RESEARCH ARTICLE

CONFLICT ACROSS RELIGIONS

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ARTICLE INFO	ABSTRACT
	The objective of this review is to describe conflict across religions in Indonesia. Method used in this review is the review of theories and also the review of literatures. Result of this review indicates that living in the harmony of religions will need some understandings. First is *syncretism*, suggesting that all religions are equal. Second *isreconception*, meaning to reconsider the religion when it confronts with others. Third is *synthesis* that will create a new religion which the elements are taken from various religions. Fourth is replacement, recognizing that one religion is the only one that is righteous. Fifth is agree in disagreement (agreed in difference), which believes that one religion is the best religion.

INTRODUCTION

Conflict comes from Latin word configere meaning to hit to each other. Within sociology, conflict is defined as a social process between two or more persons (also group) where one eliminates others by making them destroyed or powerless. Conflict cannot escape from the presence of mastermind or provocateur who is always detached from investigation. Chaos, terror, slander, and murder are becoming popular news in the nation. Citizens only cope them with alertness. Provocateur always can find ways to set up one religion against others, or contesting one tribe to others or one ethnic to others, which only leads the unity of nation to be vulnerable. In Great Dictionary of Indonesia (Kamus Besar Indonesia Edisi Ketiga, 2010), the word "religion" means a system, or a principle of belief to God (deity or others) based on ways of devotion and obligations related to this belief. The word "religion" is also defined as a set of values or norms of morality, spirituality, and mentality, that underlie and guide the life of humans, either as individual or community member. Religion conflict, indeed, is said as a dispute across religions, either between same religion or different religion. Throughout history, religion sends a positive contribution to community by fertilizing kinship and sense of cooperation between communities.

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However, religion also triggers a conflict across communities. It is a negative side of religion that affects communities. Few places in Indonesia show this side of religion. Recent conflict across religions is usually caused by sense of injustice. Each adherent does not intend to make intensive dialog. Discriminative treatment only opens the chance of conflict. Artificial dispute is more than enough igniting emotion and due to fanatism, action of individuals is beyond control. Few experts have opinions on conflict. Jacques Bertrand (2004) mentioned that conflict was a dispute or difference that had not yet been resolved. Conflict was also potential not only giving positive but also negative impact on human interaction. Charles A. Coppel (2006) and Robert M. Z Lawang (2004) cited that conflict was a struggle to obtain value, status and power where the goal among the conflicting parties is not only for profit but also for defeating adversary. According to Soekanto Soerjono (2002), conflict was a social process where individual or group of individuals attempted to attain goal by challenging adversary with threat and violence.

Factors Causing Conflict

Pruitt Dean (2004) explained that in general, individuals stood on competition to seize over natural resources and it was done in four reasons. First is because natural resource represents "interconnected space" that allows one individual behaving to persuade behavior of others. Natural resource has also "social space" that helps building a relationship between individuals. However, natural resource may be rare or definitely loss due to

the change of environment, the request of market, and the unevenly distribution. Finally, natural resource at certain degree may become a symbol of certain individual or group. The conflict amid community is usually caused by both conflicts of interest and of relationship between the disputed individuals. These two causes are definitely consistent to the cause of conflict across religion leaders in Situbondo and Probolinggo. In addition to these factors, more less than in decade of 80s, there was a great concern for the lacking of social-community development. Low background in social education had an implication in low spirituality and also in vulnerable relationship between Moslem members. As said by Tholhah Hasan (2004), these unpleasant indicators are important for consideration:

Religion scholars (Ulama or Kyai) who master religion sciences such as Holy Book interpretation, hadist, fiqh, tassawuf, and others, has been declined in numbers which lead to very minimum degree of transfer of knowledge during recitation. There are so many groups taking initiative on the behalf of Islam Renaissance which only causing a conflict amid Moslem communities. One thing behind this conflict is not more than issues of khilafiyah madzabiyahwhich its status is only furu' (branch) not ushuliyah (principal). Problem cannot dissolve immediately due to the lack of understanding in ushul fiqh, alqawaid fiqhiyah, asbab ikhtilaf-al-madzahibi and others. Some graduates of the college are mostly sophisticated but they are not quite blending with the community, or finding difficulty to adapt with low class society, and also failed to have intimate relationship with the grass-root. They prefer to use bureaucratic style than populist, and have more interests of being civil servant than becoming a leader in their community. The attraction of political power and all facilitites have kept Moslem scholars (young preachers, or gus and ning in Pesantren) out of the goal of giving enlightenment, empowerment and guidance to the dynamic of modern community filled with competition and displacement. Pesantren becomes too quiet from spirit of knowledge and devotion because it changes into a place where political leaders stub their influence for getting votes. Globalization and information technology have brought positive and negative effects. Sons and daughters of religion elders (Kyai) continue their study to abroad, especially to Middle East with Hambali or Hanafi schools of thought. Libya, Maroko and Sudan are familiar with Maliki school, while Turkey and Syria follows Hanafi school. The knowledge of fiqh develops extensively and influences the way of students in understanding the essence of fiqh essence. Fiqh was one source of syariah postulation. It gives them a capacity to understand fiqh moqaran (comparative fiqh). Other factor that triggers the conflict is a competition for a thing in limited number. There is a viewpoint that conflict emerges because there is a gap in the community, especially between high class and low class. Unhealthy politic in seizing power is quite obvious regardless regions and times. Different interests, needs and goals of each conflicting community are also evident. Soekanto Soerjono (2010) proposes some factors behind the conflict.

Difference of Individuals

This difference is related with feeling, conviction and opinion. Human is an individual with unique or specialty because there is no standard of similarity across individuals. This difference may cause a conflict because in a social interaction, someone may not walk in alignment with others. For instance, in preacing before different community, religion elders use different method. Therefore, the elder of Pesantren may hava different leadership style. Or, one Pesantren is given more favors than other which can induce a feeling of jelaousy, envy, and others. It easily stimulates artificial conflict with deeper conflict as a result.

Difference of Cultures

Different culture may influence behavior and mindset of individuals in the culture group. Besides difference of individuals, the culture can also differ. Each individual grows at different culture environment. Even at similar environment, there is also a possibility that culture could be different. The cultural aspect of community has indeed derived from diverse values and norms professed by community members. Each community may also differ on the degree of cultural measures used to engage with others. Lacking of mutual respect and understanding is a factor triggering social conflict. For example, someone grown in the individualist environment must have difficulty in blending with socialist-oriented association. Hardiness becomes greater when this individual is appointed as a policy-maker in the group. The habit of imposing self-interest is quite too dominant and risking of giving unilateral benefit to certain party. Such policy will subject to great objection of the group, and it never walks succesfully to become mutual agreement. The group always emphasizes on collective interest. This is a point when different cultures go friction to each other. Another example is when someone from Ethnic A with Culture A must move to Region B with Culture B. If this person insists on bringing his original or conservative culture, he may be not accepted well in his new environment. In other words, although this person has strong influence, it would be better if he adapts with the culture of his new settlement. Conflict across religion elders is not due to their different cultures because most of them are similar in tribe, culture, and local language. Although they remain in the same tribe, they are still vulnerable to conflict due to their ego or self-interest.

Clash of Interests

Clash of interests may occur in economic and politic sectors, and others. It happens because individuals have different demand and interest to see or to work something. Certain group may have different demand and interest from other group. For instance, several aids are mostly allocated by government to certain group while other group does not have chance to receive the aids. Such discrimination may illustrate a fact that government as aid provider has specific interest to the receiver group. It will subject the government to allegation of nepotism, collusion, and corruption in aid-providing strategy.

Too Fast Social Change

Change may induce disorganization. It is often followed by different standing among individuals on how to reorganize new value system. Too fast or sudden change will sway social processes in the community in which all forms of change can be rejected because they are considered as stirring up the existing community life. Change is a reasonable event, but too fast change may cause social flux. Lack of readiness or much of surprises can subject community to social conflict. Less preparedness often results in rejection against the change.

Social Conflict Due to Religion Cause

In this section, conflict across religions would be understood from the perspective of religion sociology. Hendropuspito (2000) declares that there are four sources of social conflict with religion cause. By using them as theoretical framework, the author attempts to highlight conflict across Moslem and Christian peoples. These four sources are described as follows:

A. Difference of Doctrines and Mental Attitudes

Each adherent of each religion often has a clash with other follower of other religion. They use their own religion as the center of judgment. The opposant just does same thing. Both Islam and Christianityare considered as revealed religions which base their belief on Divine Revelation. Each feels superior to others because each comes from God. In some places, there is a chaos among scholars in Moslem group. For some scholars, Islam is linked with membership of adherents. Islam is also seen as a law and a politic in addition to view it as religion. Islam is also inherently a personal relationship, or it is a conduct of relationship law, and therefore, it shall not reduce the solidarity of adherents and must develop them into the best community before God. However, some radicals think that Islam nation is relevant concept and Islam community can be produced at certain territory of Indonesia. This group is very aggresive, lack of tolerance, and filled with fanaticism and sometimes developed into a hard stream society. Difference of doctrines and mental attitudes between Moslem and Christian communities has great stake be the cause of conflict.

B. Difference of Tribes and Races of Adherents

Difference of tribes and races may keep the gap among adherents widening. This difference, along with difference of religion, is stronger cause that triggers a dispute betwen groups and communities. The dialog across religions only emerges when a certain religion opens itself to other religion. However, new problems go to surface concerning with the meaning of openness, what parts of religion can be informed to other religion, and the extent to which religion may open itself. Mode of openness must also be given attention. The example of case in Indonesia is referred to Aceh Tribe and Batak Tribe in North Sumatera. Aceh Tribe is Moslem, while Batak Tribe is Christian. Both tribes live in dispute, almost in term of physical conflict that may harm their security and convenience. Some places suffer from riot, such as Situbondo, Tasikmalaya and Rengasdengklok. The local mass rages violently, including Madura Tribe in East Java and Sunda Tribe in West Java. The victim of this riot is always the migrants who are not Javanese or mostly Chinese-descendants who live nearby. Indeed, difference of tribes and races, along with difference of religion, can trigger a conflict.

C. Difference of Cultures

Religion is a part of national culture. The culture of a nation is always different from that of other nation in the world. Simply stated, there are two categories of community culture, respectively traditional culture and modern culture. Moslem and Christian are community with different culture. The local often professes simple traditional culture, while migrant has more advancing or modern culture. Church is always designed with luxurious Western style. Difference of cultures in different community groups at certain place or region is also a factor contributing a conflict across religion groups in Indonesia.

D. Problem of Majority and Minority in Religion Groups

Social conflict is triggered by various causes. Within religious community with the sense of plurality, the closest cause of conflict is the dichotomy between majority and minority. Internal conflict of adherents in the same religion is caused by the perception that their religion school is the most correct while other is a subject to blame. This perception, however, is abused as if it is justified to deny relevant social norms. The lack of community knowledge on pluralism has produced apathy and puritan that oppose religion tolerance. In several places of conflict, the raging mass is Moslem with Islam as the majority of religion. The suppressed community with physical and mental casualties is Christian with Christianity as the minority. The majority must be powerful against the minority. Therefore, at few places, the minority suffers from great physical lossess such as the destruction and the arson of prayer houses.

Dominant factors causing the conflict include as following:

The efficacy of Pancasila and UUD 1945 as the principal guidance of nation and state is subjected to questions and amendments which are possibly aimed to change national ideology into ideology of certain religion. Mutual respect is lacking among adherents in the same religion or among those across different religions. (3) Miss-understanding is quite evident due to lack of communication among adherents. After research and discussion across religions for years, Associated Professor said that religion conflict in Indonesia emanates from several causes. First is the increase of conservatism and fundamentalism of religion. Second is that there is only one absolute truth and interpretation. Third is the immaturity of adherents. Fourth is related with less dialog across religions. Fifth is linked with less public space where people from any religions can meet others. Sixth is the yearning for holding power. Seventh is that religion and nation are not separated. Eighth concerns with lacking of freedom to profess religion. Ninth corresponds with hesitancy to bring to court any religion-based violences. Tenth includes poverty and injustice. Eleventh is that religion law is considered as more important than morality of adherents.

Conclusion

There are several considerations required in dealing with conflict.

In managing the conflict across religions, the best way is to link the consciences among adherents about the importance of making good relationship and friendship, and also to reiterate awareness that every religion has a mission of peace. The grouping based on domicile at similar group or similar region is exclusively prohibited. The domicile or settlement should be set into a mixture or a blend of communities rather than being set into the groups based on ethnic, religion, or socio-economical status. Migrant community and indigenous people must blend to each other. Any structural injustices in the religion should be removed or reduced into the minimal scale. Social gap in the religion must be set to minimum, and also be completely wiped off. Collective identity (common identity) may be introduced, for example, the national identity of Indonesia (nationalism) to keep citizens recognizing the importance of nationalism to develop unity. Community figure who is trusted and/or respected by the conflicting parties

should attempt to stop the conflict (conflict intervention) by making lobbies, setting a negotiation, and running a diplomacy. All these are oriented toward peace-making consideration.

Mukti Ali (1991) explained some considerations that were possibly needed to live in harmony with many religions. First is syncretism, related with perception that all religions are equal. Second isreconception, where adherents are willing to study and reconsider their own religion when it must confront with others. Third is synthesisfrom which a new religion is then created which its elements are taken from various religions. Fourth is replacement, related with recognition that one religion is the only correct one. Fifth is agree in disagreement (agreed in difference), which produces a belief that one religion is the best religion. To produce sustainable peace, or favorable reconciliation, the suggested method is by involving third-party. But, mediation is more preferred than arbitrage. In the arbitrage, third-party (peace maker) is known by the disputed/conflicted parties, and then entrusted for achieving peace. Arbitrator listens to each side, takes a decision, and provides solution that must be "obeyed" by the conflicted parties. Conflict resolution through arbitrage may be a fast tract for agreement but it is not sustainable. The side who feels suffered most or being manipulated may struggle at other time to obtain their interest. Mediation is the intervention of conflict where mediator acts as facilitator who also receives trust from the conflicted parties. The duty of mediator is to facilitate dialog in favor of the conflicted parties which they may understand position, interest and demand of each sight distance. Mediator must ensure that this dialog would be the path for collective interest. The exit road or conflict resolution is suggested by each conflicted party. Mediator is prohibited from giving solution, or must refrain from even suggesting the

way around. Mediator can only ask questions to help the conflicted parties to propose and find resolution acceptable to all parties. Mediator cannot choose side, or must be impartial, not biased, and should show non-discriminative postures. Mediator must attend the interests of stakeholders who are not only indirectly related with the conflict, but also have some stakes that must benefit them after the conflict is resolved. If stakeholders' interests are not highly attended, then conflict may relapse, or even grow stronger into a prolonged and more complexive one.

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