

Building a Dialog Room: Protecting Minorities in Indonesia

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ABSTRACT

At the end of 2020, cases of religious violence in Indonesia reappeared. Such as the case of the destruction of musala Al-Hidayah building in Perum Agape, Tumulung Village, Kauditan Subdistrict, North Minahasa Regency, North Sulawesi Province. This study uses a descriptive-analytical approach. To analyze every socio-religious case that occurred in Indonesia. Meanwhile, the Hermeneutic method interprets socio-religious issues with the theoretical framework of Jurgen Habermas' thought. The results of this study need to build dialogue between religious communities in Indonesia without any intervention from one particular religion so that the dialogue space can run well and peacefully. By emphasizing communicative rationality in understanding religious differences or beliefs in establishing harmonious relations between religious communities in Indonesia and prioritizing the three principles of religious harmony supported by implementing the values of Pancasila and Bhinneka Tunggal Ika as unity and oneness in knitting religious tolerance.

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1. INTRODUCTION

Religious harmony in Indonesia is getting torn apart and fading. Socio-religious conflicts in Indonesia are very worrying. The values of tolerance and harmony between others and religious communities are not used as guidelines in behaving in society and the nation. When the values of tolerance and harmony among others are not put forward in action, then what happens is socio-religious conflict and the disintegration of the Indonesian nation.

The Ministry of Religion released an index of religious harmony in 2019. Based on data from the research, the index of religious harmony (KUB) in Indonesia in 2019 stood at 73.83. From the KUB index data, it is also known that the highest province tolerance index is West Papua which reaches 80 and is in the very high category (Sila, 2019).

Meanwhile, Aceh Province is the lowest score of tolerance among other provinces, with a score of 60. There are several categories of scores in this survey: very high (above 80), high (between 60-80), moderate (below 60-40), and low (40 and below). Of course, the provincial index, which has the lowest value of tolerance, must always carry out the interfaith dialogue so that intolerance does not occur (Dzulfaroh, 2019).

In 2020, conflicts between religious communities in Indonesia still occurred, such as destroying the musala Al-Hidayah building at Perum Agape, Tumuluntung Village, Kauditan District Minahasa Regency, North Sulawesi Province. Conflicts that arise can be caused by friction in beliefs or differences in branches of beliefs and even to the level of religious differences until they reach the problem of different religious doctrines, giving rise to a clash of religion.

Therefore, efforts to knit inter-religious harmony need to be put forward to achieve inter-religious dialogue with a consensus or mutual agreement so that there is no violence in the name of religion, which can threaten and kill the lives of religious people, even more than that to the realm of burning places of worship and scripture.

A place of worship for religious people is a sacred and holy area to be maintained. However, it became the target of the masses who did not understand religious issues. As if the place of worship is wrong. However, these religious people misunderstand their religion and tend to have truth claims to their respective followers of their religion.

At this time, a religious crisis is happening in Indonesia. It is due to humanitarian and religious issues. It was as if religion was unable to unite the people. The teachings and noble values found in every religion are not being used properly. Any religion teaches us to do good and respect each other.

In human history, conflicts with religious nuances appear almost every year. The dynamics of the relationship between religious adherents are almost always contradictory. Hans Kung stated that there is no world peace without the peace of world religions (Martiam, n.d.).

Every religion, especially those belonging to prophetic (celestial) religions such as Judaism, Christianity, and Islam, has its history and teachings and affirms what Max Weber said is called a truth claim. With this truth claim, every religion states that teachings are the totality of a system of meaning that applies to all life, both individual and social. It is this truth claim that can sometimes ignite socio-religious conflicts.

This incident, as in the case at Musala Al Hidayah Minasaha North Sulawesi, shows that the intensity of socio-religious conflicts is still very high, and the relationship in living in harmony and peace seems to be difficult for religious people to carry out. Furthermore, violent conflicts between religion, ethnicity, land disputes and disputes between officials and the community are still being created.

The conflict and violence were triggered by mutual suspicion between religious communities and internally, and this mutual suspicion emerged within religious communities because they rarely socialized between religious differences. Efforts to understand and appreciate each other are very significant in the socio-religious life in Indonesia.

In efforts to anticipate disintegration and violent conflict in the name of religion, it is necessary to achieve mutual understanding, such as finding the point of the religious problem currently being faced by interfaith dialogue in the public sphere, with this expected to awaken awareness of religious communities, that it turns out that there are relative and absolute dimensions of every religion. Efforts to understand each other will reflect the dynamics of religious life.

2. RESEARCH METHOD

The research uses a descriptive-analytical approach. To analyze every socio-religious case that occurred in Indonesia. Meanwhile, the Hermeneutic method interprets socio-religious issues with the theoretical framework of Jurgen Habermas' thought.

3. RESULTS AND DISCUSSION

3.1. Towards the process of religious dialogue

In general, religion is considered by some to hold an essential key to people's lives, namely as an integrative factor that can unite religious communities. However, on the other hand, religion can also be a disintegrating factor. The disintegration factor suspects religion itself can create conflict, either because of religious interpretations or those intentionally carried out in the name of religion (Elhady, 2002).

When harmony is associated with a relationship of religion, it means making reconciliation efforts in building inter-religious harmony. Religious harmony means living in a peaceful atmosphere, not fighting, even though they have different religions. It means that the desire for religious harmony was built to prevent destructiveness based on social-religious issues.

The term harmony comes from English, harmony (Echols & Shadili, 1976). This word can usually be interpreted with harmony, conformity, and harmony. This harmony has one goal: efforts to knit peace without social conflict in Indonesian society. Harmony is an ideal that every human being expects to always live in harmony and peace.

In Habermas (1987) view, individuals are social beings, social in the sense of communicating with others. Thus, making a communicative society a universal society. Instead, the individual is also a personality because the individual is part of the group. The individual takes place in the community group to always be required to act. Thus, individuals and Indonesian society, which are very diverse and plural with various religions and beliefs, of course, in acting as religious, social beings, must continue to prioritize communication elements in the public sphere. They all live together in a public space that forces each other to always be in touch and interact. It is challenging for a religious community to isolate itself.

The public sphere is a space to convey aspirations in a communication way between personal and communal interests in reaching a consensus or agreement, primarily related to social, political, economic, and even religious issues. Jurgen Habermas, German philosopher. It states that,

The idea of the public sphere, preserved in the social welfare state mass democracy, an idea which calls for rationalization of power through the medium of public discussion among private individuals, threatens to disintegrate with structural transformation of the public sphere itself (Habermas et al., 1974).

Thus, the existence of this public space, because essentially every human being has his ideas, opinions, there will automatically be differences in ideas between one another, more specifically on religious issues. When there are differences, there will be disintegration between each other. Therefore, this public space is a medium for different knitting ideas to reach a common understanding.

The space for dialogue in religion can be an effort to overcome differences in various public interests and reach a standard agreement in the public space, where there is freedom of speech and opinion. This public space can be intended for state institutions or the ministry of religion to continuously become a mediator between religious conflicts that arise in Indonesian society so that the ministry of religion does not just stay in place but also becomes a facilitator and guide for the community to live in harmony and peace, without the feeling of social vengeance in the name of religion.

The dialogue room is one of the solutions offered to solve socio-religious problems, including creating harmony between religions: Islam, Catholic Christianity, Protestant Christianity, Hinduism, and Buddhism. This public space is formed, so that religious people can overcome their problems by understanding each other and forming a mutual understanding.

This space for dialogue in religion becomes the right momentum amid religious issues that often arise, even because only differences in beliefs and sects can cause quarrels. Therefore, the function of public space in religion is that all elements of Muslims and those in religious conflict are mainly related to the establishment of worship places or differences in beliefs to participate in public spaces or forums and institutions mediated by the ministry of religion.

Forum Kerukunan Umat Beragama (FKUB) in Indonesia can be used as public spaces. The public space has a social function as an arena in the context of holding inter-religious dialogue to overcome the problems of the people at this time to give rise to an understanding and agreement, or public opinion together. Thus, it is hoped that there will be harmony and harmony in religion.

The public sphere is the principle of religious democracy" through the audience's reasoning, and personal opinions turn into "Opinion Publique," called public opinion. This public space is formed with the possibility to represent the public interest (Kieser, 2004). The existence of public spaces such as FKUB and the ministry of religion is hoped that this can be used to support mutual respect among other people's differences in embracing their religion and beliefs.

Constructive steps must be taken through the public sphere: the space for peace dialogue between religious communities to fully understand themselves and their communities. Thus, it is necessary to

encourage a creative dialogue that will lead every believer to be the more open, tolerant, and respectful direction to one another.

3.2. Building peace through religious dialogue

Jurgen Habermas defines that the public sphere has domination and political interest, so it is challenging for inter-religious dialogue to reach an agreement. Therefore, this act of communication in inter-religious dialogue needs to be put forward in a forum for religious harmony or specific forums to gain a common understanding (Habermas et al., 1974).

Using Habermas analysis, to understand eliminating the dominating public space, a consensus is needed if there is no intervention or domination in the praxis of communication in inter-religious dialogue by one religious' group. So, the principles of domination in the public sphere to discuss religious issues can be resolved peacefully, with a humble heart (*legowo*).

Therefore, this step to avoid public space without being controlled by a particular religion means that in the public sphere, it should not be controlled only by one religion and involve elements from various religious organizations and religions in Indonesia. For example, from the NU mass organization and Muhammadiyah, GKI, and also include religious leaders, from Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism in taking an honest and peaceful consensus, but also accepting the existing truth in order to emerge an everyday epistemological basis regarding differences religion and can be accepted by all existing religions.

Thus, the importance of eliminating domination in religion in the public sphere is that religious dialogue has a common goal so that each religion does not impose its own will. It is not allowed because every human being can determine their religion and carry out their religious rituals according to their respective beliefs.

Therefore, it is necessary to reach a consensus in resolving socio-religious conflicts. First, the accuracy in expressing something for everyone must tell the truth. Expressing this truth is a sign that each religion has its own beliefs and teachings to get the truth. Therefore, it can be interpreted that the truth in religion is relative, and this should not be used as a tool to trigger conflict. The noble values in every religious teaching become a tool for unity and integrity in religion.

Second, every religious believer in the inter-religious dialogue space must be sincere and effort in establishing relations between different religions to greet each other and establish a bond of affection between religious communities.

Third, in the inter-religious dialogue space, each religion must prioritize communicative rationality in upholding the level of honesty. In this world, there are various religions, and each must respect the other's rituals and teachings performed by each religion. Besides that, the communication paradigm needs to be put forward in interreligious dialogue. The principle of communication between religious communities is achieved if the religion's adherents understand each other. Communicative rationality in inter-religious dialogue is intended to free inter-religious relations from pressure, intervention, and domination.

Therefore, through the communication paradigm, which emphasizes rationality, Habermas explains that rationality is the ability to think logically and analytically-more than just a strategic calculation of how to achieve some goals that have been chosen and agreed upon together inter-religious dialogue. Communicative rationality in religion is a form of "communicative action-oriented towards reaching agreement or consensus with other religions. Thus, it becomes essential to use language means that religious people participate in what Habermas calls an "ideal conversation situation" or "dialogic-emancipatory communication free from the domination of every adherent of a particular religion."

According to (Habermas et al. (1974), communicative praxis must be characterized by a rational internal structure. A consensus is generated through communicative praxis, not based on coercion, which is meant by coercion that every Muslim or Christian should not impose their will to follow one religion, and assume that their religion is the most correct. That way, every believer can accept differences between religions in this world and must be tolerant of other religions. Habermas wants Communicative rational reasoning to open public spaces without domination by emphasizing inter-religious dialogue.

Thus, this consensus is free from the domination of adherents of a particular religion for the basis in helping other religious communities to reach maturity in opinion understanding of religious differences in Indonesian society. This consensus can be achieved in a reflective (intelligent) society that communicates satisfactorily, so it is hoped to prevent disharmony in religion.

In achieving an ideal inter-religious dialogue free from domination, it is necessary to look at the situation and prerequisites in the dialogue. Jurgen Habermas asserts that understanding communication as a dimension of human praxis in dialogue in the public sphere with others can provide a basis for

implementing inter-religious dialogue whose ideas are aspired to communicative rationality (Habermas, 1979).

The government, in this case, the ministry of religion and Forum Kerukunan Umat Beragama (FKUB), must establish a public space for inter-religious dialogue without the domination of one religion, to consistently create inter-religious harmony to prevent violence and inter-religious conflict by conducting burning places of worship.

3.3. Knitting religious tolerance

In Indonesian history, this religious harmony has existed since the Soeharto government. In 1967 an inter-religious meeting was held. At that time, President Suharto's deliberations stated that "the government does not prevent the spread of religion, provided the spread is aimed at those not yet religious in Indonesia.

That way, all religious leaders and the community should practice a spirit of tolerance towards fellow religious people. In 1972 an inter-religious dialogue was held. This inter-religious dialogue is a forum for dialogue between religious leaders, the community, and the government.

In the end, the Minister of Religion of the Republic of Indonesia in 1978-1984 (H. Alamsjah Ratu Perwiranegara) established tri religious harmony as three basic principles of regulation that can be used as the basis for religious tolerance in Indonesia. The three principles are:

- 1). Internal harmony of religious people
- 2). Inter-religious Harmony
- 3). Harmony between religious communities and the government.

The three principles of religious harmony that have existed since ancient times should be implemented by every religious community in this current era, and even Pancasila and Bhinneka Tunggal Ika are unable to be used as a basis for thinking by every religious community in respecting each other and as a unifying tool between different religions. Then the philosophical question is why there are conflicts in socio-religious nuances and violence in the name of religion?

The source of the problem lies in every individual who adheres to religion in understanding the religion and tends to put forward a single truth (truth claim) that the religion is the most correct and feels that the arrival of other religions in their area will threaten the existence of their existing religion. This paradigm needs to scrape for every religious adherent to avoid the emergence of horizontal conflicts between religions.

Therefore, dialogue efforts between religious communities are among the best solutions in increasing awareness in every religious adherent to resolve the seeds of religious differences. This public space for interfaith dialogue aims to reach a consensus between different religions. Religious pluralism must be emphasized in the consciousness of every religious believer. Indonesia is multi-religious that is every believer has the right to freedom of religion and to carry out the rituals.

Thus, the ministry of religion and FKUB must re-knit religious harmony. Harmony has a value contained in every religion and all the manifestations of its activities. Dynamic religious harmony is reflected in a stable, authentic, and productive religious life with religious individuals.

Religious harmony is a fundamental characteristic of the potential for integration that exists from various religions but requires religious harmony or the potential for integration. The spirit of cooperation can also support this factor, mutual respect for the freedom to worship according to their religion, cooperation among inter-religious and inter-religious, inclusiveness of religious adherents.

Today, religious harmony is the most fundamental pillar for the unity and integrity of the pluralistic Indonesian nation (Taher, 1997). Therefore, to increase the harmony of religious life, it can be done through dialogue, discussion, and friendship visits. Through this dialogue, it is hoped that peace can be achieved and religion can be created.

This interfaith dialogue aims to allow everyone's right to practice their beliefs and convey them to others. Interfaith dialogue is a meeting of hearts and minds between adherents of various religions to achieve truth and cooperation in dealing with existing problems.

Harmony is a universal value. Humans, through their religion, are expected to be able to coexist peacefully, respect each other and cooperate in dealing with humanitarian issues. The efforts to realize the harmony of religious life are through inter-religious dialogue and dialogue in various forms.

For this reason, Muslims must establish unity and harmony between religious communities so that a safe, peaceful, and conducive atmosphere will continue to be realized. Religion is a potential for implementing the integration process, considering that religion requires loving each other and spreading love between religious communities.

According to Abdul Aziz Ustman Altwaridji (2004), the concept of harmonious dialogue between religions must be based on four things, they are:

First is voluntary mutual desire. The desire to coexist peacefully must be born of oneself, must not contain elements of coercion, or depend on fulfilling certain conditions for many reasons.

Second, there is a set of mutually agreed goals. It will give to practical harmony and benefit both parties. Harmony should achieve noble humanitarian goals and fulfill vital common interests.

Third, cooperation to realize mutually agreed goals following work plans that have been determined by all parties who have agreed to uphold peaceful coexistence.

Fourth, maintain harmony by upholding mutual respect and trust. The aim is to avoid acts of deviation from the objectives for any reason and to control the influence of the interests of specific individuals and religious groups.

Thus, religious people who cannot accept and appreciate other people's uniqueness, in this case, religious differences and are unable to merge in dialogue with others, are people who fail to understand themselves and for each other (Hidayat, 1993). Therefore, religious people must understand their religion, that other religions side by side in religion. Therefore, today, the three principles of religious harmony must be re-actualized with the spirit of establishing harmony in the life of society, nation, and state in Indonesia compound one.

In addition, the ability to grow and develop harmonious life among people of various religions is one of the benchmarks for maturity in religion. This understanding of religious pluralism is one of the primary keys to instill in inter-religious communities.

Therefore, the ministry of religion as a state institution should guarantee human religious harmony and protect the multi-religious Indonesian society. It can manage Indonesia's existing religions and faiths to transform them into a driving force in managing inter-religious harmony in a plural society.

4. CONCLUSION

Based on the discussion, to overcome cases of religious intolerance in Indonesia at the end of 2020, such as the case of the destruction of the Al-Hidayah prayer room at Perum Agape, Tumuluntung Village, Kauditan District, North Minahasa Regency, North Sulawesi Province. At least there are several factors to assemble religious tolerance in forming a tolerant culture and inclusive of fellow religious differences. First, it is necessary to revitalize the three principles of interreligious harmony to be intertwined with another one. Active communication actions are needed between internal religious communities, between religious communities, and with the government, the ministry of religion. The mental and religious development of religious people through guidance directs to realize religious harmony so that mutual recognition, mutual trust, and respect are established between one religion and another.

Second, build awareness of every believer of the importance of tolerance to avoid conflicts between religions so as not to cause destructiveness that can threaten other people. Religious tolerance is living side by side over religious differences, emphasizing peace and tranquility in religion.

Third, the Ministry of Religion must create the framework for religious harmony through the Islamic Community Guidance, Christian Guidance, Hindu Guidance, Buddhist Guidance. Forum Kerukunan Umat Beragama (FKUB) Bringing in several religious leaders from Islam, Christianity, Hinduism, Buddhism, Confucianism, as well as presenting religious organizations from Indonesian Ulema Council (MUI), Gereja Kristen Indonesia (GKI), NU, and Muhammadiyah to work together to form a space for inter-religious dialogue in resolving conflicts and religious violence that currently occurs in Indonesia. For example, the conflict between Islam and Christian. The Ministry of Religion must be present to help and establish religious harmony. However, religious institutions must also consistently support the three principles of harmony and maintain Pancasila and Bhinneka Tunggal Ika as a unifying tool for the Indonesian nation and the people in religion.

Therefore, by giving space for inter-religious dialogue and many inter-religious gatherings, meeting with all religious figures and youth leaders. Inter-religious communication in order to be able to support inter-religious harmony. By doing so, it is hoped that it can break the chain of socio-religious conflicts occurring in Indonesia.

Fourth, through the ministry of religion, the government must activate Forum Kerukunan Umat Beragama (FKUB) in regions throughout Indonesia. However, it must also be supported by programs from FKUB in holding inter-religious dialogue for the common interest to re-knit religious tolerance so that there is an active and inter-religious dialogue.

Religious dynamic' life is a fundamental factor that is decisive for realizing national stability, unity, integrity, harmony, peace, and tranquility of life. Religious Dynamic's life creates religious tolerance and certainly positively impacts human life. Therefore, by re-implementing religious tolerance, it has positive

values for religious communities: the guarantee of religious freedom, respect for every believer's faith and identity, and practicing every religious teaching in harmony in religious life in Indonesia.

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