

THE ROLE OF RELIGION IN PEACEBUILDING: INDONESIA'S EXPERIENCE

(Peranan Agama dalam Membangunkan Perdamaian: Pengalaman Indonesia)

^{1,2} HUMAIDI

^{2,3} IKSAN KAMIL SAHRI

¹ STFI Sadra Jakarta, Kota Jakarta Selatan, Daerah Khusus Ibukota Jakarta
12440, Indonesia

² Asosiasi Pemikir Bata-bata, Indonesia

³ STAI Al-Fitrah Kota Surabaya, Jawa Timur 60129, Indonesia

ABSTRACT

Indonesia is a very plural and multicultural nation. The diversity is not only in religious aspect but also in ethnicity, culture and language. There is surely a clash or friction in it due to the diversity, but peoples remain lives in peace, harmony and mutual respect in those differences. Religion which is held majority of Indonesian plays important role in this “unity in diversity” life. Religion becomes the main path in achieving unity and harmony and has become the reason for an existence (*raison d’etre*), a connector and a binder for all elements of society to always live in harmony and peace. Without religion, it is impossible to build unity and peace. It became the main capital, basic foundation, and determinant for solidarity, peace and harmony in this archipelago country (Nusantara). This article will explain and analyze the role of religion in building unity and peace in Indonesia by observing the past and present realities. Through this article, the researcher also tries to refute those who stated that religion is a source of conflict, chaos and roots of radicalism. This research is qualitative using a historical-hermeneutical approach and philosophical analysis.

Keywords: Religion; diversity; peacebuilding; harmony; archipelago

ABSTRAK

Indonesia merupakan negara yang sangat plural dan beragama. Keberagaman tersebut bukan hanya pada aspek agama tetapi juga etnik, budaya dan bahasa. Walaupun berbeza dalam pelbagai aspek, tetapi masyarakat Indonesia lazimnya hidup dalam keadaan aman dan damai, rukun dan harmoni dalam perbezaan dan keberagaman. Faktor utama pencapaian tersebut adalah kerana kewujudan agama yang dianuti oleh masyarakat Indonesia. Agama menjadi jalan utama dalam membangunkan perdamaian dan keharmonian. Agama menjadi alasan utama (raison d'etre), penghubung dan pengikat bagi seluruh elemen masyarakat untuk hidup dalam keadaan rukun dan damai. Tanpa agama maka tidak mungkin masyarakat Indonesia mampu membangunkan perdamaian dan keharmonian. Artikel ini akan menjelaskan dan menganalisa peranan dan fungsi agama dalam membangunkan penyatuan dan perdamaian di Indonesia dengan melihat pada realiti masa lalu dan kini. Artikel ini juga sebagai bantahan terhadap kesimpulan bahawa agama merupakan sumber konflik dan radikalisme. Jenis penelitian ini merupakan penelitian kualitatif kepustakaan dengan menggunakan pendekatan hermeneutika dan analisa falsafah.

Kata kunci: *Agama; keberagaman; perdamaian; harmoni; Nusantara*

INTRODUCTION

Samuel P. Huntington illustrated that the future of the world will be in conflict and clash between civilizations as he explained in the introduction of his book, *The Clash of Civilization, the Remaking of the World Order*. Culture and civilization identities are able to form cohesion and the source of conflict and war at the same time, especially after the cold war (Huntington 1996). He stated that the conflict or clash will occur especially between universal Western civilization and Islam. In fact, the rivalry between the West and Islam in collaboration with Confucianism is an eternal and permanent conflict. He also mentioned that the cause of the clash was due to three factors; (1) because of Western hegemony and arrogance; (2) because of Islamic intolerance; and (3) because of Confucian fanaticism.

Huntington explicitly stated that the root of all conflict is religion. The thesis then confirmed by Charles Kimball through his book, *When Religion Become Evil* (Kimball 2003). Kimball (2003) explicitly views that religion is a tool to divide and the cause of conflicts between communities rather than a spiritual path to achieve peace, perfection and happiness. This finding is supported by Jonathan Fox (2000) when he said that Islam and other religions tend to conflict, especially againsts minority groups.

Although Kimball, Fox and other researchers describe religion as more a trigger of conflict, but based on Indonesia's experience religion has been played important role in binding and unifying nation. This reality can be traced through historical approach before and after Indonesia's independence to the present day that officially recognizes the existence of six religions; Islam, Protestantism, Catholicism, Buddhism, Hinduism and Confucianism plus 187 other local beliefs. The local faiths are legally acknowledged by the state as a part of religion, its existence is guaranteed by the constitution and laws of the Republic of Indonesia. For instance, until now, the religion of Kaharingan as part of local faith is still embraced by the Ngaju, Dayak tribe in Kalimantan (IGC 2001).

The recognition of local faith, like Ngaju, can be real example that the Indonesian people since ancient times have had a very rich and diverse spirituality tradition. For Indonesians, religion and spirituality are binding and supporting the establishment of the Unitary Republic of Indonesia and a path to achieve peace. However, it does not mean that there is no conflict in Indonesia. After President Soeharto stepped down in 1998, conflict then emerged in some areas such as Ambon, Maluku. There were conflicts between Muslims and Christians group or between ethnic Madurese and Dayaks in Kalimantan. But many researchers and scientists view that the conflicts are not due to religious factors, but because of politics and economics.

By the principle of "unity in diversity," Indonesia has become a model of peace and harmony amongst nations of the world, which is based on religious values. Indonesia is the heaven of diversity as shown by history that Indonesian people is able to preserve diversity and become a major force to achieve unity, independence and peace, although it is not a state based on religion.

METHODOLOGY

This article will analyze and explore the role and function of religions including indigenous religions or local faith in creating unity, harmony and peace in the archipelago. Religion becomes a source of values and strength in making society orderly. This article also trays to response those view that religion is the trigger and source of conflict, hostility and dissension.

There have been many studies related to peace in Indonesia as conducted by Zulkifli (2016); Mohamad Suhaidi (2014) and also Abdur Rahman (2018). These researches have some differences as well as similarities. Zulkifli's research, for instance, tries to analyze the theme of peace theoretically. The research of Mohammad Suhaidi and Abdur Rahman tries to depict the peace of the community in certain areas such as

in Sumenep and Pamekasan, Madura, East Java. Through this study, the researcher will analyze the role of religions in global contexts, in creating peace based on the experience of Indonesian people as a nation and state.

Other research is also conducted by Kalin (2005), and Heather Dubois (2009). The first study explained the recommendations of peace based on traditional Islamic sources such as the Quran and Sunnah. Whereas, the second study outlines on the dual and ambivalent role of religion in building peace particularly in the experience of modern Western societies who want secularization, to eliminate and marginalize the role of religion in the peace process. The impact of secularization, according to Heather, is not to achieve peace but a prolonged conflict. This research has similarities with Heather's view that the loss of religion in people's lives will bring conflict and destroy the order of humanity and the universe.

Using qualitative method, this library refers to some source of books, journal article and proceedings. This research uses double movement hermeneutic of Fazlur Rahman in approaching and reading texts. The double movement hermeneutics is a fusion of objective hermeneutics of Emelio Betti and contextual hermeneutics of Hans George Gadamer (Ainurrofiq 2019). Objective means leaving the pre-understanding or interpreter and prioritizing the horizon of the text that has its historical, social context and social setting also exploring the historicity of the emergence of the text. In this research, objective means to read Indonesian past events through historical texts. The reading of the historical event in Rahman's perspective, is not in literal meaning but moral ideal drawn from the text. In this approach is to look at the history of Indonesian society in fighting for independence based on religious values. The contextual meaning is the process of general to specific views to formulate and respond to a moral-social goal today. It means that Indonesia today is a continuation of the past and influenced by the religious values before. So, the double movement is to study from the historical values of the past event and to be implemented today. The philosophical method use to analyze, argue and justify the role of religion both inductively and deductively, rationally and demonstratively.

RESULT AND DISCUSSION

From Nusantara to Indonesia

Historically, Nusantara as popular name of archipelago country before Indonesia declare its independence, was divided into four main parts (Oentoro 2002): the royal period which began from 130 AD until present (Mardiono 2019); colonial period - starting from the arrival of Portuguese in 1512 AD, continued by the Dutch and

Japanese (Madjid 2000); a period of independence (the Old Order), a period of stability (the New Order); and the reformation era since 1998 (Reicklefs 2001). Each period has its characteristics. The term of "Indonesia" is not known as it is today at the time of the kings and the colonial period. Indonesia was formally first used as the name of a student organization from the archipelago who was studying in the Netherlands, namely *Indonesisch Verbond van Studerenden* (Indonesian Student Association) in 1917. One year later, in 1918, Ki Hajar Dewantara used the term when establishing a news agency in the Netherlands as *Indonesisch Persbureau* (Indonesian News Agency (Madjid 2004).

As the world's largest archipelago, nearly 2 million square kilometers, Indonesia has about 13,700 large and small islands, more than 300 ethnics reside in it. Indonesia is inhabited by a diverse number of ethnic groups, sub-ethnic groups with different cultures, religions, races and languages. Therefore, Indonesia is considered a mosaic of diversity in the world that makes Indonesia unique and different from other nations.

According to the Central Bureau of Statistics (BPS) censuses, in 2010, there are more than 300 ethnic groups or precisely 1,340 ethnic groups in Indonesia. The Javanese are the largest group as much as 41 percent of the total population. Most of them inhabited on the Java Island, and some others migrated and spread to various islands in the archipelago. They even migrated abroad such as Europe, Middle East and etc.

Jill Forshee said that Indonesian people have adopted world beliefs in various ways, integrating them with their pre-existing cosmological systems and reconstructing them into a new model of belief in accordance with Nusantara's traditions and culture. This combination has resulted in very complicated ways of thinking and multi-layered religious practices. The intricacies of religious thought and practice in the archipelago not only appear in the form of ritual worship but also through other aspects of life, such as art, cuisine, social relations and architecture. In fact, the Muslim community, which is almost 90 percent of the entire population, also practices their beliefs by combining of previous beliefs, including Hindu-Buddhist and local religions. Likewise, Christians have united their new religion with an older system of belief (Forshee 2006).

Indonesia has the largest Muslim population in the World which emerge trough historical and cultural background of this archipelago country. According to M.C. Ricklefs, Islamization in the Archipelago not only produced new dynasties and empires but also inherited rich culture and values. Some of this heritage is truly new, insofar as it was inspired by Islam, but many of these cultures are rooted in pre-Islamic values (Recklefs 2001).

Compared to ideology and religious practice in some Muslim counties in the Middle East, Indonesian is considered more moderate and tolerant. This religion came to this archipelagic country (Nusantara) through traders and missionaries from Arabia, China and India, starting in Sumatra and Java and spread throughout the archipelago peacefully. Islam Nusantara is formed from a mixture of Middle Eastern, Persian, Indian, Chinese traditions and also the original culture of Indonesia (Brown 2003). All religions and cultures both from outside and native have formed a new entity that subsequently becomes the norms, values and principles in national and state life as stipulated in Pancasila and Unity in Diversity as well as in the literature that can be read until now.

Nusantara is a melting pot of various traditions that comes from all corners of the world which then form a new synthesis called Nusantara culture, through historical process of interaction and struggle. It mingles with other traditions such as China, Campa, Persia, India, Gujarat, Bengali, Tamil, Siam, Arabic, Kashmir and Portuguese (al-Qurtuby 2003). According to Kees van Dijk and Jajat Burhanuddin (2013), the diversity in Indonesia is not only in terms of ethnicity but also in terms of religion. Therefore, the national remain the concern of government due to the fact that Indonesia was plural from the beginning. Collective identity of the various existing religions that shape Indonesia as a nations-state (Burhanuddin 2013).

The meaning of the new synthesis here, in intellectual and social sense context, does not mean entirely new, but has a characteristic when compared to previous traditions which are generally homogeneous. One of the main characteristics of the Nusantara culture is “unity in diversity”. The culture of the Nusantara really diverse, but there is harmony and peace without having to eliminate the each other. Diversity in unity is the main foundation for the establishment of the Unitary Republic of Indonesia (NKRI).

Religion and Cultural Unity

The history of Nusantara is the history of religion and belief. It means that the structure, mindset, and actions of the people are influenced and shaped by religious values and belief in the Sacred. This belief of the Holy One further influence, shapes and plays a role in determining the style and way of life of the Nusantara people. Religious values which embedded has formed the Nusantara society and culture for centuries until today (Djamaris 1993). The embodiment of human relations with God, as the Holy One and the Almighty, has become the main and fundamental characteristic in the nature of the existence of the Nusantara community.

Yudi Latif in his book, *Mata Air Keteladanan*, revealed that from ancient times to the independence of the Indonesian as a state, the Nusantara society had passed

thousands of years by the influence of religions. Nusantara people has developed its own belief system which in general can be categorized as animism and dynamism. Furthermore, the culture of society is influenced by Hindu-Buddhist religion which lasted for 14 centuries, Islamic influence which lasted for about 7 centuries and Christian influence that lasted for 4 centuries (Latif 2017).

In addition to being religious, the Nusantara community is also familiar with the values of togetherness, help each other, mutual cooperation (*gotong-royong*) and deliberation in doing something and solving a problem. These values become a basic foundation in building culture and personality. According to Tri Pranadji, the term of *gotong-royong* (mutual cooperation) known as *holo pis kuntul baris* in Javanese; *pela gandhong* in Maluku society; *dalihan-nan-tolu* in the Tapanuli community; and *mapalus* in the Minahasa community. Mutual cooperation is very close to the spirit of harmony, unity, and peace. So that the wise word appears in Javanese, namely “rukun *agawe santoso, crah agawe bubrah*”, harmonious and united will bring glory, while division will bring destruction (Pranadji 2009).

Those values have become the character and worldview of the Nusantara society. Mutual cooperation has become a fundamental value in humans which is called nature or *fitrah* (in Islam) that cannot be separated from humans themselves. This nature will continue to live in line with human existence. According to al-Farabi, it is not possible for humans to fulfill their personal needs personally, but always need others. Therefore, humans always need help and support from others (al-Farabi 1985).

The spirit of unity, mutual cooperation, harmony and peace can be seen in historical evidence such as artifacts, sites, folklore, literature and historical buildings, places of worship and etc., either before the coming of Islam or after the religion already developed as today. Life and the structure of the structure of the Nusantara community is recorded in ancient source Kakawin script or called Piwulang written in the 9th century AD. Kakawin is Javanese teaching for daily life concerning good life and morality. This literature contains instructions on the right behavior and proper moral order which are akin to mysticism, social ethic and philosophical teaching. These ethical and moral teachings are communicated from generation to generation (Yumarma 1996).

Unity and harmony in the traditions of the Indonesian people are not only found in religious practices, but also in literature such as *Cebolek*, *Dewaruci*, book of *Babad Tanah Jawa* and also the book of *One Thousand Questions* or also known as *Serat Samud* or *Suluk Samud*. *Cebolek* manuscript is a historical work that explains the position of kings and scholars. *Dewaruci* is a literary work that express religiosity not only in a general sense, but also in a special sense of the author's inner experience

as a product of religious and cultural values that developed in the 17th century AD (Bizawie 2020).

Harmony can also be seen in the batik Nusantara which illustrates the cultural exchange between Tionghoa (Chinese) and Javanese ethnicity. The same thing happened in the historical buildings of the former Emperor of Demak about cross-cultural heritage between Hinduism, Confucianism, Javanism and Islam. It represents a harmonious and peaceful inter-ethnic relationship, acculturation occurs between cultures, and there is no dominance of one cultural supporter with another (Latif 2017). Thus, in the Malay tradition, as illustrated in the book, *Cultural Values in Several Archipelago Literary Works*, that depicts specifically the literary works that developed on the Sumatera island (Djamaris 1993), also shows that in the life of the people in the Archipelago always suppresses the inseparable relationship between man and God, man and themselves also man as part of community members.

Another example of cultural unity and religious values can be found in *Slametan*, kind of religious expression, values, and doctrines. *Slametan* is old tradition to express gratitude to God for all treasures and favor. *Slametan* is usually carried out in harvest time, building a house, giving birth, commemorating the death, cleaning the village and for the safety of the newborn baby in the womb. The way to practice the *Slametan* is vary, in accordance with the place, habits and norms that applicable to a group of people. *Slametan* also not only followed by one particular community or religious group but also followed by all levels of society. Therefore, according to Andrea Beatty, *Slametan* is a pattern of cultural compromise from different levels of culture and values (Beatty 2004).

Another aspect of unifying the nation and society of Indonesia is the language, namely "Bahasa Indonesian" as stated in the Youth Pledge (Sumpah Pemuda), "We Swear to Speak One Language in Indonesia, (Kami Bersumpah Berbahasa Satu Bahasa Indonesia)." Bahasa Indonesian is known as Malay dialect of Riau Islands, precisely Penyengat Island as the center of language and culture. Malay is a *lingua franca* of Southeast Asia, a continuation of its prototype in the Sriwijaya era. The Malay language was later enhanced higher than the lingua franca and developed into a book base for religion, literature, culture by ulama and scholars of the Sultanate of Aceh by using Arabic letters which called the Jawi letters. The meaning of Jawi here does not refer to the island of Java, but the term Haramain scholars for the people of the archipelago who came and studied there. The Jawi letters, which are part of one of the subjects in Malaysian schools are Latin letters written using Arabic letters.

The peak of the recognition of the existence of religious and cultural unity is the formulation of the Pancasila which is intended as a guide, ideology, and view of life of the Indonesian people. Azyumardi Azra called Pancasila a theology of harmony

in Indonesian society. Pancasila is a call to find common ground and shared views, particularly Islamic leaders who concerned with harmony and peace, rather than prioritizing the interests of the majority of Muslims (Azra 1999), even though the formulation of the seven words listed in the Jakarta Charte (Piagam Jakarta) is deleted.

Religion: The Way of Peace

Theologically, there is no religion to conduct conflict, violence, to kill and destroys each other. Instead, religion exists as a path of peace, harmony and a path to happiness. Religions teach to always spread love and affection to fellow human beings and also the universe such as the concepts of *Metta*, *Karuna* and *Mudita* in Hinduism and Buddhism (Zulkifli 2016). Every religion teaches that God is the creator and origin of the universe and everything will return to Him.

Likewise, the word Islam has the same meaning as peace. The term Islam (as a noun/*mashdar*) in Arabic is derived from the verb *aslama* (verb), means looking for greetings that is peace, reconciliation and also submission, and surrender. Based on this basic meaning, then every religion that teaches peace is called Islam, that is by submission and surrender only to One God (Abubakar 2018). Therefore, according to Nurcholish Madjid, *darul Islam* which similarities to *darussalam* in the Quran can be interpreted as a peaceful nation, as opposed to *darul harb*, conflict nation. *Darussalam* is synonymous with *al-Balad al-Amin* which is another name for the cities of Mecca and Jerusalem in Palestine (Madjid 2000).

The term *amin*, in the sentence of *al-Balad al-Amin*, has the same root as the words *amana*, *yukminu*, *imanan*, which means belief, faith, and justifying. The term safe or "aman" (Malay), which is rooted from the Arabic *amana*, is similar to "peace". Thus, the general understanding of peace is the absence of war and no hostility both physically and psychologically. So, the meaning of faith, iman, is in the heart as evidenced by words and actions, *tashdiqun bil qalbi*, *wa iqrarun billisan*, *wa'amalun bil arkan*. Therefore, peace is a human psychological condition which is supported by various factors, both external and internal. Internal factors are the condition of the soul itself that feels peace and other factors such as knowledge. While external factors are related to the environment and the universe.

Based on these arguments, it can be said that faith is similar to peace. The stronger one's faith in heart, the more peaceful his life; and the weaker one's faith, the more disorder, insecure and unsafe his life. Faith is an important and major element of religion itself because there is no religion without faith. Faith and religion are the two main foundations for peace and peace is impossible to achieve without these two foundations.

The meaning of faith here is believing in the presence of the One, Holy and Transcendent Reality in human life and the universe. This single reality in Islam is Allah, as mentioned in the first verse of Surat al-Ikhlâs, *qul huwa Allah Ahad*. Faith in God Almighty, who also became the first pillar of faith in Islam, and this first acknowledgment also stated in the ideology and philosophy of the Republic of Indonesia, Pancasila. Based on this argument, it can be concluded that faith or diversity that can create peace is when it is based on the recognition of the existence of God.

Although both Azyumardi and Latif have their own perspective in analyzing how the peace and harmony exist in Nusantara, but both of them have same conclusion. Azyumardi come to view that Pancasila is the culmination of the development of 'harmony theology' of Indonesian society. While Latif states that the presences of peace in Indonesia is due to the developing of idea that God as the Most Merciful and Beneficent, just and civilized, as reflected in Pancasila itself and also in the fourth main point of the Preamble of the Constitution 1945 (Latif 2017). The teaching and values of compassionate God is practiced by the founders of the Indonesian people such as Sukarno, Muhammad Hatta, KH Ahmad Dahlan, KH Hasjim Asy'ari, Muhammad Natsir, and also figures incorporated in BPUPKI as the formulator of the Pancasila.

The compassionate values have crossed the boundaries of faith, ideology, race and ethnicity. The compassion also has crossed time, space, era and generation in order to create harmony and peace in the archipelago. Therefore, Soekarno, one of the founding fathers of Indonesia reminded to continuously and truly love God and truly love humanity. By adhering to the values of Compassionate God, Soekarno believes that mutual respect will emerge in line with the ability to develop a tolerance of differences beliefs and views (Latif 2017).

At the social level, according to the functional approach, religion has two functions; cultural and structural. The cultural function becomes a metaphysical foundation related to norms in maintaining harmony and peace. These norms become a non-empirical foundation in controlling public order, such as the prohibition not to berate each other, hate each other, or vice versa. This value reflects the suggestion to respect and love each other. The structural function of religion can be seen as a binder in uniting its members into a community association which is called by Emile Durkheim as a moral community (Sukardi 2003).

Two largest Islamic organization in Indonesia, Muhammadiyah and Nahdhatul Ulama (NU), represent the example in combining these two functions of religion (Marjani 2012). These two religious organization have become the symbol of the manifestation of values in uniting the Nusantara society. Likewise, in the social life of

the Nusantara society, generally religion has become the binder of a harmonious and peaceful life as practiced by Madura's people, Pamekasan, Sumenep and other regions of Indonesia.

Peace occurred not only after Indonesian independence on August 17, 1945 but long before independence itself, as implied in teaching of *Bhinneka Tunggal Ika tan Hana Dharma Magrwa*, which means, "unity in diversity, as there is no duality in Truth." According to Yudi Latif, the teaching is a doctrine of civil religion conveyed by Empu Tantular in his book, *Sutasoma* (Latif 2017). The official title of the Sutasoma's Book is Purusadha, which was later composed by Mpu Tantular in the form of kakawin (poetry) during the peak of Majapahit's glory under the reign of Hayam Wuruk (1350 - 1389).

The motto of unity in diversity was originated from the medieval Javanese kingdom of Majapahit, where adherents of Hinduism and Buddhism co-existed peacefully (Burhanuddin, 2013). Although the sentence Unity in Diversity comes from Sanskrit, which is identical with Hindu and Buddhist teachings, basically the slogan is also very relevant to Islamic teachings (Siroj 2006). In the al-Quran, clearly stated which reads as follows;

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted

(Al-Hujarat 49:13)

The essence of God's word applies to all religions in the world such as Judaism, Christianity, and Islam. Protestant, Catholics, Islam, Hinduism, Buddhism, Confucianism and other religions, have the same orientation and purpose, namely recognizing the existence of Substance who creates the universe. God is worshiped and obeyed by all people. So that the quality of obedience of a human being is beyond race, class, social status, skin color and other outward differences.

Bhinneka Tunggal Ika which composed by Empu Tantular, is intended as a positive reinforcement of diversity in orientation, perspective, religion, political choices in society, because the nature and purpose of the plurality are one and the same, that is, to serve God Almighty, to do good and be fair to all beings. According to the term *tan hana dharma mangroa*, there is no ambiguous path of goodness in purpose, except goodness itself. Bhinneka Tunggal Ika is a reflection of the reality that existed in the past, present and ideals for the future of the Indonesian people (Assyaukane 2008).

The facts and the argument above have proven that religion becomes inherent, becomes an inseparable part of humans themselves, and becomes a source of ethics and spirituality in their lives. Indonesian people are much rely on religious beliefs long before the presence of formal world religions on this motherland, such as Hinduism, Buddhism, Christianity, Protestantism, Islam and Confucianism. Even, one important aspect in the history of the formation of traditions and culture of Indonesian society is the role of values of religions. Hindu, Buddhist also Islam, and Christianity which come later have contributed in shaping the socio-cultural character of Indonesian society (Ali 2009).

The peace rooted from religious conscientious or *fitriah*, will be more binding, more authentic and more rooted than harmony caused by other factors such as the economy. Harmony and peace based on religion will be more original and more natural than what is sought and conditioned by the state. Peace is a human psychological condition, a feeling that is felt by every human being in social life. Likewise, religion is a human nature that can lead people to peace itself. Peace and religion become part of human nature itself. Therefore, religion and peace will not contradict. In fact, peace will only be achieved when supported by religion.

CONCLUSION

Religions in Indonesia have become a way to achieve unity, harmony and peace. The path is not only at the theological-normative level but also at social, political, cultural and civilization aspects. Religious doctrines and teachings have strengthened, triggered and encourage Indonesian people to live in harmony, help each another, mutual assistance (*gotong-royong*) and mutual respect for differences and diversity. Therefore, when West support and idealizes a peaceful society by leaving religion and choosing secular way, Indonesia precisely gains peace through religion. When scientists try to always eliminate religion in every life, Indonesian society precisely cannot build a nation and state without religious values. When politics in the West always try to separate religion from the state, Indonesia will never be free if leaving religion. Finally, the researcher comes to conclusion that without religion, Indonesia would never be independent, peace, and life in harmony. The growth and emergence of nationalism as a power for the unity of Indonesian society is justified and supported by religion.

REFERENCES

- Abubakar, Irfan dkk. 2018. *Pesan Damai Pesantren: Bahan Bacaan Kontra Narasi*. Jakarta: Center for the Study of Religion and Culture.
- Ainurrofiq, Faiq. 2019. The use of hermeneutics double movement Fazlur Rahman in comprehending hadith of the unsuccessful leadership of women. *Jurnal Ushuluddin* 27(2): 132-144.
- Ali, Said. 2009. *Negara Pancasila, Jalan Kemaslahatan Bangsa*. Jakarta: LP3S.
- Assyaukane, Lutfhi. 2008. Pengantar. In *Nusantara: Sejarah Indonesia*, edited by Bernard H. & M. Vlekke, M. (pnyt.). Jakarta: Kepustakaan Populer Gramedia.
- Azra, Azyumardi. 2005. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaharuan Islam Indonesia*. Versi Edisi. Jakarta: Kencana
- Azra, Azyumardi. 1999. *Konteks Berteologi di Indonesia: Pengalaman Islam*. Jakarta: Paramadina.
- Beatty, Andrea. 2004. *Varieties of Javanese Religion: An Anthropological Account*. Cambridge: Cambridge University.
- Bizawie, Zainul Bilal. 2002. *Perlawanan Kultural Agama Rakyat: Pemikiran dan Paham Keagamaan Syekh Ahmad al-Mutamakkin dalam Pergumulan Islam dan Taradisi (1645-1740)*. Yogyakarta: Samha kerjasama dengan Yayasan Keris.
- Brown, John R. *Islam*, 2003. *Law and Equality in Indonesia: An Anthropology of Public Reasoning*. Cambridge: Cambridge University Press.
- Burhanuddin, Jajat & Kees van Dijk. 2013. *Islam Indonesia: Contrasting Images and Interpretation*. Amsterdam: Amsterdam University Press.
- Djamaris, Edwar, dkk. 1993. *Beberapa Karya Sastra Nusantara: Sastra di Daerah Sumatera*. Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departmen Pendidikan dan Kebudayaan.
- Dubois, Heather. 2009. Religion and peacebuilding: An ambivalent yet vital relationship, *Journal of Religion, Conflict and Peace*: 1-21.

- al-Farabi, 1985. *Mabadi' Ara' Ahl al-Madinah al-Fadilah*, translated and edited by Richard Walzer. Oxford: Oxford University Press.
- Forshee, Jill. 2006. *Culture and Customs of Indonesia*. London: Greenwood Press.
- Fox, J. 2000. Is Islam more conflict prone than other religions? A cross-sectional study of ethnoreligious conflict. *Nationalism and Ethnic Politics* 6(2): 1-24.
- Huntington, Samuel P. 1996. *The Clash of Civilization and the Remaking of the World Order*. New York: Simon and Schuster.
- International Crisi Group. 2001. *Kekerasan Etnis di Indonesia: Pelajaran dari Kalimantan*. Jakarta/Brussel: Laporan ICG N^o19.
- Kalin, Ibrahim. 2005. Islam and peace: A survey of the sources of peace in the Islamic Tradition. *Islamic Studies* 44(3): 327-362.
- Kimball, Charles. 2003. *When Religion Become Evil*. HarperCollins e-book.
- Latif, Yudi. 2017. *Mata Air Keteladanan: Pancasila dalam Perbuatan*. Bandung: Mizan.
- Madjid, Nurcholish. 2004. *Indonesia Kita*. Jakarta: Universitas Paramadina.
- Madjid, Nurcholish. 2000. *Islam Agama Peradaban: Membangun Makna dan Relevansi Doktrin Islam dalam Sejarah*. Jakarta: Paramadina.
- Madjid, Nurcholish. 2000. *Islam Doktrin dan Peradaban: Sebuah Telaah Kritis tentang Masalah Keimanan, Kemanusiaan, dan Kemodernan*. Jakarta: Yayasan Wakaf Paramadina.
- Mardiono, Peri. 2019. *Runtuhnya Kerajaan Hindu di Jawa dan Berdirinya Kerajaan-Kerajaan Islam*. Yogyakarta: Araska.
- Marjani, Gustiana Isya. 2012. *Wajah Toleransi NU: Sikap NU terhadap Kebijakan Pemerintah atas Umat Islam*. Jakarta: RM Books.
- Oentoro, Jimmy dkk. 2002. *Indonsia Satu, Indonesia Beda, Indonesia Bisa: Membangun Bhineka Tunggal Ika di Bumi Nusantara*. Jakarta: PT Gramedia.
- Pranadji, 2009. Penguatan kelembagaan gotong royong dalam perspektif sosio budaya bangsa: Suatu upaya revitalisasi adat istiadat dalam penyelenggaraan pemerintahan. *Forum Penelitian Agro Ekonomi* 27 (1): 61-72.

- al-Qurtuby, Sumantho. 2003. *Arus Cina-Islam-Jawa: Bongkar Sejarah atas Peranan Tionghoa dalam Penyebaran Agama Islam di Nusantara Abad XV dan XVI*. Yogyakarta: Inspeal Ahimsakarya Press Indonesia bekerjasama dengan Perhimpunan INTI.
- Rahman, Abdur. 2018. Bentuk kerukunan antara umat beragama di Vihara Avalokitesvara Candih Polagan Galis Pamekasan Madura Tahun 1959-1962, *AVATARA, e-Journal Pendidikan Sejarah* 6 (2): 9-17.
- Reicklefs, M. C. 2001. *A History of Modern Indonesia Since c.1200*. Third Edition. Hampshire: Palgrave.
- Siroj, Said Aqil. 2006. *Tasawuf sebagai Kritik Sosial: Mengedepankan Islam Sebagai Inspirasi, Bukan Aspirasi*. Bandung: Mizan.
- Suhaidi, Mohamad. 2014. Harmoni Masyarakat Satu Desa Tiga Agama di Desa Pabian, Kecamatan Kota, Kabupaten Sumenep, Madura. *Jurnal Multikultural dan Multireligius* 13(2): 8-19.
- Sukardi, Imam dkk. 2003. *Pilar Islam bagi Pluralisme Modern*. Solo: Tiga Serangkai.
- Yumarma, Andreas. 1996. *Unity in Diversity: A Philosophical and Ethical Study of the Javanese Concept of Keselarasan*. Roma: Editrice Pontificia Universita Gregorina.
- Zulkifli. 2016. Doktrin kasih dalam agama-agama besar: Antara teori dan praktik, *Ilmu Ushuluddin* 3(2): 189-200.