

## **KEKERASAN ATAS NAMA AGAMA DARI PERSPEKTIF FILSAFAT HUKUM**

### **VIOLENCE IN THE NAME OF RELIGION FROM THE PERSPECTIVE OF PHILOSOPHY OF LAW**

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#### **Abstract**

*Violence in the name of religion seems to be being carried out by all groups of Indonesian society. Even in some cases, there are strong nuances to amplify the desecration. Religion that is not inclusive with one-sided truth claims still shows its existence which is quite strong among religious people, especially Muslims. They consider their religious understanding to be an undeniable truth, and is considered a definite reflection of the source of religious teachings. This brings religious people to a life where conflicts often occur between fellow human beings, both fellow believers of same religion but different sects, as well as fellow believers of different religions. In addition, understanding this model will make religious people fall into an extreme religious understanding. Religion is understood as dead dogmas and only deals with the problems of the hereafter and divinity so that it does not have the ability to provide pleasant solutions in solving human problems that are manifested in today's life. This article tries to analyze the problems above by using a philosophy of law approach so that the reader is able to see the problem with an objective view without losing common sense.*

**Keywords:** *Religious Violence, Indonesia, The Philosophy of Law.*

#### **Abstrak**

Kekerasan atas nama agama hingga saat ini tampaknya masih terus dilakukan segenap kelompok dari masyarakat Indonesia. Bahkan pada sebagian kasus, ada nuansa kuat untuk menguatkan penodaan tersebut. Keberagaman yang tidak inklusif dengan klaim kebenaran sepihak masih menampakkan keberadaannya yang cukup kuat di kalangan umat beragama, khususnya umat Islam. Mereka menganggap pemahaman keagamaan yang dianut

mereka merupakan kebenaran yang tidak terbantah, serta dianggap pencerminan yang pasti dari sumber ajaran agama. Hal ini membawa umat beragama kepada kehidupan yang sering terjadi konflik antar sesama manusia, baik sesama pemeluk agama yang berbeda aliran, maupun sesama umat yang berbeda agama. Di samping itu, pemahaman model itu akan membuat umat beragama masuk dalam pemahaman keagamaan yang ekstrim. Agama dipahami sebagai dogma-dogma mati dan hanya mengurus masalah akhirat serta ketuhanan sehingga tidak memiliki kemampuan untuk memberikan solusi yang menyenangkan dalam penyelesaian problem kemanusiaan yang terwujud di kehidupan masa kini. Artikel ini mencoba menganalisis permasalahan di atas dengan menggunakan pendekatan filsafat hukum sehingga pembaca mampu melihat permasalahan tersebut dengan pandangan objektif tanpa kehilangan akal sehat.

**Kata Kunci:** Kekerasan Agama, Indonesia, Filsafat Hukum.

## **Introduction**

Violence in the name of religion seems to continue to plague all Indonesian groups and people. Even in some cases there are strong nuances to perpetuate the violence. Religion that is not inclusive with a one-sided perspective of truth still shows its existence which is quite stable among religious people, especially Muslims. They consider their religious understanding to be an undeniable truth, and is considered a definite representation of the source of religious teachings (Abd. A'la, 2001, p. 15). Then they try to oppress other people of different religions and principles.

Such an understanding leads religious people to a life that is prone to conflict between fellow humans, both fellow believers of same religion but different sects, as well as fellow believers of different religions. In addition, such understanding will make the religious community trapped in acute conservatism. Religion is understood as dead dogmas and only deals with the problems of the hereafter and divinity so that it does not have the ability to provide systematic solutions in the critical resolution of humanity that plagues contemporary life (Abd. A'la, 2001, p. 15).

Mary McCarthy stated that "in violence, we forgets who we are" said the American female novelist. If the basic teachings of every religion and belief forbid, why is violence being carried out, even with religious symbols? (Fahmina, 2013). In line with that, Friedrich Nietzsche (Wahyudi, 2013, p. 16), stated that "the human subconscious has a thirst for holding power so that a person tends to feel satisfied when other people bend their

knees in front of him” (Setowara dan Soimin, 2013, p. 46). What was conveyed by Friedrich Nietzsche, seems to also affect all Indonesian people.

The tragedy of attacking each other in an area, under the pretext of religious defense, has tarnished the friendly face of Islam and mercy for all the inhabitants of this universe. Various allegations have arisen regarding the issue. If it is synonymous with ignorance, why is it done by educated people? Perhaps, in violence we really forget who we really are. Violence does not know the background of religion, education, ethnicity, etc.

Based on this, it can be seen that blasphemy of religion is a human action that has an impact on a non-charitative social relationship. These actions do not give meaning to man and other human beings understand his actions as meaningless. Subjective understanding of an action is very decisive for the continuity of the process of social interaction. Both for actors who give meaning to their own actions as well as for other parties who will translate and understand them and who will react or act in accordance with what the actor intended (Ritzer, 2009, p. 59). Blasphemy of religion will have an impact on destruction. This assumption indicates that destruction should be avoided, so that in such a way, true happiness is achieved. Human actions that do not commit violence in the name of religion in the author's opinion are meaningful actions. Likewise, people who see and understand it also have the same view, that what the actor do is a meaningful action. From here emerges a social interaction based on subjective understanding, what author means in this case is a human action that does not commit violence in the name of religion.

The author uses library research (Ashofa, 1998, p. 143) that seeks to find out conceptually the existing theory (Nasir, 1985, p. 54). In relation to what the author proposes, this study attempts to trace the data on blasphemy of religion that occurred in Indonesia. Thus, this research is a type of qualitative research, which is research that reveals a certain phenomenon by describing the true reality, formed by words based on relevant data collection and analysis techniques, not in the form of numbers and statistics (Satori dan Komariyah, 2009, p. 25). This type of research is deliberately used in order to accommodate a complete description of the object under study.

Descriptive research is research that reveals legal conceptions related to the theories that are the object of research. Likewise, the law in its implementation in society regarding the object of research (Ali, 2010, p. 105-106). In this case, the

object under study is religious blasphemy and analyzed in the perspective of the philosophy of law. This research was conducted in order to obtain a valid description of the data relating to the object under study (Ali, 2010, p. 106). This paper will discuss religious violence in a review of the philosophy of law (Tutik, 2006, p. 12). In order to examine further about religious violence by using the lens of the philosophy of law.

### **The Phenomenon of Violence in the Name of Religion**

In 2005, almost all the media talked about the Ahmadiyya congregation, a sect that believes Imam Mahdi has come down to earth. They believe that the founder of Ahmadiyyah, Mirza Ghulam Ahmad al-Islam, was a prophet, Imam Mahdi, and Isa al-Masih. The muftis were furious. MUI issued a misguided fatwa. But the fatwa also invited controversy in the community (Subhan, 2005, p. 10).

The tragedy of the attack on the Ahmadiyah congregation in Cikeusik, Pandeglang has tarnished the friendly face of Islam and mercy for all inhabitants of this universe. Temporary suspicion, there are at least three scenarios to find out who the mastermind or intellectual actor behind the tragedy is (Yaqub, 2011).

First, the tragedy was masterminded by the enemies of Islam globally. The goal is to justify that Islam is a religion that is synonymous with violence, anarchists, radicals, even terrorists. Second, the Cikeusik tragedy was masterminded by former members of the PKI (Indonesian Communist Party). The goal is to pit religious people against each other. Third, the tragedy was masterminded by the members of Ahmadiyah themselves. The goal is to gain sympathy. Because, in Indonesia there is a political dictionary, the more oppressed, the more sympathy will be gained (Yaqub, 2011). Violence against Shi'ah communities, for example, cannot be seen solely when and why it erupts. The violence must be seen as the fruit of a series and a relationship that has been lame over the years. The violence is like the shoots of the acts of intolerance they had been experiencing (Fahmina, 2013).

With that logic, the violence in the name of religion that has increased recently should be understood as a small picture in the big picture of guaranteeing independence in Indonesia. As expected, the trend of violations of religious freedom in Indonesia in 2012 really increased compared to before. The Wahid Institute (WI) report stated that throughout

2012, 274 cases of violations with a total of 363 acts erupted in the country (Fahmina, 2013).

Most of the violations were committed by non-state actors. That is, civil groups outside the country, such as religious organizations, certain groups or individuals. In total, 197 actions. Meanwhile, state actors (central and regional government or security forces) carried out 166 actions. That's up 78 percent from last year's 93 cases. A recent Human Rights Watch (HRW) report also questioned the violations committed by the state (Fahmina, 2013).

Violations with fatalities occurred on August 26, 2012. Around 200 residents of Shi'ah adherents in Nangkernang Hamlet, Karanggayam Village, Omben District, Sampang Regency, were attacked with machetes and stones. Their houses were vandalized and burned down. Hamamah (50), a follower of this community, died with his intestines burst open (Fahmina, 2013). The phenomenon of religious violence that occurred in 2016 was the suicide bombing in Solo. Fortunately, there were no victims in the incident. In November 2016 the Church in Samarinda was targeted by terrorists for bombing and what left deep sorrow was that several children were seriously injured, some of them even lost their lives and their future.

In fact, if examined more deeply, Islam has never taught the practice of violence. Even if here and there are found doctrines that lead to 'blood', then the blame should not be simply placed on Islam. The depth of Islamic teachings is like an ocean whose pearls are impossible to reach with only a superficial understanding. Therefore, it is necessary to clarify the fragmentary understanding of Islam. Especially, as stated by K.H. Musthofa Bisri, the contemporary Islamic world is faced with the phenomenon of massification of religious spirit which is not balanced with sufficient understanding of religion (Rosyadi, 2006, p. 2).

The spirit of Islam insists on every muslim to always be eclectic (flexible/*tasamuh*). In the context of a pluralistic Indonesian nationality, Islamic da'wah, as a manifestation of belief in religious truth, needs to be developed through the path of wisdom (Rosyadi, 2006, p. 2). Religion needs to be understood first of all as an individual belief system about God and things of an eschatological metaphysics nature. Second, these religions are abstract, intrinsic and are God's mysteries hidden the deepest human heart. In Islam, religion is called a guidance (gift) of God. It is called as a teaching

that regulates the procedures for worship (rituals) and the means that support them, as a form of individual expression and manifestation in dealing with God and self-actualization of loyalty to Him. It is also exclusive and personal.

Third, religion must be understood as a moral teaching. Morals (*akhlak*), in author's opinion, are all universal human morals and ethics. It is the basis for establishing relationships between humans in their shared life. The main principles of this ethical/moral humanity are freedom, equality and respect for human existence. These rights are a gift from God and cannot be revoked by anyone but Him. All these things which in religious texts are called 'al-Din' (Muhammad, 2013).

Furthermore, it should be stated that religious expression, actualization and practices are generally based on God's revelation which was later written as the Holy Scriptures. These sacred texts are an arrangement of letters that cannot speak, although they certainly contain divine instructions. Those who speak are humans through their minds. So it is the human mind that reveals its meanings. Because the human mind is different, the understanding of it can also be different.

The reason is also something mysterious and a great gift of God. Furthermore, taking the example of Islam, the Prophet Muhammad said: "Verily the Qur'an contains the meaning of birth (*tafsir*), inner (*ta'wil*), had (the peak of human understanding) and *mathla'* (knowledge to attain the condition of being able to witness Allah)". Ali ibn Abi Talib said: "Al-Qur'an Hammal Awjuh", (the Qur'an contains various perspectives). There are at least three perspectives: *Fiqh* (law), *Kalam* (theology/logic) and *Sufism* (Intuition). A single word or sentence in scripture allows it to be interpreted according to these three different perspectives. Islamic scholars say that understanding of the sacred text can be done through literal meaning, logic and metaphor (Soleh, 2005, p. 13).

The three parts of the religious system above are the domain and responsibility of individuals and communities. The state has no right to intervene on it, but the state is obliged to protect it through laws and other public policies (Muhammad, 2013). Another part of the religious system is teachings concerning social and public relations or interactions between individuals, individuals with society or communities or state and between society and state. In relation to this section, the state has the role and

responsibility to regulate and limit through public or political legal norms, or commonly called legislation. In other words, public or political matters are the domain of the state. In this section, the state is placed as an instrument that regulates social relations and interactions in the context of creating social order and facilitating the development and progress of individuals towards the realization of a just, peaceful and prosperous social system. In short, the main function of the state is a facilitator to ensure peaceful social interactions, prevent social conflicts and protect the human rights of its citizens regardless of religion, belief, gender, ethnicity, language, or any political opinion. At the same time, the state also has the right to punish citizens who violate the law based on applicable laws (Muhammad, 2013).

Legal experts agree that the law is directed against human behavior. In Islam it is called "*Aj' al al-Mukallafin*" (actions of adults) (al-Anshari, p. 6-7). So the law cannot be formulated to decide and determine something that is abstract and exclusive. On the other hand, the law is intended for human interests. A classical Islamic jurist Izz al-Din bin Abd al-Salam (d. 660 H), stated: "All legal provisions are made for the benefit of human, both in life in this world and in the hereafter" (al-Zuhaily, p. 50). Man's obedience to God does not bring Him any benefit, and man's disobedience does not make him lose anything.' In other words, man's defense of God does not make Him greater or nobler, and man's disobedience to Him does not make Him lower and less noble (Muhammad, 2013).

As an Indonesian nation, we should be grateful for having succeeded in formulating fundamental public legal norms ideally called the Constitution of the Republic of Indonesia or known as the 1945 Constitution. These norms are the result of consensus and accepted by all citizens of the nation with all social backgrounds, cultures, religions, beliefs, tribes, genders and so on. The fundamentality of the Constitution means that it contains rules to protect basic rights of a universal nature. These basic human rights broadly include the right to adhere to a particular religion or belief, the right to life, the right to think and expression, the right to reproductive health, the right to self-respect, the right to property. In the Islamic context these basic rights are the purpose of religious law (*Maqashid al-Shari'ah*) (al-Syāṭibi, 1992, p. 152) (Arif, 2013, p. 284) (Al-Ghazali, 2010, p. 275).

It must always be remembered that the constitution is the highest legal norm upon which all state policies at the national and local (regional) scale must be based and must not conflict with it. The constitution must guide, direct, limit and should also exclude special things. This universal norm should be given greater weight in analyzing particular legal instructions (Laws and other regulations), and not vice versa; Particular norms limit universal norms. At the same time, a policy should not conflict with other policies. If, due to certain circumstances, it is necessary to formulate a different or opposite special policy, then this is a temporary emergency and must be revoked at a certain time.

In relation to religious life, the 1945 Constitution (UUD 1945) has affirmed:

1. Article 28 E, verse (1): "Every person shall be free to choose and to practice the religion of his/her choice.". Verse (2): "Every person shall have the right to the freedom to believe his/her faith, and to express his/her views and thoughts, in accordance with his/her conscience.".
2. Article 29 verse (2): "The State guarantees all persons the freedom of worship, each according to his/her own religion or belief".

In addition to the 1945 Constitution, Indonesia has also ratified the International Covenant on Economic, Social, and Cultural Rights through Law No. 11 of 2005 and Civil and Political Rights, through Law No. 12 of 2005 and the ratification of Cedaw, through Law No. 7 of 1984 and Law No. 39 of 1999.

If people agree with the basics of philosophical thought and the premises above, then the Draft Criminal Code, chapter VII, part one on criminal acts against religion, in articles 341-345 in author's understanding does contain good and ideal content and intentions. All religious people must agree on the necessity of keeping things sacred in religion. But at the same time it also contains weaknesses that need to be discussed together.

This is because these articles can be understood that the criminal offense is directed at religion. The protection of the state from acts of humiliation as stated in this law should be aimed at the individual (religious adherents), not the religion itself. In other words, the crime in this case must be intended as a crime against a religious person or community.



### **The Negation of The Banality on The Meaning of Religion And The Grounding of Islam Pribumi**

Reading the dialectical development of inter-religious relations in Indonesia leads to the extreme conclusion that religion is no longer capable of producing a harmonious society, let alone creative. Religion which is substantially a collection of conciliatory doctrines has turned into an invitation to violence. Religion, which is hermeneutic, is a collection of liberating texts that metamorphoses into rigid clumps (Wahyudi, 2013, p. 1). In this case, it reminds the author about the chaos society of Hobbes model which is marked by constant war between humans, not entirely imaginary, in a sense, this expression can happen, when there are nuances of superficial meaning about religion (El-Affendi, 2012, p. 81).

If we look closely, the approach to the concept of Islam Pribumi which was once popularized by the reconciliation figures, which carries the plurality of friendly faces of Islam at the level of social practice along with the diversity of Indonesian society, is a refreshing approach. In fact, the idea of Islam Pribumi rejects the project of authentication desired by some radical Islamic movements in Indonesia, which prioritizes more extreme and rigid world views (Asror, 2012, p. 19).

In line with Islam Pribumi, in the 1945 Constitution there are 7 articles that directly regulate human rights. Even though there are only 7 articles, these articles are the main things (Tutik, 2011, p. 296). In fact, in terms of protecting human rights, the amendments of the 1945 Constitution provide a more comprehensive guarantee (Tutik, 2011, p. 297). For this reason, the offer of Islam Pribumi should be anchored in the hearts of contemporary people and then act humanely in the public sphere. If there is a radical Islam that displays violence so that there is no nuance of harmony, let alone creative, then it should be dammed in order to avoid the face of Islam that loses its friendliness.

Thus, Muslims must develop equality because humans in the perspective of Islamic theology in the Qur'an are equal. At the same time, they are required to develop an attitude of mutual respect among human beings and to address the differences that are intrinsic to humans as a divine gift to enrich their horizons and strengthen cooperation between them. Fazlur Rahman stated, the essence of the whole human rights which is repeatedly stated and supported by the Qur'an is equality among all races.

This shows that muslims are prohibited from being exclusive, arrogant and the like. In other words, pluralism is a necessity that must be built and developed by every muslim and his community (A'la, 2005, p. 55-56).

Such humanitarianistic-theological nuanced values continue to overshadow or even become the ethos of the whole concept and thought of Fazlur Rahman, especially in the field of theology. He truly believes and can prove that Islam is an actual movement in the history of mankind and his life; not to destroy life and the environment, let alone destroy humans and their future (A'la, 2005, p. 55-56).

Such condition requires reinterpretation, rediscovery and re-actualization of teachings, practices or traditions that have relevance to civil society. For example, how to reinterpret the concept of ummah (al-Maraghi, 1946, p. 6) so that it can be more inclusive. What is clear in the Qur'an itself, the use of the word ummah is there 51 times, as the results of the author's search Fathurrahman, and usually the word ummah is interpreted as community. Furthermore, the meaning of ummah is how religious people are able to ground religious teachings that lead humans to ethics so that eternal peace can be realized.

### **Violence in the Name of Religion Viewed from the Philosophy of Law**

If we examine more deeply about violence in the name of religion from the point of view of philosophy of law, (Tafsir, 2008, p. 9) (Budiardjo, 2010, p. 27) (Salam, 2005, p. 67), there are several schools that can be stated here, including:

#### 1. Legal Positivism

Legal positivism according to Hans Keslen as quoted by Lili Rasyidi is a theory of real law and does not question the fact, whether positive law is actually fair or unfair (Ali, 2011, p. 54). If this religious blasphemy is carried out, of course, this kind of thing is contrary to the positive law of the state which expressly states that the state guarantees the freedom of individuals to embrace their respective religions.

#### 2. Islamic Law

Islamic jurists argue that Islamic law originates from Islamic teachings (al-Qur'an and al-Hadith) so it is commonly called law is religion. In addition, Islamic law is commonly called Islamic

Jurisprudence. Islamic law is called sharia and Islamic jurisprudence is called fiqh (Ali, 2011, p. 64-65).

Sharia in the etymological sense is the path that must be taken by muslims. Sharia in terms of terminology is a set of divine norms that regulate human relations with Allah, human relations with other humans in social life, human relations with objects and the natural environment (Ali, 2011, p. 64-65).

If violence in the name of religion is carried out, of course this will cause damage to oneself and others. Instead of carrying the name of religion to fight evil, it is precisely that the banality of the meaning of the nature of religious teachings makes it enter into a deep black hole.

Violence in the name of religion is explicitly contrary to the sources of law as outlined by *Shari'* (lawmakers) in the holy book (Qur'an) and hadith (Al-Qur'an terjemah RI, p. 331) (Al-Maktabah Al-Syamilah, jilid IV) (Al-Suyuthi, 2001, p. 165). When examined more deeply, then in the laws of the sharia there is an element of benefit for humans. This kind of assumption will give rise to a strong meaning of the legality of benefits as one of the variables in determining the law. While following the strong meaning is a must.

### 3. Utilitarianism

Utilitarianism was pioneered by Jeremy Bentham (1748-1783), John Stuart Mill (1806-1873) and Rudolf Von Jhering (1800-1889). The adherents of utilitarianism have the principle that humans will take actions to obtain the greatest happiness and reduce suffering. Bentham tried to apply it in the field of law. On this basis, the goodness or badness of an action will be measured by whether it brings goodness or not (Ali, 2011, p. 59).

If humans have a tendency to take actions so that they get the greatest happiness and reduce suffering, then this right seems paradoxical, when humans take actions that can harm themselves on the one hand and harm others on the other.

### 4. Historical School

The founders of German Historical School were Friedrich Carl Von Savigny and Puchta (Munawwir, 1997, p. 453). The birth of this school was influenced by Montesquieu in his book entitled *L'esprit de Lois* who first

argued about the relationship between the soul of a nation and its laws and the influence of nationalism which began to emerge in the early 19th century (Ali, 2011, p. 59).

It must be admitted, the obedience of the perpetrators of blasphemy in the aspect of faith in the oneness of God cannot be sanctioned anymore. However, in contrast to that, their faith in action is getting eroded, because of the narrow understanding of goodness (pragmatism) and this also undermines the nationalism that was proclaimed by the founders of our country in the past.

Along with that, it is inevitable, that this act of desecration seems to be guided by the culture of narcissism that lingers in their minds. If this continues, the nuances of peace will fade and the world will be more complicated. We need a common reference to cut religious blasphemy.

##### 5. The Sociological School of Jurisprudence

The flow of Sociological Jurisprudence, pioneered by Roscoe Pound, Eugen Ehrlich, Benjamin, Kantorowich, Gurvitch and others. The core of this school of thought assumes that a good law is a law that is in accordance with the law that lives in society. This thinking is growing in Indonesia and America (Ali, 2011, p. 59).

The word 'accordance' in the description above reflects the values that live and develop in society. This school is different from the sociological school of law. The sociology of law grew and developed in Continental Europe. As explained by Roscoe Pound regarding the difference between Sociological Jurisprudence and The Sociology of Law. Sociological Jurisprudence is a school in legal philosophy that studies the mutual influence between law and society, Sociology of Law is a branch of sociology that studies the influence of society on law (Tutik, 2006, p. 156). In short, Sociological Jurisprudence has an approach that starts from law to society, while the sociology of law is the opposite, its approach from society to law (Ali, p. 61).

If it is observed, the violence in the name of religion is the result of the absence of efforts to heed legal norms, then destructive actions are manifested for themselves on the one hand and for others on the other. As a result, according to the author's opinion, the study of violence in the name

of religion described above is more precisely goes into the natural law school, (Ali, 2011, p. 47) (Kansil, 1982, p. 60) where in this case what is presented to the public sphere is mere strength, at the same time ignored humanist values and from power (can be said to be one-sided 'truth' claims), then they try to oppress other groups, because they are in the subconscious. The natural law school is a school that was developed by several experts who existed in Greek and Roman times. In this context, law is seen as a natural necessity (nomos); Both the universe and human life. The proponent of this school was Hugo de Groot (17th century).

### **Conclusion**

The occurrence of religious blasphemy in Indonesia, this stems from the banality of understanding about religion. In such a context, it is necessary to have a good understanding of religion, that religion needs to be understood first as a system of individual beliefs about God and eschatological metaphysical matters. These religions are abstract, intrinsic and are God's mysteries hidden deep in the human heart. Islam mentions religion as guidance (gift) of God. Second, it is necessary to understand religion as a teaching that regulates the procedures for worship (rituals) and the means that support them, as a form of individual expression and manifestation in dealing with God and self-actualization of loyalty to Him. It is also exclusive and personal. Third, as a teaching of character. According to author's opinion, character is the existence of action, where action is the embodiment of faith. From here, if humans are able to capture the main message of religion, ethics is carried out in real terms, so that eternal peace will emerge.

According to the author, the study of violence in the name of religion described above is more precisely into the school of natural law, where in this case what is presented to the public sphere is mere strength, at the same time the best humanist values and from power (it can be said excessive truth claims), then they try to suppress some of the others, because they are in the subconscious.

Seeing the phenomenon of violence in the name of religion that occurs in Indonesia, leads to understanding that religion seems to be understood only as a rigid doctrine that only focuses on the affairs of the hereafter, at the same time humanist-theological values are uprooted from

their roots. This is a form of superficial meaning about religion. In this aspect, it is necessary to have a pleasant approach in order to bridge (reconcile) two or more camps with opposing views. What is meant by a pleasant approach is, firstly, a socio-cultural approach, where in fact the people who live in Indonesia are both Indonesian citizens and also have the same culture, namely eastern culture. Second, with a good educational approach so that there is a good understanding that has an impact on lasting peace. This is where the role of humans is needed to carry out dialogue that has an impact on resolving conflicts that arise in the public sphere.

Violence in the name of religion is included in the category of natural law philosophy. Thus, it is necessary to ground the sociological-jurisprudence philosophy that seeks to raise awareness for all groups, in this case the discourse, that violence is not a charitable thing, let alone creative. Thus, the offer of grounding the sociological-jurisprudence philosophy still continues to show its significance to be 'seen' and developed together.

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