

The basis used in committing religious-based violence is basically religion is the basic human attitude that should be to God, its creator and penetrating. Religion reveals itself in worship and wholehearted devotion to a God who loves man. The verse that is often used as a basis for acts of violence is found in Q.S. Ali-Imran verse 19 and QS Al Baqarah verse 190.

Forms and factors that cause violence based on religion. Violence certainly occurs due to internal and external factors that affect it. Among its internal factors are the following: 1) Selfish in religion, 2) Nash Contextualization, 3) State Sharia, 4) Problems of strong mutual suspicion, 4) Knowledge and understanding of religion that is lacking but has a high motivation to practice religion. While the external factor is as berikut; 1) Socio-Economic Issues, 2) Legal Waiver Issues, 3) Political Issues.

To direct religious people in Indonesia to become believers and devout people to God Almighty and be able to create harmony, harmony and balance in personal life and in relation to the community and the environment, the government establishes three harmony of religious life in Indonesia, namely internal harmony of religious people, harmony between religious people and harmony between religious people and harmony between religions and inter-governmental harmony with religious people.

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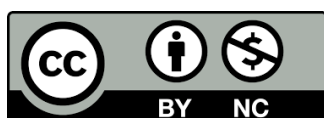
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¹⁰ *Ibid*.... 62

¹¹ Departemen Agama RI, *Badan Penelitian Dan Pengembangan Agama Proyek Peningkatan Kerukunan Hidup Umat Beragama, Bingkai Teologi Kerukunan Hidup Umat Beragama di Indonesia*, (Jakarta; Ikhlas Beramal 1997), hlm. 40.

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