CHAPTER IV

The Initiative of Residents and Local Government in Upholding Freedom of Religion/Belief

Between the condition stagnation of protection and guarantee on freedom of religio/belief in Indonesia in 2013, we also got “a surprising gift of little victory: from Local Government. Within the powerlessness of Central Government and majority of Local Governments in facing the intolerant groups, there is a local government that shows strong commitment to be the idea guardian of “Republic for All”. They like a candle in the dark, who do not care to their popularities and image or moreover to lose their power of votes from majority group. They prefer to choose of being the hope lighter, to make that sacred constitution, that guarantee freedom of religion/belief as the constitutional rights of citizens, is not being just the hope and illusion, but it will be a real imperative.

It is surely not many. But among the perfect stagnation that covers condition of freedom of religio/belief in Indonesia, those few people should be be appreciated to build together hopes that embracing religion/belief in diversity as aspired as by our Republic founders, could be enforced in our Nusantara. Among the increasingly rooted of hatred ideology, there is a few story tells about freedom of religion/belief that soothing our lives among the civilians and local government where part of them are ideas implementers of “freedom of religion/belief” as dreamed as by basic law makers of nation state.

In this part, SETARA Institute will present some investigation report about the enlightening events among the mainstream condition
of intolerance, discrimination, and violation on freedom of religion/belief in Indonesia. Eventhough, from along the time which not precisely occur in 2013 only, those stories are worthed to be published as a tribute of our to them who dare and have guts to be a different one for struggling something right to be said as a right. This part is also expected can be a good nutrition for civilians who concerns to human rights issue and to be optimistic in his/her fighting to promote human rights in Indonesia. This narration below is also expected become a virus that can infect positively not only the civilians but also the state administrators to place our together’s interests of state and nation more than his/her own or group preference. It is also expected to make the Constitution as the grounding and orientation at the same time to running their tasks as the administrators, as they explicitly and strictly stated in their oath of offices, including in responding diversity as a natural reality which guaranteed juridically in our state foundation and basic law.

A. Reflect on the Regent of Wonosobo, H. A. Kholid Arif

Among the general condition of government which is not contributive anymore for fulfilment of basic rights on Freedom of Religion/Belief in Indonesia, we got a good news from a leader in a regency of Central Java, Wonosobo. The regent of the region which is at a distance of 120 km from the capital of Central Java (Semarang) and 520 km from capital city of Indonesia (Jakarta), we can say that he become a model for state administrators about how to build a tolerance and to enforce justice for all people in diversity among society. For the nationalists and everyone who care about the pluralism and multiculturalism issues, this is a very good news from Wonosobo.

Wonosobo spacially is at the central of Java Island and precisely located between north coast and south coast. Besides that, Wonosobo becomes the most important of National Road network of jalan Buntu-Pringsurat that gives access from and to that national strategic lane.

Administratively, Wonosobo is immediately adjacent with six regencies, they are: of its north is bordered with Banjarnegara Regency, Kendal Regency and Batang Regency; its East is bordered with Temanggung Regency, and Magelang Regency; its South is bordered with Purworejo Regency and Kebumen Regency; its West is bordered
with Banjarnegara Regency and Kebumen Regency.


In the term of religious life and belief, the Regency that partially consisted of highlands, has regious/belief diversity. Based on the BPS data in 2010, the Moslems in Wonosobo is 744,199 peoples. The Christian/Protestant is embraced by 5,006 residents. The Catholic is 3,036 peoples. Hindu is embraced by 218 residents, and Budhist is 701 peoples. Konghucu is embraced by just 28 residents only. Besides that, there are some cults in Wonosobo, such as: Minto Rogo, Aboge (Alif Rebo Wage), and others.

Those data shows that the level of pluralism and multiculturalism is high, where the majority amount that big quantitatively and the minority amount is just in dozen amount, are live together in the same locus. This situation
shows that management on that socio-cultural fact

Furthermore, in his speech, SBY talked in length rhetoric;

In this good opportunity, I want to remind all of Indonesian people, that the state guarantees fully the existence of individual or minority groups. In nationality foundation that we recognize, we do not differentiate peoples through his religious background, social and culture and also another identity difference as well. All of citizen, no matter his social and cultural background, they have equal dignity and honor as well. In the perspective of nation, our responsibilities are to maintain and to take care of that plurality, while strengthening national unity.

According to the constitution, the state also guarantees freedom of worship for all of citizens based on their religion/belief. The people should to respect that constitution. It cannot be justifiable, if that someone or an organization push their beliefs to another one, moreover accompanied with threat, intimidation and violence acts.

But in reality, the condition on freedom of religion and belief in Indonesia not become better by the time. Some incidents which injure the religious life and belief continually occur. What was said by the President of Republic of Indonesia in his state speech like “sweet said”. The guarantee on freedom of religion/belief for SBY is easy and simple to be said, but so hard in practical to be reality and fact.

Not so with the Regent Kholiq Arif. In his perception, the guarantee and protection of religion/belief includes all of citizens, it covers the small numbers of people. The minority protection for him is simple, either in philosophy or implementation. So, it is fair if Wonosobo under his authority become a friendly city for minority group. That is a fact, not only the words.

[1]  The Harmony in the Slopes of Sindoro-Sumbing Mountains

After reform, Wonosobo facing some social problems, ranging from inter-villager fighting, rioting, until the criminal action in quite high level. But under Khaliq’s leadership that began in 2005, some integration efforts are done to increase the harmony of social harmony in Wonosobo.
One of those efforts is to optimizing the Inter-Religious Harmony Forum (FKUB) by doing inter-religion meeting routinely, doing intensive communication related to harmony maintenance and moral quality development and character education for society, trying to to success the development program of society quality life (Senja Keluarga).

Khaliq’s effort to realize real integration among the Wonosobo’s people that he led have result. All religions live together in peaceful co-existence. The inter religion/belief and inter sects in one religion, are ongoing harmonious.

The eviction on Syiah pilgrims like occurs in Sampang, Esat Java, or on Ahmadiyah follower that happened in some regions seem will not be happened in Wonosobo, Central Java. Whereas, in the slopes of Sindoro and Sumbing mountains, there are 6,000 peoples of Ahmadiyah jemaah, 200 peoples of Jemaah Alif Rebo Wage (Aboge), and around 250 of Syiah followers.

One of illustrations of that harmony, can be seen such as happen in Kecamatan Watumalang, Wonosobo, particularly in Desa Wonokampir. Members of Ahmadiyah congregation in Wonosobo majority are domiciled in Desa Wonokampir, Kecamatan Watumalang. Their houses clustered on the slopes existed at an altitude over than 1000 mdpl (meters above sea level). A total of 30 Ahmadiyah families in Desa Wonosari Wonokampir alongside with 47 other families.

Congregation Ahmadiyah is implementing a five-time worship and time of worship and other Islamic celebrations at Baitul Islam Mosque. The green berkusen mosque founded by jemaat Ahmadiyah.

Only 100 meters from the Baitul Islam Mosque, Baitul Huda Mosque stands owned by NU. One of Baitul Huda Mosque Takmir, Martoyo, said they lived peacefully side by side with the jemaah Ahmadiyah. Harmony is established well in society’s life, the residents of NU and Ahmadiyah. An increasingly rare sight found in this country. Many of the activities that they do together, such as community service, and tahlilan when someone dies.

Communality that occurs at society level, residents, or people could be a reflection of the harmony that occurs among the priests
or leaders or religious leaders. As the leader of NU, Martoyo often sharing the role with village leaders Wonosari Ahmadiyah, which Suyarno. In the wedding events, Martoyo usually take the role as the party submitting Suyarno seserahan while receiving seserahan. Sometimes vice versa.

Leadership Regent Kholiq Arif nurturing and protecting minorities recognized by some leaders of minority groups, such as adherents Aboge, Syiah, and Ahmadiyah. According to Sarno Kusnandar, Aboge adherents figures, dating Aboge in Wonosobo is sustainable and continues to be practiced by most people who live in Wonosobo regency. Adherents of Aboge generally found in villages and inland. They are protected by the government of Wonosobo regency in the implementation or the existence of Aboge calendar.

Another testimony from minority groups delivered by Syiah Wonosobo's figure, Muhammad Arman Jauhari. Jauhari stating that they are protected and some community members are involved in the governance of as functionaries. They were given the trust, as well as an opportunity to actualize themselves in the government of Wonosobo. The attitude of protection afforded to minority communities given by Local Government in Wonosobo, they feel they have an obligation to participate according to their ability and their capacity for local governments Wonosobo.

The same recognition given by preachers (mubaligh) of Ahmadiyah, Sajid Sutikno, who stated that his jemaah is protected during all this time in Wonosobo and could interacts well with another majority groups. Based on the data presented by Sutikno, jemaah Ahmadiyah spread in 15 districts, with the number of adherents around 6000 people. During this time they can live in harmony appropriately. Wonosobo government’s treatment of minorities, especially the Jemaah Ahmadiyah is very good, so that Ahmadiyah could worship in peace, and feel protected.

One of the principles underlying the conviction Kholiq Arif in protecting minority groups is that it is the law of nature (the laws) if there is a difference in man, is no exception in the Islamic religion. In fact, in the body of one of the mass organizations (ormas) NU though, there is a difference. Thus, according to him,
it is a consequence of that sunatullah, that we should embrace all people and groups. Faith and belief is a private matter of each person. His duties as regent is to ensure every person can worship in accordance with their respective faith, and make sure that no one particular belief higher than other beliefs.

[2] Efforts and Struggle of Bupati Kholiq

According to the interview report that quoted from The Wall Street Journal, efforts done by Kholiq Arif in order to prevent inter-religion frictions, such as by often asking the religious and belief leaders to meet each other to find the similarity, not to exaggerate the differences. And to realize it, the firmness is necessary to create inter-religion’s harmony. Related to it, he said:

I often asked ever religious and belief leader to meet each other, usually having breakfast together. In that moment we tried to find similiarity. If we find differences, though in NU there are so many differences. So differences are existed everywhere, so why don’t we just accept it?

How to do it is actually so simple: firm. I learn about firmly leadership, so the people will follow. The Ahmadiyah community spreads in 9 of 15 districts in Wonosobo. They live there before I born. I prefer to resign than asked to disperse them. In Wonosobo, there are religions existing, namely Protestant, Catholic, Konghucu, Budha, Hindu and another cults. The belief is a privacy matter of someone, my obligation as an administrator is just to ensure that there’s no a belief will negate another belief. Until now, around 6.500 members of Ahmadiyah di Wonosobo are free to worship in every mosques of Wonosobo.

When Muhammadiyah’s adherent want to construct a mosque, people as neighbours should help him. For example, the adherent of Muhammadiyah is cooking, NU is looking for the stones, the Christian is being the mason. This is a cooperation we called. I just remind people about that matter only.
Kholiq stated that during his leadership, minorities safe in Wonosobo. In fact, research by the Regional Autonomy Implementation Monitoring Committee (KPOD), Wonosobo security position jumps to 2nd position in 2009 compared to 400 positions in previous years. He compares, in 2005 minorities have very limited activity in Wonosobo and not much involved in community activities.

However, now they are involved in many activities, including through the Inter-Religious Harmony Forum (FKUB) of Wonosobo regency. This forum involves religious leaders of Nahdlatul Ulama, Muhammadiyah, Ahmadis, Syiah, Christian, Catholic, Hindu, Buddhist, Confucian, Taoist, and group belief of Aboge. This forum is a space for dialogue that brings people of different beliefs.

Being the protector of minority groups is not without risk. It is recognized by Kholiq Arif, who knows that the steps taken clashing to the Indonesian Ulema Council (MUI). The Institute as the misguided labeling of these groups. Regent attitude Kholiq also contrary to Three Ministerial Joint Decree, which regulates religious minorities problem. He claimed to be ready to face the risk as opposed to the MUI and ministerial decree. “The problem of MUI is MUI bussiness, I have my own bussiness. I replied Wonosobo domestic problems, namely social harmony, and this is the instruction of Mr. President”.

Men who was born in Wonosobo, on September 16, 1968 claimed to have been preparing a Regional Regulation that setting about religious life in the district that has a population of 771 thousand inhabitants. This regulation will set up at least 18 fields that support religious harmony. The draft of that regulation will be discussed with the group and stakeholders.

If this Regional Regulation contrary to the ministerial decree in the future, Kholiq hopes there is a higher law, for example in the form of legislation that would set it. Struggle to uphold religious harmony in Wonosobo through regulation will be done with all seriousness. In fact, he ready to deal with the possibility of being fired because of this struggle he did.

What is done by the Regents of Wonosobo, Kholiq Arif,
should be an example for other leaders. As a regional leader he should to guarantee the protection of security for all his citizens, without regard to whether it was included in the majority and minority groups. There needs firmness of leaders to apply the law that became commander in the country. Without firmness, then all the guarantees that have been given by the Constitution will not mean anything, especially for vulnerable groups against discrimination.

B. Knitting Peace in the Midst of Conflict Potential: Report from Pituruh Purworedjo

In our public space, variety of violence apparently coloring our lives of religious and belief in Indonesia. Research long-monitoring conducted by SETARA Institute and published on an annual basis shows that in the last decade (programatically SETARA Institute’s research started in 2007), the situation of a minor religious/belief presented among us, both inter-religious and intra-religious.

In the case of intra-religious which the friction level is increasingly escalated about relation of Tafsir Al-Quran Assembly (MTA) with Nahdlatul Ulama ‘(NU). Both relationships last lead to conflicts and in some areas obviously be a new conflict that “complements” the demonstration of intolerance, discrimination, and even violence in the name of religion in the internal religion, like the majority of the Muslim Ahmadiyah, mazhab Ahlussunnah wal Congregation (Sunni) denggan Syi ‘ah, and so on.

The Tafsir Al-Qur’an Assembly (MTA) is formal legally formed on January 23, 1974 which is now based in Surakarta and until now has 430 branches and representative spread from Aceh to Central Lombok, West Nusa Tenggara.

[1] Potential and conflict spark in Purworedjo

Purworedjo is area that shaped of the district where is located in the administrative region of Central Java with its seat of government is located in the district Purworedjo. Purworedjo districts bordering with several districts. To the north is bordered by the districts of Magelang and Wonosobo regency. While the
west is bordered by Kebumen district. The east by the district of Kulon Progo (DI Yogyakarta). While in the south by the Indonesian Ocean.

Purworejo Regency covers an area of 1034.80 km². That region is divided into 16 districts.

Numbers of population in Purworejo Regency according to census of 2010, are 695,427 inhabitants. Of these numbers, the Islam religion developed quite well among society, although there are differences between the santri (student learn in Islamic Boarding School) and the Kejawen (especially Javanese). Other religions are professed Christians (7,621 inhabitants), Catholic (6,624 inhabitants), Buddha (723 inhabitants), Hindu (61 inhabitants), Confucianism (47 inhabitants). In Purworejo, there are also several cults.

In internal of Islam, Nahdlatul Ulama (NU) is the most religious social organization in Purworejo Regency. Then followed by Muhammadiyah. Some Muslim mass organizations which are not too big also live in Purworejo, such as Tafsir Al-Quran Assembly (MTA), the Indonesian Islam Propagation Institute (LDII), Hizbut Tahrir Indonesia (HTI), Ahmadiyah, and others.

As known, Central Java is one of the “base” MTA missionary displacement, when viewed from its point sentrum is in Surakarta, or better known as Solo. The development of dakwah MTA is rapidly in areas dregencies/cities in province of Central Java, one of whom is in Purworejo Regency. An increase in activity of MTA in Purworejo, which dakwah activities more intensively carried out in certain places.

The place is often being the center of MTA activity in Central Java is building of Tafsir Al-Quran Assembly that located in Pangen, Juru Tengah, RT 2 RW 5, No. 52, Purworejo. In addition, also at home Suroso Margo Prayitno, SKM, or commonly called Pak Margo, which is located in the village of Prigelan RT 2 RW 03 Sub-District (Kecamatan) Pituruh Purworejo. Beyond of dakwah displacement, that MTA also directly done by coming to resident’s home. This massive displacement is an indication of the presence of the investigator plans to inaugurate a branch of MTA in Purworejo.5
For a circles part of peoples, the presence of MTA in Purworejo Regency trigger horizontal conflict potential among society in Purworejo Regency. Potential conflicts quite alarming because of many aspects, ranging from fiqh to activity models, in case of refusal by the local people against the activities of this group. One trigger for rejection residents are material and method of MTA’s dakwah methods that considered provocative and less respect for fiqhiyah differences and tends to harass other religious groups.

This potential conflict then becomes ripples of tension in Purworedjo. These conflicts occur because of the majority, in this case is people who are affiliated to the NU in syar'i'ah way, can not accept the existence of a minority who are considered at odds with mainstream aspects of society. What has been done by the MTA deemed negated the existence of cultural habits that have been ingrained in the midst of society. Residents objected to the majority of it. Villagers of Prigelan District of Pituruh even formally recommended denial by letter related to this regard.

In a Statement of Prigelan residents date July 12, 2013 contain the reason for the people’s rejection of the MTA. The letter stated that the reason for rejecting them because people can not accept the teachings of the organization that is considered contrary to the customary of Desa Prigelan, such as eliminating tahlilan, selamatan or kenduren (feast), as well as the procedure/treatment of someone’s die that different to the customs and ordinances of Prigelan society.

However, the MTA does not necessarily accept the statement of the majority people of Prigelan. So that, it develops into further tension. Each side insisted on their arguments along with the reasons of justification respectively, without being able to get a decision from “the judge believes to be cut off”, who is right and who is wrong. It is constantly hidden in the midst of society in Prigelan Pituruh, then the root of the problem, questioned and opposed to trigger conflict.

Form of rejection obviously done by people of Purworejo, especially people who directly interact with activity of MTA Purworedjo such as in the District Pituruh. Pituruh society also made a statement that objected to the activity of MTA in their
surroundings. That letter is directly addressed to MTA, and copied to Muspida Purworedjo and Muspika Pituruh.

Here are some official documents that indicate rejection citizens with regard to missionary activity (dakwah) of MTA Forum in Purworejo:

a) Residents’ Statement on IMB Rejection For Residential and Business dated July 12, 2013. This letter contains a statement of citizens to refuse the Building Permit (IMB) on behalf of Mr. Suroso Margo Prayitno (sympathizers of MTA) which was originally to be used as the secretariat of MTA Pituruh. In this letter, residents also filed a petition for MTA activity to be moved elsewhere.

b) Citizens’ rejection that contained in the Minutes (official report) of the Complaint and the refusal of the villagers in Desa Prigelan about MTA’s activity that based in RT 02 RW 03 Dusun Kradjan Kidul, Desa Prigelan, Kecamatan Pituruh, Purworejo. That Minutes is based on the complaint which is directly submitted to Village Chief of Prigelan.

c) Letter of Complaint pointed to the Regent of Purworejo about about rejection of MTA activities existence that located in Dusun of Kradjan Kidul RT 02 RW 03 Desa Prigelan dated September 12, 2013.

In addition in the form of a letter of rejection, that rejection is also shown by the residents of the village by using banners said that Congregation MTA’s activities in the area of Desa Prigelan. Even villagers also intimidated the Jemaah MTA to lowering the banner belongs to Congregation MTA that reads “The MTA” in front of the house Bp. Margo Suroso Prayitno. Residents also restricting the accessibility of Jemaah MTA. On September 7, 2013, village residents blocked the entrance to the location of the MTA study.

The resistance is not coming from residents of Pigelan only. The refusal statement against the activity of Congregation MTA also comes from many religious figures in Purworejo, also from Islamic organization in Purworejo, such as PCNU Purworejo, MUI Purworejo, and PP Muhammadiyah Purworejo.
The refusal from residents increased on September 28, 2013. That rejection of resident against the activity of Congregation MTA in Desa Prigelan was expressed by doing more strict action, even just verbal expression not physical violence. At that date, hundreds people of Desa Prigelan residents refuse the pilgrims in an event recitation of MTA that held in that village. That incident make the jamaag MTA become panic and try to secure their ownselves. Thus 6 (six) persons from MTA who must be protected by the apparatus to prevent spread of riot because of the Pigelan resident's emotions that unstoppable.


The conflict within residents and congregation MTA actually not occurred in Purworejo region. In another regions in Central Java and East Java the similar conflict also appears.

As the sample, in Blora the within residents and congregation MTA conflict often occurred. Even the rejection against MTA leads to physical violence. The rejection of MTA also happened in Gresik, moreover the Regional Representatives (DPRD) directly asked or recommended the local government of Gresik to dissolve MTA in the whole of legal region of Kota Gresik. It means that in this Gresik case, there is an intervention from state official in local level to seeking deletion minority group of religion/belief in his region. The local government choose to be the intolerance actor and discrimination.

Differ from what happened in Blora and Gresik, the conflict within the residents and Congregation MTA in Purworejo never be ending to the physical violence, and no governmental intervention in the effort of dissolving MTA at all. This matter happened because of the local government of Sidoarjo’s commitment together with all the governmental linkage, such as Regent, DPRD, Bakesbangpol, Kapolres Purworejo to maintain the religious harmony in Purworejo.

The expression of no willingness to forbid or to dissolve MTA and another groups, stated by the apparatus of Kesbangpol Purworejo that, “the government of Purworejo has no right to forbid the development of any certain belief or trust because every
beliefs has its own ideological basic and there is no restriction regulation either from the related instantion such as Ministry of Religious Affair and Ministry of Internal Affairs.”

The expulsion of recitation worshipers that occurred on September 28, 2013 not to lead to physical violence because of the initiative from the Government of the District Board and the Police, or commonly known by the District Leadership Council (Muspika). Muspika Pituruh Purworedjo initiated to evacuate 6 figures MTA (Mr. Suroso Margo Prayitno, Bp. Pargitno, and Bp. Sukardi and his family) to a safer place to avoid things that are not desirable. Hal ini merupakan langkah kongkrit di Muspika Pituruh Purworejo dalam mengurangi eskalasi potensi konflik. This is a concrete step from Muspika Pituruh Purworedjo in reducing the escalation of potential conflict.

Besides that, the Muspika Pituruh also do anticipatory way to reduce the conflict. Muspika initiated about the activities basic replace of MTA that formerly exist in Desa Prigelan to the new place that located in Desa Kalikotes. This replace also well accepted by MTA.

This displacement is done not in order to move the MTA worshipers, but on the basis of an attempt to provide a more conducive place for the MTA. Reality of the residents Prigelan that less agree with the MTA relating to the plan put Prigelan as a proselytizing activity place of MTA. It was then shown the villagers with some residents rejection document attached to local governments of Purworedjo based on community meetings.

It is also consistent with the indication that the Muspika arrested by the MTA actually is making efforts to build a base of activities in the Kecamatan Pituruh Purworedjo. With this removal, the local governments to analyze and to expect that the rejection of the MTA that happened in the Village of Kalikotes not as hard as what happened in the village Prigelan and it is expected to develop in the area.

Commitment of embodying the freedom of religion/belief is also demonstrated by the Local Government of Purworedjo, that is by forming Inter-Religious Harmony Forum (FKUB) of Purworejo and optimize FKUB’s roles as an arm of the local
government in the effort of establishing the religious harmony in the region Purworedjo ummah. KH Junaidi Jazuli, Chairman FKUB Purworedjo, to the observer of SETARA Institute said that there is always a difference in people’s lives. These differences should not be used as justification for the discriminatory acts or denigrate other groups, let alone new attack on the existence of a different understanding to develop. The principle is then used as guidelines shared in running the activities of FKUB Purworedjo.

One positive note that was ever done by this organization is to initiate a dialogue between citizens Purworedjo, MTA, and Islamic religious organizations other. Long before the conflict within the residents of Prigelanin village, FKUB already fully implement dialogue facilitated by the Local Government of Purworedjo, such as the provision of premises, security and others. On May 16, 2011, that dialogue was attended by Vice Regent, Chief of Police. Also present were the Chairman of the Indonesian Ulema Council (MUI), the Chairman of PCNU and the management ranks of NU and Regional Leadership (PD) of Muhammadiyah. Dialogue is guided by the Board FKUB.¹⁴

In order to muffle the conflict potencial and to create a peace inter diverse religious community not performed by the element of Muspika and Local Government, but also by the government in villages level. That commitment has appeared in the rank of village apparatus of Pemda Purworejo surrounding. As the evidence of that commitment, in the resident’s conflict with the congregation of MTA, the village apparatus tried as much as possible to muffle the possibility the conflict within those both parties, such as to hold the coordination meeting with various elements of society. On August 23, 2013 the village government of Desa Prigelan held a coordination meering among residents of Desa Prigelan, religious figures, society figures, youth clubs and simpathizers/officials of MTA that existed in Desa Prigelan.¹⁵ In that meeting, there are some suppression, such as, all of religious community in di Desa Prigelan maintain the harmony even they are from different recitation groups. After that, all of the residents are guaranteed their rights to participate as long as not performing violences and breaking the law manner. In that meeting also suppressed about the guarantee about the rejection of residents on the activities of MTA.
at Desa Prigelan will be accommodated and be found its solutions together with Muspika with also not to adverse the MTA side.

Another commitment that shown by the village government of Prigelan is mediating those six people that successfully evacuated ahead of the event on September 28, 2013, be re-accepted by the village community of Prigelan. Finally, on December 5, the village head along to the Muslim Defenders Team managed to convince people to accept the return to six people without any conditions.\textsuperscript{16}

[3] Reflection

What is happened in Purworedjo reflect different portrait with most other regions who choose preferences and even took intolerant and discriminatory policies in the various dimensions of religious conflict/beliefs. Purworedjo also provide some lessons for us all. First, that the conflict resolution for especially sensitive with religious/belief dimension must begin with a position to recognize issues that deeply understand what the real problem. Second, the completion of the tensions concerning religion/belief requires serious commitment from various parties and a strong and immediate initiatives of the Government. Third, and the most important, the government (at any level) should be in the neutral position above and become an umbrella for all the interests and aspirations of citizens. Thus state officials can accumulate interests of all parties and then take policy initiatives that are fair to all parties.

C. The Constitution as The Attitude and Policy Guidance: The Cases of Church in Tambora and Lurah Susan Jasmine in DKI Jakarta\textsuperscript{17}

The issue of the establishment of houses of worship in Indonesia, including in Jakarta as a miniature, still leaves a very acute problem. One fundamental problem is the establishment of houses of worship related to the substance of the regulation itself, namely the Regulation of the Minister of Religious Affairs and the Minister of Internal Affairs No. 9 of 2006 and No. 8 of 2006 on the establishment of Houses of Worship. On the one hand it wants to set rules about the establishment
of houses of worship, but the other hand, this rule results in difficulty minority groups to establish places of worship.

This difficulty often arises in the approval rules with permission from the local community, where houses of worship to be built. Besides that, the difficulty of getting signatures from majority of surrounding citizens, local government also affirms its intolerant attitude to do not issue permits for the establishment of houses of worship of the principals. Beyond the problem of “administrative”, the action tends to strengthen intolerant groups to judge the establishment of houses of worship to a variety of accusations and provocations that the existence of the houses of worship of certain minority groups rated the illegal and unlicensed.

Since the 5 years last, recorded about 20 issues of churches in Jakarta and acts of intolerance, including intimidation, terror, destruction and prohibition government officials over the placement of religious identity. Those are, the establishment of houses of worship Church Pentecostal Church in Indonesia (GPdI) Immanuel Sukapura, Cilincing, North Jakarta (2007), Indonesian Bethel Church (GBI) Semper, Tanjung Priok (2008), Church GAPEMBRI in Tambora, West Jakarta (2009), the Church St.Yohannes Mary Vianney, Cilangkap, East Jakarta (2010), and the Catholic Parish Church of Santa Maria in Calvary, Lubang Buaya, Pondok Gede, East Jakarta (2011).  

In 2013, one of the issues raised in the establishment of houses of worship in the form of Church of Katolik Paroki Damai Kristus, on jalan Duri Selatan V/29 Rt 0015/05, Kecamatan Tambora, West Jakarta. Rejection of a group of public concern and attention at the same time of Governor of Jakarta, Joko Widodo. The issue of prohibition the establishment of houses of worship that still occurring in Jakarta, where the plurality and diversity of residents who consist of various races and religions.

In addition to the case of the establishment of houses of worship, in 2013 also raised the case of rejection of public officials, namely Susan Jasmine Zulkifli appointed by Governor Joko Widodo as the Lurah of Lenteng Agung, South Jakarta.

What is done by Local Governments, in this matter is Governor and the Deputy Governor, on those two cases that surfaced in 2013
was supposed to be an example for other provinces, how to manage and ensure the religious harmony in worship and practice their faith in accordance to constitution of the state of Indonesia.


Gereja Katolik Paroki Damai Kristus that rejected by some intolerant groups located in Kelurahan Duri Selatan. Seeing the demograpical profile of kelurahan Duri Selatan seems that this area is plural-multicultural.

With an area of 24.3 hectares, inhabited by a population density of 41 458 and 14 096 souls jiwa/km2, South Duri Village consists of followers of three major religions, namely Islam as many as 9,215 people, and some 1,457 souls Protestant, and Catholic amounted to 296 people.

In socio-cultural way, community typical in Kelurahan Duri Selatan which multi-ethnic and pluralistic are seemed together, compact and well established togetherness. In addition to regional communities like Kebumen community, community Pekalongan, Solo community, Banten community, and so on. In addition, in urban South spines are football clubs, art galleries, martial arts, until to bike community.

Related to places of worship, this time in the Village of South spines are 4 mosques, 10 small mosques, one church, and two temples. At the macro level, the proportion of this amount must be said objectively that the addition of one church for Christians is something reasonable. But affairs set up a house of worship for minorities in some areas is not easy. So it is with the plan to build a church in Kelurahan Duri Selatan, Tambora.

On Sunday, April 21, 2013, around 10:00 am, hundreds of people that called themselves the Cooperation Forum Masjid-Mosque-Assembly Ta’lim (FKM3T) Duri Selatan, Tambora, West Jakarta, staged a demonstration rejection of Paroki Damai Kristus construction that located at Yayasan Bunda Hati Kudus school that the address in Duri Selatan V No. Way. 29 RT 12 RW 02 Sub Duri Selatan, Tambora, West Jakarta. Their refusal was based on allegations that the church building plans do not have permission,
therefore is illegal. Not only that, the mass also alleged that the licensing process in the framework of the construction of the church has been marred by manipulation of citizens by including the letter agreement forged signatures,19 to conform to provisions of article 14, paragraph 2 (b) of the Regulation of the Minister of Religious Affairs and the minister of Internal Affairs No. 9 in 2006 and No. 8 of 2006 about the Task Guidelines Regional Head/Deputy Head of the Maintenance of Religious Harmony, Empowerment Forum for Religious Harmony, and Construction of Houses of Worship. Plans religious building built on land belonging to the Yayasan Bunda Hati Kudus. In the school yard lies a church that had been used by Paroki Damai Krists for the religious service and another religious activities.

Actually, the church of Paroki Damai Kristus in Kelurahan Duri Tambora, had had its sprout since 1968. The church parties has received a letter from RT/RW that not objecting to the construction of houses of worship.

As we know, since the building plan of the Church which is housed in the hall of that Paroki on two years ago local residents around several times to protest the construction of the church. Even on Christmas Eve celebration in 2001, supprised by the discovery of a suspicious package that suspected bomb.

In 2007, a mass protest also rejected the construction of the church. In the mass protests filed several claims made to the Church of Damai Kristus, Tambora. Following are the demands of mass protesters that at the time was received by Father Widyo:20

1. There is no constructions
2. Cannot submit the form shifting.
3. The government in every level cannot give permit if the party seeking leave resubmit it again.
4. The government should to give direction for the applicants to do not submit the petition

The demonstrations on April 21, was preceded by the circulation of information through a chain message stating “The Church in Tambora Will be Attacked” by the radical group calling itself FKM3T of Duri Selatan to the Church of Katolik Damai Kristus in Duri Selatan, Kecamatan Tambora, West Jakarta, this is justified by the by police.
On the day of execution of that refusal action, the protesters put up two banners in the school’s fence containing the signatures of the people that reject the construction of the school gates and occupied by blocking, while in the church there are about 50 people that are doing mass with Father Matheus Widyoolestari. This demonstration is further action after previous protests on February 15, 2013, where there were about 200 people at about 13:00 pm, that came to close the activity of construction of Paroki Damai Kristus. On this occasion, representatives of the demonstrators accepted the church, accompanied by FKUB, police chief and Wakapolres Tambora West Jakarta.

After doing demonstration and met representatives of the church, the mass continue to demonstrate in Balaikota DKI Jakarta. Mass that consist of FKM3T, FPPI, FBR Gempur, and FUI. In his speech said that the mass of Paroki Kampung Duri, where the church of Damai Kristus will stand after degrading the dignity of the Indonesian government and reject any attempt change the function of the social facilities from the peace school to be the church.

The mass also unfold the banner containing these statement, such as:

“Investigate completely the mafia of the construction permitting of the houses of worship in the government ranks of DKI Jakarta, City Council of the Licensing Committee of Local Representatives of DKI Jakarta”

“Strictly justified the government administrators of DKI Jakarta and the representatives that deriberately subverts the governmental authority by clashing those religious people in the area of Duri Selatan”

“Let's we together destroy all of the efforts that undertaken of duping people which performed by the local government bureaucracy of DKI Jakarta.”

“DISBAND IT!!!”

By the existence of forcing effort on that church establishment,
ther are some dialogue performed and solving effort. The party of the church has sought the dialogue with the society that refuse that church establishment, the surrounding governmental apparatus from kelurahan, kecamatan, regent and governor and also the police apparatus and FKUB of DKI Jakarta.

[2] *The Governor Jokowi's Initiative*

Jakarta Governor Joko Widodo (Jokowi) come and seek solutions to residents who refuse development plan of the Paroki Damai Kristus church on April 12, 2013, during a visit held a mediation meeting to the people who had been refusing a church building in the complex of Masjid Al Ulama, Jalan Duri Selatan, Tambora, West Jakarta.21

The conducive and comfortable atmosphere among the community to be the serious attention concerned by the number one person in Jakarta. In that mediation meeting, Jokowi want to hear directly from residents about that the residents rejection problems, finding solutions and reminds all parties to respect the norms of decency and civility, and asked the importance of good communication between community leaders and religious leaders. Jokowi also underlined that the issue of the refusal of the church, if not be handled immediately will become an even bigger problem.

Post-visit or blusukan Jokowi that become the habitual trend of this Jakarta Governor is to know the problems the people of Jakarta, until the current disruption of Peace church to worship Damai Kristus Tambora to worship, do not exist anymore. Even the principle of allotment permit establishment of the church has been issued by the Governor.22


The Jakarta Governor Joko Widodo places Lurah Susan Jasmine in Lenteng Agung since July 2013. Lurah Susan was appointed as headman having escaped “the auction office” in the new government of DKI Jakarta. After placement of Lurah Susan in the Lenteng Agung, he protested by 200 people Lenteng Agung society calling itself the General Forum of Placement refusal of
Lenteng Agung and later renamed as the Lenteng Agung Citizens Forum, at the end of August 2013.

The rejection of Lurah Susan is based on some reasons. First, Lurah Susan is Catholic. Second, Lurah Susan is a woman. Third, the location of Lurah Susan displacement is a moslem majority area.

Against these arguments we can judge that those whole factors are discriminatory and unconstitutional. Discrimination, as we know, is “Any restrictions, harassment, or exclusion that is directly or indirectly based on human differences on the basis of religion, ethnicity, race, ethnic group, class, social status, economic status, gender, language, political beliefs, that resulted in a reduction, or elimination of irregularities recognition, implementation or application of human rights and fundamental freedoms in both individual and collective life in the political, economic, legal, social, cultural, and other aspects of life.” Meanwhile, in the state constitution of 1945 Constitution of NKRI in Article 27 Paragraph (1) states that “all citizens are equal before the law and government and shall abide the law and government, with no exceptions.” In another article in the Constitution, namely Article 28D paragraph (3) stated that: “Every citizen has the right to
obtain equal opportunities in government.” With reference to the provisions of positive law in force in Indonesia, it is obvious that all the arguments behind the rejection of Lurah Susan placement is something that discriminatory and unconstitutional. It shows lack of understanding of the refusal of citizens to the provisions of state law. The rejection attitude against Lurah Susan shows about the thickness degree of intolerance in our society that may not be on the basis of spontaneous public awareness but mobilized by intolerant groups that “the same” too.

Observers of SETARA Institute received confirmation about this intolerant group mobilization. According to the testimony of citizens who were interviewed while at the location of demonstration, he admitted that they initially did not know the context as well as an invitation to participate in the demonstration at that day. They were simply told that they were invited to perform recitatio. In addition, according to some residents, the demonstrators were mostly nonresident of Lenteng Agung.

Even more ironically, the Minister of Internal Affairs, Gamawan Fauzi, come to speak and show submission to the will of intolerant groups and expressing lack of understanding of the provisions of the constitution. Gamawan suggested that the presence of the Governor Jokowi reconsider Lurah Susan Jasmine in Lenteng Agung, and advised Jokowi to be mutated to a non-Muslim area. Internal Affairs Minister’s statement of public condemnation, even publicly declared disobedience the Internal Affairs Minister on the state constitution, which the placement of someone as the state officials should not be linked with religion and beliefs.

What was delivered by Gamawan raises the pro and contra. The pro course delivered by the subordinates of Minister of Internal Affairs, who called what the Minister of Internal Affairs’ statement is proper sentence and should not be mistaken. However, negative reactions to Gamawan Fauzi also popping up everywhere, one come from the Vice-Chairman of the Regional Representative Council (DPD) RI, Laode Ida. To the media, Deputy Chairman of the Council Laode Ida on September 29, 2013, stating that the Internal Affairs Minister is very strange attitude and impressed nuances of SARA (ethnic, religious, racial, and inter-group) when
requested the Jakarta Governor, Joko Widodo to evaluate the placement of Lurah Susan Jasmine Zulkifli as the non-Muslims as Lurah Lenteng Agung, South Jakarta. Laode explicitly mention the interior minister statement as something “inappropriate expressed by a state official, let alone the minister.” Even according to the Ministry of internal Affairs statement, Laode build an impression that the minister is anti-pluralism person. While pluralism is part of the socio-cultural reality fully guaranteed in the state constitution.

In the perception of SETARA Institute, the statement of Ministry of Internal Affairs that is still questioning about differences in ethnicity, religion and race - eventhough the state constitution clearly guarantees every populated religion in accordance with their respective own religion, and entitled to vote and to be elected in a democratic system of state government -shows constitutional anomalies that have occurred in the implementation of so many countries. The Internal Affairs Minister should set good example to the public in a manner by supporting consistently through the placement policy constitutionally and prioritize meritocracy. Minister of Internal Affairs, as state officials should not be subject to the willingness of a group of people who behave and act intolerant. But the attitude of Minister of Internal Affairs in the case of Lurah Susan shows just the contrary one.

Objectively we should say that the attitudes and statements of the Minister of the Internal Affairs showed about the low sensitivity of public officials in the cabinet of President SBY, as well as the weak degree of each statesmanship. Gamawan Fauzi preference in the case of Lurah Susan adds a long list of ministers who do not have sufficient competence to be the protector, guardian, and servant of all citizens, as has been the historical function of the state and state officials.

[4] *The Attitude of Governor and Deputy Governor, a Lesson for SBY*

Lucky the Indonesia and for the diversity in religious/beliefs life, the governor of DKI Jakarta and its deputy choose to not subject against the interest and willingness of intolerant groups. They staunchly holding on the constitutional mandate of Republic of Indonesia, about the primordial background of someone is not the basic of appointment and displacement of public figures in
The governor Jokowi choose to understand about the problem comprehensively. The witness of one residents in Lenteng Agung said that the demonstrators tends not know the meaning of demo and demonstrant who are not from Lenteng Agung residents is also known by Jokowi.

To the media, Jokowi said that the rejection of Lurah Suzan placement more related to competition in the internal placement of government officials. Jokowi refuse the rejection performed by the intolerant group and stay to not change his decision of changing or not to mutate Lurah Susan to another Kelurhan. He selection based on the constitutional provisions that the religion is not the consideration of determining someone's position in government.

The firm stance of Governor Jokowi about the selection and placement of officers or civil servants (PNS) in the scope of a particular job based on merit and ability. Not based on other factors that are primordial and can lead to discrimination and unconstitutionality, such as religion, ethnicity, and so on.

The Governor's statement is also supported by the Vice Governor of Jakarta Tjahaja Basuki Purnama who insisted will not mutate Lurah Susan Jasmine Zulkifli because of religion and urging a group of people. Deputy Governor explained more clearly, work placement is not determined by one's primordial problem, but because the performance of the individual meritocracy. By saying that statement firmly, Ahok, the nickname of Basuki, guaranteed to not mutate Lurah Susan to another place. Moreover, Ahok suggested the Minister of Internal Affairs to re-learn more about 1945 Constitution.

To response Jokowi and Ahok who strongly enforcing the constitution, Palti Panjaitan, the Chairman of The Solidarity of Victims of Freedom of Religion/Belief (SOBAT KBB), who also being the Cleric of Huria Kristen Batak Protestan (HKBP) Filadelfia, suggested the President of SBY to learn from Governor of DKI Jakarta, Jokowi, about how the leader solve the problem related to the religion, belief and worship from the intolerant groups in Indonesia.

There are two examples of the lessons suggested by Palti to
be learned by SBY from Jokowi. First, how to respond to rejection of residents over the placement of Lurah Susan Jasmine as the Headman of Lenteng Agung because of she is Christians. Second, SBY must learn from Jokowi how to deal with the problem of the Catholic Church in Tambora. There are certain groups who urged the church to be closed. However, Jokowi reject it, because he cling on the constitutional mandate. People worship was guaranteed by the constitution, not dependent on other people to be agree or not.

Palti also give the case sample of intolerance that hit his leaded church, HKBP Filadelfia church in Bekasi, and what happened to the Indonesian Christian Church (GKI) Yasmin, Bogor. It’s been two years since the church was sealed case that is not clear that the church can not worship in the church. Routinely, they also chose to worship in front of the National Palace once every two weeks. However, until now there has been no response at all from the president.27

Until now, there was no evidence that the President has made adequate measures as the head of state and head of government to carry out the command to the 1945 Constitution guarantees the rights of citizens to run the appropriate religious worship and belief. There is no evidence that appeared show he had been running his promise. Instead, it is a proof-by-proof that he is so tolerant to the intolerant actions. As stated in the monitoring report of SETARA Institute a year ago, the President was never doing a real act, in addition to once again make a speech and make an appointment, which is so pronounced and forgotten. Nothing seemed initiative to solve problems and act as a nurturing state officials. In that context.

D. Islah and Community Peace: the Resident’s Initiative in the Case of Syiah Sampang

One of the most heartening episode in case of prolonged melancholy story of Syiah Sampang is the process of reconciliation (islah) and peace between people in conflict, the attacker (perpetrators) and refugees (victims).

Previously, there are actually some hopes of progress of the Syiah Sampang community case. As reviewed as in the previous chapter, on
June 1, 2013 ten representatives of refugees of Syiah Sampang citizen ride the onthel bicycle from Surabaya to Jakarta to meet President. The action they do to encourage the central government to act and to take a more assertive policy in carrying out its obligations to restore the rights of victims of the attack on the Syiah community in Sampang. They arrived in Jakarta on June 16, 2013.

From Jakarta, the hope seems to appear. On July 14, 2013 the president met representatives of ten refugees in his home, in Cikeas. In this meeting Yudhoyono promised to restore the rights of victims and even promised to lead directly the reconciliation (islah)meeting with the parties related to the events of the attack. Unfortunately up to now, he has not been able to realize his promise.

Reconciliation (islah)efforts that undertaken by the government later appeared giddy and still far from expectations. The reconciliation (islah)team coordinated by Prof. Dr. Abdullah A’la who is also the rector of UIN Sunan Ampel Surabaya, walked slowly and without a clear scheme. Civil society initiatives was accused by the government in an attempt worsen the situation.

The The governor of East Java stated that on December 2013, his institution have allocated about Rp. 2.5 billion from East Java APBD in order to establish about 150 houses for society relocation of Syiah Sampang, but until now, there is no clarity of that program will be realized. Meanwhile, the victims’ fate is uncertain and haunted by the followed violations.28

But, this real conflict has own very good capital to arrive on resolution phase, that is intra-element reconciliation (islah)in a conflict; within the attack perpetrators and the victims. The cultural process in grassroot gain the promising phase.

[1] *The Chronology*29

bahkan ada juga yang dipenjara meskipun divonis sangat ringan.

After they think and meditate what has happened in their village, and attack they did, they realized that they did not attack anything to do with the Sunni-Syiah relations, but rather due to the presence of particular interests. With the disappointment and awareness of some of the attackers began to wonder.

That such circumstances is actually a good capital to reconcile the parties that directly involved in the conflict, they are the attacker and the victim. Unfortunately, it is not utilized properly and promptly by the reconciliation (islah) team headed by Prof. Dr. Abdullah A’la, rector of IAIN Sunan Ampel Surabaya. It was not because of the lack of willingness of Prof. Dr. A’la, but rather due to the limited mandate and powers for the Reconciliation (islah) Team.\(^3\)

To not waste that such a situation, the Institute of Islamic Unity (LPUI) in Pamekasan have the initiative to help the Reconciliation (islah) Team. LPUI move directly into the focus of the problem in the case of attack, ie, by meeting the parties involved in the attack incident. The perpetrators then collected asked by LPUI to talk in all candor.

From some discussion, by the time, the perpetrators are fully aware that the conflict have so far only harming the residents. Actors driver admitted that they had tired to reconcile that characterized with hatred and violence. They wanted to promote unity and harmony in a way that is sourced from conflict dispelled misunderstanding and incessant provocation happened to them. They realize that the conflict have create a gap and distance among them, from their brothers, the refugees of Syiah Sampang who now live in Rusunawa Puspo Agro Sidoarjo.\(^3\)

In addition to building the awareness, they also slowly turn on the commitment of reconciliation (islah) and unity with those who still evacuated in Sidoarjo. They are also preparing to welcome the Syiah refugee return back to their normal life in Karang Gayam and Blu’uran within the time that expect not too much longer.

According to the evacuated residents, the meeting in order to build reconciliation (islah) and peace, has held two times in two weeks of September. It starts with communication through
the telephone and the presence of representatives of the villagers, especially the leaders and violence actors that has alternately came Rusunawa.

Next on their own initiative, the meetings is arranged in Syiah citizens evacuation place, in the Flats of Puspo Agro, Sidoarjo. Many people who want to come and meet refugees in the camp, but due to the limitations of transport, only 50 people can join to meet the refugees in the Rusun Puspa Agro.

They came to evacuation place of Syiah refugee at Rusun Puspa Agro, Kecamatan Taman, Sidoarjo regency, on Monday afternoon, September 23, 2013. They agreed to make peace and want to live life side by side in harmony. The arrival of residents of Karang Gayam, Blu’uran, and Panden warmly welcomed by Syiah Sampang residents in rusun Puspa Agro. Not just to visit, the arrival of Sunnis is intended to apologize and invite for making reconciliation (islah) or peace with Syiah residents in that evacuation place.

Islah Syiah-Sunni reconsiliation. Some Syiah and Sunni members from Sampang Madura, forgive each other after reciting peace agreement letter, when members of Sunni and Syiah Sampang Madura reconsiliate in refuge of Syiah in Pus,pa Agro flat complex, Jemundo Sidoarjo, Monday September 23. The Reconsiliation remarked the end of conflict between Syiah and SUNni in Sampang Madura, specially and all around Indonesia generally. (Antara Foto/Eric Ireng).

During the meeting both sides embrace each other, mutually apologized and committed to building peace and committed to
bringing back refugees in the near future. The substance of peace or reconciliation (islah) between them has actually taken place.

Then the committed to tight this reconciliation (islah) process through the written text for a rememberance, either for the villagers or refugees, and by doing this, then they will be easy to socialize the outsider about that moment. Last, they finally stipulate the reconciliation (islah) commitment in a charter that named Peace Treaty of People (Piagam Perdamaian Rakyat) that signed by representatives from those both side, the villagers and refugees.

That treaty mainly contains, are: First, those both parties stated their willingness to live together as brother, family and relatives.

Second, those both parties wanted to forget about the incident and repair the misunderstanding among them. They will prioritize the unity and brotherhood among each other. They also wanted to respect their certain beliefs and not to give proselytizing to the residents who has his/her own beliefs.

Third, those both sider stated their strong willingness to remove grudge and to bury the hatred among them.

The initiative of Sunni and Syiah Sampang residents to do reconciliation (islah) and to state a peace is the basic modal for the whole of reconciliation (islah) process. Momentum and good initiative has been constructed together by the grassroot people, and it needs to be responded positively and to be supported by the state in the manner of pressuring the acceleration of that reconciliation (islah) that has ongoing and initiated directly from the ground, by the parties who directly involved in the conflict. The government can give support through its policy, access and to actualize the programs of reconciliation (islah) empowerment.

Although reconciliation (islah) is not completely perfect, but it was more than enough for Reconciliation (islah) Team to conduct some perfections. Based on reconciliation (islah) and the Peace Treaty, it is sufficient for the Government to facilitate the return of displaced residents gradually, building homes that were damaged, as well as improving the welfare of citizens in the former location of the conflict. Governments also need to make
program seriously to educate all those who do not agree with the reconciliation (islah) process that is already undertaken.

[2] **The Appreciation from Various Circles**

The process of Islam that done by parties, got appreciation from various circle. Jusuf Kalla, former Vice President of Republic of Indonesia (RI), is one of the initiators of peace within the state and GAM, initiator of Malino pledge I and II, and also the Chairman of Indonesian Mosque Council and the Chairman of Indonesia Red Cross, supported islah that already gained by Sunni and Syi’ah Sampang. JK supportef that moment by creating a meeting plan with the governor of East Java, Soekarwo.

The Professor of UIN Syarif Hidayatullah Jakarta, Azyumardi Azra, who is also Chairman of the Advisory Board of the SETARA Institute, expressed his confidence to the prospects for reconciliation. Chairman of NU, KH Said Aqil Siradj, also provide moral support over the reconciliation (islah) that has been agreed with the way the team met initiators and signatories to the Charter of Peace.

Even the Presidential Advisory Council (Wantimpres) which is represented by one of its members, Albert Hasibuan, hoping that the reconciliation (islah) that has been good to be socialized. Hope was delivered by Albert after receiving the resident representative of Sampang in the Wantimpres Office, Jakarta, on Thursday, October 3, 2013. The resident representatives who attended, among others Nur Tamam, head of the Islamic Unity (LPUI) Pamekasan and local priest KH Syuaibi, accompanied by Legal Aid Foundation Universalia (YLBHU). They came to explain the process of islah that occurred on September 23, 2013.

After receiving a complete description of the representatives of the two conflict siders, Albert believes that islah (reconciliation) that has happened is something that is purely from the consciousness of citizens, without any engineered. After that, all parties need to be convinced as well that there are some who still doubts over this islah (reconciliation) process.

Albert believes to correlate with repeated statements of citizens who signed the reconciliation (islah) that they were tired of the
conflict. Along with Albert, Chairman of LPUI, Nur Tamam said, the islah (reconciliation) that has occurred is a mutual agreement after taking a number of ways, one of which is silahturahim (hospitality). Islah, he said, was signed by 75 people representing residents and 35 people from the Syiah group.

It needs the help of all parties, especially the central government, to follow up the islah (reconciliation). The government requested help to convince those who are still concerned about islah (reconciliation). If the people who are already doing the reconciliation (islah) is not supported, there is worrying situation that will be exploited by those who do not want peace to return to divide people as well.

But, the big support from many circles, finally will not help well the progress that gained already, because they indirectly connecting with the policy maker or policy executions. So, in this context, the most to be waited roles to follow up the islah is government, either the central government of local/regional government.


The big thing performed by the residents, is more than enough for them in order to re-establish the harmony life within Sunni and Syiah. What are they waiting for just the initiative of government to immediately facilitate the refugees from evacuation place to their village.

But, for the Kyai and government, either in local or central level, is not enough. The positive effort that performed by the residents not welcomed well by the governmental apparatus. Some of them are actually questioning and trying to weaken the islah movement from the lowest level by searching the reasons to not support this activity.

During and after of islah, there is obstacle against the reconciled parties. The accessibility to the refugee is limited. Some of Sunni Sampang residents are complicated to meet their relatives of Syiah Sampang residents in Rusunawa Puspa Agro Sidoarjo. Several parties which confess to get command from Police moreover tried
to threat of messing up that event by complicating the resident of Sampang to get in Rusunawa Puspa Agro. Meanwhile, the police quibble that they just perform what was commanded by the police.

Peace that has been constructed is also hassled by intolerant groups. Syiah residents who returned home after the reconciling, are under pressure. The signatories of the Sampang peace when they wanted to return intercepted on the road in the village by intolerant groups, arguing they should not smuggle refugees return home

According YLBHU, based on incoming reports, the local kyai also trying to disrupt the peace. Residents driving reconciliation (islah)was taken by police to meet the Kyai who are ever forced the Syiah people to repent several times ago.

What is surprising is the response of the Central Government. Despite the peace between conflicting residents in Sampang, Madura, has occurred, the Minister of Religious Affairs Suryadharma Ali even questioned the peace. The reason, peace or reconciliation (islah)does not involve the government and local priest. Like covered some media, Suryadharma said that he and government officials do not know anything about such reconciliation. He said he did not know who the parties to mediate peace. Even Suryadharma accuse any party who wants to take advantage of the conflict in Sampang. Suryadharma added, the government interest in the realization of reconciliation (islah) in Sampang. For that, he hopes the reconciliation (islah) process is done together. The government, he said, he also welcoming there are parties who wish to participate bring about reconciliation.

Instead of a positive response to the initiative of the people involved directly in the conflict to make peace, Suryadharma Ali chose to suspect the reconciliation (islah) process. He said that the government was not involved and was not informed priest. This is in contrast with the residents who signed the reconciliation (islah) statement. They confirms that what they are doing already with the knowledge and even the direction of Prof. Abdullah A'la, Reconciliation (islah) Team Leader designated by the Government.

Generally, what is done by the government, both local and central in responding to reconciliation (islah) and peace that
has been achieved, is disappointing. The government turned a blind eye to the fact that some reconciliation (islah) and conflict resolution that is relatively effective resolution and reconciliation (islah) are constructed of layers in which the conflict between the parties involved in the conflict, instead of coming from outside and imposed from above (top down).

Actually what has been done by the parties directly involved in the conflict, has the precedent in Indonesia, that is the bloody tragedy Sampit, Central Kalimantan. In Sampit conflict, the peace process begins with a cultural resolution between parties. The parties, in the context of a representative Madurese and Dayak Sampit, first build understanding and consensus for silaturrahmi and towards peace. Each party then make agreements relating to the substance of handling conflict and post-conflict situations. “Islah” between the parties directly involved then formalized by local government and local parliament in the form of Local Regulation about Community Impact of Conflict Prevention.

Thus multicultural conflict resolution policy is bottom-up. Basis for policy decisions are agreed by the parties to mutually recognize each other over the identity and existence of each (political recognition) and to coexist peacefully with each other (peaceful co-existence). Such policies clearly more effective and efficient than other conflict resolution policies. Peace that is now growing in Sampit born of conflict resolution policy process is bottom-up and mutual recognition between the parties directly involved in the conflict. The success of multicultural conflict resolution Sampit bottom-up can be compared with other areas of conflict in the multicultural, say for example Poso and Ambon which is still volatile.

So, what is done by the central government responded to the reconciliation (islah) of citizens in Sampang conflict by choosing to suspect reconciliation, considered themselves a high central government so offended because they feel not involved, a reflection of the attitude that is not proper as the state administrators. Government should recognize the islah performed by residents and later supports even, if necessary, to formalize the reconciliation (islah) with formally poured into the state legal document that is binding on all parties, including the government itself. What do
the citizens of an initiative that mitigates the responsibility and obligation of the government. So the government should thank, support, and take measures to follow up the islah of the country.

E. The Diversity Management of Sultan HB X in DI Yogyakarta

Demographically, Special Region (DI) Yogyakarta has a population of 3,457,491 inhabitants. Judging from the composition based on the religious affiliation of the population can be detailed as follows: Muslim population of 3,179,129 inhabitants (91.95%), Christians of 94268 people (2.73%), followed by the Catholic life of 165749 (4.79%), Hindus numbering 5,257 people (0.15%), Buddhists by 3,542 people (0.10%), Confucianism beergama population of 159 people (0.00%), the other 506 people (0.01%).

The development of places of worship in Yogyakarta adequate if it is associated with the composition of the population. The number of places of worship in Yogyakartarecorded 11,972 units, which consists of a place of worship of Muslims the mosque as much as 6,053 units, 3,588 units violated, and mosque 1,928 units. While Christian place of worship consisting of 195 units and house church meetings as much as 23 units. Catholic places of worship consists of the parish church as much as 28 units, stations 39 units, 72 units and a chapel. The place of worship of Hindus temple consists of 20 studio units and 2 units. While the place of worship of Buddhists and Confucian temple and pagoda are as many as 24 units.

Yogyakarta is a city of education, as well as city tourism and cultural center. Historically, Yogyakarta was once the capital city of Indonesia when the government has been built in the capital city was in a state of emergency. At that time, the suggestion and advice of Sri Sultan HB IX then temporarily move the capital of the Republic of Indonesia in Yogyakarta and the unity of the nation and recognition of sovereignty can be done well.

Considering past history, it can be said that Yogyakarta is one important part in the history of Indonesia, especially in terms of the state administration. The existence of the Republic of Indonesia in critical fragment of history cannot be separated from the role of Yogyakarta. With the help and advice of Sultan HB IX, the King of Keraton Yogyakarta, Indonesia managed to maintain its sovereignty.
from the threat of colonial.

As it is known, Yogyakarta is currently the special areas in which there is a wide range of cultural diversity, in addition to the world of education that is also one of the goals in a career focused education. Therefore, it manifests as a miniature Yogyakarta as the multicultural-plural Indonesia.

Diverse primordial background of penetrate Yogyakarta, along with the many current that led humans to Yogyakarta in order to study or learn about a variety of things, especially the culture. And almost the entire area of origin of the parts of Indonesia, which sent students to study in Yogyakarta has student family ties here. It has implications for the increasingly diverse groups of socio-cultural in the society of DIY.

The situation of freedom of religion/belief in Yogyakarta is relatively conducive related to diversity management that may not be released from Yogyakarta. Role Sultan Hamengkubuwono IX, commonly abbreviated by Sultan HB X, as the shaft power of culture/cultural, political power even after the enactment of Law of Privileges DIY, is central to the management of diversity.

[1] The Attitude of Sultan HB X about Ahmadiyah

One of the main issues that explain the portrait intolerance in Indonesia is related to the banning of Ahmadiyah. Discrimination, intolerance, and violence against Ahmadiyah have occurred everywhere that sometimes triggered by the organizers in the active state and persecute Ahmadiyah and its congregation. The action was then brought impacts on intolerance and discrimination as well as various violations to them in a wider scale. One of the determinant factors of the situation is the state's decision to give juridical legitimacy to the acts of intolerance and the violation, through the issuance of Ministerial Joint Decree 3 about Restrictions on Ahmadiyah in Indonesia.

Furthermore, the rise of the strong desire of local governments to undertake a similar prohibition by regulation based on LCS 3 the Minister. West Java and East Java, where Ahmadiyah grew rapidly there, has acted proactively to ban Ahmadiyah in the region, West Java governor has issued a Governor Decree of West Java number 12/2011 on Warning, Prohibition Doctrine and Activities
Member of Ahmadiyah. As we know the Governor Regulation has triggered numerous acts of violence occur to the Ahmadiyah in various counties and cities in West Java. So it is with the province of East Java. East Java Governor has issued a policy prohibition Ahmadiyah in East Java through the East Java Governor Decree No. 188/94/KPT/013/2011.

Related to SKB 3 Ministers and “trend” to ban Ahmadiyah, long ago in 2011, the Sultan HB X is expressly guarantee that does not exist and will not exist any decree or policy to ban Ahmadiyah in Yogyakarta. Ngarso Dalem, thus one call Sultan HB X, asserts that the diversity of religious life in Yogyakarta so far has been conducive. All religious groups and religious sects have obviously coexists peacefully. Therefore Sultan wants no provocations that undermine the existing order. To some media, the Sultan confirms, “There is no SK of prohibition Ahmadiyah congregation in Yogyakarta. As long as we live it’s always side by side, there is no volatility.”

Thus, the Sultan has maintained a tradition of tolerance in dealing with the existence of other, even though it is different from the mainstream culture. Sultan gives opportunity to all elements of the religious group/ beliefs to grow and thrive. As long as these groups do no harm, do not disturb, or do not attack other groups then there is always room for respectively to peacefully coexist.

What was done by the Sultan firmly rejected to issue a decree prohibition Ahmadiyah appreciated by many circles. Some opinions from academics and human rights activists and democracy clearly call Sultan HB X as an example of diversity for government officials at the local and national level in Indonesia.

The Chairman of the National Human Rights Commission at that time, Ifdhal Kasim, thumbs-up for Sultan HB X for the courage that refuses to ban Ahmadiyah that on that time being intensively socialized by the Central Government through the Minister policies of SKB 3, followed by acts of intolerance by intolerant groups. Chairman of the National Human Rights Commission said that the attitude which performed by Sultan HB X as the governor is the right step.

In fact, Ahmadiyah in Yogyakarta obtain flexibility in the
activity as well as other residents. Not politico-legal restrictions to them. They have equal opportunities to live, to work, and to conduct social activities in Yogyakarta. The schools that established by Ahmadiyah Foundation also get recognition and established as other educational institutions.

Sultan HB X preference not to ban Ahmadiyah in the region is not without resistance. Islamic Defenders Front (FPI) as is usual in areas other woods in Indonesia, opposed the Sultan's unwillingness to issue a policy to ban Ahmadiyah. FPI even was trying to make the issue of Ahmadiyah as a “transaction tool” of supporting the privilege when the Law of Privileges of Yogyakarta pro-contra discourse in Yogyakarta and Indonesia. FPI in 2012 threatened to revoke the privilege of DIY support if Sultan HB X does not want to issue a decree of prohibiting Ahmadiyah in Yogyakarta. However, to the resistances against that intolerant group, Sultan HB X does not budge and still provide freedom to Ahmadiyah in Yogyakarta.

[2] The Attitude of Sultan against Syiah

One of minority group which developed the numbers of violation on freedom of religion/belief in Indonesia along this 2013 is Syiah residents. That incident at the time some violation that happened inside in during 2013 was triggered by another assault and violation against Syiah resident of Sampang Madura in 2011 and 2012. After the case of Syiah Sampang, the existence of Syiah in every regions in Indonesia are disputed, whether intimidated by the intolerance group.

In Yogyakarta, ripples of intolerance exhibited by intolerant groups began to surface. Several “unknown groups” were massively doing provocation and spreading hatred speech and misdirection of Syiah. Up to this report wrote, white posters containing misdirection against Syiah to many posted in the public spaces on the side of the road. Those posters can be found around Timoho, ranging from junction Jalan Adi Sutjipto around UIN, to the south by the City Hall of Yogyakarta. Patches misdirection and posters and flyers can be found even in the UGM campus mosque area.

When SETARA Institute did observation on December 18, 2013, several large billboards measuring 2 x 3 meters installed
are found in several places. One of them can be found in the area around the South Ringroad Madukismo Sugar Factory. In the billboard contains misdirection against Syiah, there is identity of the group of that billboard advertisers, namely Muslim Forum (FUI) Yogyakarta (see figure 1). Although as of this writing, no billboards are already in place.

Besides that, intolerance group who doing intimidation and threat appeared in Yogyakarta. The community which becomes the object of assault is study group of Rausyan Fikr in Kaliurang. At least they approximately got the threat for twice. The first is on Friday, November 22, 2013. The educational institution that located in Jalan Kaliurang km 5,7 will be attacked against intolerance group that named is Forum Umat Islam (FUI) and Majelis Mujahidin Indonesia (MMI).
But, the plan of that anarchy action was succeed to be defeated because of alacrity of police apparatus and local government. The King of HB X stated guaranty the security of Rausyan Fikr institute.

Some media reported that the King already to command the Kapolda to arrest the persons or organizations that threat will do violation against Rausyan Fikr. The King strictly stated that the violation is wrong. He said that everyone should respect and appreciate another’s perception. In democracy, there’s no authoritarian behavior. There’s no person and organization can be selfish. If that violation which will be done to break the law and can be punished by articles of Criminal Law, police should immediately do arresting. According the King, the violation just can be muted by law enforcement apparatus.

The threat of a second attack occurred on December 19, 2013. After a second threat, through short message communication with leaders Rausyan Fikr author obtained the information that the real threat to Rausyan Fikr. Intolerant group threatened to make Sampang MUI Fatwa to act on the Shiite community in Yogyakarta. However, according to him via text message, not so intolerant group attack. But they meet and engage in dialogue to MUI MUI. Intolerant group also submitted a letter to suppress MUI issued a fatwa that the Syiah is a cult.

Against a growing phenomenon in Yogyakarta on Syiah misdirection, Sultan HB X, is expressly will not take a position to declare the Syiah heresy or not. Sultan said that the accusations that misguided Syiah merely mention was made unilaterally by a particular group of mass organizations. Sultan asserts that “those who misguided is that say self-righteous”.

The attitude of Sultan towards the intolerant group is appropriate by the way of mobilization the police apparatus of the legal region of Yogyakarta to prevent violence, also landing to arrest the person who did the threat of violence has been fixed. But in the future, to the increasing complexity of the ways that is done by the intolerant group against the residents of Syiah- not only exist in Yogyakarta but also in some other parts of Indonesia- Sultan HB X should take tougher action and fair in accordance to the state constitution Republic of Indonesia. Moreover, related
to the Syiah misdirection which massively happened and left in public spaces and campuses, there began an emergency assessment that Yogyakarta experienced intolerance.[]

Endnotes

1 Primary and Secondary Data in this part are supplied by researchers of SETARA Institute, Aminudin Syarif. Several secondary datas are collected from Wikipedia, BPS, TEMPO magazine, and tempo.co

2 Most of the primary data on this part are supplied by the investigator of SETARA Institute for the initiatif on diversity of religion/belief in Purworejo, namely Dwi Astuti Setiawan and Zainal Abidin.

3 In our public space, MTA is surely not as massive as NU, even MTA is actually being the mature organization. MTA is a proselityzing organization which formed in foundation that established by Ustadz Abdullah Thufail Saputra, on September 19, 1972. The establishment of the MTA's foundation legalized by Notarial deed R. Soegondo Notodisoerjo, Number 23, Dated 23 Januari 1974 in Surakarta. Full Profile of this organization can be seen at http://www.mta.or.id/sekilas-profil/. Accessed on December 18, 2013.


5 Interview with Sudiwarno, staff of Politic and Nation Unity Council (Bakesbangpol) of Kabupaten Purworejo, on December 17, 2013 in Purworejo

6 Interview with KH. R. Junaedi Jazuli, the Chairman of Religious Harmony Forum (FKUB) of Kabupaten Purworejo, on December 17, 2013 in Purworejo

7 The statement letter of Residents about Rejection of Building
Permit for Residence and Business Entity (Purworejo, Dated July 12, 2013)

8 Official documents of this rejection having the official identity: Official Report No.141.1/019/2013 about Society Security and Orderliness Related to the Activities of Al-Qur’an Interpret Assembly (MTA) in Desa Prigelan. The Interview with the Headman of Desa Prigelan, on December 18, 2013.

9 The complaint letter from residents of Desa Prigelan to the Regent of Purworejo about Rejection of the Presence Activities of MTA that located in Dusun Krajant Kidul RT 02 RT 03 Desa Prigelan, Kabupaten Purworejo, dated September 12, 2013.

10 The interview with KH. R. Junaedi Jazuli, the Chairman of Inter-Religious Harmony Forum (FKUB) of Kabupaten Purworejo, on December 17, 2013 in Purworejo.

11 The interview with Sudiwarno, the staff of Politics and Nation Unity Council (Bakesbangpol) of Kabupaten Purworejo.

12 Interview with KH. R. Junaedi Jazuli, the Chairman of Inter-Religious Harmony Forum (FKUB) of Kabupaten Purworejo.

13 Ibid.

14 Ibid.

15 The complaint letter from residents of Desa Prigelan to the Regent of Purworejo about the Rejection of Presence the Activities of MTA that located in Dusun Krajant Kidul RT 02 RT 03 Desa Prigelan, dated September 12, 2013.

16 Interviews with the Headman of Desa Prigelan. What was done by the Village Government stipulated in the Official Report of Mediation, on December 05, 2013.

17 Most Part of the primary and secondary data in this part are supplied by Researchers of SETARA Institute, Mr. Aminudin Syarif.


19 See the Kompas online news about this incident. The news is available in: http://megapolitan.kompas.com/read/2013/04/21/

20 For detail, see: Kronologis penutupan Gereja Damai Kritus Paroki Kampung Duri, 2007


22 The interview with member of FKUB of DKI Jakarta

23 Article 1, UU No. 39 Year 1999 about Human Rights. The Similar Discrimination Formulation is also used in various legislation, both domestically and internationally, that related to the human rights and constitutional rights of citizens.

24 Interview of SETARA Institute, on August 30, 2013


27 Taken from secondary Data collected by researcher of SETARA Institute, Indra Listiantara.

28 In questioned violation, for more info can be read on previous chapter of this book.

29 This part arranged by writers on several primary data that collected by observer and researcher of SETARA Institute, namely: Andy Irfan and Akhol Firdaus, and the secondary data, mainly taken from press release from Legal Aid Foundation of Universalia, kompas.com, tempo.co, and sejuk.org.

30 The absence of Formal Legal Basis that explain job description and authority of the Team, create difficulty and limitation of the Team to gain the intitutional legal power of the government in
technical rank. One of appeared difficulty because of the team’s
disability, especially Prof. A’la to stir the bureaucracy to give
supportive power for reconciliation establishment, and also for
the job distribution of Reconciliation Team.

31 According to Mujahid, one of figure representatives of Sunni
Sampang residents who meet the residents, some of residents and
refugees are actually have blood and kindship ties.

32 The primary and secondary data in this part collected by one of
researchers of SETARA Institute, Mr. Yosep Dian Sulistyo. Some
of primary data are collected by the technic of observation and
peer discussion. Whereas the secondary data are collected from
many sources, such as from www.ugm.ac.id dan tempo.co, serta
okezone.com

33 See BPS (The Population Cencus 2010). Penduduk Menurut
sp2010.bps.go.id/index.php/site/tabel?tid=321. See also about
the data of population reviewed from Regency/City, and also
the diverse religion that exist in DI Yogyakarta on: Ministry of
Religious Affairs of Republic of Indonesia, 2008. Gambaran Umum
Provinsi DIY. Accessed from: http://yogyakarta1.kemenag. go.id/
index.php?a=artikel&id2=Gambaran pada tanggal 18 Desember
2013

34 Development of House of Worship Establishment and Social
Activities Central or Education based on the quantitative data.
See the detail on: Ministry of Religious Affairs of Republis of
Gambaran, accessed on December 18, 2013

35 In the annual report of 2012 has been discussed compreensively
about the various kinds of violences against the Ahmadiyah
congregation in various Regent/City in West Java Province.
For the detail, see Halili, dkk. Kepemimpinan Tanpa Prakarsa:
Kondisi Kebebasan Beragama/Berkeyakinan di Indonesia tahun
2012. (Jakarta,Pustaka Masyarakat SETARA, 2013)

36 This Violations against Syiah in 2013, has been explained in
previous chapter.