THEORETICAL STUDY RELATED TO THE FACTORS OF RELIGION CONFLICT IN THE COMMUNITY

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ABSTRACT

The emergence of one group's stereotype against other groups of different religions usually triggers the conflict between religious community followed by effort to attack each other, to kill each other, to burn houses of worship and places of value of each religion. Referring to the explanation above, this article analyzes the background factors that make the occurrence of religious conflict in the community. The results of the study of the literature review can be concluded that religious conflict was a form of dispute or conflict between individuals or groups in society. This contradiction can involve two people or many people in social movement, group interest, class, gender, organization, political party, ethnicity, race or religion, and other interest. Factors causing religious conflict were the existence of truth claims by individuals or certain groups that increasingly makes blurred (biased) between religious area and tribal area, wrong understanding related to jihad due to radicalism doctrine and understanding, lack of religious tolerance and lack of pluralism ideology understanding. Then the issues that have the potential to cause conflict are related to moral issues, sectarian issues, communal issues, terrorism issues, religious-political issues, and other issues.

Keywords: Religious conflict, conflict factor, society

INTRODUCTION

Diversity of customs, culture, ethnicity, race, and even religion is certainly the human nature. Human as social being should understand and interpret diversity as a tool to unite us as a nation. Human must respond to differences wisely by fostering tolerant attitude towards those differences. According to Susan (2010) said that interaction is a necessity for human as social creature. Interaction between people, groups or between countries is never sterile from interest, mastery, hostility and even oppression. Conflict-based interaction is as old as human history principally. Therefore, as written by Novri Susan, humans are creatures of conflict (homo conflictus), which are creatures that are always involved in differences, disputes, and competition both voluntary and forced.

The problem is sometimes there are a few individuals or certain groups who have narrow understanding of the meaning of difference. The individual or group above views that difference as something that can disrupt social order. This is definitely a wrong understanding and must be corrected. It may be that these understandings were born as a result of their narrow point of view in seeing social reality, and it is possible that the individual or group got a wrong understanding from certain teachings or doctrines which have the aim to divide the unity between religious communities for certain interests. This is one of the factors triggering conflict between religious communities.

Conflict between religious communities is as old as the religious community itself. This phenomenon can realistically be known from various information including through the existing archives. Religious conflict can occur because of differences in religion concepts or practices that deviate from the provisions rule by the Shari'a religion, and that's where the conflict usually begins. History records that conflicts occur in the world, such as conflicts between Muslims and Christians in Europe, known as the Crusade (1096-1271 AD), is the worst and longest conflict in the world in the Middle Age. But if you look at the fact now precisely, the Western invasion (America and its allies) towards the 3rd world country has become a new source of conflict in this modern age (Yunus, 2014:217).

The emergence of one group's stereotype against other groups of different religions usually triggers conflicts between religious communities, followed by efforts to attack each other, kill each other, burn worship houses and valuable places each other. In the last few decades, many other religious communities have given stereotypes to Muslims as radical, intolerant, and very subjective in looking at the truth of other religions. While Christians are seen as aggressive and ambitious, they tend to dominate all aspects of life and try to spread the message of Jesus (Yunus, 2014:2017).

Since the end of the Cold War, many scholars have argued that most conflicts have been driven from communal identity clashes, based on race, ethnicity, or religious affiliation. Religion has an impact on the causes of conflict, dynamic, and resolution. There are many studies focus on the role of religion in conflict, many of them relate to the destructive role of religion. Marty & Appleby (1991) explores deeply the use of religious beliefs in shaping non-fundamental religious movement. Fox (1999) illustrates how religious legitimacy can influence the formation of complaints by ethno-religious minorities. This article shifts focus to the role of religion in the peace building process, a theme that has been ignored in both research and practice (Abu Nimer, 2001:685)

Some new conflicts between religious people who have not found the common ground until now are conflicts between religious communities in Moro Philippines (Islam with Christian), the slaughter of Rohingnya Muslims by Buddhists in Myanmar, sectarian clash in the Boda city, Central African Republic involving Muslims with Christians, conflict between Muslims and Christians in Poso, and Shia conflict in East Java. Lately, a new threat has emerged again, namely the birth of ISIS who wants to establish the Islamic State in Iraq and Syria. There are various religious organizations, social organizations and leaders of the state counter ISIS which is incarnating as a new force in the world (Yunus, 2014:2018).

Conflicts based on religious differences can be caused either by the teaching of religion, the moral-spiritual quality of its believer, or cultural background, such as strong patriarchal culture or strong primordial relationship. Structurally, the religious differences are closely related to sense of insecurity in the social, economic, political and cultural fields. The potential conflict or disintegration has deep consequence, has large implication, and can cost a very high social, political and economic cost. Conflicts that are motivated by religious factors are more dangerous compared to other factors. This is due to the nature of religion which not considers sociological, demographic, or geographical boundaries. In addition, religion is very influential in the totality of personality and appreciation of laity believer (Mahadi, 2013:52).

Principally, there is no religion that teaches violence, hostility, and anti-other religion. Actually religion is a value system that teaches the values of truth, mutual love, respect and together create a peaceful order of life. As Emile Durkheim (2010) explained in his famous work entitle Les Formes Elementaires de la vie Religieuse (in Mahadi, 2013: 52) all values from religion have nothing to do with hatred, hostility, violence, and other negative values. Emile Durkheim stated that there are four main elements in religion, namely religious emotion, belief system, ceremonial system, and religious community.

If human learn, live, and implement religion as a whole, then dynamic interfaith life with the creation of religious harmony through interaction and communication of harmony, mutual respect and appreciation and building a culture of mutual cooperation and togetherness will bring very big benefit in the life of society, nation and state. Social interaction is absolutely necessary in the community. There is no community without interaction. Social interaction is a natural, even a basic need for the live of every person. Social interaction is an integral part of life in society.

Principally, religion is a practice, belief, and experience related to the belief system. Levin said that religion contains claim of universal truth (Levin, 2001: 10). This allows

ambiguity in interpretation according to the level of understanding, appreciation, and morality-spirituality of believer. This phenomenon is evident in the use of religious concept or symbol for a particular orientation when involving the religious emotion of adherent. For this reason, avoiding conflict or realizing religious harmony is a universal value. With this value, all humans through their religion are expected to live in harmony, peaceful coexistence, mutual respect, mutual tolerance, and work together in dealing with humanitarian issues (Masykur, 2006).

Referring to the reality presented in the introduction above, harmony between religious communities becomes something very important, fundamental and is the only choice. However, what needs to be underlined is that harmony must not be developed as artificial harmony, but authentic, dynamic, realistic harmony that presents the reflection of religious teaching. The writing of this scientific article aims to understand, describe, and analyze the factors of religious conflict in the community, especially in Indonesia by studying literature and previous research.

DISCUSSION
The definition of conflict

In this section, the definition of conflict will be explained. There are many definitions related to conflict, but the author will try to summarize and deduce the meaning of the conflict. Before that the writer explains the definition of conflict according to various sources, first, Jery explained that in sociological study, conflict is interpreted as a form of conflict between individual or group in society. This contradiction can involve two people or many people in social movement, group interest, class, gender, organization, political party, ethnicity, race or religion movements (Jary, 1991: 111).

Second, conflict can also be interpreted as incomprehension or disagreement between opposing group or idea. It can also define as war or an effort to be on the opposite side or in other word, disagreement between several parties. Then associated with the social term, social conflict can be interpreted as a conflict between community members who are holistic in life. In other words, the interaction or social process between two or more people (it could be a group) where one party tries to get rid of the other party by destroying it or at least making it helpless. Otomar J. Bartos, as quoted by Novri Susan, defines conflict as a situation where actors use conflict behavior against one another in resolving opposing goal or expressing hostility instinct. (Aisyah, 2014:192).

It can be concluded that conflict is a form of dispute or disagreement between individual and other individual or group and other group in society. This contradiction can involve two people or many people in social movement, group interest, class, gender, organization, political party, ethnicity, race or religion movements and other interests. With the existence of conflict, it is possible for one party or maybe both parties to get harm from the conflict.

Religious Conflict Issues

Based on the study of Ihsan Ali-Fauzi et al in (Aisyah BM, 2014: 199-200), religious issues that caused religious conflict with Indonesia as case example, in 1990-2008 period consisted of 6 categories included moral issue, sectarian issue, communal issue, terrorism issue, religious-political issue, and other issues. The researcher tried to describe all issues one by one descriptively as follows.

First, moral issues such as gambling, liquor (alcohol), drug, immorality, prostitution, pornography / porno-action, other moral issue such as anti-corruption is also included in religious issues as long as it involved religious group and is framed by actors involved in religious slogan or expression. This condition enables social conflict and conflicts between

religious communities because such issues were very sensitive in the specific religious teaching and become a serious trigger for conflict.

Second, sectarian issues, namely issues involved contention related to interpretation or understanding of teaching in a religious community or the status of leadership in a religious group. In Islam, the Ahmadiyah group, Lia-Eden and Al Qiyadah Al Islamiyah are religious groups that often trigger various protest or violence incidents, both committed by religious group or society in general. While within the Christian community, the HKBP (Batak Christian Protestant Church) leadership conflict became an example that represented this sectarian issue.

Third, communal issues are issues involved conflicts between religious communities, such as the Muslim-Christian conflict, as well as disputed between religious groups and other community groups that cannot always be identified to certain religious groups. Issues such as blasphemy, as in the case of caricature about the Prophet Muhammad, are included in the category of communal issue. It needs to be emphasized that conflict over religious issue - as long as the two parties involved cannot be identified as originating or representing the same religious community - included in communal issue. If both actors can be identified as belonging to the same religious community, then such conflicts will be included in the category of sectarian issues.

Fourth, the issue of terrorism, which is an issue related to act of terror attack targeting religious group or the property right of certain religious group, as well as terror attack aimed at foreigner or foreign government property. This act of violence is often referred to religious terrorism, which Juergensmeyer views as a "symbolic act" or performance violence rather than a tactical or strategic act. The example case in Indonesia was the bombing case in Bali carried out by the Imam Samudra group and various bomb attacks in Jakarta. The violence in the form of terror attack in communal conflict area, as well as incident related to conflict resolution effort in certain communal areas such as Poso, Central Sulawesi and Ambon, Maluku, are included in the third category namely communal issue.

Fifth, religious-political issues are issues involving anti-Western attitude towards government policy or other foreign governments and counter-ideological / Western cultural attitudes or other foreigners. It included the political-religious issue, the issue of the implementation of Islamic Sharia or Islamism, as well as the controversial Indonesia government policies that have impact on certain religious communities.

Sixth, other issues include mystical religious subculture issues such as witchcraft, sorcery and so on, as well as other issues that are not included in the previous 5 (five) categories. In principle, problems or issues that have the potential to injure, harass, and make people uncomfortable in particular religion can be a conflict.

Based on the explanation above, it appears that the patterns and issues of religious conflict are very varied. It can also be seen that religious conflicts take the form of peaceful action and violence action that often occur around us. Considering these issues have the potential to trigger conflict, we should always distance ourselves from these issues. What we need to know is that these issues can trigger disputes that are still in peaceful category, such as protest, support action or mediation action. Sometimes, conflict also leads to act of violence such as act of physical violence in response to religious issues that are disputed and result in death, injury, loss, displacement in people, or lost, damage or loss of property.

Conflict Factors

More specifically, Aisyah explained the religious conflict in Indonesia was caused by five factors (Aisyah BM, 2014: 196-197) including: First, the existence of truth claim. Human plurality causes truth to be interpreted differently and understood in absolute term. Such understanding will have the potential for conflict when it becomes the basis of movement in da'wah. Absolutism, exclusivism, fanaticism, extremism and aggression are

diseases that usually afflict religious movement activists. Absolutism is intellectual arrogance, exclusivism is social arrogance, fanaticism is emotional arrogance, extremism is excessive attitude and aggression is exaggeration in physical act.

In religious teaching or doctrine, there is a call for salvation together with the obligation to invite others towards that salvation. This will give rise to religious sentiment, so clashes are difficult to avoid. This kind of phenomenon can produce conflicts between religions. For example, the event of the Crusade between Muslims and Christians, this tragedy is stronger with religious content rather than political. Second, the religious and tribal areas are increasingly blurred. This case can be seen in former Minister of Habibi era, AM. Saefuddin, when he "accused" Megawati of religious conversion, only by seeing Megawati's presence in a particular ethnic religious tradition. Third, the doctrine of *jihad* is narrowly understood. Fourth, the lack of religious tolerance. Fifth, the lack understanding of the pluralism ideology.

The emergence of movements by taking violent conflict does exist in the Islamic tradition. For Azyumardi Azra, the causes are complex, there are a lot of factors such as doctrinal, political, social, economic, and others. However, this is more due to the diversity of responses to the West and Europe. The response sees the west encouraging renewal efforts with modernism and reformism, another response, extreme and radical groups, West cause of Muslim decline, not only colonizing but damaging the cultural, social, economic, intellectual system, and damaging Islamic educational institution. In fact, many institutions introduced by the West are weak and not solid (Thaha, 1999: 91). Azyumardi Azra's opinion is very relevant and also understood in Indonesia, that the possibility of religious conflict that occurred in Indonesia has the potential because of doctrinal, political, social, and economic factors.

Radicals face three enemies at once: the west as the root of evils, the ruling regime of secular Muslim country with mainstream Muslims who reject extremism and radicalism in politics and literalism in Islamic doctrine (Thaha, 1999: 95). Psychologically radicals are depressed because they face many enemies. They use the doctrine of jihad as a justification for the movement. There are many symptoms, IAIN which is considered as one part of the Islamic mainstream of Indonesian is seen to spread apostasy, liberalism, and contextualism.

Conflict resolution certainly cannot only be resolved by the community itself, but the government as a regulator must anticipate and resolve the conflict. The government through government public relation should have anticipated the potential for conflict, by becoming the media and communicator between all different groups. Government public relation must be sensitive to problems that occur in the community environment, then conveyed to decision makers in both local and central government.

As Lee at all (2012) stated that government public relations is a type of communication function that deals with the process of interaction of citizens with the government, government regulators, the legislative and government regulatory institutions. Government public relations helps to facilitate communication with constituent and public government. Jamil and Irawan (2018: 151-152) explain that the Government's PR contains at least seven main objectives, namely 1) Giving information to constituents about government activities. In this context, government public relation conveys variety of correct information so as not to cause split and conflict in the community, 2) Ensuring community participation in government program. In this context, it involves the community actively participating in conflict resolution in various ways, such as socialization, formal and informal dialogues and public discussions. 3) Encouraging the community to support Government policies and program. In this context, the government programs related to building unity must receive support from the community, this can be done by formulating programs that can strengthen brotherhood and tolerance in society, 4) Become public advocate, such as conveying public

opinion to officials decision makers, manage public issues within the organization, increase public accessibility to decision-making officials, 5) Manage internal information and compile it into PR communication media. In this context, government PR should convey true information and counteract wrong issues or hoaxes that have the potential to break unity in society, 6) Facilitating good relation with the media. With this good communication, it makes it easy for the government to be able to provide clarification and correct information when a problem or conflict occurs in the community, so conflict can be subsided and minimized, and 7) Building a community to promote various government development programs. In this context, the government should involve communities including religious communities to come together to support government programs. The other impact of this activity is the existence of unity among religious communities in working together to support government programs.

The Examples of Conflict in Indonesia

There have been at least a few cases since the fall of Soeharto era, the reformation government, Habibie era and Abdurrahman Wahid era. Several cases of physical violence and mass murder have occurred in parts of the Indonesian province. These cases are local confrontations and conflicts, both involving ethnicity and religion, which have triggered social disharmony. Among the large cases that emerged several years ago included the Poso case in Ambon, *Sunni* in East Java, and Indonesian Christian Church (GKI) of Yasmin in Bogor (Yunus, 2014: 222-225). The following is the illustration of cases above:

Religious Conflict in Poso

The Poso conflict is part of an individual conflict which then increases to the religious level. Referring to historical aspect, the beginning of the conflict was based on cultural subsystem concerning the issue of ethnicity and religion. These two elements then emerged and became time bomb for religious conflict in Poso. Below is a series of Poso conflict which later became a wound in the history of religious community in Indonesia.

The first chronology of the Poso conflict, namely: (1) In 1992, Rusli Laboio, who was originally a Muslim, converted to Christianity and became a priest, who in his paper blasphemed the Prophet Muhammad. (2) In 1995, the Malade incident occurred, a group of Christian youths who practiced taekwondo martial art pelted to the mosque in Tegalrejo, which was then replied by 300 Tegalrejo and Lawanga youths by destroying houses. (3) In 1998, a fight between a group of Lombogia Christian teenagers and Muslim teenagers at the mosque of Darussalam Islamic Boarding School, at the Sayo Village. This event coincided with the succession of the Poso regent, Arief Patanga and coincided with the Ramadan month. This was also followed by the destruction of liquor store, massage parlor, billiard hall, and hotels suspected of being used as immoral places, which mostly belonged to non-Muslim citizen.

The second chronology of the Poso conflict, namely: On 15 April 2000, news published by harian Mercusuar appeared which contained the result of an interview with the Central Sulawesi DPRD member, Chaelani Umar who said, "If the aspirations required Drs. Damsyik Ladkjalani became Poso Regional Secretary (Sekwilda) ignored by the local government, Poso City will face many Ethnic, Religion, Race and Intergroup (SARA) problems, as had happened in 1998. Then another case that made things worse was another youth fight in the bus terminal involved Lombogia and Kayamanya residents where 127 houses, two churches, a Christian school, and the Bhayangkari building were burned down.

The third chronology, the Poso conflict, namely: On May 16, 2000, the killing of Muslims in Taripa, followed by the issue of attack from the Tentena by the red troop in response to the April conflict which was reinforced by the evacuation of Christian. The issue is true, starting with the attack by the Cornelis Tibo group (bat / ninja troop in black cloth). The massacre took place at Wali Sanga Islamic Boarding School with 70 people was killed.

The atmosphere was tense because the community lacked food and fuel stocks. The second attack was led by Ir. Lateka who named the Poso Security Recovery Fighters but failed because of the resistance from the white group led by Habib Saleh Al Idrus who succeeded in killing Ir. Lateka.

The fourth chronology of the Poso conflict is a series of accumulations of previous conflicts. Because of several local and national mass media divide these conflicts based on time and it is not clear to reveal the background factors and triggers in each new conflict. In 2001 the atmosphere was still chaotic, even spread to remote area to Morowali Regency involving paramilitary forces from both sides.

Sunni and Shia conflict in East Java

East Java, which is predominantly Muslim, adheres to the NU (Nadlatul Ulama) tradition, becoming one of the main bases of the *Shia* sect. *Shia* propaganda movements began to emerge around 80s. *Shia* groups in East Java built bases in the eastern salient of Java (Tapal Kuda) areas. Because of this, areas of conflict between *Shia* and NU residents are often happen around the area of the Tapal Kuda or in areas that have strong enough nadliyyin bases, such as Madura.

After a long time there is no religious conflict, lately the East Java public was stunned by religion violent conflict. This bloody event that took place in Puger was like lightning in daylight which surprised many people. Before the Puger incident happen, it was still fresh in the public's memory of conflict cases and similar issues that occurred in Karanggayam village and Bluuran village in Sampang district. The conflict that led to this mass violence has caused the evacuation of hundreds residents suspected of being followers of the *Shia* sect to Sidoarjo with the reason to maintain the stability in the community.

The public concern is very reasonable, the Puger incident exploded when the conflict reconciliation process in Sampang was still in the maturation stage. Even though the actual conflict resolution in Puger had been carried out in early 2012 with the peace agreement being signed between the two parties but in fact, beyond the expectation of all parties, the escalation of the conflict involving *Sunni* groups and *Shia* groups increased that caused bloody carnival.

In East Java, the *Sunni-Shia* conflicts both in Jember and Sampang seemed to be a continuation of the chain of similar events that occurred in various regions in previous years. Starting from the attack of a group of people against IJABI followers that occurred in Jambesari Village, Jambesari District, Darussolah, Bondowoso Regency. On December 23, 2006, the YAPI islamic boarding school as the *shia* institution attacked by a group of people on behalf of the Aswaja army in 2010-2011 in Bangil Pasuruan and small-scale tensions that occurred in Malang.

This phenomenon is very interesting, although *Shia* teachings are widely spread in Indonesia and have also experienced resistance in other areas such as Pandeglang, West Java Province (6/2/2011) and Temanggung, Central Java Province (8/2/2011) but not as severe and as big as in East Java. In this province, the escalation of conflicts with the *Sunni-Shia* issue continues to increase and the resistance to *Shia* teachings is getting stronger and wider in the community. Thus, it is natural that conspirative assumptions will then emerge around a series of *Sunni-Shia* conflicts in East Java. That there is an element of misery to create and to maintain *Sunni-Shia* conflicts involving transnational forces. The question then "Is it true that the involvement of transnational forces is behind this *Sunni-Shia* conflict and why is the acceleration and strengthening of the conflict in East Java?" Michael Brant, one of the former CIA's right-hand directors, Bob Woodwards, who initiated Transnational interest in creating *Sunni-Shia* conflict, in a book entitled "A Plan to Determine and Destroy the Theology", Michael revealed that the CIA has allocated 900 million USD to launch various anti-Shi'a activities. This was further strengthened by the publication of the 2004 RAND Corporation

report, entitled "US Strategy in The Muslim World After 9/11". This report clearly and explicitly advocates for continuing to exploit the differences between *Ahlu Sunnah* and *Shia* for US interest in the Middle East.

The victory of the Iranian Revolution in 1979 ruined Western politics that had previously ruled the Islamic state. Iran which was previously subject to and obedient to the United States, after the revolution, has precisely displayed more opposition to the "Uncle Sam" country. Therefore, the US interested in keeping the *Sunni-Shia* conflict in the Middle East in order to continue its hegemony in the region.

Facts in the field showed that what was stated by Michael Brant was not a hallucination. Long before the 1979 Iranian revolution, it was very rare to find open conflict between *Shia* and *Ahlus Sunnah*, except for sporadic conflicts between small groups from Iraq, Lebanon and Syria.

Meanwhile, specifically in Indonesia, the existence of *Shia* is not new. Shia has existed since long time ago. However, in Indonesia, almost no sectarian conflicts have been encountered involving *Sunni-Shia*. Therefore, for some observers, it is very surprising that suddenly *Sunni-Shia* intervenes SARA nuances conflict in Indonesia. Thus the statement of Michael Brant has a point, that there is interest outside of SARA which also plays a role and even take a bigger portion in the *Sunni-Shia* conflict in Indonesia

Religious Conflict in Bogor

The construction of the Yasmin GKI since 2000 caused problem in 2008, when the Head of Bogor City Planning and Park Department, Yusman Yopi not allowed the construction permit of the church through letter No. 503/208-DTKP dated February 14, 2008. The reason was there was an objection from the Islamic ulama and community forum in the Bogor city. This letter was issued after the permit letter was issued by Bogor Mayor Diani Budiarto on July 13, 2006. Because of the objection, the GKI Yasmin sued the suspension letter to the State Administrative Court and the Supreme Court level. As a result, the Supreme Court canceled the revocation of the permit.

During the legal process, the situation escalated because since the permit was not allowed, the Bogor city government locked the Church gate so the congregation was forced to worship on the sidewalk street since 2010. Worship in the sidewalk street received strong opposition from the Indonesian Muslim Communication Forum until they were got clash several times with PP Satpol officials and the police and it involved group of GKI Yasmin people. They said the Church had falsified signatures of community support over the construction of building in 2006.

This accusation was strengthened when the head of RT Curug Mekar, Munir Karta, was sentenced to 4 months in prison by the court in January 2011 for being proven to falsify the signatures of the residents. He was previously sued by Forkami Chairman, Ahmad Iman. Based on the Tempo report, there were three witnesses in the court who claimed to have received Rp. 100 thousand and signed attendance list. Interestingly, this decision became a new reason for revoking the permit to build the GKI Yasmin building after the Supreme Court requested that the license suspension letter issued by Yusman Yopi be withdrawn..

On March 14, 2011 GKI Yasmin received two letters at the same time from the Bogor city government. First, letter No. 503.45-135 year 2011 Dated March 8, 2011 concerning Revocation of Letter of the Head of Bogor City Planning and Park Department No. 503/208 - DTKP concerning license suspension dated 14 February 2008 signed by Diani Budiarto. This letter was considered by the Mayor as the implementation of the Supreme Court's ruling. However, at the same time, Diani also issued a letter number 645.45-137 in 2011 dated March 11, 2011 concerning the Revocation of the Decree of the Bogor Mayor No. 645.8-372 year 2006 concerning Building Construction Permit (IMB) on behalf of GKI Yasmin Bogor located on St. KH. Abdullah Bin Nuh No.31 Taman Yasmin, Curug Mekar Village, West

Bogor District, Bogor City. According to Diani, this revocation as a new legal object or separate from the case that was previously decided by the Supreme Court. Beside of decision against Munir, another reason to revoke the permit to establish GKI Yasmin was the increased escalation of opposition from the community.

As the solution, Diani offered a new location owned by the government to be occupied by GKI Yasmin. This proposal was also approved by the central government through the Minister of Home Affairs, Gamawan Fauzi and submitted directly to DPR in February 2012 during the opinion hearing meeting. This proposal was rejected by GKI Yasmin on the basis of the Supreme Court's ruling and also for historical reasons that similar case had happened to the Batak Christian Protestant congregation. After accepting the relocation option to Ciketing, it turned out that HKBP had never received worship building construction permit as promised by the government. This case initially involved only worship building license which was sued by some Muslims but lately this problem has become more widespread because someone has blown it up, so this case is no longer purely a religious case but has led to a political case. The social conflict above was the small example which later could become the deadliest religious conflict in this beloved nation

The Argumentation that Religion Is Not a Cause of Conflict

Various religious conflicts that occur are sometimes interpreted because they start with religious issues. There are many religions are seen as the cause of the conflict but there is a set of theoretical or empirical arguments that are usually used to oppose the idea that religion plays a causal role in prejudice and conflict between groups in society.

First, religion basically teaches compassion and altruism (attention to people's welfare); therefore, religious conflict should be related to "human nature" and not the problem of religious conflict. It must be realized that psychological factor, personality factor are based on something in the area other than religious nature, such as authoritarianism or intelligence / cognitive, or even socio-demographic variables such as low education. Although, there have been some previous studies which have shown that conflict came from authoritarianism rather than religiosity or even fundamentalism which predicted prejudice between religious groups (Altemeyer & Hunsberger, 2005; Hall, Matz, & Wood, 2010).

Second, religion or religiosity does not play a role in predicting suspicion, but only clarifies how the negative impact of individual dissociation has typical closed mind and which leads to insults from outside their group. Indeed, some previous research has shown that suspicion of religion is a personal / individual disposition (authoritarianism, a demand for closure and structure), with religiosity or fundamentalism which explains only a few different additions (for example, Brandt & Renya, 2010; Hill, Terrell, Cohen, & Nagoshi, 2010). In addition, an experiment shows that religious ideas may not be enough to change the antisocial behavior of society, more precisely, the interaction that takes place is a tendency towards a closed personality (for example, authoritarianism, submission) and religious issues that will drive obvious antisocial (Van Pachterbeke, Freyer, & Saroglou, 2011) and replies in the following researcher's suggestions (Saroglou, Corneille, & Van Cappellen, 2009).

Third, in different arguments, it also mentions that it is not about religion considered intrinsically good within the body of the religion, the dimensions of service that provoke or reinforce suspicion and violence between groups, but fundamentalist ways that are very specific (ie, literal, orthodox, rigid, coalition) in choosing or interpreting ideas, practices, and religious norms that cause this conflict to occur. Many religious adherents consider the fundamentalist methods adopted by some people to be non-authentic religious or even deviations from their beliefs. Interestingly, several studies have confirmed the idea that it is a literal versus symbolic approach in making religious ideas, and not inclusion versus exclusion of transcendence, which predicts dualistic thinking, moral rigidity, foreclosed identity, and derogation of outgroup (Duriez, Dezutter , Neyrinck, & Hutsebaut, 2007, for review; see

Brandt & Van Tongeren, 2015, where religious belief better predict suspicion than a lifestyle).

Finally, as one goes further, there is something that has been debated in interpreting the results of various declines, that personal religiosity, intrinsic, the dimensions of religious piety, even among fundamentalists, predict low intergroup conflict and tolerance to various groups that exist outside these groups, including those who threaten religious values (for example, homosexual, atheist, feminist). Separating rigid religious dimension / coalition or closed personality tendency often reveals group tolerance among religious, even fundamentalist - findings that are hidden in zero-order correlation (for example, Blogowska & Saroglou, 2011; Shen, Haggard, Strassburger, & Rowatt, 2013).

The presence of religion is essentially to realize a harmonious life among religious people through interaction and communication of harmony, mutual respect building a culture of mutual cooperation and togetherness will bring enormous benefits in society live, nation and state. Social interaction is absolutely necessary in the community. There is no community without interaction. Social interaction is fairness, even a basic need for the life of every human being. Social interaction is an integral part of life in society.

CONCLUSION

Based on the literature review above, it can be concluded the following matters: first, religious conflict was a form of disagreement or conflict between individual or group in society. This contradiction could involve two people or many people in social movement, group interest, class, gender, organization, political party, ethnicity, race or religion, and other interests.

Second, the factors caused religious conflict, namely the existence of truth claim by individuals or certain groups, religious and ethnic areas were increasingly blurred (biased), wrong understanding related to jihad due to narrow doctrine and understanding, lack of religious tolerance and lack of understanding of pluralism ideology.

Third, issues that have the potential to cause religious conflicts included 1) moral issues, such as gambling, alcohol, drug, immorality, prostitution, pornography / porno-action, 2) sectarian issues, namely issues that involved disputes related to interpretation or understanding of teachings in a religious community or leadership status in a religious group, 3) communal issues, namely issues involved clashes between religious communities, 4) terrorism issues, namely issues related to acts of terror attacks with the target of religious groups or the ownership of certain religious groups, 5) political-religious issues, namely issues that involved anti-Western or other foreign government policies and counter-ideological / cultural attitudes of Western or other foreigners, 6) other issues included mystical religious subculture issues such as witchcraft, sorcery and so on.

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