

Religious life in Indonesia in the Study of Post-Modernism

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Abstract

This paper discusses how the religious life in Indonesia in the perspective of postmodernism. This paper is a literature study with information taken from secondary data. Today, religious issues are increasingly difficult to understand and complicated. Physical to structural violence often appears in religious life in Indonesia. The existing pluralistic conditions also affect the aspect of harmony. This is what causes religious consistency to be disrupted, although not all of them lead to conflict, there are still people who uphold tolerance so that religious harmony can be maintained. Human inclination towards religion is due to human nature. However, sometimes there are what are commonly referred to as deviations and conflicts. These conditions ultimately lead to religious intolerance. The case that has occurred is the fact that the existing dialectical path is difficult to find a middle point. Postmodernism offers an attitude of "tolerance" by respecting the existence of religious plurality. This research contributes ideas for religious studies that continue to develop according to the conditions of the times through the view of the postmodernism paradigm.

Keywords: Postmodernism; religion; tolerance.

Abstrak

Tulisan ini membahas bagaimana kehidupan keberagamaan di Indonesia dalam perspektif postmodernisme. Karya tulis ini merupakan studi kepustakaan dengan informasi yang diambil dari data sekunder. Dewasa ini persoalan keberagamaan semakin elusif dan rumit. Kekerasan fisik hingga struktural sering muncul dalam kehidupan keberagamaan di Indonesia. Kondisi pluralistik yang ada juga mempengaruhi aspek keharmonisan. Inilah yang menyebabkan konsistensi keberagamaan menjadi terusik, meskipun demikian tidak semua berujung pada konflik, masih ada masyarakat yang menjunjung tinggi toleransi sehingga keharmonisan dalam keberagamaan dapat dipertahankan. Kecenderungan manusia pada agama adalah karena kodrat manusia. Namun demikian, terkadang tampak apa yang lazim disebut sebagai penyimpangan dan konflik. Kondisi-kondisi tersebut pada akhirnya mengakibatkan intoleransi keberagamaan. Kasus yang telah terjadi merupakan fakta bahwa jalan dialektika yang sudah ada sulit untuk dicari titik tengah. Postmodernisme menawarkan suatu sikap "toleransi" dengan cara menghargai adanya pluralitas keagamaan. Penelitian ini memberikan sumbangan pemikiran bagi studi keagamaan yang terus berkembang sesuai dengan kondisi zaman melalui pandangan paradigma postmodernisme.

Kata Kunci: Postmodernisme; keberagamaan; toleransi.

INTRODUCTION

Religion is a universal phenomenon that can be found in every society. Whenever and wherever, religion is not limited by space and time, as stated by Colasacco (2019), in his book 'Is religion a universal in human culture or an academic invention?', as well as by Nwosu (2021), in his book 'Comparative Study of Religion' According to him, humans are born with a religious nature, because in humans there is a constant and universal religious feeling in the life of the human mentalit.

The human tendency towards religion is due to human nature. Humans cannot avoid religion, human freedom is only to choose a religion according to their beliefs so that humans are free to choose a religion that suits their conscience. However, what most people call aberrations often occurs. According to Muthahhari (1986), this deviation is due to the political views held by various groups or institutions that deliberately fight religion because they are not in line with the interests or beliefs of the group. The emergence of the assumption of deviation can also be caused by mental tension that arises as a result of the unequal understanding of a teaching between one group and another.

These views ultimately lead to religious intolerance. Based on the release of data from the Setara Institute, it explained that acts of religious intolerance in 2020 were the highest number with a record case reaching 62 cases of intolerance. These acts of intolerance include disbanding certain religious events, destroying and burning places of worship, prohibiting the establishment of places of worship, hate speech, emergence of extreme religious understanding, conflicts between religious communities, and conflicts between fellow religions (Sigit & Hasani, 2021).

This intolerance can be seen in several cases. For example, the prohibition and disbandment of ritual prayers for ancestors by the Padma Buana Association (PPB) of Javanese Hindus in Bantul, Yogyakarta. The conflict has occurred since 2012 with the main issue being the practice of syncretic rituals of Hinduism, Buddhism, and Kejawen involving people of various religions. In addition, the Maha Lingga Padma Buana Temple building, which is the place for rituals, also has problems. The causes of conflict in this case are multi-factorial, all of which are interrelated (Oetomo, 2020).

The disbandment of the Spiritual Awakening Service (KKR) at Sabuga Bandung. The KKR activity led by Pastor Stephen could not be carried out until it was finished, because there were a number of people from the Defenders of the Ahlus Sunnah (PAS) organization asking that the event not be continued. The incident of the termination of the KKR activities in Sabuga later became viral on social media and received a lot of attention from the mass media (Kharisma, 2017).

Disbandment of Ahmadiyah by Religious Organizations. The mainstream in Islam generally considers the views of Ahmadiyah followers regarding Mirza Ghulam Ahmad, the founder of the organization, to have deviated from the Islamic teachings conveyed by Muhammad as the 'final prophet. Various clerical authorities, including the Indonesian Ulema Council (MUI), issued a fatwa that Ahmadiyah was heretical. Following up on this fatwa, anti-Ahmadiyah groups then used their own means to disband them; not infrequently by means of violence (Muzakkir, 2011).

Residents' rejection of Sunday worship at the Filadelfia Congregation's Indonesian Bethel Church (GBI) in Medan. A group of residents came to a house that was used as a location for Sunday worship. Residents protested the existence of worship activities in the house. The protest was colored by chaos that went viral on social media. The church was attacked by people of different faiths, and forced the church to close (Situmorang, 2019)

Ban on the construction of the tomb of the Karuhun Urang (AKUR) Sunda Wiwitan Indigenous community by the community in Kuningan, West Java. In addition to the prohibition by residents,

discrimination and intolerance are experienced when it is prohibited by the local government, because they are considered not to have an IMB and are feared to be a place of worship (Amindoni, 2020)

The cases of violations of freedom of religion and belief that have occurred are evidence that the current dialectical process is not yet perfect. This imperfection is caused by the emergence of religious movements that find it difficult to uphold the values of tolerance so that anti-religious sentiments continue to be open. This process can be said to be the embodiment of the perspective of modernism which forgets the human side.

Adherents of the modernist paradigm view religion as a constraint on human freedom in the dialectical process of civilization. Religious teachings are seen as having supernatural powers that shackle human freedom of thought. Religion in the development of modernism's way of thinking turned into a more secular one, even trying to eliminate the role of religion from worldly affairs. These are the reasons why the postmodernism paradigm emerged as a criticism of the modernism paradigm in terms of religion (Bakhshizadeh, 2018).

Postmodernism views that religion needs to be reconstructed as an intellectual basis in building the nation (Forghani, Keshtiaray, & Yousefy, 2015). No more multiple personalities are always used as a cover or disguise their identity artificially in social life. Humans began to be built by no longer living an individualistic life. The socio-cultural side that was previously sidelined has now reappeared. Life begins to be built from religious spiritual values so that there is no longer a void of life.

Research on religious life in the era of postmodernism has been carried out by several experts. Mas'udi (2014) in his work is closer to the existence of philosophical studies. The conclusion is that there are doubts about modern philosophical thought that gave birth to new ideas which later became known as postmodernism. Margi (2019) in his writing discusses religious freedom in Indonesia. His work highlights inter-religious conflicts that threaten the integrity of the nation. Akhmadi (2019) in his study focused more on religious education and related to religious moderation. According to him, a multicultural and multireligious society is vulnerable to disharmony because conflicts will often occur. His research Agung (2017) further highlights that religious teachings are used as a justification tool for adherents to commit acts of hostility. In conditions of conflict between religious communities, according to him, Pancasila is used as a guide in the life of the nation and state.

The article above is very helpful in literature review and analysis. Mas'udi's writings are very helpful regarding theoretical studies, while the difference with this article is that this article will explain more in terms of social facts. If Margi's work is more concerned with the practical side of the Indonesian government political system, the difference with this article is that the discussion of the social and religious reality in Indonesia is discussed in more depth. Agung's writing helps this article to understand the context of religious life in Indonesia, which is prone to conflict. Compared to the article above, this article tends to look at the factual life of religion in Indonesia from a postmodern perspective in more depth.

The focus of this study is to describe how the religious dilemma that exists in Indonesia in the era of postmodernism that has not been discussed by other researchers, namely the criticism of materialism values that cause religious chaos. This article aims to strengthen understanding of the theory and practice of religious life in Indonesia. It is hoped that this article can provide benefits for the development of science, especially in the field of socio-religious studies.

RESEARCH METHOD

This paper is more of a literature study with information taken from secondary data. Information gathering is done by reviewing journal articles, books, newspapers from print and electronic media. The

data used to map the problem is news and cases written and reported by parties and informants using mass media. Reports and news related to affirmations, teachings, and statements from various parties are relatively intensely published in the mass media and also recorded as documentation on Youtube or certain websites. All of these data constitute an adequate database for analysis development. After the data is deemed sufficient, the next step is to analyze the data and then draw conclusions. To obtain the accuracy and precision of the results when analyzing the data, the analysis technique used is content analysis technique.

RESULTS AND DISCUSSION

Religion of the Post Modernism era

The discourse on religious life in the era of postmodernism is an interesting study to explore. The concept of value adopted by postmodernist thinkers about religion is the abolition of the concept of authority (Forghani et al., 2015). This view reduces the values upheld by society. As a result, the public's thinking is increasingly aware of the importance of upholding human values, environmental sustainability (eco-spiritualism), and the need for criticism of the industrialization of religion.

Postmodernism's view of religion turns secular views into atheistic views. According to Visala & Vainio (2018), the atheistic view is not believing or not believing in the existence of God, but on the other hand there are some people or groups who are preoccupied with God. Love (1986), views that the importance of God in life has been shifted or replaced with materialistic values. This shows that the tendency of thinking in the era of globalization is "far from faith". This critique of globalization reinforces how a post-modernism approach is needed as an anti-modernism thesis.

Postmodernism is always relative, meaning that it is not always attached to a certain basic principle of truth, even if the truth is interpreted in religious teachings. Postmodernism prioritizes subjectivity in truth, in contrast to modernism which places great emphasis on objectivity in truth. Postmodernism will not propose a solution to the problems of modernism, but postmodernism will consistently provide reviews, analyzes, peels, comments, and criticisms of contemporary religious dynamics (Brosio, 1994).

Religion is often the target of criticism and ridicule, but in reality religion is alive and well. Humans may criticize the behavior, character, behavior, and character of religious people and the various religious institutions they have founded, but the recognition, interests, and beliefs of a religion are still realized and continue to flare up, because with religion, one is able to find meaning and purpose a more important and noble life (Marsono, 2020).

Postmodernism came to criticize and disturb the establishment of modernism. The formulas that often appear as building narratives that corner the view of modernism are such as deconstruction, difference, discontinuity, discourse, and perspective. Modernism always upholds the positive sciences-empiricism as the ultimate truth and puts aside religious and moral values so that the views of the modernist society will deify the values of materialism and in the end, many problems are born around violence, moral degradation, religious chaos, relative deprivation, militarism and others. The state of the world of modernism which is full of urgency is the emergence of postmodernism's actions to repair and overhaul the incompetence of modernism (Zain, 2005).

Postmodernism has led to the emergence of a revival of religions, especially major religions such as Islam, Christianity and Hinduism (Beghetto, 2016). In Ahmed's view (2013), postmodernism is characterized by the recognition of plurality and skepticism of something orthodox. Ahmed also views the

media as playing an important role in the plurality of postmodernism. According to Ahmed, Postmodernism is an increasingly secular era, but according to him, postmodernism also brings hope and tolerance. In his view regarding Islam in postmodernism, Ahmed views that there has been a split within Islam, namely the emergence of traditional, radical, and modernist groups. Western views on Islam are also different, some are sympathetic, antipathy, and neutral.

Today's society uses religion as a force for political interests, even religion is also a force for certain movements (Mubarak, 2009). This proves that religious life is no longer dependent on religious organizations and clergy. This view rejects religious authority. Postmodernism is present as a source that reminds us to return to the doctrine of religious truth that blends into values that are present in the form of human beliefs.

Postmodernism also sees the birth of what is called a "religious revival period". In this period, they no longer glorify orthodox religion which is believed by most people in the world such as Islam, Christianity, and Judaism. The division of orthodox religion that is no longer being cared for has given rise to a new religion movement which considers formal religion to be no longer appropriate. The reason is the failure of knowledge to provide an understanding of the meaning of life and the major religions are seen as no longer able to provide answers to life's.

Postmodernism views that there are two points of view related to religion. The first view views that everything must return to the main or pure teachings so that human life becomes even better. Meanwhile, on the other hand, it is very difficult to determine the main religion to be believed in general, because there are already many sects or sects that have become derivatives of a particular religion. Here there is a contradiction to apply the concept of postmodernism completely (Little, 2016).

Religion in Postmodernism also offers a new perspective in interpreting the natural environment with a spiritual perspective. This cause arises on the basis of the problem of the natural environment being increasingly damaged by destructive and contradictory human actions. The influence of modernism which has reduced natural resources solely for technical-economic interests in the context of meeting human needs (anthropocentric), has caused the natural environment to be increasingly damaged. Postmodernism is present in an effort to illuminate the contemporary world community to care about the preservation of the natural environment in the future. Postmodernism provides an alternative view as well as a new optimism for a sustainable natural environment by optimizing all aspects, one of which is on the spiritual side or often referred to as eco-spiritual (Brebba, Conti, & Tiezzi, 2006).

The key to how postmodernism completes its task of dealing with the problems that are present in the era of modernism is through the dialectic of religion. Postmodernism does not ignore the existence of plurality (Mas'udi, 2014). Therefore, religious dialogue is needed in order to strengthen the role of religion as social glue (ummah). No longer relying on religious symbiolism but must be able to touch spiritualist issues and values needed in the arena of globalization. Postmodernism requires the will of religion to always engage in dialogue, because the basic structure of postmodernism's way of thinking believes that pluralism strongly supports humanitarian tasks and with awareness dialogue, clashes can be avoided (Abdulloh, 1997).

Postmodernism in the philosophical view is indeed functioned as a critic of all existing establishments, including religious establishments. The criticism of postmodernism is seen as an effort to protest against the injustice and marginalization that occurs, therefore the position of postmodernism is neutral. However, postmodernism has both positive and negative sides. It is said to be negative because postmodernism shows panic, intellectual anarchism, despair, and the negation of absolute values. While it

is positive because postmodernism upholds plurality, the existence of freedom, and efforts to understand a condition that is currently happening (Mukti, 2019).

Religious Life in Indonesia

Discussions about religious life in Indonesia cannot be separated from two main elements, namely the state and citizens. The state in this case the government has made regulations and formed institutions that take care of the religious life of its citizens. On the other hand, the religion that develops in society is very diverse, starting from the majority religions which are official religions, there are also various local religions and minority religions which are still struggling to get their rights. The condition of religion in Indonesia is also influenced by local culture so that global religion that develops in Indonesia is practically influenced by culture.

The author builds a frame of mind through the following figure 1.

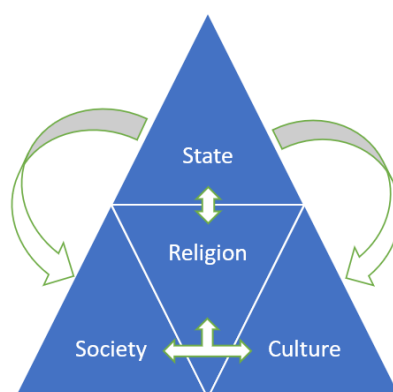


Figure 1. The Path of Religious Life in Indonesia.

The chart explains that in people's lives, culture will be born. Cultural values in some areas affect the birth of local religion. In the 5th and 7th centuries, global religions such as Hinduism, Buddhism, Christianity, and Islam were brought by traders and missionaries. These global religions are in their development influenced by local culture. Today, in the postmodern era, global religions are being sued for the purity of their teachings (Jinan, 2008; Zain, 2005; Zaluchu, 2020), however, there are groups that maintain the acculturation created between global religion and local culture as local wisdom. The pros and cons also developed in the community, various problems emerged with various reactions.

The position of the state in this context functions as a creator of harmony through the regulations made. However, the policies taken by the government are often not accepted by the whole community. Criticism and covert forms of resistance appear in the midst of society. The formation of new religious institutions, the emergence of new sects, the revival of local religions, have enlivened the arena of religious life.

Today, religious issues are increasingly complex. Physical to structural violence is often present in religious life in Indonesia. The existing pluralistic conditions also affect the harmony aspect. This is what causes the consistency of religion to be disturbed, however not all give birth to conflict, there are still people who uphold tolerance so that harmony in diversity can be maintained. This paper will discuss how the religious life in Indonesia in the perspective of postmodernism.

Religious life in Indonesia is strongly influenced by the role of the state through its policies. The state guarantees religious freedom through the 1945 Constitution and Law no. 39 of 1999 concerning Human Rights. Broadly speaking, there are two main things that are regulated, namely the freedom to embrace one's religion and the freedom to practice one's religion. Religious rights must be exercised wisely. There are regulations that become rules so that the implementation of religious rights does not interfere with the rights of others, even related to public order and state security.

The state has a responsibility to be able to provide religious freedom for its citizens and to form institutions that take care of religion. Therefore, the state must clearly recognize the religion followed by its citizens and be able to understand the differences between one religion and another and give citizens freedom to choose their religion. This can be done by knowing the characteristics of a religion so that the state can know the differences and characteristics of each religion and form an institutional organization for each religion.

The establishment of religious institutions by the state has been carried out. These institutions include the Ministry of Religion, the Indonesian Ulema Council (MUI), the Fellowship of Indonesian Churches (PGI), the Indonesian Bishops' Conference (KWI), Parisada Hindu Dharma Indonesia (PHDI), Indonesian Buddhist Representatives (Walubi), and the Religious High Council Indonesian Confucianism (Matakin). The establishment of this institution is an attempt by the government to maintain consistency in religiosity.

Religious conditions in Indonesia are not always smooth. After the reformation, religious institutions began to be sued, their role was considered not to be optimal in carrying out their duties. This institution in the view of some groups of its followers is considered powerless so it is necessary to form other organizations that are powerful in upholding the teachings. The state as the owner of the highest religious authority in which there is a ministry of religion and other religious institutions, which should have the power to enforce the *amar maruf nahi munkar*, is seen as not being able to take a firm stand on things that are evil, even there is a feeling of long suffering that must be accepted by the community religious people so that an organization was born that tried to maintain and maintain the dignity of religious teachings. This organization was then considered radical by the government, for example the Islamic Defenders Forum (FPI).

According to Huda (2020), this organization grows and develops due to the unrest of a religious group seeing the state of society which is full of immoral practices. Meanwhile, existing religious organizations, such as the Indonesian Ulema Council, Nahdatul Ulama, Muhammadiyah, and others have not taken the expected action. Their anxiety is related to the dissolution of the practice of evil in society, but the government, society in general and its mass organizations tend to be apathetic towards evil actions. In fact, some activists from existing religious organizations have changed direction and sympathize with the movement of these radical groups, because the organizations they follow are considered less responsive and courageous in fighting the increasingly widespread immorality. The existing organization is also considered not to have a clear formulation of the movement to stop wickedness. From this view, a combination of existing religious organizations and radical organizations was born, for example the MUFI organization which was initiated by Muhammadiyah activists who were sympathetic to the FPI movement.

Likewise with the Hizbut Tahrir Indonesia (HTI) movement which has the same fate as the FPI. HTI was dissolved by the government because of the government's concern about efforts to establish a caliphate state. There is a thought that HTI has the same concept as DI/TII which is trying to change

Pancasila ideology with Islamic ideology. As explained by (Wahid, 2009), this group turned Islam as a religion into a state ideology.

In contrast to FPI or HTI, several other movements are even more extreme, namely the existence of terrorism activities that often disturb the public. Of course, this kind of movement becomes a separatist movement for the state because it threatens the stability of the nation. In general, there are two international networks which are then affiliated with terrorist movements in Indonesia. Al-Qaeda and the Taliban are international organizations that have strong ties to Jemaah Islamiah (JI), which often carries out terrorist movements in several cities in Indonesia by means of suicide bombings. The Islamic State in Iraq and Syria (ISIS) also influences the terrorism movement in Indonesia, including its affiliation with Jamaah Ansharut Daulah (JAD), Jamaah Ansharut Tauhid (JAT), and Mujahidin Timur Indonesia (MTI).

This radical Islamic network is very dangerous for the stability of national security. Even though the government has issued laws related to terrorism, terrorism crimes under the guise of religion will never go away. The seeds of terrorism will continue, because there is a concept of jihad that is misunderstood. Jihad is interpreted as a holy call to uphold religion, but what is unfortunate is that the way it is carried out actually damages the image of the noble religion of Islam.

There are also groups who are restless about the grip of industrialization which has influenced the society's traditions to become more materialistic and individualistic. This group is usually in direct contact with industrialization practices based on religious teachings (read: Belief). For example, what happens to indigenous peoples who have beliefs (local religions) in general they make an analogy to the earth like "Mother". When the earth is destroyed and their agricultural land is taken, the resistance they do is not just a matter of livelihood, but more than that it is a matter of belief because farming is a noble tradition of the ancestors (worship) that must be maintained. This proves that religion brings the concept of eco-spiritual and eco-populism to fight the destructive application of modern science (Asrawijaya, 2020).

Post modernism perspective tries not to separate religion and environment. Both are interconnected so that religion can make a significant contribution to the awareness of the people in protecting the environment. The existence of the universe is not only for humans but also a place to live for natural animals that exist in the world. Humans are appointed as khalifatullah who are obliged to preserve nature and its living creatures. So, the existence of the natural environment is a gift from God that cannot be damaged by humans.

In addition to natural damage, classic problems related to life in the era of globalization are individualistic, materialistic, and hedonistic. Neoliberal practice brings it an attitude of a very deep disillusionment with the state of the world. As a result, various views, teachings, even sects and groups were born that tried to get out of that uncomfortable zone by building a dream project of an established life in the style of their own group. However, many opinions regard this group as a deviant group.

A new religion movement (NRM) emerged. The cause is dissatisfaction with religious institutions which are considered unable to provide solutions to social problems of humanity. Existing religions are considered no longer relevant so that new concepts of religious beliefs emerge in society. They are looking for the meaning of life juxtaposed with the point of view of modernity. There is a modern psychiatric crisis that tries to find a cure through spiritual contemplation until finally new religious teachings emerge (Makin, 2017). This incident can be seen from the emergence of sects such as Lia Eden, Al Qiyadah Al Islamiyah, Hakekok Balakasuta, and others.

NRM is not only developing spiritually, on the other hand NRM is developing itself into a community organization. Fajar Nusantara Movement or known as Gafatar is a social organization as a transformation of Al Qiyadah Al Islamiyah. The purpose of the development of the Gafatar Ormas is as a criticism of the

government and the practice of neoliberalism. NRM has transformed into a civil society that carries out a food self-sufficiency program for its community. Uniquely, this NRM focuses not only on da'wah operations in order to gain many followers, but more comprehensively targeting vital social issues (Asrawijaya, 2019).

Lia Eden's religious movement for its followers is considered as an answer to the religiosity of modern society which is considered barren. The emergence of this new religion is considered as a development of the religions that developed in society. Some of the religious doctrines that developed in society according to NRM are considered no longer relevant to the context of today's modern society so that its adherents feel that NRM is a religious renewal movement (Makin, 2017).

Based on the cases above, it appears that NRM is a phenomenon that is often seen in several regions in Indonesia. Its emergence is unavoidable, this is an inseparable part of the process of modernity. This NRM has developed, among others in the name of a religion that was born as a new movement, some are calling it a renewal of established religious orthodoxy (Shadiqin, 2011).

The emergence of NRM in Indonesia in general has similarities with those in other countries. The emergence of NRM as a reaction of a certain group to the oppression and domination that happened to it. The emergence of NRM has the aim of realizing a life in accordance with certain views or ideologies that they believe to be true. The ideology they build is an innovation or harmonizing their religious concept based on religious orthodoxy, and as a group they create religious innovations to harmonize religious orthodoxy and the development of new knowledge they believe in. However, there is also NRM that appears as a form of escape from modern developments.

One thing that is interesting about the journey of NRM in the colonial era, is the combination of religion and culture. The combination produces local wisdom which is also functioned for peace of mind and to fulfill the thirst for spirituality. Among them, NRM later became new religions that were juxtaposed with other religions, for example the Pran-Soeh religion which was born as a syncretization between local Javanese culture (kejawen) and Makrifat Islam (Shadiqin, 2011).

In the archipelago, beliefs similar to Pran-Soeh are countless. Some of them no longer appear because they do not last long and are abandoned by their adherents, but there are still many who still maintain the existence of their beliefs, because they are able to adapt to existing conditions. Their existence by the government is incorporated in a place of belief together with other local religions.

The demand for the existence of local religions to be recognized and cared for by the state in the postmodern era began to grow. Parmalim in North Sumatra, Kaharingan in Kalimantan, Sunda Wiwitan in West Java, Kawitan Java in Central Java, Tonaas Walian in North Sulawesi, Tolotang in South Sulawesi, Marapu and Boti in Nusa Tenggara, Naurus on Seram Island, Maluku and others are demanding safety from religious spirituality can be guaranteed, because so far oppression and discrimination are still going on, such as the difficulty of building places of worship and celebrating activities. An example of this is the community's rejection of the Sunda Wiwitan adherents in Kuningan, West Java to build a traditional tomb (Mahmudin, Mubarak, & Riyadi, 2021).

The term used by the state for adherents of local ancestral beliefs is grouped as "Belief" which is the basis for the duality between religion and belief, even forming a narrowing of meaning about the mysticism of the archipelago's ancestors as a religion. This is what causes local religions to be vulnerable to discrimination. Many cases have occurred, ranging from the difficulty of funerals for adherents of a local religion, the difficulty of performing worship, the displacement of places of worship, the rejection of the presence of members of the local religion, to the difficulty of managing the civil administration process.

Local religion is a belief that has a domestic character, lived and grew in the midst of indigenous people long before the emergence of global religions such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Kong hu chu. Generally, this religion takes place from generation to generation as a community, is not universal, and does not have a holy book. Local religions are often discriminated against by calling them a sect of belief because they are the second tier of religion after global religions. The consequence is that there is a gap between adherents of global religions and local religions. Structural violence cannot be avoided by the existence of negative stigma (perception of local religions as deviant sects, shirk, etc.) causing socio-cultural marginalization. Government regulations have even resulted in the sinking of local religions, because the government only recognizes six official religions, all of which are religions born outside of indigenous teachings.

The emergence of various sects of belief in Indonesia seems to raise concerns about teachings that deviate from mainstream religion. This condition is the background for the birth of the Supervisory Agency for Community Beliefs (PAKEM) by the government which functions as a supervisory agency and records the development of religious beliefs in Indonesia.

Religion that is generally believed by many people with the holy book as a way of life. These guidelines must be understood and understood, why religious teachings need to be taught to mankind, what are the benefits for life, and what are the sanctions if you leave the religious teachings. Religious teachings that have been understood should be increased into religious appreciation so that these religious teachings blend with the souls of their adherents. The appreciation of a religion encourages its adherents to practice it in daily life with full faith and sincerity.

Appreciation of a religion that is good and true can avoid despicable attitudes, one of which is harassment of other religions or beliefs. Religious harassment is carried out by certain individuals. For example, abuse of certain religious scriptures. This harassment is carried out as a form of spreading hatred and hostility. This case must open the eyes of religious life so that they always maintain and respect their religion, because every act of harassment and blasphemy is very sensitive and there are criminal sanctions that apply to every violator.

Paying attention to various events related to contemporary religious activities at this time, often what can be categorized as blasphemy or blasphemy appears. In the current period of openness, every citizen is given the freedom to speak according to his thoughts. This freedom is considered as part of democratization and is a human right. However, the freedom to express opinions is often misunderstood as a privilege without any restrictions so that this freedom often creates new problems, one of which is blasphemy.

If fellow human beings can love each other, adhere to the teachings of the religion they believe in, and do not discriminate between one religion and another, blasphemy can be prevented. It should be realized that religious blasphemy is actually related to various aspects ranging from rationality, empirical, to mysticism, where the spiritual side of each religion is very subjective, that is, it is only understood by the individual adherents of each religion. Therefore, what needs to be emphasized is the appreciation and devotion to the religion he believes in, because every religious teaching is taught about love between human beings.

Religious teachings that have been lived and practiced need to be preserved. In order for the religious teachings to be held sustainable, a defense is needed. Defending a religion that is believed to be a logical consequence and a sign of love for a religion that he adheres to. This is what is meant by religious jihad. A follower of religion who has carried out religious teachings with full faith and sincerity is not enough when he has not served his religion.

One of the ways to serve a religion is by religious Jihad. Religious Jihad can be carried out according to their respective abilities and professions. The wrong view regarding jihad is if jihad is always understood as war. Jihad should be seen as a spiritual value, not an act of physical violence. Jihad in principle means more faith, patience, and refrain.

In social life, humans are always in contact with other humans. Differences always exist, one of which is differences in beliefs or beliefs in religious matters. In order to create harmony in the relationship, humans need morals. Morals are actions based on conscience and also God's suggestion, not based on mere thoughts, because one's thoughts are sometimes biased by personal subjectivity. Morals are broader in meaning than ethics and morals. Morals also include some things that are not outward characteristics, for example those relating to inner attitudes and thoughts.

Morals to fellow human beings are applied to create religious harmonization. The position of humans towards each other is the same and equal, the difference is the quality of their faith. Therefore, each has the same power, each individual must not force each other, let alone deprive each other of their rights. Individual rights to defend their rights are protected by law, because rights are part of human rights. Morals that are developed in this religious relationship are mutual respect for each individual's religious beliefs, not criticizing other religions or not being jealous of other religions, but respecting the rights of others, this is the basic foundation for realizing harmonization in life.

The implementation of freedom to embrace religion in Indonesia still leaves many problems. According to Fidiyani (2013), State Institutions actually become perpetrators of violators of religious life. For example, there are regulations that are often disharmony with freedom of religion and belief, such as the Bogor Mayor's Circular regarding the ban on Ashura celebrations for Shiites, the Joint Decree (SKB) by the Minister of Religion, the Attorney General and the Minister of Home Affairs (Mendagri) regarding the prohibition of the Fajar Movement's activities. Nusantara (Gafatar) and the teachings of Al-Qiyadah Al-Islamiah, PNPS Number 1 of 1965 and the Joint Decree (SKB) of three ministers regarding the prohibition of Ahmadiyah activities, and others.

This policy is considered to hurt religious life and damage Indonesia's diversity. The 2015 Pew Research Center noted that Indonesia is one of the worst countries when judged from the social hostilities index or the government restriction index on religious diversity. It is unfortunate if the government makes policies that can be interpreted as violating the constitution of the 1945 Constitution. Isn't it clear in the constitution that the state is based on Pancasila which protects diversity including religion so that the government should protect adherents of religions and beliefs, while what is prohibited should be criminal acts.

Referring to the explanation above, if based on the constitution of the 1945 Constitution regarding the guarantee of freedom in embracing religion and belief, many consider the policies that have been determined by the state to be contrary to the constitution and human rights (Aslam et al., 2013; Utoyo, 2013). If the state implements freedom of religion, there should be no official determination of the number of certain religions, because this will be a parameter for the existence of other religions or beliefs that citizens in Indonesia should not embrace.

The Importance of Tolerance

Indonesia is a country that has a very diverse life. Religious issues often arise one after another, and some of them are resigned and succumb, even though their rights to worship also need to be fought for, especially since Indonesia is a country that believes in the 'Godhead'. In order to realize a harmonious and

just life of diversity, the community should not be too silent. It takes effort to fight for it. Through cooperation and awareness at all levels of society, religion is no longer a barrier to achieving peace.

All efforts to create harmonious diversity will certainly not be carried out if it is not based on "tolerance". The motto of Bhineka Tunggal Ika is a reminder that tolerance needs to be carried out both between religious communities and between people of the same religion is very important. And Pancasila provides protection for the community to always live in safety, peace, and harmony.

Differences in religion have actually been united by the precepts of the One Godhead. Through legal products that have been made by the state in the form of legislation and other legal policies, the state has guaranteed freedom to embrace religion according to one's beliefs. Therefore, we should respect each other and have a very high tolerance for religious life.

Tolerance in religion is the intention that my religion is my religion and your religion is your religion. However, it is necessary to build awareness of the commitment to mutual respect for other religions and not to use coercion that has the potential to cause division and can coexist well. It takes enthusiasm to develop a humane attitude and prioritize equal rights, obligations, and treatment for all religious people. Thus, harmony will be born in the midst of religious differences.

Religion does not only regulate the human bond with God and not only matters involving the adherents of their respective religions. However, in fact all religions guide benevolence, love, and justice for all human beings. It can be said that religion has a significant contribution that can regulate and grow its adherents to bring about peace in the world and hold great control in realizing good interactions between human beings. Even though in reality, there are still many religions that are used as tools for the interests of groups who do not like peace.

Groups that are radical and fanatical about something often use religion as a shield which eventually causes disputes. Religion is no longer used as a unifying medium but instead as a subject and object of conflict. Religion should be a unifier, not a breaker of peace. The existence of religion in this world as a guide for each individual. In fact, whatever religion we follow, we are still human beings who need each other.

Some regions have been able to implement harmony in religious life in the region. As shown in his study Rohimin (2019) in Rama Agung Village, Bengkulu which carries out the practice of harmony based on local wisdom, in general the strength of tolerance between religious communities in the village is caused by the legacy of customary norms and past traditions that always uphold togetherness and harmony of life.

Religious life in Indonesia has characteristics as described in postmodernism's view, namely the recognition of pluralism and the absence of authority. In realizing inter-religious harmony, there are three concepts that can be used as a guide. First: the spirit of nationalism, namely Pancasila, the 1945 Constitution, and the concept of Bhineka Tunggal Ika can be used as a national spirit in realizing religious harmony in Indonesia, this is due to the feeling that is tied to the spirit of nationalism and the history of the nation. Second: The spirit of culture, namely cultural buildings such as mutual cooperation, simplicity, mutual assistance, mutual protection, brotherly ties, togetherness, is an old cultural and historical building that is still alive today, so whatever the religion, because this brotherly relationship has grown since ancient times, religious harmony will continue to be sustainable. Third: the theological spirit, that all religions teach in principle goodness and peace, therefore this concept needs to be a guide in religious life.

CONCLUSION

Freedom of religion and belief is a basic right of Indonesian citizens which is protected by the 1945 Constitution. There are several official religions established by the Government, on the other hand, there are still many dogmas of certain religious groups and many sects of belief that have not yet been guaranteed the freedom to practice their worship. This leads to inconsistencies, incidents of coercion, and confrontations between groups of different faiths. This means that the government has not been able to fully guarantee the rights of citizens in carrying out their religious activities and beliefs as mandated by the 1945 Constitution.

In the Postmodern Era can not be separated from the sects that are considered deviant. The New Religion Movement has emerged which raises the pros and cons. In addition, the existence of foreign ideologies that infiltrate in the name of religious teachings has damaged the image of the glory of a religious teaching through acts of terrorism. Islam has been tarnished because of the actions of radical groups in the name of Islam. There is a misunderstanding regarding the meaning of "Jihad", Jihad should be understood not only as a war but an effort to foster religious tolerance is a form of Jihad as well.

Postmodernism offers an attitude of "tolerance" by respecting the existence of religious plurality. There are quite a lot of disputes in religious life. It seems that there are still religious problems that have not been found yet. Tolerance is interpreted as a way of managing religious dissimilarity into power in socio-religious activities. To build this power, it takes consistency from various parties to always uphold a tolerant character. In addition, the government must ensure the protection of every citizen in carrying out their worship and a harmonious life.

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