Religious Conflict and Islamic Strategies of Peacebuilding in Indonesia

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Abstract

Religious conflict is not only a matter of religion, but also a matter of human life who wants peace in life. By understanding the Islamic strategy in building peace in Indonesia, we can find conflict resolution that must be developed in life. This study argues that conflict and Islam's strategy in building peace is a study of conflict resolution in overcoming violence and truth claims in religion. Thus, this study formulates the question of how religious conflict and Islamic strategies of peace building in Indonesia are? This study uses the library research to find sources of conflict and Islamic strategies in building peace in Indonesia. The results of this study indicate that conflict and Islamic strategies in building peace provide an overview: (1) the conflict has become a public debate about truth claims and religious violence; (2) religious culture and moderation are the strategy of Islam in building peace in Indonesia. The findings of this study indicate that conflict and Islamic strategies in building peace as conflict resolution exist in Indonesia.

Keyword: *Conflict, Islamic Strategy, Peacebuilding.*

Abstrak

KONFLIK AGAMA DAN STRATEGI ISLAM DALAM MEMBANGUN PERDAMAIAN DI INDONESIA. Konflik agama tidak hanya menjadi persoalan agama, tetapi juga persoalan kehidupan manusia yang menginginkan perdamaian dalam hidup. Dengan memahami strategi Islam dalam membangun perdamaian di Indonesia, kita dapat menemukan resolusi konflik yang harus dikembangkan di dalam hidup. Studi ini beragumentasi bahwa konflik dan strategi Islam dalam membangun perdamaian adalah kajian resolusi konflik dalam mengatasi kekerasan dan klaim kebenaran dalam agama. Dengan begitu, studi ini merumuskan pertanyaan bagaimana konflik dan strategi Islam dalam membangun perdamaian di Indonesia? Penelitian ini menggunakan studi pustaka untuk mencari sumber-sumber konflik dan strategi Islam dalam membangun perdamaian di Indonesia. Hasil penelitian ini menunjukkan bahwa konflik dan strategi Islam dalam membangun perdamaian memberikan gambaran: (1) konflik telah menjadi perdebatan publik tentang klaim kebenaran dan kekerasan beragama; (2) budaya dan moderasi beragama menjadi strategi Islam dalam membangun perdamaian di Indonesia. Temuan penelitian ini menunjukkan bahwa konflik dan strategi Islam dalam membangun perdamaian sebagai resolusi konflik yang ada di Indonesia.

Kata Kunci: *Konflik, Strategi Islam, Pembangunan Perdamaian.*

A. Introduction

Religious conflict has become a growing issue globally in Indonesia. Apart from social factors that have become a community problem. The conflict is also due to the factor of religious resistance that competes with each other in finding a truth. The conflict emerged against the background of a radical social transformation marked by the intensification of migration, and the growing influence of globalization.[1] In this case it refers to human survival.[2]

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[1] Irina V. Starodubrovskaya, "Islamic Conflict and Violence in Local Communities: Lessons from the North Caucasus," *Perspectives on Terrorism* 14, No. 2 (2020): 80–92.

[2] Håvard Hegre, Håvard Mokleiv Nygård, and Ranveig Flaten Ræder, "Evaluating the Scope and Intensity of the Conflict Trap: A Dynamic Simulation Approach," *Journal of Peace Research* 54, No. 2 (2017): 243–61, https://doi.org/10.1177/0022343316684917.

Conflict will give birth to divisions and even violence in personal interests that enter and act in the name of religious teachings.[3] This situation causes disputes over human relations in everyone. For example, the ethnic conflict between Sambas and Madura in West Kalimantan, the conflict between Islam and Christianity in Aceh and Poso, and the conflict between Islam and Buddhism in Tanjung Balai, North Sumatra. This case illustrates that the validity of ethnic and religious disputes is a sensitive issue for human social conflicts.

The religious strategy in building peace becomes a positive solution in framing the conflicting relationships of human life. This strategy always prioritizes the right strategy in dealing with vertical conflicts and low-intensity conflicts.[4] In addition, the strategy always includes conflict resolution that can help maintain peace in a "post-settlement" context.[5] This can achieve strategic effectiveness in similar situations which must be built collectively by respecting the culture, history and social context of the public addressed in a conflict.[6] Different religions and religious organizations have responded in different ways to peace strategy efforts.[7] For example, Islam overcomes social conflicts with an Islamic moderation approach as an attitude of tolerance to avoid conflicts between religions again.

This study aims to explain conflict and religious strategies in building peace in Indonesia. This study gave birth to an argument

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[3] Fajar Syarif, "Religion in the Conflict Flows," *ADDIN* 13, No. 2 (2019): 337, https://doi.org/10.21043/addin.v13i2.6452.

[4] William Boyce, Michael Koros, and Jennifer Hodgson, "Community Based Rehabilitation: a Strategy for Peace-Building," *BMC International Health and Human Rights* (2002), https://doi.org/10.1186/1472-698x-2-6.

[5] Connie O'Brien, "Integrated Community Development/Conflict Resolution Strategies as Peace Building Potential in South Africa and Northern Ireland," *Community Development Journal* (2007), https://doi.org/10.1093/cdj/bsi068.

[6] Maria De Jesus Castro Sousa Harada, Glaura César Pedroso, and Sônia Regina Pereira, "The Theater as a Strategy for Peace Building," *ACTA Paulista de Enfermagem* (2010), https://doi.org/10.1590/s0103-21002010000300019.

[7] "Efficacy of the Presbyterian Church East Africa's Peace Building Strategies in Enhancing Inter-Ethnic Harmony in Kenya," *Research on Humanities and Social Sciences* (2019), https://doi.org/10.7176/rhss/9-16-06.

that the strategy of religion in building peace has a solution in creating harmony between religious communities in Indonesia. This research complements the lack of existing studies in looking at how conflict and religious strategies are in building peace in Indonesia. In addition, this is a study that forms the basis for religious people to understand conflict and peace in the world. In particular, this paper has answered the problem of conflict and religious strategies in building peace. Thus, a deep understanding of conflict and religious strategies in building peace provides broad knowledge in maintaining inter-religious relations in Indonesia.

This research is based on the argument that conflict and religious peace strategies were formed to make conflict resolution for the Indonesian people in developing religious values in each religion. Conflict and peace have always been interrelated issues in the world of education and social humanity. The main objective of this strategy is to illustrate that each religion has its own role in providing a peace solution in Indonesia. This strategy is the basis for every religion in solving conflict problems in Indonesia. Thus, conflicts and religious strategies in building peace are efforts to create religious harmonization.

B. Discussion

1. Conflict in Truth Claim

Kimbal in his book (2002) entitled *When Religion Becomes Evil* explains that there are 5 potentials for violence from religion.[8] The first is the claim of truth that always causes conflict between religions, be it Christianity, Buddhism, Catholicism, or Islam which becomes an act of arguing to become the truth of fellow religious people. The second is blind obedience that is always fanatical to their respective followers, the third builds an ideal era, the fourth

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[8] Charles Kimball, *When Religion Becomes Evil* (United States American: Harper Collins, 2002).

goal justifies all means and the fifth calls for holy war. Of course, if in religion this potential will lead to prolonged conflicts that result in the emergence of violence, both terrorism, war and also conflicts between humans. As Kimball points out that religious truth claims are based on the authoritative teachings of "inspired" or charismatic leadership sages or interpretations of sacred texts often associated with these gifted leaders.[9] We often see truth claims from terrorism cases that consider jihad as one of the potential truths in religion. Of course this will manipulate or the dogma of many people through texts that do not refer to the teachings of their followers and the lack of knowledge becomes the basis for someone to easily claim the truth to fellow religious people. On the one hand truth claims are very important for religion, but at the same time, this is the point where differences in interpretation arise, with potentially damaging consequences, people think they know God, abuse sacred texts and spread their own trademark in versions of absolute truth.[10]

The claim of truth is a necessity that every religion or its adherents have the potential to seek clues to their respective truths. If analyzed with the attitude of radicalization in humans, of course religion becomes the main goal in thinking about truth claims through a radical system of life. However, it should be noted that a person's involvement in a radical group is not always motivated by rational considerations in the sense that the activism carried out by the group strategically will be able to realize the goal of establishing a religious state as an accepted ideological doctrine.[11] Conflicts in truth claims provide room for argumentation that the validity of the notion of religion has been manipulated as truth, not as belief.

[9] Kimball.

[10] Selvia Santi, "Terorisme Dan Agama Dalam Perspektif Charles Kimball," *Jurnal ICMES* 1, No. 2 (2018): 187–206, https://doi.org/10.35748/jurnalicmes.v1i2.10.

[11] Mohammad Iqbal Ahnaf, "Struktur Politik Dan Deradikalisasi Pendidikan Agama Bagi Anak Muda" (2013): 153–72, https://doi.org/10.14421/jpi.2013.21.153-171.

2. Religious Violence

Religious violence is a problem that often occurs in Indonesia. Religious violence can also be seen as a historical process in human evolution which is said to be a violent disaster in social life.[12] Galtung's view on religious violence says that religiously violence as an avoidable insult to basic human needs, and more generally to life, lowers the level of satisfaction of actual needs below what is possible.[13] Religious violence always begins with inter-religious conflict. The conflict is due to perceived differences in interests.[14]

When the bond between religious adherents and religious leaders is under the destructive influence of another group or is perceived as being attacked, this experience can activate adaptive, reaction, defensive and response.[15] This does not refer exclusively to acts committed by religious groups but also to acts committed by secular groups against religion.[16] Religious violence has also been felt by the majority of religions that have certain organizations. Like Ahmadiyah, the majority of these religions experience religious violence because they are considered heretical by various religious groups which result in discrimination in religious freedom. Ahmadiyah is considered heretical because of the different religious sects they have. On the 2nd of the 9th month of 2021, it was reported from the Kompas media that the Miftahul Huda mosque owned by the Ahmadiyya Muslim community was burned by the community on behalf of the Muslim alliance.[17] Not only that, religion-based

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[12] Ahmad Salehudin, "Understanding Religious Violence in Indonesia: Theological, Structural, and Cultural Analyses," *Journal of Indonesian Islam* 6, No. 2 (2012): 306–22, https://doi.org/10.15642/JIIS.2012.6.2.305-322.

[13] Galtung, "Cultural Viollence," *Journal of Peace Research* 22, No. 1 (1990): 291–305.

[14] Pruitt, *Ch. 2* (1986).

[15] Victor Counted, "Attachment Theory and Religious Violence: Theorizing Adult Religious Psychopathology," *Journal for the Study of Religion* 30, No. 1 (2017): 78–109, https://doi.org/10.17159/2413-3027/2017/v30n1a4.

[16] Kamal-deen Olawale Sulaiman, "Religious Violence in Contemporary Nigeria: Implications and Options for Peace and Stability Order," *Journal for the Study of Religion* 29, No. 1 (2016): 85–103, https://doi.org/10.4314/jsr.v29i1.

[17] Report from Kompas.com.

violence also threatens the right to life of those living in the Sintang area of West Kalimantan. In the Kompas report, Fitria's statement revealed that the threat to Ahmadiyah had reached the stage of murder. The case has given birth to the hegemony of the majority religion through anti-minority religious hatred and violence which will further promote religious intolerance and radicalism that challenges the establishment of religious harmony in this country.[18] Recorded from 2016-2017 by the Setara Institute, the ups and downs of cases of the Ahmadiyya Community in Indonesia are described by the following statistics:[19]

Line 1
Violence for Ahmadiyah

Sources: Setara Institute 2016-2021
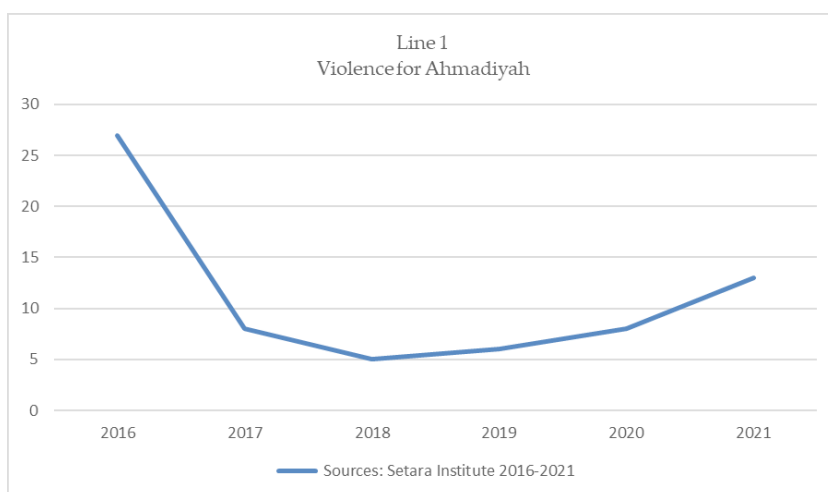
Cases of religious violence against Ahmadiyah explained that in 2016 the cases had increased with 27 extraordinary events. In 2017 to 2016 the cases decreased significantly to 8 and 5 incidents of religious violence. However, from 2019 to 2021 cases of religious violence against Ahmadiyah skyrocketed drastically from 5 incidents of religious violence to 13 incidents. This explains that

[18] Mohammad Agus Yusoff and Athambawa Sarjoon, "Post-War Religious Violence, Counter-State Response and Religious Harmony in Sri Lanka," *Journal of Educational and Social Research* (2019), https://doi.org/10.2478/jesr-2019-0039.

[19] Setara Institute (bebasberagama.id).

the legality of religious violence against the Ahmadiyah group is one example of social conflict experienced by religious minorities. Starting from their rejection in society, violence and intimidation, as well as pressure from Islamic organizations and the Indonesian Ulema Council or Majelis Ulama Indonesia.[20] In addition, religion-based violence is justified if the group insists on continuing its religious activities.[21] Religion-based violence has illustrated that the legitimacy of human rights to life is not considered when they are considered heretical by certain majority groups. "Religious violence" invites us to critically reconsider modern discourses which too clearly bind religion and violence together.[22]

Indeed, in this decade religious violence is described by the intolerance of religious people in Indonesia. This case is because religion is no longer seen from the human side but is seen by means of scientific understanding that leads to radicalism in humans. Jome and colleagues explained that the validity of the radical interpretation of religion is the source of the emergence of religious violence.[23] When like-minded people confer as an organized group, public opinion shifts to extreme versions of their common beliefs.[24] Those who accuse minority groups of heresy, will easily act aggressively to destroy places of worship which are centers of the

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[20] Agung Yudhistira Nugroho, "Case Study on Violence againts Ahmadiyya Adherents in Indonesia in The Reign of President Susilo Bambang Yidhoyono," *Jurnal PIPSI: Jurnal Pendidikan IPS Indonesia* 2, No. 2 (2017), https://doi.org/10.26737/jpipsi.v2i2.310.

[21] Idhamsyah Eka Putra, Peter Holtz, and Any Rufaedah, "Who Is to Blame, the Victims or the Perpetrators? A Study to Understand a Series of Violence Targeting the Accused Heretic Group Ahmadiyya," *Psychology of Religion and Spirituality* (2018), https://doi.org/10.1037/rel0000186.

[22] Michael Staudigl, "Prolegomena to a Phenomenology of 'Religious Violence': An Introductory Exposition," *Continental Philosophy Review* (2020), https://doi.org/10.1007/s11007-020-09504-x.

[23] Sayyed M. Emami Jome, Mahdi Ganjvar, and Nafiseh Ahl Sarmadi, "Faith in God, Philanthropy and Foundations of Criticism of Religious Violence in Mulla Sadra's Philosophy," *HTS Teologiese Studies/Theological Studies* (2020), https://doi.org/10.4102/hts.v76i1.6046.

[24] Sean F. Everton, "Social Networks and Religious Violence," *Review of Religious Research* (2016), https://doi.org/10.1007/s13644-015-0240-3.

spread of religious teachings. As reported by the Setara Institute 2017-2021 in the following table:[25]

Table 1

	Church	Mosque	Prayer Room	Sanggar	Monastery	Pagoda	Temple	Total
2021	24	17	1	1	1	0	0	44
2020	7	11	3	0	1	1	1	24
2019	20	7	0	0	0	0	4	31
2018	13	4	0	0	0	1	2	20
2017	9	5	0	0	0	0	1	16

Sources: Setara Institute

The table explains that from 2017 to 2021 the destruction of houses of worship in Indonesia has increased in every religion. This case mentions that churches and mosques are often subject to religious-based criminalization. The church is one of the houses of worship that has the highest percentage of houses of worship destroyed from 2017 with 9 skyrocketing to 24 in 2021. Meanwhile, the Muslim-majority religion, namely mosques, also has an increasing percentage every year from 2017 to 2021, totaling 24 mosques destroyed in Indonesia. This presentation illustrates that the legality of religious violence is a crucial case in Indonesia. The Setara Institute reports that the disruption of houses of worship includes the following problems in Indonesia: (a) rejection of the construction of houses of worship; (b) sealing of places of worship; (c) destruction or bombing of houses of worship.[26] The house of worship is one of the sacred places in the religious community.[27] Conflict The issue of the establishment of houses of worship in Indonesia often occurs because of rejection from a group of majority

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[25] Setara Institute (bebasberagama.id).
[26] Setara Institute (bebesberagama.id).
[27] Putri Krisdiana, "House of Worship and Religious Identity," *Jurnal Alif Lam: Journal of Islamic Studies and Humanities* 2, No. 1 (2021), https://doi.org/10.51700/aliflam.v2i1.234.

religious people in an area.[28] This proves that the validity of religious violence is part of a social conflict caused by the rejection or disapproval of the majority of certain religions. The violence has become our argument that religious intolerance has grown so far.

3. Interreligious Relations for Peace

Peace is generally socialized with the concept of conflict resolution, in which the conflict resolution process does not use violence to achieve a peaceful situation. Peace itself can be interpreted as a condition where people can live side by side, even though the community has cultural and social differences.[29] The concept of peace has room to create peace among human beings. Peace building practices must be designed based on grounded and theoretical empirical knowledge about the character and causal dynamics of peace in the particular context it faces.[30] In this case, to achieve peaceful relations between religious communities, strategies to reconcile religion and society as well as religious moderation are ways to achieve such peace.

In addition, tolerance between religions and ethnicities is a solution to create a peaceful life. Tolerance is attitudes and actions that prohibit discrimination against groups that are different

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[28] Retno Ajiyastuti, "Transformasi Konflik Pasca Perusakan Rumah Ibadat: Studi Kasus Gereja Baptis Indonesia (GBI) Saman Bantul Tahun 2015," *Jurnal Sosiologi Agama* (2018), https://doi.org/10.14421/jsa.2018.122-08; Egi Sukma Baihaki, "Strengthening Bhinneka Tunggal Ika as an Identity and Unifier if The Nation: Realizing a Peaceful Islam and Statehood Harmonization," *ADDIN* 11, No. 1 (2017), https://doi.org/10.21043/addin.v11i1.1965; Abdul Halim and Pahrudin Hm, "The Study of Seloko Adat as Safety-Valve to Prevent Religious Conflict in Jambi City, Indonesia," *Jurnal Ilmu Sosial Dan Ilmu Politik* (2020), https://doi.org/10.22146/jsp.50532; Abdul Halim and Zaki Mubarak, "Pola Konflik Agama di Wilayah Plural: Studi Kasus Pendirian Rumah Ibadah di Kota Jambi," *Tajdid: Jurnal Ilmu Ushuluddin* 19, No. 1 (2021), https://doi.org/10.30631/tjd.v19i1.128; Muhammad Irfan Syuhudi and Nensia, "Islam-Kristen di 'Kota Kalong': Best Practice Pembangunan Rumah Ibadat Berbasis Kearifan Lokal," *Harmoni* 20, No. 2 (2021), https://doi.org/10.32488/harmoni.v20i2.511.

[29] Aji and Irawan (2019).

[30] Elisabeth Olivius, "Exploring Varieties of Peace: Advancing the Agenda," (2021), https://doi.org/10.1177/1542316621995641.

or unacceptable to the majority in a society.[31] For example, the Muslim and Chinese communities in Lasem, Central Java have great tolerance for fellow religions and ethnicities.[32] The attitude of the Chinese state can be a role model for the Indonesian state. And this is one example of creating peace through tolerance towards fellow human beings. Conflicts in Indonesia in terms of religion through inter-religious agreements that explain the position of Islamic minorities being able to interact with non-Muslims in the more dominant community in the Lasem area of Central Java. This illustrates that the validity of a conflict can be reconciled through a relationship of interaction and mutual respect between religions. Religious actors and works in building religious peace are mostly of the view that religion can have a positive impact on peace between members of different religious groups.[33] Thus, the relationship between religions can create peace in the social interaction of diversity.

4. Strategy Peacebuilding for Peace

Strategy in building peace is one of the concepts to solve problems that often occur. Conflict is one of the reasons for the creation of peace. Lederach said conflict is normal in human relationships, and conflict is the motor of change.[34] This means that every conflict gives birth to the thoughts of scientists in looking for a peace strategy. The strategy is to reconnect social relations between ethnic and religious life through their social activities. For example,

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[31] Firdaus M Yunus, "Konflik Agama Di Indonesia Problem Dan Solusi Pemecahannya," *Substantia* 16, No. 2 (2014): 217–28.

[32] Mohammad Iqbal Ahnaf, "Interreligious Engagement in a Muslim Town of Indonesia," *Studies in Interreligious Dialogue* 30, No. 1 (2020): 21–44, https://doi.org/10.2143/SID.30.1.3288647.

[33] Emmanuel Chiwetalu Ossai, "'I Respect My Imam, But I Can't Fight Even If He Tells Me to Fight. I Am Peaceful for Myself and My Family': Are We Overestimating Religion in Peace Dynamics?," *Islam and Christian-Muslim Relations* (2021), https://doi.org/10.1080/09596410.2021.1893998.

[34] John Paul Lederach, *The Little Book of Conflict Transformation* (2014).

in campus organizational groups or outside communities who are members of several ethnic groups and religions, they can provide social understanding through interaction and even social education can provide understanding to the local community. Peace between tribes is one solution to peace between religious communities. In addition, ethnic peace has a practical purpose and has been conceptualized as channeling and resolving institutionalized ethnic conflicts.[35] This is a strategy to provide peace between religions.

The peace strategy in Islam has the goal of achieving peace and security in the humanitarian community.[36] The strategy is in the form of a reformative-transformative culture which is the most important step to build a culture of peace based on humanity, religion and Indonesian culture.[37] In line with this, Schirch said that the relationship is a form of power or social capital.[38] With the existence of social relations in humans, it can lead to a social peace to overcome the conflicts of life that have occurred. Emil Durkheim stated that people who are bound by cross-sectoral affiliations such as culture and religion tend to be peaceful and have resilience to conflict.[39] In fostering peace between religious communities, local communities have an important role in overcoming problems in the environment.

In addition, religious moderation is a strategy to create peace and tolerance between religious communities. Religious moderation is more about an attitude of openness to accept that outside of us

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[35] A. Varshney, *Conflict and Civic Life*: *Angewandte Chemie International Edition* 6, No. 11 (New Haven and London: Yale University Press, 2002), 951–952.

[36] Fathul Rahman Qurashi, et al., "Islamic Rules and Strategies to Bring Peace in Community," *International Journal of Experiential Learning and Case Studies* 4, No. 1 (2019), https://doi.org/10.22555/ijelcs.v4i1.2452.g533.

[37] Abd. Aziz Faiz, "Transformasi Konflik Bernuansa Agama Dan Strategi Reformatif Pada Pembangunan Budaya Damai Di Indonesia," *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosia* 14, No. 2 (2020): 179–96.

[38] Lisa C.N. Schirch, "The Little Book of Strategic Peacebuilding," *Little Books of Justice & Peacebuilding* (2004), http://www.loc.gov/catdir/toc/ecip0421/2004018364.html.

[39] T. Santoso, *Konflik Dan Perdamaian*, *Konflik Dan Perdamaian* (2019), http://repository.petra.ac.id/18927/.

there are fellow countrymen who also have the same rights as a sovereign society in the life of the nation and state.[40] In Islam, religious moderation has the concept of *Wasathiyyah*. According to Fahri and Zainuri, while in Arabic, the word moderation can be termed *wasath* or *wasathiyyah* and the person is called *wasith*, the word wasith itself has been absorbed in Indonesian which has three meanings, namely: (a) intermediary, intermediary (for example in trade, business and so on); (b) separation or reconciliation from conflict; (c) match leader.[41] This concept is called religious moderation which has a mediating attitude that can provide a solution to every conflict faced. The function of religion is the principles of human liberation from violence and towards God's way, religious moderation brings salvation and inner peace of humans, happiness and full of love (*marhama*).[42] In Islamic teachings, it is known as *Rahmatan li al-'Alamin* which means love, mutual respect and tolerance between fellow believers. Theologically, as explained above, Islam is a religion of moderate character, the theological doctrines in the Qur'an, tradition (Sunnah) and the opinions of scholars clearly show that Islam is very concerned about the teachings of living in harmony among others.[43] This view makes Islam polite and not too extreme left and right in its teachings.

In religious moderation, each religion has an implementation strategy to avoid conflicts between religions. According to Arif, there are three strategies for implementing religious moderation,

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[40] Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, No. 2 (2019): 45–55.

[41] Ahmad Fahri, Mohamad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, No. 2 (2019): 95–100.

[42] Agusman Arifinsyah, Andy Safria, and Damaik Agusman, "The Urgency of Religious Moderation in Preventing Radicalism in Indonesia," *Jurnal Usensia* 21, No. 1 (2020): 1–64, http://www.nutricion.org/publicaciones/pdf/prejuicios_y_verdades_sobre_grasas.pdf%0Ahttps://www.colesterolfamiliar.org/formacion/guia.pdf%0Ahttps://www.colesterolfamiliar.org/wp-content/uploads/2015/05/guia.pdf.

[43] M.A. Irham, I. Ruslan, and M.C. Syahputra, "The Idea of Religious Moderation in Indonesian New Order and the Reform Era," *Ilmu Ushuluddin* 8, No. 1 (2021): 1–22, http://journal.uinjkt.ac.id/index.php/ilmu-ushuluddin/article/view/19618.

namely: First, the state and religions in Indonesia motivate people and religious adherents to explore their respective religious teachings correctly and comprehensively. He said that this concept does not explain anything in religious teachings about radicalism, terrorism, extremism, and intolerance. Second, the government and state institutions improve coordination relations with religious leaders in fostering religious communities both at the central and regional levels, this strategy is very important because they are the most responsible for the quality of religion for mankind. followers of religion, namely: *Kiai, Da'i, Ustaz, Pastor, Uskur, Monk, Pandita*, and so on. Third, every state institution prepares programs, facilities and infrastructure as well as media for employees and their staff to learn, gain knowledge and explain their respective religious teachings.[44] This concept can have a positive influence on religion in responding to social issues, especially religion. So that there is no conflict and trauma experienced by religious people. Multicultural life requires multicultural understanding and awareness that respects differences, pluralism and at the same time a willingness to interact with anyone fairly.[45] In this diversity, religious moderation becomes the role of religious people to form intimacy and mutual acceptance of our religious and cultural differences.

C. Conclusion

It turns out that religious conflict and Islamic strategy in building peace are not only issues of tolerance between religions, but also issues of peace and harmonization between religious communities. The Islamic strategy in building peace provides an expansion of meaning not only as a conflict solution but also as a

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[44] Khairan M. Arif, "Concept and Implementation of Religious Moderation in Indonesia," *al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 12, No. 1 (2021): 90–106, https://uia.e-journal.id/alrisalah/article/view/1212.

[45] Islamul Haq Fatmawati Anwar, "Religious Moderation Campaign through Social Media at Multicultural Communities," *Kuriositas: Media Komunikasi Sosial Dan Keagamaan* 12, No. 2 (2019): 177–87.

religion that gives the color of friendship with other religions. This study has explained the Islamic strategy of peace building as an effort to minimize the reoccurrence of inter-religious conflicts. This can be seen from the concept of Islamic strategy such as tolerance, culture and religious moderation. Thus, this strategy is the response of Muslims in conflicts and religious violence that often occur.

This study provides a perspective in looking at conflict and Islamic strategies in building peace not only in terms of conflict resolution factors but also the social and cultural significance of religion. Various forms of conflict between religious communities have become the basis that the Islamic strategy in building peace is very important today. Knowledge of conflict and Islamic peace strategies provides an argument that conflicts can be resolved through various means to create a harmonious life. Thus, this paper confirms that the Islamic strategy in building peace can be seen in several deep scientific aspects.

This paper has limitations in data sources that only rely on library research and information media so that it cannot be used as a strong basis for making broad claims about conflict and Islamic strategies in building peace in Indonesia. Policy formulation as broad knowledge requires a long period of time and also a broad reach in a research. Research on a number of conflicts that exist in Indonesia and their resolution is ongoing and is looking back at aspects of Islamic strategy research that may be different from previous studies. So that further studies will accommodate a wide and diverse sample and sources of information to become global knowledge.

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