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The 2nd Annual Conference on
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Wednesday, October 27, 2021

**Strengthening Humanity:
New Approaches on Community Services**

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**The 2st Annual Conference on
Islamic Community Service (ACICS) 2021**

Semarang, October 27th 2021

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**Strengthening Humanity:
New Approaches on Community Services**

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**The 2nd Annual Conference on
Islamic Community Service (ACICS) 2021**

Organized by:

UNIVERSITAS ISLAM NEGERI WALISONGO

Semarang, October 27th 2021

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Service (ACICS) 2021**

**Strengthening Humanity:
New Approaches on Community Services**

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THE 2ND ANNUAL CONFERENCE ON ISLAMIC COMMUNITY SERVICE (ACICS) 2021
“STRENGTHENING HUMANITY: NEW APPROACHES ON COMMUNITY SERVICES”
THE INSTITUTE OF RESEARCH AND COMMUNITY SERVICE
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG

Assalamu’alaikum Warahmatullahi Wabarakatuh

Honorable Rector of Universitas Islam Negeri Walisongo Semarang,

Honorable Vice Rectors of Universitas Islam Negeri Walisongo Semarang,

Honorable Heads of Institution, Bureau, and Internal Audit Unit of Universitas Islam Negeri Walisongo Semarang,

Respectable invited speakers,

Distinguished participants and guests, ladies, and gentlemen,

All praises and thanks belong to Alloh SWT, The Almighty, The Most Merciful and The Most Beneficent, The One granting us with health, blessing and opportunity to attend The Second Annual Conference on Islamic Community Service (ACICS) 2021 entitled with the theme “Strengthening Humanity: New Approaches on Community Services” organized by The Institute of Research and Community Service/ LP2M Universitas Islam Negeri Walisongo Semarang.

Secondly, may the peace and blessings of Alloh be on the last prophet and messenger, our master, Muhammad PBUH and his companions as well as all those who follow his path until the end of time.

Dear guests, ladies, and gentlemen,

On behalf of Universitas Islam Negeri Walisongo Semarang, I would like to welcome you all, directly and virtually, especially for the invited speakers, **Prof. Dr. Abd Halim Bin Mohd Noor**, The Rector of UiTM Cawangan Melaka, **Prof. Dr. Mohamad Fauzan Noordin**, The Director of IIIT East and Southeast Asia (ESEA), **Dr. Wirach Taweepreda** from Prince of Songkla University, Thailand, and **Dr. Neil Rose**, The Curriculum Development Advisor at VSO Ministry of Education, Nepal. We welcome you with the warmest greetings to our University, Universitas Islam Negeri Walisongo Semarang.

Thank you for your participation, support and enthusiasm attending this conference. I hope with this conference, we will continue our commitment and dedication to community and humanity.

Respectable ladies and gentlemen,

As the world becomes more challenging, human and humanity are being tested through various problems. We do not only face classical problems in humanity including poverty, inequality, human rights, environment problems, etc., but currently we are facing the pandemic that potentially exacerbates our problems. Contribution to humanity and our society in particular then becomes more critical. Therefore, new approaches and practices of community service in efforts to solve such problems has been always crucial as humanity’s problems persist and become more challenging.

Universitas Islam Negeri Walisongo Semarang has been contributing to humanity and society by enacting community service as our core program and responsibility. Students had, still have, and will

be continuously deployed to communities to give their service to society. We fund various programs and research on community service organized by our lecturers and staffs. They even continuously give their time voluntarily to enact community service on their own.

However, more discussion and research should be more facilitated in order to learn and further explore more effective and impactful approach in community service. This is mainly because the societal dynamic and the problems of humanity persist and continuously grow as the world is changing, becoming more complex and unpredictable.

The 2nd Annual Conference on Islamic Community Service (ACICS 2021) aims to provide a platform for academics, researchers, experts, and practitioners to discover, develop and abstract the understanding of community service in terms of its role in strengthening humanity. It particularly seeks to explore new approaches and practices of community services and how those can contribute in the efforts of strengthening humanity; New approaches and practices of community engagement and empowerment; Approaches and practices of Religious Moderation towards more peaceful humanity; The roles of Islamic universities in strengthening humanity and community reinforcement; Utilizations of science and technology in community empowerment and aiding humanity; Development of effective community education in strengthening humanity; Contribution of Islamic university students in community engagement; and to map the efforts in building environment-friendly society through community service.

Respectable ladies and gentlemen,

I really hope that this international event can contribute to a greater purpose, strengthening human and the humanity as the act of worship and showing our gratitude to our creator, Alloh SWT.

That is all from me, ladies and gentlemen,

On behalf of Universitas Islam Negeri Walisongo Semarang, I declare the opening of this event, The Second Annual Conference on Islamic Community Service. May you enjoy the event and have a fruitful discussion.

Wassalamu'alaikum Warahmatullahi Wabarakatuh.

Semarang, October 27th 2021

**Head of Institute for Research and Community Service
Universitas Islam Negeri Walisongo**

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CONFLICT OF THE HOUSES OF WORSHIP AND APPROACHES OF RELIGIOUS MODERATION: A CASE STUDY IN SUKOHARJO, INDONESIA

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ABSTRACT

Indonesia is a multicultural and multi-religious country, so the social conflict based on religion is vulnerable. One of them is the conflict due to the construction of houses of worship by minority religious groups in the midst of the majority group. This social conflict has occurred in Sukoharjo Regency, Central Java. This research aims to explore the perception of the Sukoharjo community towards the construction of houses of worship and to analysis the understanding of religious tolerance in the Sukoharjo community. The research method used qualitative with a case study approach. Data obtained through interviews, observation and literature study. The results of the study indicate that concerns, misperceptions and phobias towards adherents of other religions are factors that trigger the rejection of the construction of houses of worship for minority groups in Sukoharjo. Dialogue, tawazun, tasamuh and ta'adul are the keys to avoid misunderstandings between inter-religious adherents and can maintain harmonious relations between religious communities in Indonesia.

Keywords: conflict, house of worship, moderate, religious

PENDAHULUAN

The term religion comes from the word religion (English) or religie (Dutch). According to W.J.S Poerwo Daminto, the lexical meaning of religion is belief in God, and so on as well as worship and obligations related to that belief. Meanwhile, according to Al-Syahrustani defines religion as a rule of God that encourages the soul of someone who has reason to hold God's rules with his own will, to achieve life in this world and happiness in the hereafter (Syukur, 2010). Abu Al-Kalam Azad revealed that religion remains one from different Shari'a. God's instructions remain the same in every age, under any circumstances they are conveyed to humans in the same way. The message conveyed that humans must believe in God Almighty and do good according to faith (Idrus, 2004).

Indonesia is not only known as a multicultural country that has various tribes and cultures, but is also called a multi-religious country in which there are various religions. There are six religions recognized by the state, namely Islam, Christianity, Catholicism, Hinduism, and Confucianism and others. The distinctive motto of "Bhineka Tunggal Ika" which is owned by Indonesia is to unite the Indonesian nation in a unified whole with a single bond called the Unitary State of the Republic of Indonesia (NKRI). The plurality of the Indonesian nation is a wealth, uniqueness and blessing in itself, but if it is not managed properly, the heterogeneity and plurality of the Indonesian nation can actually be a threat because of the potential for high social frictions to emerge. Heterogeneous regions in Indonesia also experienced the 'effect' of the plural predicate, so that there were many conflicts that caused great damage such as the Poso conflict (1998-2001), Sampit, Sambas West Kalimantan (1997, 1999-2001), Maluku, Maluku North (1999), and the Aceh conflict (1999-2005) (Halim & Mubarak, 2021).

In the last few years, social friction leading to conflicts based on different religious perspectives has become more and more common. The conflict that started from intolerance and violence based on religion is getting more intense in various regions in Indonesia. The Wahid Foundation in its research reports that in 2017 as many as 7.7-7.8% of the Indonesian population expressed their willingness to take extreme actions. Meanwhile, monitoring in 2019 found 184 incidents with 215 violations of freedom of religion/belief (Wahid, 2020).

Violence and intolerance caused by the refusal to establish houses of worship for minority groups by the majority group is quite common in Indonesia. Jamaludin (2011) in his research in Bekasi, he stated that conflicts that often occur between the majority and minority groups are the issue of permits for the construction of houses of worship. The change in the sociological system of rural communities that shifts to urban communities is also a factor that increases the opportunities for social friction. This is due to the growth of new values, norms, perceptions and interests so that religious sensitivity becomes high and it is easier for conflicts to break out in society (Jamaludin, 2011). The description of the establishment of houses of worship in East Kalimantan Province is based on at least three things, namely (1) houses of worship cannot be erected at all due to resistance from the majority group, (2) houses of worship can be established but after undergoing the process of relocation from their original position, (3) synagogue that can stand without any resistance (Sapriallah, 2017).

The attitude of tolerance between religious adherents that has been built up seems to have disappeared into the earth, replaced by an attitude of intolerance that is full of suspicion and blaming each other. The truest claim becomes a routine scene that is getting thicker, as if it is almost difficult and increasingly complicated to complete. According to Misrawi (2013) that the plurality of religions, ethnicities, cultures, and languages in Indonesia raises concerns among many people, especially regarding the rise of intolerance and violence.

The phenomenon of intolerance and conflict in the name of religion in Indonesia seems to strengthen the suspicion that religion is the cause of conflict, triggers acts of violence, and various behaviors that sometimes do not just give birth to hatred, but also enmity, and war between human beings. According to Kimball history shows that love, sacrifice, and devotion to others are often rooted in a religious worldview. At the same time, history shows the reality of religion which is

directly linked to the worst examples of attitudes and actions. It's not strange if then religion in the world is judged as something paradoxical (Huda, 2015).

One incident of intolerance based on religion has also occurred in Weru District, Sukoharjo Regency, Central Java, Indonesia. This intolerance attitude is the rejection of the construction of houses of worship for minority religious groups by a group of people who follow the majority religion in Weru District. The basis for rejecting the construction of the house of worship is still confusing in the community. Therefore, this study was conducted to explore the reasons and root causes of the problem so that it gave rise to an attitude of rejection of the construction of houses of worship by the local community.

This research was conducted using a descriptive-analytical method, namely research that focuses on social phenomena that occur around conflict events. Data were collected through in-depth interviews with a number of key persons and those involved, such as religious leaders who experienced rejection, religious leaders who refused, village officials, involved communities and the general public. Observations were made to trace the location of the incident and literature studies were also used to strengthen the data findings and analysis process.

RESULTS AND DISCUSSION

Indonesia is a country with a high plurality, especially in religious matters, it turns out that it has its own problems regarding the issue of inter-religious unrest. This issue can emerge and thrive in Indonesia because of the lack of public knowledge about the understanding of tolerance between religious communities. Indonesia with its proud motto "Bhineka Tunggal Ika" has in fact not been able to create an atmosphere of harmony between religious communities in a very plural country. The attitude of religious adherents who have an extreme understanding is the trigger for the sparks of inter-religious upheaval.

Tolerance in diversity has an important position and role in maintaining the integrity of the nation and state. The intolerant attitude of any religious group can be a trigger for conflict that endangers the integrity of the Unitary Republic of Indonesia. For decades, Indonesia has lived in a cool and peaceful atmosphere. Intolerance, and radical religious actions, are barely visible. Even if there is, it is only a small dynamic of religion and religiosity which is not difficult to reconcile and resolve.

Religion as a source of conflict has several causes, according to Ahmad Suedy, the conflict regarding the establishment of places of worship is the main cause of social disputes in the religious realm which often lead to destruction and burning in Indonesia (Suaedy, 2007). This comes to the fore because the existence of religion in society is represented through multiple faces. On the one hand, religion appears with a positive face through a set of morals and values that are good for its adherents, but on the other hand, religion appears with a negative face because it is the source of a series of conflicts that occur because of the misunderstanding of its adherents in understanding it and its exclusive attitude. The existence of this dual-faced religion raises a lot of debate among experts and thinkers. Religion is recognized as a basic need for humans, because it has never been found in history that there are people who are not religious (Bagus, 2006).

CONFLICT IN THE ESTABLISHMENT OF A HOUSE OF WORSHIP

1. Location Condition

The location of the crime scene is in Ngadisari RT 01/02, Ngadisari, Ngreco Village. The location is in the Ngreco Village area, which is one of 13 villages in Weru District. This village is the capital of Weru District, so it is quite crowded. As the center of government, there is the Weru District Office, the Weru Police Headquarters, as well as the 05/Weru Koramil Headquarters, and the old Tawang Market. With an area that is a strategic place and has the potential to become a residential area, Ngreco village is one of the densely populated villages. The very strategic location of Ngreco village on the edge of the main road that connects the Weru and Cawas sub-districts coupled with the location of the wer market which is not far from the village makes many people around who work as traders.

As an area that should be a meeting place for various cultures from several surrounding areas, Ngreco Village does not have a significant plurality in religious matters. After making direct observations around the Ngreco Village area, there is not a single place of worship of other religions there. The nearest religious minority house of worship is located quite far away and is in another village.

2. Disclaimer Chronology

One of the religious conflicts that occurred in Weru District, Sukoharjo Regency, Central Java, Indonesia, was the rejection of the construction of a Christian religious group's house of worship by a Muslim group. This incident occurred in 2010. It started with the need for an expansion of the orphanage which has been inhabited by more than 70 people in Karangmojo village RT1/i Weru, Sukoharjo. For this reason, the head of the orphanage then bought a plot of land in Ngadisari Hamlet, RT 1/1 Ngreco Village, Weru, Sukoharjo.

A number of efforts have been made, such as applying for an IMB (Building Permit) and a letter of approval from neighbors. However, the Ngreco Village Head and the Weru Sub-district Head refused on the grounds that the mal-administration of the permit to construct a building which had not been completed was then suspected of being the trigger for a demonstration by a group of Weru District people. In the demonstration, banners were used that read "the residents of Dusun Gabeng reject the construction of a place for certain religious activities (Christian)" and "reject the construction of a nursing home". In addition to the banners with the words of intolerance, leaflets were also used which were distributed in markets containing persuasive tones to demolish the orphanage building.

A resident who is a new resident who moved to Ngreco Village in 2016 said that he heard rumors in the community that the construction of the church was stopped and its construction was torn down because it was considered disturbing to local residents. However, after conducting interviews with other parties, as a witness, he said that in fact the construction carried out was not the construction of a house of worship but the construction of a nursing home which was also a place for worshiping its residents. From the results of searches that have been carried out by researchers to a number of communities, most people do not know the exact reason and chronology of the refusal.

It is known that the side who organized the refusal could not be asked for further information. In addition, a number of parties who are known to be directly involved in the refusal are not willing to provide information. So it is known that in this case it is difficult to prove the existence of a building of a place of worship. From interviews with several interviewees who live in the vicinity of the incident, it is known that they do not know for sure that the building will be built by a church or other means of worship. This shows that the refusal made by a group of groups and the community around the crime scene was not directly involved in the incident.

Based on a search of news stories such as in the editorial of In News Online, it was stated that the owner had received three warnings from the Public Works Service (DPU). In the construction demolition order signed by the Head of DPU Sukoharjo in 2012, he explicitly ordered the building owner to dismantle the building. Not only the chairman of the DPU, the Weru sub-district head also forwarded the aspirations of the residents to the Sukoharjo Regent and then the Sukoharjo Regency Regent issued the Sukoharjo Regent's Decree Number 503/786/2012, dated October 04 concerning Demolition of a Building Owned by Brother G who did not have a Building Permit.

3. Disinformation and Religious Intolerance

The incident that occurred in Ngreco Village is one of many events that also occurred in several regions in Indonesia. Conflicts that occur due to differences in opinion and beliefs lead to intolerance, even conflict and violence. The conflicts observed in the Ngreco Village community show that intolerance still occurs. The researcher sees that receiving incomplete or partial information triggers acts of intolerance. Such as the results of interviews conducted with the general public around the location of the incident which stated that they did not know for sure information about the construction of churches around the location where they lived. Several people also expressed no objection and did not oppose the construction of the house of worship. This is confirmed by research conducted by Ubaidillah & Hantanto (2020) which states that religious disinformation has a strong persuasive power that can ignite anger, hatred and a desire for revenge. As the incident that happened in Tanjung Balai, North Sumatra in 2016, namely the burning of temples and temples due to the spread of disinformation about a Chinese or Chinese who forbade the call to prayer (Kompas, 2016). It was further explained that the phenomenon of disinformation cannot be seen only as an individual problem, but is a cultural phenomenon. Community knowledge in an area is built through a process of past experience or information that forms past cultural experiences. So when there is disinformation about the opposing group, what often happens is the justification measured by identity, not actual factual conditions (Ubaidillah & Hantanto, 2020).

4. A Moderate Approach: An Effort to Avoid Intolerance

Religious freedom is essentially how inter-religious people respect each other and respect each other. This tolerant attitude towards adherents of other religions is actually a principle teaching in all religions. Berger in Nashir (2015) it is stated that religion functions as the sacred canopy or sacred protective terrace or nomos which means creating order in life and which leads people to avoid chaos and disorder.

In general, every religion brings people on a mission of peace and goodness. In particular, Islam has even become a religion that carries a message as a mercy for the universe. Grace for the universe has the meaning that Islam is universal, humanist, dynamic, inclusive, holistic and contextual. More specifically KH. Hasyim Muzadi revealed that the meaning of *rahmatan lil alamin* is Islam which provides peace and wisdom for all mankind (Rasyid, 2016). In a number of interpretations of the Qur'an it is stated that the word grace refers to the meaning of meekness, compassion and gentleness. These attitudes were addressed by Allah SWT to the Prophet Muhammad SAW as the Messenger of Allah.

The number of incidents of violence in the name of religion in Indonesia is an indication of the waning of tolerance. The violence is caused because between one religion and another, they have mutual suspicion. This suspicion has resulted in various frictions of conflict between religious adherents in Indonesia becoming easier to occur even with very small or simple triggers. Thus, freedom of belief is one of the teachings of Islam that really accommodates universal human rights principles. In Al-Quran Surah Al-Baqarah verse 256 states that Islam does not impose the will of others who have different beliefs.

Based on the above review, it can be understood that Islam actually teaches its people to be respectful, respectful, tolerant, inclusive, not to use violence, and to take a middle attitude in dealing with differences. This moderate attitude is actually the face of Islam taught by the Prophet Muhammad. Moderate is a derived word from moderation which means not excessive or means moderate. The Big Indonesian Dictionary defines the word moderate as the reduction of violence or the avoidance of extremes. So it can be said that a moderate attitude in religion is an attitude of reducing violence or avoiding extremes in religious practice (Kementerian Agama RI, 2019). Moderate attitude that recognizes differences, tolerance, respect for differences of opinion and does not impose one's will by means of violence is what can create a peaceful situation in Indonesia (Akhmadi, 2019). This peaceful situation means a comfortable situation for everyone because there is no violence and intimidation, especially in the name of religion.

With the many conflicts that occurred in the establishment of this house of worship, the Indonesian people also need to remember the noble identity of the nation. Indonesia is known as a friendly country, *tepo seliro*, smiling, likes to work together and so on. The identity of this nation has been growing for a long time and continues from generation to generation. In addition, Indonesia, which is known as a multicultural country, also presupposes the sociocultural conditions of the Indonesian people which are rich in culture and local wisdom. In a number of studies related to conflicts over the establishment of places of worship, it is known that local wisdom can be social capital to avoid and reduce conflicts (Halim & Pahrudin, 2020).

In addition, there needs to be seriousness from the central government in controlling policies issued by local governments which in fact issue many regulations, decrees, and regional regulations that legalize this intolerance. The policies issued can be used by interested parties who feel that they are given the freedom to make discriminatory decisions. There needs to be a joint commitment for law enforcement, policy makers, the academic community, the community to implement the understanding of Pancasila so that it can be carried out in accordance with applicable values

(Muharam, 2020). In addition, civil society can also play a role in encouraging the state to be fair in providing protection, security, and public services to all components of the nation regardless of their social and religious background. (Yusdani, 2018).

CONCLUSION

Indonesia is a country with high heterogeneity so the potential for social friction on the basis of race, ethnicity or religion is also high. One of the conflicts that occurred in Sukoharjo was the conflict that occurred due to the establishment of houses of worship. Therefore, multicultural understanding and awareness is needed that respects differences, pluralism and at the same time the willingness to interact with anyone fairly. In dealing with diversity, moderation is required. Moderate attitude is in the form of acknowledging the existence of other parties, having a tolerant attitude, respect for differences of opinion, and not forcing one's will by means of violence. The role of the government, community leaders, and religious instructors is needed to socialize and develop the insight of religious moderation on the Indonesian people for the realization of harmony and peace.

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