

## Models of Religious Conflict Resolution in Multicultural Societies

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### Abstract

*Religious conflicts occur because of differences in concepts carried out by the followers of the religion itself. The emergence of judgments from one group to another usually triggers religious conflicts. This research is qualitative research, that is library research using data sources in the form of reference books and scientific journal articles. The results of this study provide three models for resolving religious conflicts, namely: 1. Handling strength-based social conflicts. 2. Handling socio-religious conflicts on a rights-based basis rests on the superiority of the rights of one party over the rights of others. 3. Handling is based on importance. As an Indonesian nation respects differences, builds mutual care, tolerance, because Indonesia is a big country that has many tribes, cultures, and religions. If we do not build mutual care, tolerance and respect for differences, it will be difficult to maintain the unity and unity of Indonesia.*

**Keywords** conflict, religion, tolerance, social

### INTRODUCTION

Conflict comes from the Latin verb *configere* which means to hit each other. Sociologically, conflict is defined as a social process between two or more people (it can also be a group) where one party tries to get rid of the other party by destroying it (Dewantara, 2017). The word religion can also be defined as a set of values, values or norms, norms, moral teachings, spirituality, spirituality that underlie and guide human life and life, both as individuals and as a society. So, it can be interpreted, religious conflict is a conflict between religions both between religions, and with other religions (Fauzi, 2009). Each religion has a different way of worship, the difference is united with Pancasila. However, there are often conflicts between religious communities, it happens because we do not understand the values contained in Pancasila. Actually, all of that is a natural thing, it's just how we respond to it. The role of religion in daily life is very important, so that we can limit or even not do things that are forbidden by religion. And the role of religion also affects the surrounding community so that there is no suspicion of a religion, and it can foster harmony between religious people.

Conflicts between religious communities arose long ago. Religious conflicts occur because of differences in concepts carried out by the followers of the religion itself. The emergence of judgment from one group to another is usually a trigger for religious conflict, everyone can have their own opinion / judgment, but it would be nice not to provoke or provoke by others so that conflict can be reduced. If you want to know more about one religion, ask the leader of that religion So that we can find out how religion is, we should not conclude for ourselves how it is because it will also cause conflict. In recent years many religious people have dropped other religions and favored their own religion, considering their religion superior to other religions. We must prevent it from happening again, because basically every religion has a different way of worshiping from one another, each agama also



has a uniqueness that is different from one another, but the goal remains one, namely God. In living life will inevitably occur friction that will cause conflict between communities, usually related to religion. The issue of religious conflict is a shared responsibility, there needs to be cooperation to resolve this religious conflict. Interfaith relations are very important for life, interfaith relations are interpreted as a form of solidarity between religious people. This is shown in a harmonical, peaceful, prosperous life without conflict and the creation of harmony in religious people. Harmony will be created if we can understand the meaning of a difference and understand the nature of humans as social beings, where we as humans cannot live alone without help from others. Difference is beautiful when we can understand it. Examples of inter-religious conflicts that have occurred in Indonesia (Rizal, 2012):

### **1. Poso conflict**

This conflict proves that differences in beliefs fuel widespread conflict. The poso conflict became one of the long-lasting conflicts. The first phase took place in December 1998, then continued in April 2000, and the largest in May to June 2000. On December 20, 2001, the Malino Declaration was signed by both warring parties and initiated by Jusuf Kala.

### **2. Ambon conflict**

Inter-religious conflict occurred in 1999, is a conflict originating from Muslims and Christians who inhabit the region. This conflict was triggered by an incident of counterfeiting committed by one of the Muslim youths against Christians. This conflict grew as the issue spread and angered both sides. Then there were riot incidents after the president's visit, the existence of jihadist movements, the Moluccan sovereignty front which is the heir to the Republic of South Maluku, the group tried to advocate separatists from Muslim-dominated countries then RMS was considered a movement that exacerbated religious conflicts. And there is another element, namely the issue of SARA, this issue is a trigger to pit both parties.

### **3. Tolikara conflict**

The incident began with the arrival of a group of people allegedly from the Evangelical Church in Indonesia (GIDI) to the Baitul Mustaqin Mushala in Tolikara, Papua, when Muslims held Eid prayers. They protested because the congregation's loudspeakers disrupted the event, which was also being held by GIDI people, this was even more inconducive when the time burned the stall that spread to the Baitul Mustaqin prayer room in Tolikara.

### **4. Aceh conflict**

This conflict occurred in the Singkil area in 2015. This conflict occurred because of attacks on 21 houses of worship that did not have permits.

### **5. Situbondo conflict**

This conflict occurred in 1996. This riot occurred because residents were dissatisfied with the punishment given to a blasphemer of Islam. Then blasphemy was hidden in the church, there were those who forced their way into churches, catholic schools and Chinese kiosks and caused damage.

6. In 1996, 5 churches were burned down by 10,000 mobs in Situbondo due to a conflict caused by a misunderstanding.
7. Clashes on the campus of the Arastamar Gospel Theological College (SETIA) Due to a misunderstanding with the local community due to local people's suspicion of one of the SETIA students who was accused of stealing, and after being investigated by the police did not find any evidence. Plus adana thug provocateurs who pelted the mosque and entered the college's girls' dormitory. And finally it extends towards religion, at the end there is an anarchic closure of the campus in the surrounding community.
8. Dissent between Islamic groups such as FPI (Islamic Defenders Front and Muhammadiyah)

The conflict proves that Indonesia is very vulnerable to conflicts arising in the future. If we cannot accept differences and cannot trust the differences that exist, then we will find it difficult to defuse conflicts that occur and can threaten the integrity of our country. Tolerance and respect must be upheld and implemented so that we can control/reduce the occurrence of conflict. Differences are something that can unite us from all religions, races, tribes, cultures, customs, and so on. We live in Indonesia, a great country, which upholds Bhineka Tunggal Ika. And we are given the freedom to embrace religion as in the 1945 Constitution article 28E paragraph 1 which reads " everyone is free to profess religion and worship according to his religion, choose education and teaching, choose employment, choose citizenship, choose residence in the territory of the country and leave it and have the right to return."

Indonesia also emphasizes that everyone has the right to carry out activities according to their religion as in the 1945 Constitution Article 29 paragraph 2 which reads " The State guarantees the freedom of each citizen to embrace his own religion and to worship according to his religion and belief" as a great nation we must maintain unity, not to be divided because if that happens then our nation will collapse. As the proverb goes "united we are firm, divorced we collapse."

Religion has a positive side to society, namely by fostering brotherhood and a spirit of cooperation between communities. However, religion also has negative sides that can trigger conflicts between communities, namely differences in ethnicity and race of religious believers, majority and minority religious groups. Basically, the State of Indonesia gives freedom to the community to religion and also the State of Indonesia gives us the right to worship in accordance with the teachings of the religion adhered to. The conflict that has occurred so far is proof that our culture of tolerance is eroding, this is due to our lack of understanding of Pancasila. If we can understand the values contained in Pancasila, the conflict conflict in Indonesia will subside.

## METHODS

This research is qualitative research that is a library research using data sources in the form of reference books and scientific journal articles. In this research, the series of activities are related to collecting library data, reading and recording, then processing the appropriate information needed to answer the formulation of the problem to be solved. The procedures



carried out in this central study research include: 1) exploring general ideas about research, 2) looking for information that supports the research topic, 3) reinforcing the focus of research and organizing appropriate materials, 4) searching and finding data sources in the form of main library sources, namely books and scientific journal articles, 5) re-organizing materials and notes on conclusions obtained from data sources, 6) reviewing information that has been analyzed and is appropriate to discuss and answer the formulation of research problems, 7) enrich data sources to strengthen data analysis and 8) compile research results.

## **RESULTS AND DISCUSSION**

### **Factors Causing The Conflict**

Religious or religious conflicts that often occur in society in all groups are caused by several causes that are often used and used as triggers for conflict. According to Amin Abdullah, there are at least several doors that are very sensitive in religious life today to the emergence of conflict and violence (Abdulah, 2010), including:

- 1) First, dogma (belief). Differences in beliefs and beliefs and views that occur as causes or factors that are very sensitive and prone to conflict. This happens because it often intersects with the emotional and psychological dimensions of religion. So that violence that occurs often in the name of truth, or in other languages has gained the legitimacy of God (faith) and is considered to be right and even must be fought (Elizabeth, 2002) For them all struggles in the name of God are considered contradictory and must be fought or destroyed. This dogma is what should be seen realistically, because indeed all religions are true according to their own beliefs, and that means we will still give them the right to believe in them and practice according to their beliefs.
- 2) Second, rituals (performance certain activities). The historical heritage that world religions have traditions, so often religious traditions also justify violence, acts in the name of God (Oliver, 2003) This ritual difference is not only between religious people, but internal religious people also occur a lot, Shi'a-Sunni for example (in Islam). In Indonesia, for example, between yasinan, tahlilan and those who are not, qunut and not qunut, and those who allow grave pilgrimages and not, and so on. Yet all of these are furu'iyah problems that will never be resolved and will never be the same. Thus, the imposition of one of the rituals will have a negative impact if not addressed wisely.
- 3) Third, text. Religious texts are also sensitive and prone to conflict, because texts are inseparable from human interpretation, each human interpretation is different. So that the interpretation is also inseparable from the interest of something he wants to achieve from his understanding. Ultimately, they do not recognize the existence of other doctrinal understandings, which are differently considered enemies and must be destroyed. Though differences are a grace that must be preserved, with differences we will progress and qualify. Because there are efforts to compete, so as to provide and give birth to the maximum benefit for the benefit of society.
- 4) Fourth, the establishment of authority by religious figures through religious teachings, thus giving birth to fanatical followers. Bigotry often incarnate radical actions. The cult of a character they admire is an even sadder effect of assuming everything the character

does is right, has no room for criticism and advice. To his followers, that character is a complete human being who has no fault and no wrongdoing. At its peak, all suggestions, ideas, ideas and thoughts of the character become the spirit in carrying out various activities. Religious leaders should be role models and always teach peace and have space to conduct dialogue with participants or followers. In practice this is often used by these "figures" for personal interests wrapped in religious clothing (read: practical political interests, etc.).

- 5) Fifth, telling stories. The history of the past is undeniable. Historically, wars that occur have an interest, namely the value, meaning and status that religious people fought for at the time. Because historical heritage is considered sacred, no matter how and with any means the existence of ancestral heritage (religion) must be maintained. The dark history of the past gave birth to attitudes and behaviors as a vengeful. This prolonged grudge will give birth to latent conflict. Latent conflict is very dangerous in open conflict and even violence. Because latent conflict will have a prolonged and devastating impact, this happens from a pile of problems that will one day explode and become a major conflict and culminate in violence and war.
- 6) Sixth, Institutional (Institutional) religion, because each institution has values that will be fought for. In practice, policy actors are less sensitive to sociological, psychological, historical and social facts. In other words, religious institutions must pay attention to other aspects of seeing the conflict that occurs, not only right wrong, but also need to be considered "beautiful or ugly". Beautiful or ugly is a philosophical study that is expected to give birth to wisdom and wisdom. In relation to this institution, what needs to be explained further is that when religion is brought with a "public" space, in a multicultural society religious problems become a difficult problem to solve, because religion according to Bhikhu Parekh in practice is absolutist, self-righteous, arrogant, dogmatic and impatient of compromise. (Parekh, 2002) Therefore the offer to be answered is how to distinguish between religion and state. The state, if you want to be viewed objectively, contains binding rules without distinguishing religion, race, group and others.

### **Religious Conflict Resolution Model**

#### **1) Strength-Based Handling**

Strength-based handling of social conflict occurs when parties to the conflict exert all their power and effort when defending and pursuing their interests. It is a primordial and in many ways primitive approach to self-help, disregarding the existing institutional order and the rights of others. The use of threats, intimidation, protest, and physical violence against opponents is part of this approach. Another effort is to make decisions unilaterally, including through voting that ensures victory due to a majority. Thus, this approach is carried out in disregard for the rights and interests of others who are opponents or enemies, with the aim of achieving one's own desires and interests. This approach is also characterized by a very hostile atmosphere, which makes it difficult for the warring parties to make compromises and cooperation in resolving their problems and conflicts. (Furlong, 2005)





## 2) Rights-Based Handling

Handling socio-religious conflicts on a rights-based basis rests on the superiority of the rights of one party over the rights of others. This right derives from, or is sustained by, various sources of support, such as laws, regulations, conventions, policies, contracts, customs and customs. Each party exercises their rights and demonstrates the superiority of one party's rights over the rights of the other. The processes used to demonstrate the superiority and correctness of this right are litigation, court, arbitration, and others. The rights-based handling model has its own strengths such as the existence of rights principles and standards that can be applied to anyone, so it has legitimacy and is often seen as more objective. Human rights groups and organizations, including in our society, are perhaps the most knowledgeable and familiar with this approach.

## 3) Interest-Based Handling

This interest-based approach to handling offers a series of "alternatives" to resolving conflict. What is meant by alternative here is, alternative to the use of force and violence in the first model as well as alternative to rights-based approaches, such as the alternative dispute resolution system referred to in Law no. 30 of 1999 concerning arbitration and alternative dispute resolution. In this Law, some of the alternative means referred to are, among others, consultation, negotiation, mediation, conciliation, and expert assessment. Although intended to resolve civil disputes, some of these methods are also relevant for handling religious conflicts involving parties from various religious and sectarian backgrounds.

## CONCLUSION

Religion has a positive side to society, namely by fostering brotherhood and a spirit of cooperation between communities. However, religion also has negative sides that can trigger conflicts between communities, namely differences in ethnicity and race of religious believers, majority and minority religious groups. Basically, the State of Indonesia gives freedom to the community to religion and also the State of Indonesia gives us the right to worship in accordance with the teachings of the religion adhered to. The conflict that has occurred so far is proof that our culture of tolerance is eroding, this is due to our lack of understanding of Pancasila. If we can understand the values contained in Pancasila, the conflict in Indonesia will subside.

Peace is everyone's dream. Peace means respecting all kinds of differences that exist in this world, society must be able to appreciate diversity. In dealing with conflicts between religions we must be able to strengthen the bonds of brotherhood and get to know each other further, we must also realize that every religion brings Peace missions, we should not group regions by ethnicity, religion, or socioeconomic status. Both immigrant and indigenous communities must blend in, minimizing religious structural injustices. In addition, to realize peace we must also have an attitude of tolerance between religious people. Therefore, tolerance is very necessary in social life. Tolerance is an attitude of respect, respect between religions and each person. Someone who has an attitude of tolerance will not see differences

as problems, instead they will accept those differences with a good attitude. Indonesia is a country that has a culture of caring for each other, working together to help others who need our help, but over time this attitude fades in some regions.

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