

## The Practice of Religious Plurality in The Indonesian National Army

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### Abstract

*This paper discusses the practice of religious plurality within the Indonesian Armed Forces. To support the main task of soldiers and the success of the task, they are equipped with faith and purity, good moral values and noble character. Religion has a significant role in supporting military tasks. Data collection techniques in this study used observation then, followed by interviews. Forms behaviour The TNI AD in maintaining harmony between members of different religions includes anjangsana, working together to achieve common goals in religion, sympathy and empathy, tolerance and mutual respect. Adaptation conducted interfaith religious packed reasonably. Goal TNI AD attachment is the goal achieved that is harmony and tolerance Inter-religion. Function Integration TNI AD is carried out by issuing governing policies about members of TNIAD, which religious Islam, Christian, Hindu and Buddhist for holding religious ceremonies simultaneously on the day and at the time same. That is day Friday o'clock 18.30 WIB. The system of Latent Maintenance, which the Indonesian Army maintains, improves individual motivation and the cultural patterns that create and maintain the motivation.*

### Keywords

*Religious Plurality, Anjangsana, Working Together to Achieve Common Goals in Religion, Sympathy and Empathy, Tolerance and Mutual Respect.*

## INTRODUCTION

Religion for humans is an *insanity nature*, as an instinct that is not could be separated from the needs life man, at a time, is a primary need for life socializes. Religion should be considered a challenge rather than a threat being debated worldwide (Wildan, 2020). Religion as a social system controls humans for a better life (Urrozi, 2019). Religion, as a form of belief man to something characteristic supernatural, apparently accompanies humans in broad scope life. Religion has values for human life as a person individual nor in relationship with life socialize. In addition, religion also has an impact on everyday life. The values contained in religion are a teaching that brings humans to achieve happiness in this world and the hereafter. Religion, considered a way of life for humans, guides humans so that their lives are not chaotic. Religion serves to maintain integrity in building a connection with Lord and fellow humans and the environment surrounding them. In other words, religion functions as a regulatory tool for the realization of the integrity of human life in connection with the Lord and connection with the environment around it. Concrete religious concepts can become the basis for real pluralistic conceptions (Danz, 2020).

Indonesian citizens embrace many religions. The existence of religious differences should recognize each other, respect each other and cooperate in virtue (Fitriani, 2020). The existing plurality, diversity or plurality can be utilized as "social energy" to control and neutralize human problems (Arib, 2014). Pluralism must also remain united in a strong bond, namely the bond of God's essence (Haris, 2017). Religious differences in the organization are also inevitable, so accommodating the religious diversity of employees in the organization will lead to positive employee outcomes where employees feel satisfied and



committed to the organization, ultimately leading to increased organizational effectiveness (Singh & Babbar, 2020).

No religion teaches violence and hatred towards humans and living things, and there is a wrong understanding of the teachings of the religion they adhere to (Agung, 2017). Religious differences, if not anticipated, will trigger conflicts that end in violence and even bloodshed (Ihsani, 2021). The thing that can reduce hatred between religious communities is spreading awareness about misunderstood facts that can help promote a secular society (Sasitha, 2017). Avoiding religious conflict can be done by honing, caring and nurturing (Nurhuda & Setyaningtyas, 2021) because multicultural life requires multicultural understanding and awareness that respects differences, pluralism and a willingness to interact fairly with anyone (Akhmadi, 2008). The government and religious leaders have avoided conflict by means of inter-religious dialogue (Mujiburrahman, 2008).

Religious diversity also occurs within the Indonesian National Armed Forces (TNI) body. The TNI is one of the state apparatuses that concentrates and carries out its duties on the defence and security of the territorial sovereignty of the Unitary State of the Republic of Indonesia (NKRI). The duties and responsibilities of the TNI, which are so heavy and cannot be taken for granted, have demanded all levels of the TNI organization always exist and be professional in carrying out their duties and responsibilities. It is well known among the general public that the TNI is a state apparatus that strictly adheres to its promises and oaths of office in carrying out all of its duties and responsibilities. Every member of the TNI highly respects appropriate and careful discipline in carrying out their duties and responsibilities. The Indonesian National Armed Forces (TNI) is part of the general public which is specially and specifically prepared and printed to carry out the tasks of struggle and defence of the state and nation from disturbances and threats from foreign nations, as well as maintaining national defence and security as a whole. In essence, the TNI is not only a military organization but can also be called a fighting organization. As the main component in the national defence system, the TNI is tasked with maintaining the security of the territory of the Republic of Indonesia from various outside threats. Referring to RI Law Number 3 of 2002 concerning National Defense, the Unitary Republic of Indonesia's defence is comprehensive. With a defence system that mobilizes and integrates all national forces that are members of the national defence component. One of the things that can support the tough task associated with the duties of a soldier is having a healthy body and soul. Soldiers are ordinary people who are expected to have healthy bodies and strong souls. This is marked by the ongoing clashes between the TNI and the police, violence and irregularities related to discipline in regulations and discipline in religion (Ilyas, 2016).

To face military tasks that are so heavy and complex and to realize success, the soldier military is provided with faith, purity, good moral values, and noble character. Religion has a very important role in supporting military tasks. It is an important tool for creating mental formation in circles military. In this context, diversity can be seen from five dimensions: faith, knowledge, worship, ceremony, and experience of religion and the consequences of religious teachings. Religion is a handle and view of life for humans and

plays a role in almost all fields of life and, most importantly, plays a role in the field of socializing in everyday life. Religion always teaches and wants peace and well-being for every man, good life in the world and hereafter. This can be seen in the religious life of the Army National Indonesia (TNI) members, who always fight for and maintain peace by guarding the wholeness of the Country Unity Republic Indonesia.

Views of religious diversity and religious knowledge of TNI members can be seen from the extent to which TNI soldiers understand religion. Religion, in this case, teaches humans to make God the basis and purpose of their life. With such a basis and attitude, the life of a soldier has noble meaning and value as a service to God Almighty in addition to serving himself to the State and the Nation. Religion is essentially aimed at increasing human moral faith and noble character for adherents of religions and the Indonesian people in general so that deeds and devotion to God Almighty can participate positively in national development, one of which is in the field of national and national defence. Therefore, religion is not only a particular meaning but a social meaning for the life of the nation and state. Religion influences not only individual behaviour but also social behaviour.

Several previous studies discuss religious diversity, including regarding managing religion in Indonesia, which is very diverse and requires visions and solutions that can create harmony and peace by prioritizing religious moderation and respecting diversity (Abror, 2020). The international association really needs a character with global diversity (Alanur et al., 2022). Interfaith dialogue is an effort to maintain harmonious relations between religious communities (Zulkarnain, 2011). Building a sympathetic attitude between religious communities can be done by visiting each other in commemoration of religious holidays (Mas'udi, 2018). Anjangsana is an institutionalized daily activity that can increase ties between communities and maintain peace (Gandi & Kusumaningrum, 2020). Increasing the correct attitude of tolerance and cooperation in achieving common goals in religion (Hasan, 2013). Central and regional governments must be involved in promoting inter-religious dialogue (Osemeka, 2014). Islam, as a religion that is *rahmatan lil'alam* teaches to be tolerant of religious differences (Islam, 2020). All religions teach tolerance, mutual respect, sympathy, and empathy (Yudiana et al., 2017). Based on the description above, the formulation of the research problem is how to practice religious plurality within the Indonesian National Armed Forces.

## RESEARCH METHOD

This research examines religious life in the military. The research method used in this study is qualitative descriptive because the researcher wants to provide a clear picture of the data regarding religious diversity among the military. This research was conducted at the Diponegoro Military Command IV, Jl. Perintis Kemerdekaan, Pudakpayung, Banyumanik District, Semarang City, Central Java 50265. This research was conducted in September 2022.

Data collection was carried out using observation, interviews and documentation. Data analysis is carried out by organizing data, describing it into units, synthesizing, compiling it into patterns, choosing which ones are important and which will be studied, and



making conclusions that can be told to others (Sugiyono, 2017). This study's complete data analysis techniques include data collection, data reduction, data presentation and drawing conclusions.

## RESULTS AND DISCUSSION

In religion, everyone has an understanding or definition of Religious diversity, which is different. In understanding Religious diversity within Korem 071/Wijayakusuma, especially members of the TNI, where religion Becomes part of life, the members of TNI operate their faith as consequences embrace their belief. TNI members consider religious diversity as a source to establish inter-religious harmony and maintain norms/ethics that they hold in their life daily. He thought they were submitted by members of TNI, which is religious Hindu. Togetherness between one group and one group, and there is an interaction between the two so that there are elements in its communication. TNI is always mandatory to establish religious harmony so that synergies both in building and maintaining balance anywhere TNI is at. To understand the religion of TNI, soldiers who are Muslim have an understanding of religious diversity. According to Muslim sources, in Islam, it has been mentioned in the letter Yunus verse 99, which means if your Lord wills, of course, have faith in all persons in advance earth entirely. It means that God can Islamize all people man in this world, but God does not want it. Therefore we human beings are created differently to appreciate and respect one another. Narration others, in TNI indeed already embedded soul Corsa at each member soldier TNI, so about diversity religious that certain there is because TNI always guards unity and unity.

For understanding Religious diversity from soldier TNI, religious Christians have an understanding of religious diversity. According to him, religious diversity has three meanings: first, internal harmony, people holy, that is something form harmony which intertwines between Public adherents something religion, for example, harmony between fellow persons Islam or harmony among Christians etc. Second, namely, the form of harmony interwoven between people who embrace different faiths, for instance, harmony between Islam and Christianity, Islam and Hinduism, Christianity and Hinduism, etc. Third, religious harmony with the government, namely forming harmony between all people, religious intertwine connection which harmony with State/government, for example, submit and obey to UU which apply. To manage religious diversity in everyday life based on a sense of unity and oneness nation, if it already exists, it will be harmonious in order of life socialize. From the description above, it can be understood that actually, religious diversity has become a part of life.

Religious diversity among TNI soldiers needs adaptation. A theory that is in accordance with adaptation is known as the AGIL theory, which stands for *Adaptation-Goal attainment-integration-latent maintenance* (Lauer, 1989). Where adaptation here is a must for systems social for face environment, he must adapt to that environment and adapt environment with needs. Here from the understanding of the members of TNI AD about religious diversity could be analyzed that these TNI members, before they became TNI



soldiers, she does not have such an understanding of religious diversity after he is a member of the military. The worship is different than no direct member of TNI has experience with religious diversity, as explained above. It all cannot be separated from the environmental factors that affect them, whereas, in AGIL theory, adaptation is a must for TNI members to face the environment.

### **Practice Harmony Between Members of Different Religions.**

Members of the TNI are in touch with one another. Forms of hospitality that are carried out include visiting when someone is sick, holding celebrations and other important events. With these mutual visits, the sense of kinship among TNI members is getting better, even though they have different religions and beliefs. Improving family ties between communities and maintaining peace between religious communities can be done with anjongsana because anjongsana is an institutionalized daily activity (Gandi & Kusumaningrum, 2020). Anjongsana is the social interaction of members of the TNI who are part of society that cannot be separated from social processes. This is in accordance with the opinion of George Herbert Mead, one of the figures of Symbolic Interactionism. According to him, society generally means a non-stop social process that precedes the mind and self (Ritzer, 2014).

TNI members cooperate with each other in repairing places of worship. In this case, if a Christian place of worship is damaged, TNI members will help each other and work together to improve it. Likewise, if a place of worship for the Islamic religion is being repaired, then all TNI members, regardless of religion, will cooperate. Thus TNI members work together to achieve common goals. This is in accordance with the theory of Symbolic Interactionism, which Chales Horton Cooley coined; he stated that secondary groups consist of many people with various goals and interests. Social interactionism can be carried out using the sympathetic introspection method to analyze self-awareness in relationships with others (Murray, 1992).

Another custom that brought the soldiers closer together, regardless of religious differences, was the habit of dialogue and exchanging ideas on social issues. The habit of dialogue will create harmonious relations between religious communities (Zulkarnain, 2011). Besides that, if the TNI Muslims perform religious ceremonies like praying and others. Religious, military Christians and Hindu which not follow pray Eid the look after/work service. And vice versa, if Christians celebrate Christmas and Hindus celebrate Nyepi TNI, which no celebrate To do Duty of service guard.

Sympathy and empathy for members of the Indonesian Army are reflected in the activities of friendly relations. Forms of hospitality that are carried out include visiting when someone is sick and providing moral and material support. In addition, during Muslim holidays such as Eid al-Fitr, members of the Indonesian Army who have other religions, such as Christians, Hindus, and Buddhists, will visit the homes of Muslim Indonesian Army members to stay in touch and eat together. And during Christmas, members of the Indonesian Army who are of a non-Christian religion will visit the homes of members of the Indonesian Army who are Christians. Likewise, when Hindu and Buddhist members of the TNI AD



celebrate religious holidays, other members will also visit the house to respect and celebrate together. A sympathetic attitude between religious communities can be built by visiting each other in commemoration of religious holidays (Mas'udi, 2018). Sympathy and empathy are communications between members of the TNI that show concern for one another. This is in line with the opinion of George Herbert Mead, one of the figures of Symbolic Interactionism. He argues that the self appears and develops when there is communication between humans (Ritzer, 2014).

The TNI always tries to implement or reflect behaviour for good. This can be done by someone who is religious because religion has a role in arranging his life so that he is not out of religious rules. TNI AD religious behaviour, namely according to their respective faiths. TNI members and religious Hindus carry out their obligations, namely prayer three times attitudes namely 06.00 WIB, 12.00 WIB and 18.00 WIB. For members, The TNI, which is Muslim, also carries out its obligations, namely the five prayers time, entering the month of Ramadan, the TNI also fasts, and others. Whereas members of TNI, which religious Christians shadow in the Church, read the Bible, sing songs and listen to lectures delivered by the pastor. The forms of religious diversity are very different awake well. The real form of the religious diversity of the Indonesian Army, namely on moment foreshadowing interfaith Christian and Hindu because the place worship they side by side, so if people are Christian again praying that usually uses musical rhythms. They will stop not using musical rhythms anymore when Hindus are also worshipping because people religious Hindus need calm To do worship. This reflects that all religions teach tolerance, mutual respect, sympathy, and empathy (Yudiana et al., 2017). This action is an action taken by members of the TNI consciously to maintain harmony and harmony between religious communities. This is in accordance with the opinion of Herbert Blumer, one of the figures of Symbolic Interactionism, who states that people's lives consist of their actions (Murray, 1992).

Form harmony interfaith religious in This Army supported by an attitude of tolerance to the traditions and culture of each religion. As is the case at piodalang (birthday), namely the ceremony for Hindus perform from morning to night with the accompaniment of tools music gendingan. Tolerance conducted by TNI religious Islam, which every prayer always echoes the call to prayer. Hence, voice gamelan and others rest until the call to worship is done.

As a member of TNI, not burdened by all tasks of statehood, Member of the TNI is doing his obligation as a hugger religion. It is good to carry out all His commands and avoid all His prohibitions. That is all under the Sapta Marga of the TNI, namely, "We are Indonesian warriors who are pious to God Almighty and defend honesty, truth, and justice. In looking at the forms of religious diversity in the Indonesian Army, the AGIL theory includes the *Goal function Attainment* that is from that's all. Many forms of religious diversity in the Indonesian Army, and there is a purpose. What has been achieved is harmony, harmony, and inter-religious tolerance among TNI AD. This is because it increases the correct attitude of tolerance and cooperation in achieving common goals in religion (Hasan, 2013).

The formal forms in the policies within the Kodam IV/Diponegoro environment regarding the religious diversity of the TNI are every night On Friday, all religions, both Muslim, Christian and Hindu, hold services respectively, and the time is the same, namely at 18.30 WIB. The TNI religious Islam stage yasinan, tahlil, and recitation for fostering the religious mentality of TNI who are Muslim. TNIs who are religious Christians also go to the worship hall to carry out their religious activities, such as reading the bible and sing-song spirituality. There is also a lecture from the pastor on the development of the religious mentality of the Christian TNI. TNI is where religious Hindus go-to places of worship To do activity religious, like Dharma Discourse, that is, give lectures/lectures for TNI Hindus. This, the formal forms of policies that exist in the Indonesian Armed Forces regarding religious diversity, explains the function of integration. Here arranged its components so that it could function in a manner with maximum rules. Here is something system the policy of the commander of Kodam IV, which agrees that TNI members who religious Islam, Christian, or Hindu stage activity ceremony religiously simultaneously on the same day and time, namely Friday night o'clock 18.30 WIB. This is a form of religious moderation that is now urgently needed. Religious moderation and respect for religious diversity can create harmony and death (Abror, 2020).

### **Social Practice Diversity Which The Military Built**

Ways built-in maintaining religious diversity, which happened in the Indonesian Army, always upholding high tolerance between religious adherents. Moreover, the TNI is known for its nationalism. Maintaining this harmony has been realized since the founding of Kodam IV/Diponegoro. Kodam IV/Diponegoro received input from other institutions in applying attitude nationalism in religion. For soldier TNI to carry out and practice the teachings of his faith will further strengthen him as a soldier TNI nationalist and tolerance interfaith religion by Sevens Clan. Because values Sevens Clan contains values and morals that are permanently imprinted and united in military personality. As implied in the third clan, We Knight Indonesia, pious to The One Almighty God, convinced will the code, obey undergo he orders, and stay away from the ban. This is where the attitudes and behavior of soldiers who are sincere, willing to sacrifice, and capable will be reflected face tasks heavy without selflessness, steadfastly suffer, and permanently attach importance to common interests rather than personal interests. Piety to God Almighty is one of the characteristics of diversity. The TNI also has to serve internationally, namely world peacekeepers who are required to mingle with soldiers from other countries, so they must respect the religions and beliefs of other international soldiers. They need a character of global diversity (Alanur et al., 2022).

Based on research findings described by researchers above, it can be understood that the method of religious diversity from the TNI originates from an understanding of religious diversity based on nationalism and pluralism, which has been implanted in them since they became members of the TNI. From the results of this understanding, they implement through action real related with harmony people religion in both formal and non-formal forms, so that based on integration from both of them that, i.e., understanding and of real action, then



the harmony of the people is created religious the. The way that is built to maintain spiritual balance is intertwined well until now. First, because of the nature of the TNI itself, that is, nature nationalism and nature nationalism alone must, there is para soldier TNI. Second, the attitude going cooperation, each other's help, and each other respect between the Armed Forces of different religions. Third, based on an understanding of tolerance and seven clans from soldier TNI, in implementing it through forms of social action on religious diversity, such as cooperation, mutual assistance, and mutual respect, Armed Forces of different religions will create an integration of harmony in religious diversity in Kodam IV/Diponegoro. So that between people, religious bias opens the opportunity to participate in social life and Latent Maintenance of life social religion at Kodam IV/Diponegoro Semarang.

Based on the description, religious diversity can confirm by the theory of functionalism structural from Talcott parsons, which Becomes a reference study. Four absolute requirements must exist so that the Public can function. The fourth requirement that he called AGIL. AGIL is an abbreviation for Adaptation, goals, attainment, integration, and Latent Maintenance. Sake continuity of his life, so the Public must operate functions the. Confirmation here is not intended to examine the originality of functionalism theory Talcott structure Parsons (AGIL) as an effort to replace it with a new idea. Will but confirmation theory here more used as point reject measuring so that this research becomes more focused and not far from the rails of social views. Adaptation conducted interfaith religious packed reasonably. Diversity Between Peoples religious could adapt to activities carried out by other religions in the Military Command IV/Diponegoro to add the harmony of religious diversity tightly Kodam IV/Diponegoro.

For each goal attachment where from that's, many religious diverse behaviors at the Diponegoro Military Command IV have a purpose which achieves harmony, harmony, and tolerance of inter-religious among TNI in Kodam/IV Diponegoro. Function Integration, from forms formal policy in Kodam IV/Diponegoro regarding social and religious diversity, explains that function integration here arranges its components so that it can function in a manner maximum. Rules here is a policy system of the Kodam IV/Diponegoro commander who governs members TNI which religious Islam, Christian, Hindu, and Buddhist for holding spiritual ceremonies simultaneously on the day and at the time the same one. That is day Friday o'clock 18.30 WIB. System of Latent Maintenance, in which the TNI maintains and improves individual motivation and the cultural patterns that create and maintain the reason. Where latency here points to the need to possess fundamental values and accepted norms together by para member TNI in Kodam IV/Diponegoro.

## CONCLUSION

TNI members consider religious diversity as a source to establish inter-religious harmony and maintain norms/ethics that they hold in their life daily. Forms behavior The TNI AD in Maintaining Harmony Between Members of Different Religions includes



anjangsana, working together to achieve common goals in religion, sympathy, empathy, tolerance, and mutual respect.

Adaptation conducted interfaith religious packed reasonably. TNI AD attachment in Kodam/IV Diponegoro is the goal achieved: harmony, harmony, and tolerance of inter-religious. Function Integration TNI AD in Kodam/IV Diponegoro is carried out by issuing governing policies about members of TNI AD, which religious Islam, Christian, Hindu, and Buddhist for holding spiritual ceremonies simultaneously on the day and time the same one. That is day Friday o'clock 18.30 WIB. The system of latent maintenance, which the Indonesian Army maintains, improves individual motivation and the cultural patterns that create and maintain the reason. Where latency here points to the need to possess fundamental values and accepted norms together by para member Indonesian Army in Kodam IV/Diponegoro

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