

Globethics Repository

The logo for Globethics, featuring the word "Globethics" in white, sans-serif font centered within a solid blue rectangular background.

Interreligious Relation and Violence on Religion in Indonesia Religion Philosophy Perspective

This page was generated automatically upon download from the Globethics Repository.
More information on Globethics see <https://www.globethics.net>. Data and content policy
of Globethics Repository see <https://repository.globethics.net/pages/policy>.

Item Type	Journal volume
Authors	HPW, Nazar Husain
Publisher	IAIN Gorontalo
Rights	With permission of the license/copyright holder
Download date	2026-07-07 12:17:02
Link to Item	http://hdl.handle.net/20.500.12424/225177

INTERRELIGIOUS RELATION AND VIOLENCE ON RELIGION IN INDONESIA RELIGION PHILOSOPHY PERSPECTIVE

Nazar Husain HPW
IAIN Sultan Amai Gorontalo
(nazarhusain@iaingorontalo.ac.id)

Abstract

This writing gives description about relation among religion followers in Indonesia. The condition of tolerance and the harmony of religion followers in Indonesia is on critical condition. The effort to support multicultural understanding have been done by many sides. The conflict in Indonesia is social religion phenomenon, in whole the violence is happened either on individual level, collective, institution, or the system itself. The mapping model of religious in Indonesia become one alternative for early anticipation. The effort of transformation multicultural understanding is taken by all educators. They are graduated from university should have an ability to transfer the scientific, especially religion tolerance.

Tulisan ini memberikan gambaran tentang relasi antara pemeluk agama di Indonesia. Kondisi toleransi dan kerukunan umat beragama di Indonesia mengalami situasi kritis. Upaya mendorong pemahaman multikultural telah dilaksanakan banyak pihak. Konflik di Indonesia merupakan fenomena sosial keagamaan, secara keseluruhan kekerasan terjadi pada level individual, kolektif, institusi, maupun sistem. Pemetaan model keberagaman di Indonesia menjadi satu alternatif antisipasi sejak dini. Upaya transformasi pemahaman multikultural diemban oleh Para pendidik. Mereka yang lulus dari perguruan tinggi sebaiknya mempunyai kemampuan multidimensi dalam mentransformasi keilmuan khususnya toleransi agama.

Key Words: Religion Conflict; Multicultural education; Tolerance; Islam.

A. Introduction

Relation among religion followers intolerance issue, and the harmony color religion issue in every year. Many reports talked about violence/intolerance. According to data The Center of Research and Development, Ministry of Religion in 2013 shown some cases about religion violence, such as violence toward Ahmadiyah in Bekasi, violence toward Syiah in Sampang Madura.¹ The other reports which sourced from Wakhid Institute, there are some intolerances or violences who done by nation actor, such as to obstruct/to seal worship home there are 28 cases, to enforce belief 19 cases, to forbid/to stop religion activities 15 cases, and criminalization based on religion 14 cases.² The other conflicts are caused by small problem such as the cases in Sidomulyo and Waypanji Lampung Selatan.³

According to Amin Abdullah in his seminars and documented in his personal blog said it is not exceeding if it is taken temporary conclusion that Indonesia societies are experiencing anomaly in their social religion life. Social phatology enlarge in our nation. The Anomalies in societies and nation life, if it runs continuously, then it will come to “the critical” level.⁴

The cases are happened above can be escaped by keeping egocentrism of religion followers. The willing enforcement to one of group will be responded negatively by others group. The seeds of violence can be anticipated and solved fastly by the related power. Understanding religion map in certain religion in order to have ability in catching conflict indication.

From the report of the Center Reseach and Development Ministry Religion above, there is interesting fact, that in Wonosobo Central Java, the societies are living harmony, eventhough they are consisted on some sects of religion, such as Syiah, Ahmadiyah, Rifaiyah, and Aboge, they are living harmony with Islam followers.⁵

The harmony living is like in Wonosobo should become the dream of religion followers in others region in Indonesia. Religion group who has sentiment toward others religion group should example Wonosobo’s society.

¹ “Laporan Tahunan Kehidupan Keagamaan 2013,” accessed Oktober 3, 2014, https://www.academia.edu/7860238/Laporan_Tahunan_Kehidupan_Keagamaan_2013.

² “laporan_kbb_2013_wi.pdf,” accessed Oktober 23, 2014, http://www.wahidinstitute.org/wiid/images/upload/dokumen/laporan_kbb_2013_wi.pdf.

³ Cornelis Lay, “Kekerasan atas Nama Agama: Perspektif Politik,” *Jurnal Ilmu Sosial dan Ilmu Politik* 13, no. 1 (2009): p. 1–19.

⁴ “Faham Keagamaan dan Kebangsaan Indonesia di atas Keberagaman yang Majemuk dan Multikultural,” *M. Amin Abdullah*, accessed Mei 28, 2014, <https://aminabd.wordpress.com/2010/06/02/faham-keagamaan-dan-kebangsaan-indonesia-diatas-keberagaman-yang-majemuk-dan-multikultural/>.

⁵ “Laporan Tahunan Kehidupan Keagamaan 2013.”

Nation guarantees the freedom of every citizen to follow their own religion and to worship according to their religion and belief". Next in section 28E the verses of Undang-Undang Dasar Negara Republik Indonesia Tahun 1945, as follow:

1. *Every one is free to follow religion and worship according to his religion, to choose education and teaching, to choose work, to choose citizenship, to choose place of living in Nation region and leave it, and has right to come back.*
2. *Every one has right on the freedom to faith belief, to state idea and attitude, according to his inner heart.*
3. *Every one has right on freedom to confederate, to collect, and to express opinion”⁶*

The condition of tolerance and religion followers harmony in Indonesia is expected by many sides should change to more positive way. All sides, government, religion figures, Seluruh pihak baik pemerintah, pemuka agama, societies certainly should keep it. This writing will not discuss the violences are experienced in Indonesia empirically. The aim of this writing is to state relation among religion followers in Indonesia and argue the theories from some of philosopher about religious. It also explains multicultural education in university and society and the government role in guarding the religion plurality in Indonesia.

B. Model and Interreligious Relation in Indonesia

The century is the century that has been showed the growing of new awareness among people, namely the awareness to life together, where every group has interdependency with others group. People recognize very much the necessity to life together in peace situation. Islam prepares open communication forum to have constructive dialogue, absolutely has aim to create new world arrangement in relation among Allah His creature, especially people. The history noted that from 19 centuries born some certificates that were forgotten and only became lip service, for example Atlantic Certificate and United Nation Certificate. 7

Talking about violences are happened in Indonesia, they are politic and social universal phenomenon. The violences are happened on individual level, collective, institution, and systems. It can be run horizontally on each level, but also vertically or the combination of them. It also runs openly or closely, as expressed well in domestic violence.⁸ Religion is claimed by many people to be

⁶ “Undang Undang - Undang Undang Dasar 1945 - Dewan Perwakilan Rakyat,” accessed Oktober 23, 2014, <http://www.dpr.go.id/uu/uu1945>.

⁷ Gauhar Altar, *Tantangan Islam* (Bandung: Pustaka, 1989), p. 91–92.

⁸ Lay, “Kekerasan Atas Nama Agama,” 2.

one of HAM (Human Rights) foundation, the other fact religion conflict become very serious problem.⁹ To see interreligious relation can begin from the mapping model of interreligion relation that developed. According to Hendrik M V Room in his book *Religions and The Truth Philosophical Reflections and Perspectives*, there are four Model of interreligious relation developed;

1. Model of all religions are essentially equal. Model interreligious relation is equally has the same relation with transcendental relation. This model does not accommodate exclusivism particular.
2. Model religions as alternative world view, Model interreligious relation can presentate five different religion models. The whole part of determination equify the culture of each religion.
3. Model religions as bi-centered world view, this model say that every religion has the same transcendence but also has different essence that cannot be generalized.
4. Model religions as multi centered world views, this model multi religion relation, it does not focus on Religion Centered atribut focus on God-Centered.¹⁰

The model classification that argued by Hendrik above develop according to era development, the visitor from outside of Indonesia, such as India, China, Egypt, certainly bring change on religion situation in Indonesia. There are some alternative models of their religion, either in fashion characteristic or the teachings are they bring. Sometimes the import teaching does not accommodate local tradition anymore, that has been belief by native people. the activities at mosque and campus have changed in many years recently. *Khilafah* is also been in campus. However, news on national media about ISIS that notabene import teaching that introduced in Indonesia should be watched out. Absolutely the teaching will get conflict by native people. To minimalize the conflict, it needs certain method.

Besides Room other philosopher who explained about religious, is Leibniz. He talked about religion Monade cannot be forced with others monade. Every Monade has its own characteristic, therefore monade enforcement cannot be happened.¹¹ If monade is the quality of someone's belief, then they will not have the same monade. Individual belief cannot be forced either in finding basic pattern or force willing to others people.

The other philosopher is Habermas stated that if pluralist theology is not developed or combined with the aim of humanity freedom, then it will only

⁹ Yudi Junadi, *Relasi Negara & Agama: Redefinisi Diskursus Konstitusionalisme di Indonesia* (Institute for Migrant Rights, 2012), p. 1–2.

¹⁰ H. M. Vroom, *Religions and the Truth: Philosophical Reflections and Perspectives* (Rodopi, 1989), p. 376–382.

¹¹ Kees Bertens MSC, *Ringkasan Sejarah Filsafat* (Kanisius, n.d.), p. 49.

be an abstract object of knowledge and hang on the sky; only be a knowledge object that does not have practice dimension. However, paradigm of traditional social knowledge has been destroyed by the paradigm of critical social knowledge. Habermas also believed that public place will become religion place and form very complex sites. Every confederation has its own interest and the religious becomes fade.¹²

The confederation that interpreted by Habermas is the group of religion followers who have the same belief. Outsider is categorized as other confederation. They have group interest that can scratch tolerance with Habermas's term "the fadeness of a pluralistic confederation". Habermas and Leibniz give description about the beautifulness of pluralistic without intolerance conflict. The guardian of every monade with others monade or one confederation with other confederation has each feedback positive and negative.

C. Multicultural Education in Campus and Society

Multicultural education has function to teach different culture, even different religion. Multicultural education presents as the process through education aspect that is examined and critized and redeveloped based on ideal equality and social fair; help all people from all cultures. Indonesia is one of the biggest multicultural country in this world that follow Bhineka Tunggal Ika sect. tis fact can be seen from it social geography included religion, race, tribe, culture, etc. Implementation strategy on multicultural education based on the useful of plurality on society, such as social status, gender, competence, ethnic, culture, etc. An educator should be able to implement core values from multicultural education such as democracy, humanism, and pluralism, or implementing pluralistic values. Eventually, it can result outputs that are not only competence according co his knowledge field, but also competence to implement pluralistic values in understanding and respecting the existence of other religion followers.¹³

The educators are graduated by university should have multidimensional in transforming knowledge particularly religion tolerance. The fact showed that some teachers have problem about religion intolerance. The educators still need the same understanding about the importance of religion tolerance improvement for their ownselves and it will influence to their students.

¹² Francisco Budi Hardiman, *Demokrasi Deliberatif: Menimbang Negara Hukum dan Ruang Publik dalam Teori Diskursus Jurgen Habermas* (Kanisius, 2009), p. 141.

¹³ Amin Maulani, "Tranformasi Learning dalam Pendidikan Multikultural Keberagaman," *Journal Pembangunan Pendidikan Fondasi dan Aplikasi* 1, no. 1 (January 9, 2013): 1, <http://journal.uny.ac.id/index.php/jppfa/article/view/1049>.

According to Amin Abdullah in his paper resume stated that some serious problems on religion phenomenon, first, each of educators, both teachers and lecturers have religion basic that brought from the former education process. Amin Abdullah's term is subjective (insider), it is faced on religion reality either from his students, his friends, and his society that Amin called as outsider term. In grassroot, religion phenomenon that related to respect and appreciate others religion automatically decrease the faith. The character, every year, bears, because they ask about giving Christmas celebration and consider someone infidel, that does not recognize the selfish confirmation.

The religious characters of the elite are reflected on their group interest intervention, namely the reality subjectivity that very clear in religion life, then the question is given by the researches of religious life is: "is there no scientific objectivism in religious studies?" Religion phenomenon bears to the space to try to answer many problems that inspired by Edmund Hursserl, there are ada three presupposition methodology that used by religion phenomenon. To understand many kind of people religion phenomenon,

1. Religion phenomenon stressed on the approach that open, transparent, accountable, and emphatic. Therefore, the first thing should be done by researches, educators, religion lecturer, and the elite of religion leaders when relate wer and follower is the ability to have self restrain cancel epoche; the suspension of value judgement, every kind of decision and actions and the selfability and group to leave theologist prejudice which limit the space and the flexibility of relation.
2. Build basic characters to come to the next level to find and to understand the nature of particularistic of religion life.
3. Religion phenomenon understand religion (in universal meaning) not be the product of long process of history evolution, but it is the essential, the part is not separated from people life wherever and whenever they been.¹⁴

Therefore, religion phenomenon is different with philosophy-historic, but it is close to approach model of social knowledge. With the helping of social anthropology, the scientists of religion phenomenon are equipped with competence to purity the all kinds of people religion plurality sosial. It is done to find out the "common pattern" that universal from many kinds of the similiraty and people pluralistic that particularist is difference.

D. Tolerance in Islam

Tolerance in Islam has been proved with Rasullulah's acknowledgement on former religions. InMedinah Rasullulah practiced it by

¹⁴ "Faham Keagamaan dan Kebangsaan Indonesia di atas Keberagamaanyang Majemuk dan Multikultural."

pleasing Najran, a Christian delegation when he wanted to meet with RasullahSaw. It was storied that Rasullullah Saw met them in Mosque and Najran's willing to borrow Mosque for doing worship was given.¹⁵

Muslim can reflect alquran that contain inclusive teaching, tolerant, and full of harmony, namely; on t Al-Baqarah 256,

*"There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing."*¹⁶

The verse above explains that there is no forcing of following Islam for other religion followers. Islam gives different space for other religion. Syaikh As Sa'diy said:

*"Allah Subhaanahu wa Ta'aala tells that there is no forcement in following a religion, because it not really needs forcing. It is, because forcing is not done except in something is still fade, still hide the result or on something hated by heart. However, religion is the right way, thus it has clear truthiness signs, has clear way, and has clear case, and has been known its direction. Therefore, people who get blessand right direction, is the one who pay attention to the religion, even though at glance, then he will put in priority and choose it. Then the one who has bad intention, bad choice, and bad heart, then he see the right one, he will choose the bad one, when he see good thing, he will choose the bad one. The people are like that, Allah does not need to force to follow Islam, because there is no usefulness. Besides that, the people who forced his faith, it is not legal. Even though, this verse does not indicate to us to make war the unbelievers. But, it means, that the nature of this religion is indeed willing to be accepted by justice people, whose aim to find the right way. It so happens, the issue of making war or do not, it is not indicated. However, the obligation to make war is taken from other Alquran and hadis sentence."*¹⁷

The next verse is still related to tolerance is Surat Yunus 99,

*"And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; then force men till they become believers?"*¹⁸

¹⁵ Zuhairi Misrawi et al., *Al-Quran Kitab Toleransi* (Grasindo, n.d.), p. 197.

¹⁶ QS. *Al-Baqarah* 256,

¹⁷ "Tafsir Al Quran Al Karim: Tafsir Al Baqarah Ayat 256-260," accessed Oktober 29, 2014, <http://www.tafsir.web.id/2013/01/tafsir-al-baqarah-ayat-256-260.html>.

¹⁸ QS. *Yunus* 99,

This verse above explains that Al-Qur'an guarantee if Allah wants all people in this world believe to him, then it surely will be happened. Therefore, people cannot force the others to follow his religion or belief.

The other verses about tolerance is Surah al-Kafirun 1-6,

1. *Say: O unbelievers!*
2. *I do not serve that which you serve*
3. *Nor do you serve Him Whom I serve:*
4. *Nor am I going to serve that which you serve,*
5. *Nor are you going to serve Him whom I serve:*
6. *You shall have your religion and I shall have my religion.*¹⁹

From the meaning of the verse above, it can be said that as an educator is not true if force our belief to the students. Students have right about their own belief. In social life, collaboration with other religion followers are allowed, as long as not related to the faith and belief. The verse above also map that the difference religion is a fact. From the time this verse sent, nowadays, and in the future time.

Based on surat Al-kafirun the teachers should example high tolerance attitudes to students. It will create and maintance conducive relation among teachers and students, and also among students themselves. From Surat Al-Kafirun also be understood that students should have multiculture attitude, that respect to others religion, race, culture, and etc.

The other verse is reflected the tolerance attitude is adalah surat Al-Maidah : 8,

*“O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and he careful of (your duty to) Allah; surely Allah is Aware of what you do.”*²⁰

The verse above suggests to every Muslim to do their activities, worldly activities with justice, without see the others belief that incite.

By doing it, the Muslim will get his successful life. In witness for example, the Muslim should explain the truth without caring who is him, even though it will get benefit to the enemy and lost his friends or his families. This verse goes together with the verse in surah An Nisa' 135 namely, both them explain about someone who does justice in witness. The difference is the verse in surah An-Nisa explains the obligation to do witness justice, even though the witness is loss the families, while in surah al maidah explains the hate on a community not allowed someone to make unjustice witness.

¹⁹ QS. *Al-Kafirun* 1-6,

²⁰ QS. *Al-Maidah* : 8

From four verses above, it is clear that Islam gives very large space to other religions to life together. It also can be stated that Alquran absolutely instructs to build the concept of religion freedom and tolerance. The understanding and the implementation from the verses above should begin from our ourselves to transfer to others that based on good principal.

E. The presences of Government on Religion Conflict

The factor of violence appearance according to Aqil Irham, is unfairness of politic wisdom that done by the powers who less attention in plurality aspect of tribes, religions, and cultures. In other words, practice of multicultural politic does not implement yet, that tries to respect, gives the same chance to all strata in societies to develop and to express according to the human right is owned. By studying the former mistaken, and run multicultural politic, it is expected the case of social violence will not happen anymore.²¹ The conflict is happened because of the weakness of related power controlling, custom institution or other organization in society. The stimulus case will be detected earlier if the institutions optimalize their own role. The government existence is strongly affected in some conflicts happened in Indonesia in reformation era. The writing of Burhanuddin Daya, the data that is written on reformation era is on Malino I declaration on December, 20 in 2001 that stated;

1. *To stop all kinds of conflict*
2. *To obey all kinds of efforts for law supremacy and support punishment given for those who break the law*
3. *To argue Nation apparatus to act confirmly and fair to keep safety*
4. *To reject civil emergency situation and western intervention*
5. *To erase all curse and dishonesty to all sides*
6. *To stand respectful attitude and forgiveness each other for creating life harmony*
7. *Poso region is the integral part of Indonesia, because all citizens have rights to life, to come, and to stay peacefully and respect local custom*
8. *Every right and owning right should be turned back to the legal owner as like as before conflict was happened.*
9. *To turn back all the excoduses to their native region and together with the government do rehabilitation for economy facilities and tools*

²¹ M. Aqil Irham, "Kebijakan Politik Multikultural dan Upaya Mencegah Konflik Sosial Berbau Sara, Belajar Kasus Waypanji Lampung Selatan," *Jurnal TAPIS (Teropong Aspirasi Politik Islam)* 9, no. 1 (January 1, 2013): 1, <http://ejournal.iainradenintan.ac.id/index.php/TAPIS/article/view/142>.

10. *To run each own religion law by respecting and obeying all regulations have been agreed, either in constitution forms such as government regulation or other laws.*"²²

On February, 12 in 2002, succeeded to agreed 11 items of conflict solution in Maluku Ambon

1. *End all kinds of conflict*
2. *Stand the law supremacy with fairly*
3. *Reject all forms of separatist, included Republic of South Maluku*
4. *As the part of Negara Kesatuan republik Indonesia (NKRI) thus all people have right to life and earn living in Maluku region by attending local culture*
5. *All organization, communities, or weapon soldiers without legitimation in Maluku is forbidden and should give their weapons or rubbed and taken action accordance to legal law*
6. *To run all the law regulation, thus it needs to form national independent investigation team to investigate totally the conflict on January, 19 in 1999 between Front kedaulatan Maluku, Kristen RMS Lasykar Jihad, Lasykar Kristus, and religion movement forcibly*
7. *Transport all exodus regularly to their dwelling before conflict.*
8. *Government will help societies to rehabilitate economic facilities and public facilities such as education facilities, health and religion, and citizens' home, thus all societies in Maluku have future and out from difficulties*
9. *In effort to keep safety and peace of whole district and societies, it is hoped there is solidarities confirmation for Army/Police, according to their functions and duties*
10. *To keep relation and harmonization of all societies, Islam and Christian followers, then all effort and proselytized should obey the law and other regulations without forcing*
11. *Support the rehabilitation, especially Pattimura University, by principle of together improvement.*"²³

From two declaration above, it seems that the conflicts have been happened in both regions in East of Indonesia are very terrible. Even though, there is no accurate data about the victims, but the destroying of poverty is very great. It needs many years to stable the condition.

The religion violence case is becoming trending topic on electronic and paper media is Ahmadiyah case. Then, the government presented SKB 3

²² Hamid Awaludin, *Perdamaian ala JK: Poso Tenang, Ambon damai* (Grasindo, 2009), p. 55–56.

²³ Burhanuddin Daya, *Agama Dialogis: Merenda Dialektika Idealita dan Realita Hubungan Antaragama* (Mataram-Minang Lintas Budaya, 2004), p. 242–243.

Menteri (three Ministers agreement letter). The content excerpt of the letter that arranged by three Ministers, namely Minister of Religion Affair, Attorney Supreme, and Minister of State Affair states as follow;”

1. *Give warning and instruction to citizens to do not tell, suggest or take effort for public support in making interpretation about one religion that followed in Indonesia or do the same activities that its similar and deviate from the core teaching of a religion.*
2. *Give warning and instruct the followers, members, and/or committee members Jemaat Ahmadiyah Indonesia (JAI), as long as declare as Islam, to stop the spreading of interpretation and activities that deviate from the core of Islam teaching namely the sect that acknowledge there is prophet with all of his teachings after Prophet Muhammad SAW.*
3. *The followers, members, and/or committee members of Jemaat Ahmadiyah Indonesia (JAI) who do not obey the warning and instruction as meant on FIRST dictum and SECOND dictum can be punish accordance to law regulation, included the organization and its institution*
4. *Give warning and instruct to citizens to keep and treat the harmony of interreligion relation and the safty and the peace of society life with do not do action that against the law to the followers, members, and/or committee members of Jemaat Ahmadiyah Indonesia (JAI).*
5. *The society members who ignore warning and instruction as written in Diktum KESATU (first dictum) and Diktum KEEMPAT (fourth dictum) will be punished according to the definite constitution regulation.*
6. *Instruct to the government’ apparatus and district government to make guidance action for safety and the control of Agreement Letter implementation.*
7. *The Agreement Letter is used and legal since it is declared.*²⁴

The policy which has been launched by government about SKB (agreement letter) of three ministers should be done by whole sides. Each of them has their role and function to keep safety stability in doing their own religion. Ahmadiyah communities who have rejection, should place themselves to obey the agreement letter, and also to the communities who rejected Ahmadiyah. This country is dwelt by many kind of tribes, cultures, and languages. Texts in the agreement letter are very ideal and accepted by all sides. But it needs evaluation toward the implementation of the agreement.

The action of law disobedient should be given very hard and very distinct punishment. Actually there is no place of anarchism in Indonesia

²⁴ “Kanwil Kementerian Agama Provinsi Kalbar,” accessed Oktober 29, 2014, <http://kalbar.kemenag.go.id/index.php?a=daftarberita&q=ahmadiyah&hal=2>.

Nation. The law is not distinct will give negative effect to societies life. We still showed some events about the attack of worship place or the attack of certain religion followers. The actors are still ignored and made disturbing for many times. The actors of disturbing who have been punished, are not give positive effect to others society.

The statement that Ahmadiyah communities want to life peaceful in Indonesia, they paid taxes, do not make corruption, and ensure that Ahmadiyah communities are not threat in this nation.²⁵ Even though ahmadiyah communities want to life peaceful and are not threat, it should be proved by applicating the SKB (agreement letter) above. Some sides should keep and hold theirselves, thus there is positive responds from others communities.

Polices and armies developed the security precautions in the areas which have seriously affected conflict. Religion census becomes one of ways for mapping conflict earlier. The department, such as Ministry of Religion Affairs has Puslitbang (Information and Society Relation Center), and Balitbang (Research and Development central), there is also BPS (Statistic Center Department), and Ministry of State Affairs. The departments have very good data which are related to population in Indonesia.

The region seriously affected mapping is not a guarantee in others place the violence on religion will not be happened, it is proven by the violence which happened in Yogyakarta made many side were shock. Yogyakarta city which notabene is considered as the very pluralistic city in Indonesia can experience the violence on religion. Therefore, the sobriquet of pluralistic city had been fade with the destroying of homes and the attack of citizens in Sleman Yogyakarta.

F. Conclusion

As closing in this writing, the religion belief plurality and sects in Indonesia iare considered as very large and very beautiful flower park. There are many kinds of flowers and has its own beautifulness and its own characteristic. All of flowers are keeping each other. The religion followers can keep the beautiful of harmony relation, with keeping the tolerance. It is not needed to claim each other that religion is very universal, there is no insulting toward certain religion teaching. The government's regulation and law that have been published should be done by many sides. Religion communities should keep their own egocentrism. The communities' selfish can bear the seed of

²⁵ "Pemerintah Akan Evaluasi Status Ahmadiyah di Indonesia," *VOA Indonesia*, accessed Oktober 29, 2014, <http://www.voaindonesia.com/content/pemerintah-akan-evaluasi-status-ahmadiyah-di-indonesia/1671212.html>.

conflict in others community. Every religion has teaching to respect others religion follower.

REFERENCE

- Altar, Gauhar. 1989, *Tantangan Islam*. Bandung: Pustaka.
- Awaludin, Hamid. 2009, *Perdamaian Ala JK: Poso Tenang, Ambon Damai*. Grasindo.
- Daya, Burhanuddin. 2004, *Agama Dialogis: Merenda Dialektika Idealita dan Realita Hubungan Antaragama*. Mataram-Minang Lintas Budaya
- “Faham Keagamaan dan Kebangsaan Indonesia di atas Keberagaman yang Majemuk dan Multikultural.” *M. Amin Abdullah*. Accessed Oktober 28, 2014. <https://aminabd.wordpress.com/2010/06/02/faham-keagamaan-dan-kebangsaan-indonesia-di-atas-keberagaman-yang-majemuk-dan-multikultural/>.
- Hardiman, Francisco Budi. *Demokrasi Deliberatif: Menimbang Negara Hukum dan Ruang Publik dalam Teori Diskursus Jurgen Habermas*. Kanisius, 2009.
- Irham, M. Aqil. “Kebijakan Politik Multikultural dan Upaya Mencegah Konflik Sosial Berbau Sara, Belajar Kasus Waypanji Lampung Selatan.” *Jurnal Tapis (Teropong Aspirasi Politik Islam)* 9, No. 1 January 1, 2013. <http://ejournal.iainradenintan.ac.id/index.php/tapis/article/view/142>.
- Junadi, Yudi. 2012, *Relasi Negara & Agama: Redefinisi Diskursus Konstitusionalisme di Indonesia*. Institute For Migrant Rights.
- “Kanwil Kementerian Agama Provinsi Kalbar.” Accessed Oktober 29, 2014. <http://kalbar.kemenag.go.id/index.php?a=daftarberita&q=ahmadiyah&hal=2>.
- “Laporan_Kbb_2013_Wi.Pdf.” Accessed Oktober 23, 2014. http://www.wahidinstitute.org/wi.id/images/upload/dokumen/laporan_kbb_2013_wi.pdf.
- “Laporan Tahunan Kehidupan Keagamaan 2013.” Accessed Oktober 23, 2014. https://www.academia.edu/7860238/laporan_tahunan_kehidupan_keagamaan_2013.
- Lay, Cornelis. 2009, “Kekerasan atas Nama Agama: Perspektif Politik.” *Jurnal Ilmu Sosial dan Ilmu Politik* 13, No. 1.

- Maulani, Amin. "Tranformasi Learning dalam Pendidikan Multikultural Keberagaman." *Journal Pembangunan Pendidikan Fondasi dan Aplikasi* 1, No. 1 (January 9, 2013). <http://journal.uny.ac.id/index.php/jppfa/article/view/1049>.
- Misrawi, Zuhairi, Zuhairi Misrawi, Anjelita Noverina, Mira Rainayati, Mira Rainayati, and Anjelita Noverina. *Al-Quran Kitab Toleransi*. Grasindo, N.D.
- Kees Bertens. *Ringkasan Sejarah Filsafat*. Kanisius, N.D.
- "Pemerintah akan Evaluasi Status Ahmadiyah di Indonesia." *VOA Indonesia*. Accessed Oktober 29, 2014. <Http://www.voaindonesia.com/content/pemerintah-akan-evaluasi-status-ahmadiyah-di-indonesia/1671212.html>.
- "Tafsir Al Quran Al Karim: Tafsir Al Baqarah Ayat 256-260." Accessed Oktober 29, 2014. <http://www.tafsir.web.id/2013/01/tafsir-al-baqarah-ayat-256-260.html>.
- "Undang Undang - Undang Undang Dasar 1945 - Dewan Perwakilan Rakyat." Accessed Oktober 23, 2014. <http://www.dpr.go.id/uu/uu1945>.
- Vroom, H. M. 1989, *Religions and the Truth: Philosophical Reflections and Perspectives*. Rodopi.