

Nusantara Islam And Nusantara Christianity: Criticizing The Theologies Of Violence And Peace Religions In The Relations Of Religious People In Indonesia And The Theological Review Of Christian Religious Education

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Abstract

Violence has become a daily human problem, in every aspect of life. Even violence has become a culture, which is the result of human creation. Humans create violence to fulfill their desires. The debate about the relevance of religion and violence as well as peace has seen a rapid increase since the turn of the century. This is due to globalization which has brought interaction between various nations and civilizations, including Indonesia. The result of these changes is increased awareness of peace and security, and in turn, increased conflict and violence in almost all regions of Indonesia. For example, the rejection of the construction of places of worship and also the way of looking at religion by placing religion as a source of conflict, has given rise to various attempts to reinterpret religious teachings and then find common ground at a certain level in the hope that violence and conflict between religious communities will be reduced if the adherents of each religion tolerant. Elimination of blind fanaticism, religious education from an early age, having and cultivating an attitude of nationalism and dialogue between religious and cultural communities are also needed. Eliminate the defensive apologetic attitude and approach it through a non-apologetic attitude. As well as returning to local noble values that are rooted in Islam and Christianity from the beginning of the archipelago.

Keywords : *Religion, Conflict, Violence And Peace, Globalization, Apologetics, Islam And Christian Archipelago*

INTRODUCTION

Indonesia's new chapter of modern-day history began in May 1998. In this month, this archipelagic country witnessed a dramatic and historic event: the downfall of the Suharto-led New Order dictatorial regime that had been in power for over 32 years. The long-ruling Suharto (1966–1998) was toppled by an alliance of secular Muslims and non-Muslims, middle-class societies, democracy activists, students, and some political elites, following the economic crises that hit the world's largest Muslim country (about 88 percent of a rough million population embracing Islam) beginning in late 1997 (see, for example, Hefner 2000; Mujani 2003). In the beginning, the process of post-Suharto transition went peacefully. Unlike other undemocratic countries that commonly turned to deadly violence after a revolution has taken place, Indonesia's political transformation, at least at first, remained relatively peaceful. The country thus had been widely featured as a Muslim nation that was successful in handling the political shift from an authoritarian military regime to a democratic civilian government. Religion and violence are two opposite things, so contradictory as light and darkness. Awareness and insight understanding must be the backbone and red line in any conversation that revolves around the problem, how can the relationship between religion and violence be described? Because very often we face accusations as if religion itself is the source, and provides the motivation for violence that often occurs among adherents of that religion (Setyabudi, 2021). For to justify the statement that religion and violence are two contradictory things, it needs to be explored deeper to see how the relationship between the two really is. In the contemporary era, in particular, violence based on religion or in the name of religion is more often caused by political, economic, social and cultural factors which provide fertile ground for the growth of a "culture of violence " (Daven, 2022).

Disparities in political and economic life, especially between people of two different religions, can quickly lead to outbreaks of communal violence which are then given religious justifications (Gaspersz & Souisa, 2019). Religiously inspired anti-pluralist actions, vigilante attacks, Islamist terrorism, and the rise of uncivilized civilian groupings or paramilitary groups, whether ethnically, regionally, or religiously based, have also dominated the scene of Indonesian politics and cultures since the reformation “opened the door” for this nation. Martin van Bruinessen (2013) characterizes these new trends of the post-New Order’s era the “conservative turn,” typified by the growth of radical Islamic organizations and hardline Muslims that have caused inter- and intra-religious clashes, and numerous incidents of religious intolerance and intimidation in the name of Islam. The cases have included, but are not limited to, attacks against churches, a synagogue, Sufi groups, followers of Ahmadiyah, local sects, and minority Shiite Muslims. The extremist Muslim groups not only targeted non-Muslims and religious minorities but also certain groups of Muslims having ideas and practicing sorts of Islam different from those of Islamic radicals. A number of research and advocacy centers, such as the Setara Institute for Peace and Democracy (Jakarta) and the Institute for Social and Religious Studies (Semarang), have well documented cases of religious intolerance and religious freedom violations in contemporary Indonesia

In religious life, this is reflected in the emergence of hard groups who want to make Indonesia an "Islamic state" (dawah Islamiah) and a "khilafah" (khilafah) (Antameng, 2021). This symptom can only be overcome by strengthening the situation; because only a strong democratic state can protect its citizens from intolerance violence in the name of religion. Only credible law enforcement agencies can prevent violence in the name of faith; and at the same time enforcing the law against those who take the law into their own hands because of different interpretations and understandings of religion; or even because of religious differences (Wowor, 2021). At the same time, it is necessary to reinterpret theology and normative teachings of religion which can become sources of violence (Schmidt, 2021)

RESEARCH METHODS

The qualitative method used as the research method in this paper is literature review research as a descriptive analysis that studies literature that is appropriate to the topics discussed. Several theories are also used, such as Karen Armstrong, Olaf H. Schumann, Paul F. Knitter, and Hans Kung.

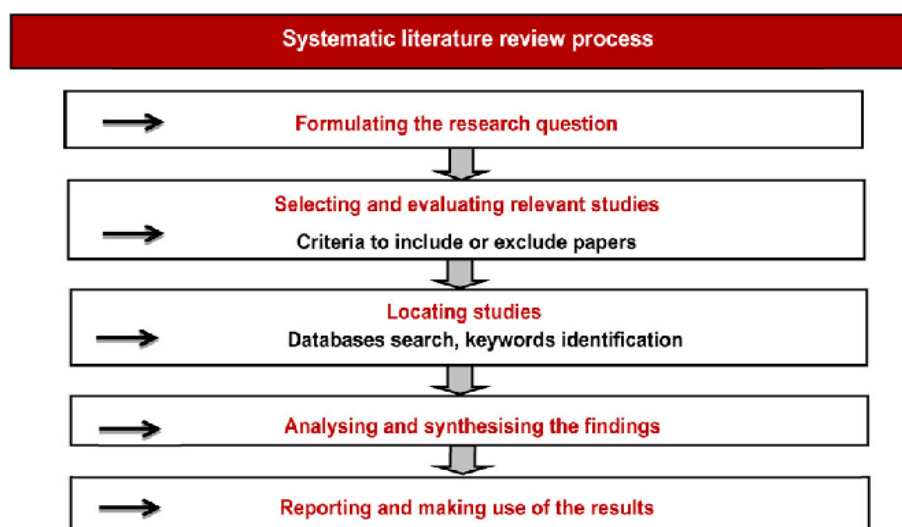


Figure 1. Literature Review Research Design

Researchers try to collect information related to the topic or problem under study (Schmidt, 2021). Discussing this article, the researcher also criticizes the theology of religions of violence and peace, learning from the case of the rejection of the construction of houses of worship in Indonesia (Jubba, Awang, & Sungkilang, 2021). At the same time offering solutions to Islam and Christianity of the Archipelago whose values are rooted from the start in Pancasila.

RESULT AND DISCUSSION

Rejection of the Construction of Houses of Worship in Indonesia

In today's society, violence is not only at the level of escalation of violence (through cycles of violence, structural violence), but also sophistication, violence through cultural processes, even the religiousization of violence (through the labeling of violence with religion). Violence has become a daily human problem, in every aspect of life. Even violence has become a culture, which is the result of human creation. Humans create violence to fulfill their desires. Violence is no longer a reaction to other violence but becomes an action, which is a conscious and intentional action, even a creation or has an imaginative dimension (Kit, 2020).

It is undeniable that when religion emerges, violence can be said to follow immediately. Often religion is a source of conflict and violence. This is clearly seen as an example of the case in the rejection of the construction of a house of worship in the Cilegon area in the Cikuasa Neighborhood, Gerem Village, Grogol District, Cilegon City, Banten. The rejection came from a community calling itself the Cilegon City Local Wisdom Rescue Committee. The juridical basis for rejecting the construction of the house of worship is the Decree (SK) of the District Head of the Level II Region of Serang No. 189/Huk/SK/1975 dated March 20, 1975. The Decree (SK) contained the closure of churches or congregations for Christianity in the Serang Regency area, now the Cilegon area. "Document on the history of regulations that must be obeyed by anyone who is domiciled in Cilegon, both indigenous people who are Christians, must be obeyed from 1975 to the present." The Cilegon City Local Wisdom Rescue Committee demanded that the DPRD and the Mayor enforce the rules regarding the establishment of houses of worship other than mosques based on the Regent's Decree (SK). On September 7 2022, at 10.30 to 13.30 WIB at the DPRD Office and Cilegon Mayor's Office, a hearing was held by the Cilegon City Local Wisdom Rescue Committee. Legal Aid Institutions (LBH), Religious Leaders, Community Leaders, Ulama, Kiai, NGOs, and OKP as well as the Chairperson of the DPRD and the Mayor of Cilegon. The meeting resulted in a rejection petition on a white cloth as evidence signed by the Mayor and Deputy Mayor of Cilegon, the Chairperson of the DPRD, Deputy Chairmen I and II of Cilegon City, and Banten Ulema elders. However, by signing the rejection petition, it was clear that the Wallikota of Cilegon was under pressure and pressure from the masses. The mayor of Cilegon said that: "I'm only fulfilling the pressure of the masses."

Apart from the rejection of the construction of a house of worship in the Cilegon area, what has most concerned the public is the rejection of the construction of the Yasmin Indonesian Christian Church (GKI) house of worship in the city of Bogor, West Java. Its construction began after being delayed for 15 years due to the conflict. On Sunday 05 December 2021, the Mayor of Bogor directly led the process of laying the first stone for the construction of the Yasmin Indonesian Christian Church (GKI), which is currently located on Jalan KH. Abdullah bin Nuh, West Cilendek, Kec. West Bogor, Bogor city. The Mayor of Bogor said that all stages in establishing the place of worship had gone well. After 15 years of polemic, Yasmin's permit to build the Indonesian Christian Church (GKI) was finally issued. All parties should be grateful because it is a learning process to strengthen tolerance in the future. "From the bottom of my

heart, to the extended family of GKI Yasmin, the Mayor of Bogor apologizes because the moment is 15 years late, it should have been sooner so that the congregation can carry out their worship in peace and quiet."

As the construction process progressed, various objections emerged from Curug Mekar residents. The community and Islamic organizations took to the streets to express their objections to the construction of the house of worship. The Bogor city government finally issued a letter freezing the building permit (IMB) for the church which was later sued by the church at the Bandung State Administrative Court (PTUN). The court won the church's claim.

Starting from the thoughts above, the background and factors that cause violence are phenomena and problems that are complicated (complicated). The absolute determination that shows social inequality as the only truth that triggers violence is no longer justified. The divided religious vision has implications for shallow human attitudes and morals, which in turn raises the silting of human integrity, both internally and externally (Khamdan & Wiharyani, 2018). The low integrity of humanity which is shown by acts of violence and the rejection of the construction of houses of worship is a reflection of the low level of human faith for some individuals and groups of people (Maghfuri, 2019).

The emergence of interest groups that support violence and appear to be inspired by certain religious ideologies has tempted many observers, especially in the West, to take an intrinsic relationship between religion and violence. Therefore, it is common nowadays to regard religion as a source of conflict rather than a resource for peace. Religion and politics have always been in an uneasy relationship because they are competing forces. In fact, it constitutes two alternative sources of power, which lie in the material and spiritual planes, respectively. In most societies, religion has played a role in government at some stage of their history. Since the Enlightenment era, religion has been gradually removed from the political field. Hence, much of the current religious revival, especially that which occurs in post-colonial societies, has a historical basis, in so far as it can be said to represent a form of decolonization of the mind by reconnecting with the past.

In a broad perspective, the phenomenon of religious violence cannot be separated from global sources of contemporary conflict and violence. Violence is not only the result of individual psychological factors, biological turmoil, or socio-cultural factors, but is also caused by a causal network between individual structures, processes and behavior and the global environment. Within this framework, individual tendencies to commit violence will not occur except in the "cultural" context of violent resolution." That is, any psychological vulnerability to engage in broader violent behavior allows the behavior to take place. Violence is thus the result of the dialectical interaction of processes at the micro and macro levels (Thohir, 2022).

Criticizing the Theology of Violent Religions and Peace in Religious Relations

The background to crises in protracted social conflicts is that they represent prolonged struggles by communal groups, often violent, for basic needs such as security, recognition and acceptance, fair access to political institutions and economic participation. There are at least three things that can cause this prolonged conflict, namely: first, communal content, which is intended for certain identity groups such as race, religion, ethnicity and culture. The essence of the communal problem is the disarticulation between identity interests and the interests of the state. Second, the main source of the emergence of protracted conflicts is the appropriation of human needs which are then collectively articulated. Human needs which are then assessed as basic rights are security, development rights, political access, and cultural and religious identity or expression. Meanwhile, the failure of the state to overcome this problem further complicates the condition of the conflict. Needs in this case are ontological and non-negotiable, so that when conflicts arise they tend to lead to things that are violent and cruel. Third, the dominance of the role of the state or local government as a critical factor that is unable to satisfy the basic desires

of individuals and group identities. Because of this most countries experiencing prolonged social conflict are characterized by incapable, insular, fragile, and authoritarian governments that fail to meet basic human needs (Freeman, 2018).

Karen Armstrong says the violence caused by religion is very little. That the real reason for conflict and violence throughout human history has very little to do with religion. Power is said to be a reaction against state power, capitalism and modernism wrapped in religious language. Karen is very critical in analyzing Christianity but tends to be in a politically correct mood when talking about Islam. He is critical of every religion and does not see one religion as superior to other religions. Each religion has a particular depth, exploring Islam as it really is. There Christianity is described as a wonderful spirituality. The renewed aggression against religious minorities in nation-states is largely the result of political tensions arising from the imperialism associated with religion.

Pantaleon Iroegbu put forward three dilemmas that have sunk humanity into the abyss of conflict and violence which he calls the " three vicious triangles ", namely: (1) Religion-moral-human. (2) Politics-economic-social and (3) Ignorance-poverty-disease. Politically, this condition produces an atmosphere of chaos which will directly affect the stability of the economy. It is in this uncontrolled atmosphere that a cannibalistic political system marked by social unrest and a prolonged multi-dimensional crisis will prevail. When these elements mutually support the emergence of horizontal conflict within the local community, the main problem of conflict in the community is actually built constantly, and not systematically (Pektas, 2021).

Government Officials, Community Leaders and Religious Leaders should be a source of peace and unity in this country based on Pancasila. However, this is not the case. It seems that religion is no longer able to fortify its adherents from engaging in conflict and acts of violence. Not being able to encourage people to live side by side and make peace with those who are different. With Pancasila, religious communities should also have a strong basis to oppose any "divide" attempts to dominate (*devide et impera*) between religious communities and intra-religious communities, which are carried out by socio-political controllers against religious communities in Indonesia. The philosophical-ideological basis of Pancasila should be internalized by government officials, especially in the regions and religious communities, in their social activities, reminding that the divisive efforts to control this, if it is carried out by social controllers by using, manipulating and controlling the sentiments of sentiments of social, economic and ethnic jealousy which are already latent in society, are efforts with enormous destructive power. This great destructive force can only be resisted with the maturity of religious tolerance that arises not only because of the political ideology of Pancasila which is internalized but because that maturity emerges from the contents of the faith of the religions themselves. Due to the push for a democratic climate towards openness, the position of the Government and Assembly representatives is seen as being in an equal position because each has its own interests. Government officials foster social harmony, because they function as facilitators and regulators of harmony and conversely the Religious Council which represents its people is the user of this harmonious atmosphere.

Because all aspects, spirit, direction and movement of religion, nation, state as an effort to practice and all the precepts of Pancasila in harmony and as a unified whole, include : (1) The practice of the precepts of Belief in the One and Only God which includes the joint responsibility of all religious groups and have faith in God Almighty to continuously and jointly lay a solid moral, ethical and spiritual foundation for national development as the practice of Pancasila. (2) The application of just and civilized precepts of humanity, which among other things includes the promotion of dignity and the basic rights and obligations of citizens as well as the eradication of colonialism, misery and injustice from the face of the earth. (3) The practice of the precepts

of Indonesian Unity which includes increasing the development of the nation in all areas of human life, society, the nation and the state, so that the sense of solidarity becomes stronger in the framework of strengthening the unity and integrity of the nation. (4) The practice of Populist precepts led by inner wisdom deliberations/representations which include, among other things, growing and developing a political system of Pancasila democracy that is increasingly capable of maintaining dynamic national stability, developing citizens' political awareness and responsibility and enthusiasm of the people in the political process. (5) The implementation of the precepts of social justice for all Indonesian people, which includes efforts to develop a fairly high economic growth associated with equitable development and its results towards the creation of just prosperity for all Indonesian people in an economic system structured as a joint effort based on kinship (Stevanus, 2023).

Building and Maintaining Peace in Diversity

Basically, everyone, from any group, would want a harmonious and peaceful life. Because, peace is the ideal of humanity. Everyone hopes to live a quiet and peaceful life. No one wants to live in an atmosphere of conflict, full of violence, tension, not to mention colonialism or war that tears human values. The need for security and peace should make us aware of the need to put aside selfishness and attitudes that can spark conflict or conflict with others. The critical question is, what is meant by peace? Peace does not only mean the absence of conflict or violence and war. Peace is a condition that fulfills at least five things. (1) The principle of respect for all human beings without exception. This is because humans are God's most noble creatures, beings who have dignity as a gift from God. (2) The principle of equality of all human beings, no human being may be treated discriminatively for any reason. (3) The principle of justice for all human beings without exception. Fair is the fulfillment of the most basic human rights, such as the right to life, the right to freedom of opinion, the right to freedom of religion, the right to property and the right to reproductive health. (4) The principle of meeting basic human needs, eliminating poverty, hunger, unemployment, all harmful infectious diseases. (5) The principle of fulfilling a sense of security, preventing conflict, war, and all forms of terror and intolerance that make humans feel insecure (Timo, Bahabol, & Putrawan, 2020).

Religious Dialogue: Understanding and Accepting Plurality Ethnicity, Culture, Race and Religion

Indonesia is very unique, even though the majority of the population adheres to Islam, the nation's founding fathers, who mostly consisted of devout Muslim figures, did not make Islam the state ideology. Instead, they chose Pancasila as the nation's philosophy and the foundation of the state. Pancasila consists of five principles that contain noble values that reflect the essence of the teachings of all religions that develop in this country. Therefore, it is not difficult for all adherents of religions to make Pancasila a guideline in the life of the nation and state, as well as a unifying tool for the nation. However, recently there have been concerns due to the strengthening of populism, especially religious populism which has led people to tend to religious intolerance. Therefore, a constructive and sustainable religious dialogue is needed as a bridge to a humanist and pluralist religious society in accordance with the principle of Unity in Diversity and the essential values of Pancasila which in turn become the main foundation for the realization of an advanced and sovereign NKRI. So far, religious dialogue activities have often been carried out, both within the same religion and dialogue between adherents of different religions. Apparently, these activities have not brought optimal results in building peace. The question arises, what kind of religious dialogue needs to be developed? In principle, religious dialogue concludes that there are at least six conditions that must be met in a religious dialogue. First, religious dialogue is an encounter, that all parties are expected to be honest and courageous in expressing common understanding and facts about differences with respect and mutual respect. Dialogue is " a way of knowing or understanding ." Second, religious dialogue is not

just a face to face conversation , such as in seminars, discussions, symposiums, workshops or the like. Dialogue is an intense and continuous process to understand the thoughts, teachings, traditions, culture, belief systems, and life philosophies of other religious communities (outsiders). Third , religious dialogue will be effective when each participant has a sincere intention and strong commitment to study and understand the arguments and perspectives of other groups' religious thoughts. Thus, in fact, religious dialogue has never materialized even though interfaith dialogue institutions are scattered in various places. Fourth , religious dialogue must be able to increase understanding, not bring down opponents, as is common in debates. Dialogue should depart from a sincere commitment from each individual or religious group to resolve differences and conflicts with a "cool head" even though the heart is boiling. Fifth, religious dialogue must end with concrete action against all enemies of religion (intolerant). Religious dialogue is not only limited to discourse but to concrete actions in the form of humanitarian actions. For example, various religious groups collaborate and work together to fight against religious enemies: secularism, exclusivism, individualism, "fundamentalism", radicalism and other intolerant groups. Sixth , religious dialogue is a process of social transformation. Religious dialogue must be able to transform or change religious followers who were originally very hard, fanatical, arrogant, conservative, prejudiced, inward-looking, close-minded, ethnocentric, and militant into religious followers who are humble, respectful, open, open minded, outward -looking, tolerant, and pluralist in character (Mibtadin & Zainal Habib, 2022).

To better understand and accept pluralism, ethnic, cultural, racial, and religious attitudes must be eliminated namely defensive apologetics. It is acknowledged that the apologetic approach succeeded in developing Christianity in this period. But in the current postmodern context, especially in a pluralistic society, the apologetic approach This needs to be considered and reviewed . The new approach is the non-apologetic approach. A non-apologetic approach means not defending, and not defensively defending a truth. However, providing explanations, providing as much information as possible, and being willing to discuss in public discourse, is an effort that is relevant today.

In addition to the issue of religious dialogue, it is equally important to understand and apply the basic principles of religious dialogue, namely: First, the principle of humanity. In essence, we must dare to see others equal to us. As long as there are barriers between religious adherents, during that time religious dialogue will be difficult to realize. The principle of humanity teaches that all human beings are equal before God. In religion, it is necessary to have a relative or relative attitude to religious life, not an absolute attitude. Second, the principle of kinship. Dialogue will only bring benefits when the dialogue participants are present with the principle of kinship. Humanity is one family, and as a family we should share the bitterness and enjoy the sweetness together. The principle of kinship gives birth to a sense of sympathy and solidarity towards other people because they always believe that all human beings are essentially one family. Third, the principle of democracy. The essence of democracy is to accommodate all groups without the slightest discrimination for the benefit of all, without exception. This is because the noble values of democracy are justice, equality, pluralism, mutual cooperation and the benefit of all people. Religious dialogue can only be built on democratic principles that put forward the values of justice, equality and the benefit of all human beings (Woodward, 2017).

Paul F. Knitter said: A "correlational" interreligious dialogue recognizes the existence of religious plurality, not because plurality is good in itself but because it is a fact of life and a tool for building relationships. This correlational model strives for an authentic and truly two-way dialogic relationship between religious adherents, analogous to the relationship built between friends and co-workers. This kind of relationship allows all participants to speak honestly and listen to each other. Without implying that all must be the same, a correlational dialogue

presupposes that all religions are indeed diverse; without this diversity, dialogue becomes self-conversation in the mirror. Participants will witness the things that set them apart, and try to show and convince the Other (The Other) of the values embedded in their tradition. But at the same time, they also really dare to be open to the truth conveyed by other parties. This kind of relationship is a two-way reciprocity of speaking and listening, teaching and learning, witnessing and being testified (Khoirurrijal, 2018).

For a correlational dialogue to take place, a dialogical encounter must take place in an egalitarian, not hierarchical, community. Although the participants share opinions and truths, neither will present them from a theological position that claims the dominance of their religion over the Other or judges the Other. A correlational dialogue cannot be carried out if one religion claims power, or is superior in all respects or always makes the last norm that overrides other norms, just as a relationship between two people cannot last if one considers himself superior before the relationship begins, or always have the final word, so does a relationship that builds inter-faith dialogue will fail if one religion considers itself superior to the others so that it is unwilling or unable to learn from the others.

Hans Kung said: For the first time in world history, it is impossible for one religion are also in separation, and ignore other religions. Whether they choose or not, religions are unable to avoid contact with other religions. The awareness of each religion regarding the fact of religious pluralism does not only extend to the presence or existence of other religions, but also requires readiness and a willingness to build good relations or religious tolerance. This fact is faced by many developing countries in the world as a challenge that has long been rooted in their respective religions, for example in Indonesia . Religious diversity has become a daily practice of society that is experienced by many places in the second and third worlds, in contrast to people who live in countries belonging to the first world group, who are foreign to pluralism (van Es, Laan, & Meinema, 2021).

Archipelago Religion: Islam and Christianity of the Archipelago Based on Pancasila

Lately the theme of archipelago religion , Islam and Christianity of the Archipelago are of positive concern for the development of religious awareness in Indonesia, especially with regard to awareness of pluralism. On the one hand, this theme provides an opportunity for everyone to look back at their holistic awareness of religion and state, on the other hand, this theme is a breath of fresh air for national awareness that in this beloved homeland, religion (s) finds a unique form, relevant to its people. and also contextual for the development of national and state character (Mohd Haramen, Muhammad Rafi'i, A Yuli Taufani, Fahmi Rohim, 2020).

Archipelago Islam

The development of Islam in Indonesia was born from the nation's children with various creativity and sufficient Islamic abilities. Islam Nusantara is a uniquely Indonesian style of Islam, combining theological Islamic values with the values of local traditions, culture, and customs in the country. Islam Nusantara or the Islamic Archipelago model is a term to refer to the empirical form of Islam developed in the Archipelago. This term was introduced and promoted by the Islamic Organization Nahdlatul Ulama (NU) in 2015, as an alternative form of interpretation of the global Islamic community which has so far been dominated by Arab and Middle Eastern perspectives, for example Wahhabism from Saudi Arabia (Kasdi, 2018).

Abdurrahman Wahid's idea of Indigenous Islam, one of the trademarks of his thoughts, has attracted the attention of Muslims from both the santri and the general public. At that time the sentence that invited debate was the change of greeting from Assalamu'alaikum to good morning, good afternoon or something else. In an anthropocentric perspective that greeting is a word or greeting to do good when meeting other people. Therefore, it can be replaced with greeting sentences as usual. However, Gus Dur (his nickname), reminded that there are limits to religious norms in it. An idea that is almost the same as Gus Dur's is the idea of Quraish Shihab, namely

to bury the Koran . Shihab's idea can be traced from his various papers. He tries to answer the people's problems that occur through the interpretation of the Qur'an, not on floating issues. An idea that is also very critical in understanding the relationship between religion and socio-religious reality is Moeslim Abdurrahman's transformative Islamic theology. He emphasized that transformative theology must be facilitative which means facilitating in order to read reality (Baihaki, 2017).

A positive response also came from a young NU intellectual, namely Zuhairi Misrawi, who wrote an idea entitled: Revitalization of Islam Rahmatan Lil 'Alamin . “The discourse is a new episode in order to resolve the tensions that have arisen between various groups and religious sects, including since Geetz's santri-abangan-priyai dichotomy project in the 1960s. He continued, long before the emergence of post-reform religious formalization which put forward the face of Islam which tended to be Arabistic. The tendency to associate Islam with Arabs is a phenomenon that is sticking out to the surface in the Islamic struggle in this country.”

On the other hand, Charles Kuzman commented on Wahid's ideas: “Indigenization of Islam appears to be closer to what he calls Indigenous Islam, which is characterized by a mixture of local practices and universal Islamic teachings (Woodward, 2019). Indigenous Islam is equivalent to revivalist Islam, it cannot be expected to become a reference for Muslims in the future, because it cannot become a unifying phenomenon for Muslims in various regions.”

Azyumardi Azra gives a definition of Nusantara Islam: "Islam Nusantara has a distinction not only in rich and nuanced Islamic traditions and practices, but also in social, cultural and political life. Therefore, the mention of Islam Nusantara by looking at religious practices is only valid." Meanwhile, Ma'ruf Amin is a little exclusive in defining Islam Nusantara. "Islam Nusantara is the way and at the same time the identity of ASWAJA which is understood and practiced by NU Ulama. He stated more emphatically that Islam Nusantara is a proactive way for NU members to identify the specialties that exist in them to convey the characteristics of NU-ness."

Basically there are three important pillars or pillars in Islam Nusantara. First, thought (fikrah), includes a moderate way of thinking. This means that Islam Nusantara is not textual, but also illiberal. The textualist is meant to think rigidly on the text, as explained by Imam al-Qarafi: "Staticism in the arguments of naqli is forever a misguidance in religion and ignorance of the main intentions of Muslim scholars and past generations of the Salaf." Second, movement. This means that the spirit that controls Islam Nusantara is aimed at improvements. The task of Islam Nusantara is to make improvements (reforms) for the congregation that are not only based on tradition, but also on innovation. Reformasi Islam Nusantara is a reform towards a better stage on an ongoing basis (Mulyatno, 2019). So, Islam Nusantara's position is not only taking the good things, because the term taking is passive but also innovating to create the best. The process is continuous. Innovation is not enough, it must also be accompanied by an active and critical attitude. Third, charity (amaliyyah) . Islam Nusantara as the identity of Aswaja NU emphasizes that everything that is done by members of the community must be born from a rationale based on fiqh and ushul fiqh. The discipline on which we base our charities connected commanded by the Qur'an and the Sunnah of the Prophet. In this way, practice Islam Nusantara highly respects the traditions and culture that have been going on for a long time in society.

Another thing that is also discussed in Islam Nusantara is the Signs of Islam Nusantara, namely: First, reform (ishlahiyyah). That is, the thoughts of movements and practices carried out by members of the community Always oriented towards improvement. In the aspect of thinking, for example, there is always development (Haramain, 2021). Therefore, the thought of Nusantara Islam is thought aimed at continuous improvement. Second, balanced (tawazuniyyah) in all fields. If a movement is implemented, the balance aspect must also be taken into consideration (Labobar, 2020). Third, voluntary (volunterism). One thing that must be adhered to in this

voluntarism is in carrying out thoughts, movements and practices, not to force it on other parties. This means that NU people must pay attention to the rights of people outside NU. Fourth, polite. Namely all forms of thought, movement and practice carried out politely. Antun means to act in accordance with social, state, and religious ethics. Fifth, tasamuh which means being tolerant, respecting other parties. This tolerant attitude is not passive, but critical and innovative. In the daily language of NU members is "agree to disagree."

One of the discussions in the forum held by PBNU East Java was regarding the method of preaching Nusantara Islam so as to create the character of an Archipelago Islam that is friendly, polite and full of wisdom, dialogue with politeness, and tolerance towards local culture that does not conflict with Islam. These characters encompass all aspects of humanity, including Muslims. These characters also have value and apply universally, without being limited by region and time. Said Aqil Siradj who understands Nusantara Islam based on historical and sociological facts, which has the characteristics and characteristics of Islam that are different from other regions, namely Islam that is friendly, anti-radical, inclusive and tolerant. Sulton Fatoni takes a picture from NU's perspective as one of the followers of Ahlussunnah wal Jama'ah which is recorded in the footsteps of Islam Nusantara having the character of tolerance, moderation, and maintaining balance. These three characters have been formed in the social, economic, and political fields. Milal Bizawie sees Islam in its initial context in Indonesia and in the current context. It has characteristics that are relevant today, namely: prioritizing a middle way that is moderate, not extreme right and left, always balanced, inclusive, tolerant and able to coexist peacefully with adherents. other religions, and can accept democracy properly (Susanta, 2021).

Historically, it can be concluded that Islam Nusantara (besides having its own uniqueness), Islam Nusantara identifies with usability or Indonesianness by looking at religious practices and attitudes that are linear , in line, in line with Indonesian character. The character of indigenous Islam is linked to several visions, namely: (1) Contextual, the basic assumption of this vision: that Islam must be understood in a geographical context and the time that goes with it. Because this effort will determine a dynamic stage of renewal in responding to the challenges of the times, so that Islam will not be afraid to have dialogue with people who are different from different angles, even if they are contradictory . (2) Tolerance, the diversity of understanding that is obtained from a responsible interpretation will not be considered as deviating from Islam. (3) Respecting traditions, Islam will not destroy good traditions, because the Prophet also built a society that breathes Islam on good traditions. (4) Progressive, this vision believes that Islam accepts all progressive aspects as long as it does not threaten the fundamental teachings of Islam. (5) Liberate, Islam is a teaching that liberates people from all forms of non-free treatment, regardless of religion, ethnicity and social status. Islam belongs to all mankind in general and Muslims in particular (Sulaiman et al., 2022).

Archipelago Christian

Archipelagic Christians who are transformed into localities are indeed encountered in the early stories of the spread of Christianity in Indonesia. However, for the most part, this local transformation was thwarted by a controlled mission system approach from the origins of Indonesian Christianity, namely the Netherlands. So, let alone entering into an intra-regional awareness that is as broad as the Archipelago's perspective, in the local context from the start, Christianity has failed to meet Archipelagicness. In fact, the issue being faced is more to the regional rivalry of Christianity itself and how it relates to mission control institutions from their countries of origin in Europe.

Kiai Sadrach in Central Java and Conrad Laurens Coolen in East Java are the most tragic examples of how the process of negotiating Christianity and Archipelago turned pragmatic. These two figures are recorded in the history of the Church in Indonesia, but there is very little interest in churches whose members were ancestors who converted to Christianity because of the

hard efforts of the two of them to position them as important figures in negotiating with the Archipelago. In the era of the Christian revolution, the goal of becoming an Archipelago Christian was also not excited, but only the spirit of political independence, which had to be admitted had many economic motives. The involvement of Christians in the revolutionary movement was not driven by, lived with and had an influence on the awareness of becoming Archipelago Christian. Archipelago Christian shoots were left to dry and die. And this condition is supported by the barren climate of “no difference” by the new order whose wounds are no less painful than the beheading of the Christian archipelago in the era of colonialism.

However, it should be noted that Kiai Sadrach in preaching the Bible uses the local (Javanese) context, the same is true for Nusantara Islam. Kiai Sadrach is known as an evangelist in a typical Javanese way. This can be seen starting from the language used is Javanese, he also maintains Javanese traditions with the necessary selection. Building a church building with a typical Javanese "joglo" which is often called a "mosque." The building was built on the model of a Javanese mosque, which uniquely interprets existing symbols based on Christian understanding. The roof which is composed of three is a symbol of the trinity. The chakra, which replaces the Islamic crescent moon, is taken from wayang stories and reinterpreted as a symbol of the power of God's Gospel which is able to penetrate the hardness of the human heart. In other words, Sadrach wanted to ground the Bible or answer the Bible, which is now called contextualization. Sadrach appears as a Javanese evangelist who presents the Bible to the Javanese people using Javanese culture, that is not only a solution for the struggles of indigenous peoples, but also more meaningful and easier to accept and understand.

The great opportunity actually had when the events of reform occurred. But what is the curse that befalls Christianity in Indonesia, while this opportunity enriches the expression of many religions in Indonesia to further emphasize its Archipelagic character, Christianity actually strengthens its pragmatic stance with the arguments of nationalism-internationalism and is busy seeking forms of uniformity and concentration (Darojat & Chair, 2019). Christian organizations on a national scale have not yet shown their interest in the closest reflection of developing Christian awareness of the Archipelago. There are many local expressions shown as a form of initiating Archipelagic awareness but usually these are personal expressions and do not find a way to emerge as a new theme for Christianity in Indonesia (Iwamony, 2020). Of course there are many new models of Kiai Sadrach and Coolen among Christians in Indonesia. Locality is shown as a form of starting archipelago-ness, and finding a way to be able to emerge as a new theme for Christianity in Indonesia. In contextualizing Archipelago Christianity, it is necessary to make efforts to teach Christians about culture and Christianity, so that Indonesian Christians are not in a hurry to judge regional culture or traditions as mystical and are not allowed to enter churches. However, efforts to contextualize Christianity in Indonesia which elevate local wisdom are ongoing efforts. Indonesia which is plural and rich in culture, tradition, values of life will be of great benefit to the ministry of the church and Christian Archipelago as carriers of God's mission. Efforts to contextualize Christian Nusantara will change the "face" of western Christianity to become Indonesian Christianity. Nusantara Christians are no longer “enemies” or “products of colonialization,” but Nusantara Christians were born from the localization of Nusantara culture (Basyir, 2020).

Critical Evaluation

Islam and Christianity of the Archipelago have established Pancasila as the basis and ideology of the state. Pancasila as the basic source of the law by which the life of the nation's state is regulated and organized. In other words, Pancasila is the basis and goal of the development of the Indonesian nation. With the first precept, namely Belief in One Supreme God, he expresses his belief and devotion to God Almighty. Belief in the One and Only God who is at the heart of every religion and local belief tradition in Indonesia. Every religion and belief

in Indonesia believes in the existence of something that is transcendent, the numinous, the divine, the supernatural, although with different constructions (Hoesterey, 2020). Thus, Belief in the One and Only God is the most appropriate designation and can represent Indonesian society, which consists of various religions and beliefs. If an Indonesian Christian truly practices the value of Belief in the One and Only God, then in fact he is manifesting his love for God. Likewise, when an Indonesian Christian practices the values contained in the other four precepts, he is actually manifesting his love for fellow human beings (followers of other religions). This means that Pancasila with Belief in the One and Only God can be accepted by all adherents of religions and beliefs in Indonesia (Jubba et al., 2021).

Islam and Christianity of the Archipelago were born and developed from local cultural movements. This movement is able to form religious awareness and religious spirit that is rooted in tradition and culture (Al Qurtuby, 2015). Epistemology of Islam and Christianity of the Archipelago with characteristics of cultural locality, hospitality, inclusiveness and tolerance, coexisting peacefully with adherents of other religions and being able to accept democracy well. With this, Nusantara Islam and Nusantara Christianity will be able to break and erase the notion that religion is a source of conflict and violence

CONCLUSION

1. Eliminate multidimensional intolerance, namely: egoism, elimination of blind fanaticism, culture of violence, destructive power (majority), hierarchical attitudes and superior attitudes.
2. Initial understanding, there is religious conflict and violence in society, religion is the main factor. Religion seems to be the source and motivation for violence that occurs among adherents of that religion.
3. Violence based on religion or in the name of religion is more often caused by political, social and cultural factors, especially inequality in economic life between people of two different religions.
4. The emergence of hardline groups or intolerance in society because they want to turn Indonesia into an Islamic state or caliphate. The government's lack of firmness in implementing existing rules and regulations.
5. Pancasila as the basis of the state and the basis of national, state and religious life. Pancasila is the basis for the coexistence of various religions in Indonesia. Pancasila is also the foundation of religious tolerance based on the precepts of Belief in One Supreme God and *Bhinneka Tunggal Ika*.
6. Nusantara Islam and Nusantara Christianity emerged from the purity of local cultural traditions that are rooted and become solutions for criticizing religious conflict and violence in Indonesian territory. Nusantara Islam and Nusantara Christianity are empirical forms that must continue to be developed in the midst of Indonesian ethnic, cultural, racial and religious pluralism based on Pancasila.

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