



## Revival of Local Religion:

A Challenges for Church and National Life in Indonesia

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### Abstract

*The decision of the Constitutional Meaning of Indonesia that extends the Almighty God Believers to include their identity on the Identity Card is a challenge as well as new opportunities for living together with religions, including for political and religious life. This article reviews the problem in four points. First, regarding the impact of the revival of local religions on the church's understanding of itself and also the task of its witness. Second, how this new reality is responded to by theological schools. Third, the impact of the revival for the life of the nation. The fourth point examines how the government should behave towards the phenomenon of religious radicalism and also the response of civil society to the phenomenon.*

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### Introduction

Between October and November 2017 the Constitutional Court of the Republic of Indonesia made a decision that allowed the Almighty God Beliefs to write in the column of religion on their identity card or *Kartu Tanda Penduduk* (KTP) as adherents of the Almighty God Lover.<sup>1</sup> This decree presupposes that there are already seven religions whose life rights are recognized in Indonesia. The seventh religion varies in name, such as: Khalaiik, Jingituu, Marapu, Permalin, sunda-Wiwitan and Kejawan and various other names.<sup>2</sup>

If by the state, in this case the Ministry of Home Affairs, the Ministry of Education, the Ministry of Religion, the Ministry of Law and Human Rights enforce this decision in the

<sup>1</sup> See Lulu Anjarsari, *Elemen Data Kependudukan Penghayat Kepercayaan, Konstitusi*, Number 129, (Jakarta: Mahkamah Konstitusi Republik Indonesia, November 2017), 12-21.

<sup>2</sup> This material is the material of the Public Lecture delivered at Cipanas Theological Seminary, Tuesday, September 20, 2018 and INTIM Theological Seminary, Tuesday, October 4, 2018.

governance of the lives of each of its departments, it will have a major impact on the life of the church and nation in Indonesia. Call it for example in the Ministry of Education. Each educational institution should provide a means of worship for study groups according to their religion and beliefs in the school environment, including providing religious learning to study groups, as stipulated in the National Education System Law 2003.

The Ministry of Home Affairs in turn should create conditions conducive to the possibility of members of the seventh religion establishing their places of worship throughout the archipelago. This, of course, adds to the list of complexities in managing permission to build a house of worship. Claims of certain religious institutions in Indonesia as having a majority of citizens will surely change, even decrease. This will also have an impact on political bargaining in Indonesia.

A.A. Yewangoe in one of his public lectures at SWCU Salatiga at the end of 2017 emphasized that PGI and NU welcomed the decision of the Constitutional Court earlier. While Muhammadiyah and the Indonesian Ulema Council adopted a lukewarm attitude.<sup>3</sup> The paper prepared for the consumption of today's discussion was prepared to answer two questions. First, what is the impact of the existence of this seventh religion on the churches in Indonesia and theological education institutions in carrying out their vocation duties, specifically for missionary work? Second, what are the changes in political constellation in Indonesia with when local religions take part in enlivening the stage of social and political life. In the first session we try to find answers to the first question. In the second session, we will spend time exploring the answer to question number two.

## Discussion and Result

### Impact of Local Religious Awakening for Church Services

The first immediate impact is the presence of local religious people beside our home. They also demanded the right to have a place of worship next to the place of worship of six pre-existing religions. That right must also be accommodated and protected by the state, even by existing global religions because the religions that we call global religions were initially no more than local or regional religions. They appear in a social context and historical moment.<sup>4</sup> Their existence as a global religion is inseparable from the recognition

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<sup>3</sup> Andreas A.Yewangoe. "Isu Kontemporer dalam Misiologi dan Tantangan-Nya." General lecture material of Missiology in Departement of Theology UKSW, 25 November 2018.

<sup>4</sup> Philipus Tule. "Agama-Agama di Indonesia Menghadapi Tantangan Radikalisme dan Globalisasi" in Paul Budi Kleden, et. al, *Allah Menggugat Allah Menyembuhkan*. (Maukere: Penerbit Ledalero. 2012), 393.

received from the state and guarantees of freedom by the constitution for worshipers and religious broadcasts. Constitutionally they can no longer be seen as people who do not yet have a religion and therefore by their church they are targeted by missionary work which is understood to be their diversity. They are present in the midst of the six religions with self-awareness that they are no longer the object of indictment or evangelism, but partners in a joint search for truth.

This presupposes that the mindset that has been embedded in the consciousness of church members to diagamikan and dictate the truth to the God Almighty needs to be deconstructed. Deconstruction means the process of delegitimizing existing standards to be ready to be reconstructed again. For example, the minimum definition of religion issued by the Indonesian Department of Religion in the 1970s which was dictated by the majority religion, ie there was a prophet, there was a book and there was an international recognition that could no longer be maintained. It seems we need the scientific definition of the minimum requirements for a religion mentioned by Leonard Swidler and Paul Mojzes, namely having creed, code of behavior, culture and community-structure. This shows that the existing meaning (accepted meaning) derived from the text using the deductive method must be ready to be dismantled. objective truth must be ready to be replaced with hermeneutic truth. The challenge facing the church and biblical religions with the presence of local religions is that theology can no longer continue to be understood as a process of meaning receiving but as meaning making. Theology, so says Daniel J. Adams does not fall from the skies but is constrained within a complex socio-cultural matrix.<sup>5</sup> The challenge facing the church and biblical religions with the presence of local religions is that theology can no longer continue to be understood as a process of *meaning receiving* but as *meaning making*.<sup>6</sup> Theology, so says Daniel J. Adams does not fall from the skies but is constructed within a complex socio-cultural matrix.<sup>7</sup>

The presence of the Almighty God Almighty in Indonesia as having legal legitimacy is also a challenge for the church in understanding missionary work. If in the 19th and 20th centuries the local religious adherents were seen by the Church as the target of the gospel

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<sup>5</sup> Daniel J. Adams, *Doing Theology in Postmodern Times*, (Jeonbuk: Hanil University Press. 2006), 19 and Toward a Theological Understanding of Postmodernism, *CrossCurrents*, Vol.47, No.4 (WINTER 1997/1998): 524. See Georges Casalis, *Correct Ideas Don't Fall From the Skies: Elements for an Inductive Theology*, trans. Sr. Jeanne Marie Lyons and Michael John (Maryknoll, N.Y.: Orbis Books, 1984).

<sup>6</sup> Ebenhaizer I Nuban Timo. *Polifonik Bukan Monofonik*. Pengantar Ilmu Teologi dari Perspective Sosiologi Agama, (Salatiga: Satya Wacana University Press, 2017).

<sup>7</sup> Daniel J. Adams, *Doing Theology in Postmodern Times*, 21.

message, because they were still in the dark, then this perspective was no longer acceptable. They are not passive partners in the task of finding and defining truth. They are precisely the dialogue partners in the church in the process. Indonesia, which has become a stage of life with these religions, is now an intellectual marketplace in which there is a plurality of values that compete with one another.

Negatively their presence confirms that the evangelistic period understood as an effort to bring people out of the dark into the light is over. Instead, they were present at the church service stage with the realization that there were values that were worth contributing to the development of a civilized society. These values even become alternatives. In one way or another these local religions actually show that in the religions that have received international recognition so far there are dark elements. Exploitation of nature and the environment born out of the anthropocentric understanding of the mandate in Genesis 1:28 is the dark side of Christianity which is revealed by the presence of the Almighty God Almighty. Understanding the implementation of the task of spreading religion which is carried out by using weapons and violence is also another dark side that is shown by the Advancements of Godhead as still entrenched in biblical religions.

So the church and the five religions that already existed in Indonesia now have additional partners in the dialogue. The church must therefore be prepared to break out of the old paradigm in understanding the truth. Arie Brouwer's statement about the truth deserves the attention of previous churches and religions. "It is not people in one religion or one religion (Christianity or Islam) who have the truth, but instead the truth of God is seeking and possessing all of us."<sup>8</sup> If truth does not belong to one religion or religions but belongs to God who is in the process of manifesting concretely in each religion, then the conversation about truth is no longer in the same direction (monologue). Contemporary churches and religions need to renew themselves to face a new mode of proclaiming the truth, namely as a two-way conversation (dialogue).

The second impact that I can mention is the recognition of the Almighty God Almighty by the state as a religion, a vitamin that strengthens the cultural and ethnic awareness of the citizens of the churches in Indonesia. This impacts twins in working life. The existence of churches in Indonesia which Abineno characterizes as being more regionally than confessional will be even stronger. It is not impossible, the movement to expand the ministry area of the church out of the boundaries of tribal or regional territory

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<sup>8</sup> Arie Brouwer, "Pluralitas Agama dan Pluralisme Disoroti dari Segi Tradisi Kristen", in Zakaria J. Ngelow. *Seberkas Cahaya di Ufuk Timur*. (Makasar: STT Intim. 200), 274.

that has been made by Christian churches in the Batak land and began to be followed by the Evangelical Church in Minahasa, the escalation will increase. It could be followed by other regional synod churches that present their own challenges for the realization of the ecumenical movement in Indonesia through the PGI, which is to become the One Christian Church.<sup>9</sup>

For the church to strengthen ethnicity awareness, it is useful to strengthen the fellowship and kinship of the church members, especially those who are of their ethnicity and ethnicity. Efforts towards contextualization in theology, especially liturgy are also increasingly lively. The problem is that contextualization will be understood as limited to wrestling with the culture of pre-1945 Indonesian society, namely tribal and regional cultures. Fragmentation in constructing the understanding of the church has the potential to weaken the understanding of the church as *am*, and in turn weakens the consensus with Christians in Indonesia to defend the establishment of the Pancasila and the continuity of the Unitary State of the Republic of Indonesia or Negara Kesatuan Republik Indonesia (NKRI). Contextualization as the efforts of the church in Indonesia to formulate a shared identity as a nation, or what Professor John Titaley called the efforts of theological churches about Indonesia, became increasingly ignored. The neglect of the task of theology about Indonesia after 1945 by the churches in Indonesia will only have an impact on the insight of Christian churches in Indonesia which are only as broad as regional or ethnic boundaries. The platform for Indonesian Christians to deal with the nation's problems is not available. As a result, national issues such as constitutional violations experienced by one church in the territory of Indonesia will be responded to coldly by the church in other regions of Indonesia because they think that it is a problem of the locality of the church in question.

The revival of local religions made Indonesia an unsecularization nation. Not only the strengthening of the efforts of classical religions to help define the life of the state. Even local religions do not want to be left behind in the movement in that direction. If we examine this reality using the perspective shown by Daniel J. Adams, the presence of the Almighty God Almighty in Indonesia makes Indonesia also moving away from modern life to enter the postmodern era, just like countries in Europe and America. The difference, if in Europe and America postmodernity occurs because of the rejuvenation of traditional religions: Hinduism, Buddhism, Judaism, Christianity and Islam, then in Indonesia postmodernity is marked by the re-emergence (resurgence) of local religions.

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<sup>9</sup> Nathanael Daldjoeni, "Sukuisme sebagai Hambatan Kerjasama antar Gereja", *Peninjau*, Vol.1, No.3 (1974): 230-244.

Churches in Indonesia do not have to interpret this new situation as a death knell for missionary or missionary work. Gospel preaching is a mandate, a mission that the church receives from God to be done in any situation. The Fellowship of Churches in Indonesia also always confirms this.<sup>10</sup> The challenges presented by local religions do not have to be understood by the church as ending the task of evangelism. But to find a new formula for understanding the evangelism task. It is time for churches in Indonesia to abandon the understanding of the gospel message as a process of absolute proselytism to understand presence and dialogue as a new mode.

Proselytism assumes that among religions there must be one true religion while the other religions are wrong. Thus the true religion must be defended and promoted. While the false religions need to be dissolved.<sup>11</sup> In the postmodernism situation which is being faced by the churches in Indonesia, this understanding must inevitably be abandoned. The new mode of evangelism that the church needs to take, namely presence and dialogue, presupposes that the gospel message is no longer based on the power of propaganda but on dialogue and negotiation. This is not intended to ratify the truth that is believed in religion, but rather the belief in the truth needs to have an acceptable epistemological basis.

Choosing presence and dialogue as a new mode of evangelism also means that the identity of the church is no longer determined by the prominence of Christian symbols but on the presence of the values of life prevailing in the Gospel of God's Kingdom, such as love, holiness, justice, equality, forgiveness and self-emptying.

### How is Theological School

The challenges presented to the church also passed to theological schools as part of the church's presence in nation and state development as well. Two things that I think need to be considered in theological schools. First, because in the postmodern period of doing theology is no longer a meaning receiving job but meaning making, the curriculum in theological schools also needs to be repackaged considering theology, as already mentioned is no longer falling from the sky, but is constructed in a complex socio-cultural context. I noted three points.

One, teaching methods in theological schools need to start moving from the normative-deductive method to the empirical-inductive method. Theology as a study of

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<sup>10</sup> A.A. Yewangoe, *Hidup dari Pengharapan*, (Jakarta: BPK Gunung Mulia, 2017), 117-8.

<sup>11</sup> Emanuel Gerrit Singgih, *Mengantisipasi Masa Depan. Bertologi dalam Konteks di awal Millenium III*, (Jakarta: BPK Gunung Mulia, 2004), 59.

faith that moves from the text needs to be imbued with studies that move towards the text. The Bible, the dogmas established at councils, as well as the doctrines produced by the community of believers in the past in one context cannot be claimed as the only source of theology, but only one source. Two, in an effort to make meaning, theology must not only dialogue with philosophy but also with sociology. This means that in addition to the philosophy courses in theological schools it is also necessary to include sociology courses in the teaching curriculum. This is the same as asserting that educational institutions, including theological schools, should become multicultural educational institutions, namely giving respect to others, including minority groups. Three, in theological schools students need to be guided not only to do theology about Indonesia by using the texts of the faith of the Israelites and the early church, but also to use texts of Indonesian faith about their country. This means that the theology of the state carried out in theological schools in Indonesia is not only a duplication of theories constructed in Europe. The theology of the state by the churches in Indonesia must be a theology constructed in Indonesia's complex socio-cultural context.

Second, the School of theology is useful not only as a place to study various theological thought streams, it is also not a place where theology is created.<sup>12</sup> Theology was created in life that is closely related to historical, economic, political, social issues, etc. The creator of theology is a believer, a church member, every human being. Theological schools are useful as workshops that block theological holes produced by believers so that the theology becomes more useful and effective for church growth. Gerrit Singgih was very accurate in formulating this when he said: "We did not create theology because the church is already doing theology. We refine theology in the context of our task as part of the church."<sup>13</sup>

In the context of Indonesianism, theological holes that need to be repaired by theological education institutions in Indonesia are most related to theology about Indonesia. There are two points that I want to mention for this point. One, theological education institutions in Indonesia should equip prime theologians, namely church members to see Indonesia not merely as a political reality. Indonesia is also a theological reality. This means that the birth and upholding of Indonesia until this moment is not solely due to the consensus with the Indonesian people. God also wants Indonesia to be proclaimed and also

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<sup>12</sup> Daniel J. Adams, *Doing Theology in Postmodern Times*, 22.

<sup>13</sup> Emanuel Gerrit Singgih, "Evaluasi Teologis dan Inovasi Teologis", in Asnath N. Natar, et. al, *Teologi Operatif*, (Jakarta: BPK Gunung Mulia, 2003), 22.

endure various trials. In other words, it is not only Israel and the church that God wants. Indonesia is also God's will. This can be seen in the miraculous intervention of God in the seconds of the proclamation of Indonesia's independence and also God's act of salvation of various movements that want to change Indonesia's ideology after the proclamation.

I specifically conducted a study of faith understanding documents from three synodal cedars in Indonesia, each of the Evangelical Kalimantan Church, the Javanese Christian Church and the Protestant Church in Western Indonesia.<sup>14</sup> The two previous churches (GKE and GKJ) when talking about Indonesia still strongly bound themselves to the texts in the Bible as a source to understand the reality of Indonesianness. This is tantamount to making the experience of Israel and the Early Church a norm for understanding Indonesia. So as a result there is no theology about Indonesia. There is a theology about Israel and the Church that has been brought to life in Indonesia.

GPIB seems more advanced in theology about Indonesia. GPIB firmly affirms the following in understanding its faith: "That the salvation that Christ works is open to all people on the face of the earth consisting of various tribes. In His incomparable love, God gave salvation, namely: freedom to the Indonesian people ..."<sup>15</sup> Prior to this formula in point three GPIB emphasized that in God's work of salvation God called Abraham, also Israel as a nation. In point four again GPIB talks about the New Testament People (Church) as being formed by the work of salvation through Christ. Then in point seven it is mentioned about the independence of the Indonesian people as a gift of salvation which also comes from the work of God in Christ. The meaning of this exposure procedure is as follows. Israel, the Church and Indonesia were also formed by God from His unmatched love. So if theology about Israel and the Church is done by making the scriptures of Israel and the Church as supporting references, then it should be done when theology about Indonesia is carried out, the verses that are used as supporting references are historical and political documents from the process of forming Indonesia.

The use of historical and political documents during the process of forming Indonesia is useful to make all Indonesian components aware that God in His love wants Indonesia to exist as described in the Pancasila and the 1945 Constitution. Indonesia with the Pancasila and the 1945 Constitution (which are diverse but equal) is the work of God's

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<sup>14</sup>Ebenhaizer I Nuban Timo, "Tiga Gereja Mengelaborasi Misinya. Teologi GKE, GKJ dan GPIB tentang Indonesia, in Jozep M. Hehanussa, *Menggumuli Teologi Calvin, Pemahaman Iman GPI dan Keindonesiaan, Gereja dan Budaya. Prosiding Konsultasi Teologi GPIB 2017*, (Jakarta: Majelis sinode GPIB, 2017), 130-146.

<sup>15</sup> Majelis Sinode GPIB. *Pemahaman Iman GPIB*. Keselamatan Butir 7, <https://gpib.or.id/tentang-gpib/pemahaman-iman>.



salvation as are Israel, the Church, Hinduism, Buddhism and Islam. Every effort to change Indonesia is either based on an ideological ambition that is different from Pancasila and the 1945 Constitution or the religious vision of a particular religion is the same as an act against God.

This is a hermeneutic procedure which should be considered by Indonesian churches when considering theology about the state, specifically about Indonesia. GPIB has taken a progressive initial step. Unfortunately, when this first step was elaborated into a theology of the state, GPIB returned to a traditional hermeneutic pattern. What is used as a reference are verses from certain religious scriptures (Judaism and Christianity).<sup>16</sup> The consequences of the hermeneutic procedure are twofold. First, God's work of salvation in Christ is understood as a work separate from the formation of Indonesia as a nation state. Israel and the Church are seen as works of God's salvation while the state and nation of Indonesia are understood solely as national consensus. The slogan of Christianizing Indonesia, or winning Indonesia to Christ, which often appears in various internal public discourses of the church and Christians comes from understanding the separation between Israel, the Church and Indonesia. In fact, as GPIB has shown, Indonesia as a nation-state is God's work of salvation in Christ which is the same as the formation of Israel and the Church. Therefore Christianizing Indonesia is unnecessary. What is needed is to keep Indonesia as it was proclaimed in 1945 upright.

Second, the use of biblical references in theology of Indonesia as a nation state automatically excludes references to the Koran, the Vedas, Bagavadgita, etc. That way other religious communities are not addressed in theology about Indonesia. Their existence as those who inhabit Indonesia together are ignored. No wonder those who were excluded also took the attitude of excluding the church from the life of the nation and state. Phrases such as upholding the Shari'a or establishing a Khilafah in Indonesia are a natural reaction to the hermeneutical procedure that is not sensitive to Indonesian texts.

This is the Indonesian understanding that theological schools need to prepare to repair the theological pits that are lived by lower-level church members. Theological schools need to develop this theology in various modules so that it is used as learning material in Sunday schools, catechismes and various forms of theological education for church members. All of this aims to equip church members in Indonesia to understand that the mission task in Indonesia is no longer to Christianize Indonesia, but to maintain the

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<sup>16</sup> Please pay attention to the elaboration of GPIB's understanding of faith about the state as stated in the Explanation section on the State. All references used are OT and NT sacred verses.

upholding of Indonesia as aspired by proclamators, because the ideals of Indonesia as enshrined in the Pancasila do not contradict the gospel. Or the Pancasila is actually the gospel that continues to look for its concrete manifestations in the Indonesian context. This does not deny the possibility of converting or opening a new congregation, but do not convert to a target in theological and church efforts.

### **Impact of Local Religious Awakening for National Life**

The revival of local religions which gained the legitimacy of the state constitution, as I have indicated above, brought the Indonesian people to live in a postmodern era. There are four characteristics of the postmodern era as demonstrated by Daniel J. Adams, namely the decline of the west, the legitimacy crisis, the intellectual marketplace and the process of deconstruction. The opponent of postmodern is modern, which is also characterized by four characters, the inevitability of progress, the invincibility of science, the desirability of democracy and the unquestionable rights of the individual.<sup>17</sup> This subject needs a separate discussion, so it does not need to be discussed in depth here.

Postmodernity which is a reality by itself gives birth to postmodernism, which is nothing but a reflection or attitude towards postmodern reality. Postmodernism positively presents the true face of Indonesia, that is diversity or diversity. It can be said that Indonesia rediscovered its religious experience which was almost lost or extinct due to the current of globalization, even also by the penetration of out-cider religions throughout the past centuries. With the recognition of the Almighty God Advocates, Indonesia's experiences of the sacred and sacred will surely be accepted as one of the sources for forming Indonesia's identity. Each element of different religious experiences is given the same place by the constitution to fill Indonesian life. Indonesia truly appears as a beautiful strand of flower because of the diversity of flowers that make up the strand. freedom in the framework of unity; civilized democracy appears as bright as possible. This ideal will be realized if the following two conditions are met. First, the government or non-partisan state in acting. Or a government or country that stands tall on laws and laws that are spelled out correctly from the law. Second, the maturity and spiritual maturity of the community.

Life together which is celebrated in the atmosphere of postmodernism presupposes three benefits. First there is freedom for every person or group to voice their opinions. Also

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<sup>17</sup> Daniel J. Adams, *Toward a Theological Understanding of Postmodernism*: 524.

there is respect for the rights of each group.<sup>18</sup> Second, the state and society become fertile nurseries for the formation of identity and mature character because they are trained to accept or reject an opinion or order based on logical and rational argumentation. Forcing an ideology or decision to be accepted without argument would be inappropriate. In this climate of life violence and oppression will gradually disappear. The collegiality culture will be accepted as a substitute for dictatorial culture. Third, values, norms, ideology and beliefs that are held together are no longer dictated by one group but are decided together through a process of discussion and negotiation. The revival of local religions is also good news for the nation because with that local culture which is threatened by extinction by the penetration of global culture can be revitalized.

But soon too soon it must also be realized that postmodernity also has its negative side. I will show two things. First, the negative side is the issue of identity politics, which is an effort to prioritize the interests of a collection because it has a shared identity based on a sense of ethnicity, gender or religion. This identity politics is always a response to the implementation of basic human rights that are often applied unfairly.<sup>19</sup> Society can easily be led to enter into regional, ethnic and religious ties. This primordialism tend to ignore the values of equality and the principle of rationality which are hailed by postmodernism.

Identity politics labeled as religion will emerge if religion is understood as merely having religion. Religious as a complement to be listed on the KTP. Religion like this is very vulnerable to manipulation by politicians or used for political purposes. In a country where the government tends to take an attitude of omission in various cases of injustice, this identity politics will instead develop into religious radicalism, a movement aimed at seizing power or directing far-reaching political decision making by exploiting religious sentiments. The decision making process does not take place in the parliament building but on the highway. From the entire history of mankind, it is noted that religious radicalism is mostly practiced by groups in one religion who are the majority citizens in society. There are two motives to be achieved namely pragmatic interests such as those or perpetuation of power.

The omission of religious radicalism will only result in the emptying of religion on both the intimidator and the intimidated party. What is meant by emptying religion is that values that are justified in religion are ignored. Intimidators use these values as nodes that

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<sup>18</sup> F. Ukur, "Tussen Stamkerk en Wereldkerk." in *Rondom het Woord*. Zevende Kaargang, No.4 (September 1965), 213.

<sup>19</sup> May Linda Sai, "Pemahaman Iman dan Keindonesiaan", in Jozep M. Hehanussa. *Menggunuli Teologi Calvin*, 128.

are twisted to arouse the offense of the majority by the practice or utterance of the Minirotas religious group. The noble values in the religion of the intimidators are left blank to be replaced by the two pragmatic interests. While their religious appreciation was the target of intimidation they were also left blank to be replaced by a number of material compensation or political support. This is the situation that has happened in Indonesia since 2000. The cases of GI Yasmin and HKBP Filadelfia represent the majority's attitude towards minorities as a result of the twisting. While the Ahmadiyya and Shia cases reflect the radicalism internal to the religion with majority followers.<sup>20</sup>

The case of Meiliana, a mother of three children of Chinese descent in North Sumatra who was sentenced to 18 months in prison by the Medan district court on 21 August 2018 for complaining about the volume of mosque loudspeakers being considered too loud is the latest example. While the perpetrators of the burning of dozens of monasteries were incited by anger because the words of Meiliana's mother were only sentenced to 1 month 15 days. In fact, all perpetrators were released immediately when the verdict was punished because the sentence of 1 month and 15 days included a prison term.<sup>21</sup>

In these cases, it appears that minority religious groups, both of different religions and those in one religion, were targeted as religious fantasies to borrow the term Mary McCoy. These minorities are made victims of the fantasy of purifying religions that have not yet materialized or which in the struggle for their realization is confronted with many difficulties and obstacles. The presence of local religions in the national stage, if not balanced with the seriousness of the state to enforce the law will only result in minority local religions in terms of the number of citizens will be made a scapegoat. Interestingly, the scapegoat can only be done by followers of the KTP religion for political purposes.

The second negative side, instead of strengthening the formation of citizens' identities; the presence of local religions has the potential to foster identity blur or create a dual identity among citizens. This applies especially to local religions whose cultural boundaries coincide (almost overlap) with a biblical religion. It could happen in situation A, a citizen who agrees to profess a local religion, but in condition B he instead introduces himself as part of the

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<sup>20</sup> Cherian George, *Pelintiran Kebencian. Rekayasa Ketersinggungan agama dan Ancamannya bagi Demokrasi*, (Jakarta: Yayasan Paramadina, 2016), 158-170.

<sup>21</sup> See Randy Ferdi Firdaus, *Insiden Tanjungbalai karena budaya toleransi beragama sudah hilang*, 1 August 2016, <https://www.merdeka.com/peristiwa/insiden-tanjungbalai-karena-budaya-toleransi-beragama-sudah-hilang.html>; Karta Raharja Ucu, *Warga Tionghoa Bogor tak Terprovokasi Pembakaran Vihara Tanjung Balai*, 30 July 2016, <https://republika.co.id/berita/ob4zfe282/warga-tionghoa-bogor-tak-terprovokasi-pembakaran-vihara-tanjung-balai>.

bible religious community. The mode of twisting hatred using religious sentiments that are rife in the world, including Indonesia, recently shows the phenomenon of multiple identities. Generally the leaders of global religions confess and issue statements that the perpetrators of violence do not represent the religion in question. But the data and facts clearly show that the twists also actually use our verses to be sacred to a particular religion, even they become members of the religion in question.

### **Countries Facing Religious Radicalism**

What needs to be done by the state to overcome these two threats is first, sincerity and determination to oppose the utterance and intolerant actions of religious adherents. That courage needs to be demonstrated in two forms. The government as a state apparatus needs to equalize the vision of equality and express it consistently in the constitution and its translation in the legal products under it. This is to minimize blemishes that can be exploited by intolerant groups in the majority religion to carry out religious hatreds. Leaving that reproach open is the same as giving the majority the right to feel offended by the practice or speech of a minority group.

Second, the courage of the government to make the rules as a reference in making decisions and does not provide an opportunity for pressure or pressure from certain groups to shift from the provisions or rules that apply. This means that there needs to be a firm attitude from the government to fight the power of intolerance. We have two examples that deserve appreciation. When he was still the governor of DKI, Jokowi demonstrated a firmness against intolerant groups. He issued a rule that the appointment of a lurah was based on merit. As a result, a Christian woman passed the selection to become a lurah in Jakarta whose population is predominantly Muslim. Street petition by FPI rejecting the headman did not make Jokowi faltering. Finally the commotion subsided.<sup>22</sup> Large-scale protests were also carried out by intolerant groups against the deputy governor of DKI, Basuki Cahaya Purnama who was about to be appointed governor. Jokowi as the president answered that the law regarding the change of governor was clear and he did not want to move from that law. The protesters finally withdrew.

Closely related to the second step, there must be courage from higher government officials to reprimand the officials below them who make concessions with the intimidator when they want to make decisions that have a wide impact on equality in society. The

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<sup>22</sup> Lenny Tristia Tambunan, Bau Marhaenjati, "Protests Target Female Non-Muslim Chief", *Jakarta Globe*, 29 August 2013, <http://www.jakartaglobe.beritasatu.com/news/protests-target-female-non-muslim-chief>.

intolerant felt the wind because during the previous 10 years of government there had never been any firmness on the part of the nation's leadership to fight the power of intolerance.

### **Conclusion: Civil Society Responses To Radicalism**

The revival of religions, including local religions, does not then fall together with the strengthening of the values of religious life to guide life together in society. What happened was the protrusion of religious symbols and symbols without regard to the values symbolized and symbolized. This happens if the state takes a position in favor of one particular group. This petty and shallow religion must always be realized by civil society in responding to religious radicalism. Along with that every religious person should continue to struggle to live life in accordance with the most essential values of his religion.

History shows that only politics is the decisive fortress in breaking religious radicalism and ideological violence. The politics referred to here is the space between people, or rather the willingness and ability of citizens to move together.<sup>23</sup> The most important pillar for the creation of a political climate like this is multiculturalism education.<sup>24</sup>

It has become common knowledge in the international academic community about the existence of a document titled *A Common World Between Us and You* which contains invitations from 138 Muslim leaders worldwide to global Christian leaders to see the point of convergence between the many divergences between the two major religions. I personally think that the common word shared by these two abrahamic religions, namely love for God and for others, is not exclusive in both of these religions. All religions, including local religions also live from the common word. The terminology and concrete manifestation of the common words may vary in each religion.

Above several times I have touched on the issue of the right of each religion to obtain protection and freedom from the government to live in Indonesia as ordered by Pancasila and the 1945 Constitution. In other words, the human rights of followers of religion must be respected by the state and also by fellow other citizens. I feel that it is incomplete if religious communities in Indonesia in the sense of civil society in Indonesia continue to demand respect for their human rights. Fighting for the fulfillment of human rights must be

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<sup>23</sup>Mathias Daven, "Memahami Pemikiran Idiologis dalam Islamisme Radikal", *Jurnal Ledalero*, Vol.17, No. 1, (2018): 400.

<sup>24</sup>Yoself Keladu Koten, "Kampanye Strategis Melawan Radikalisme. Merancang Model Pendidikan Multikultural." *Jurnal Ledalero*, Vol.17, No.1 (2018): 13. DOI: 10.31385/jl.v17i1.107.3-26.

carried out together with the commitment to carry out the basic obligations of every citizen; must treat people of different religions from us as equals before God and before the law. Every Indonesian citizen who is also a citizen of one religion is also obliged to turn on the uniqueness of the common words embodied in his religion while continuing to build dialogue with his fellow believers from other religions who also live the common word which is at the core of his religious teachings.

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