UNDERSTANDING OF DEMOCRACY AND RELIGION FOR

SOCIAL JUSTICE

By: Sismudjito
Medan, 1st December 2007

CHAPTER I

INTRODUCTION

The Indonesian government system has been widely embraced at first. However, of all the systems of government, which survived from the era of the 1998 reform to date is the system of democratic governance. Although there are still some shortcomings and challenges here and there. Some groups feel free to domokrasi system implementation in Indonesia. That is, freedom of the press is already occupied space as free as possible so that everyone has the right of expression and aspiration respectively.

Democracy is a form of mechanism or system of government of a country in an effort to realize the sovereignty of the people or countries that are run by the government. All citizens have equal rights in decision-making that can change their lives. Democracy allow citizens to participate either directly or through representatives in the formulation, development, and manufacture of the law.

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Democracy includes social conditions, economy, and culture that enable the practice of political freedom freely and equally.

Indonesian democracy is deemed necessary and in accordance with a private Indonesian nation. Besides the background for the use of the democratic system in Indonesia. It can be found from the number of incoming and growing religions in Indonesia, besides the many tribes, cultures and languages, all of which is a gift of God that we should be grateful.

Indonesian society is a plural society consisting of diverse religions. Plurality is characterized by religious diversity that has a strong tendency towards religious identity of each and potential conflicts. Indonesia is one example of a multicultural society. Indonesia's multicultural society because they do not sauja diversity of race, culture, language, race but also in terms of religion. Religions recognized by the government of Indonesia is the religion of Islam, Catholic, Protestant, Hindu, Buddhist, Confucian. Of the religions professed religious differences to pass each of the people of Indonesia. With these differences, if not well maintained can lead to conflict between religious communities is contrary to the basic values of the religion itself teaches us peace, mutual respect life, and helping each other.

Therefore, to achieve harmony among religious believers are true, should create a concept of statehood that is binding on all members of social groups of different religions in order to avoid "explosive inter-religious conflicts that occur suddenly".
CHAPTER II

THEORETICAL BASIS

Harmony is a term meaning met by the charge of "good" and "peace". The point is, to live together in a society with a "union of hearts" and "agreed" not to create strife and contention. If the meaning of the hold on, then the "harmony" is something ideal and coveted by human society. Harmony [of bowing, Arabic, meaning the pole or poles that sustain the home; buttresses that give kedaramain and welfare to the inhabitants] is widely meaningful presence of an atmosphere of brotherhood and unity among all people even though they differ in ethnicity, religion, race, and class.

Harmony also means a process to be in harmony because previously there was disharmony; and the ability and willingness to live side by side and together peacefully and in safety. Steps to achieve such harmony, as well as the dialogue process requires time, be open, accept and appreciate each other, and love. Meaningful harmonious inter-religious harmony and peaceful dynamics of religious life in all aspects of life, such as aspects of worship, tolerance, and cooperation among religious believers.
God doomed human As social beings who need relationships and social interaction with fellow human beings. As social beings, humans require working with others in meeting their needs, both material and spiritual needs. Islamic teachings encourage people to work together and helping each other (ta'awun) with fellow human beings in terms of goodness. In the social life of Muslims can relate to anyone without restriction of race, nation, and religion.

Democracy comes from the Greek words demos and kratos. Demos means people. Word kratos means rule. So, democracy means rule of the people, namely people government plays a very decisive.

The word refers to the concept of democracy or the public life of the country, where the adult citizens participate in government through its representatives are selected for each through elections. The State Government is also encouraging democracy and guarantee freedom of speech, beragarna, opinion, association every citizen, upholding the rule of law, the government respect the rights of minorities; and public citizens to give the same opportunities to earn a decent living.

Society is a social system that produces culture (Soerjono Soekanto, 1983). While religion according to Indonesian Dictionary is the system or the principle of belief in God, or also known by the name of god or other names with the teachings of worship and obligations relating to that trust. While religion in Indonesia plays an important role in public life. This is stated in the ideology of the nation of Indonesia, Pancasila: "Almighty God". A number of religions in
Indonesia collectively influence on politics, economics and culture. In 2000, approximately 86.1% of Indonesia's population is 240 271 522 Muslims, 5.7% Protestant, Catholic 3%, Hindu 1.8%, and 3.4% other beliefs. In 1945 it is stated that "each resident is given the freedom to choose and practice his belief" and "guarantee everything will be free to worship, according to religion or belief". The government, however, officially only recognizes six religions, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism.

With so many religions and faiths that exist in Indonesia, inter-religious conflicts are often inevitable. Moreover, the political leadership of Indonesia plays an important role in the relationship between the group or class. The transmigration program has indirectly led to a number of conflicts in the eastern region of Indonesia.

Based on history, immigrants have become key drivers of religious and cultural diversity in the country with immigrants from India, China, Portugal, Arabic, and Dutch. However, this has changed since a few changes have been made to adjust the culture in Indonesia.

Based Elucidation of Presidential Decree No. 1 of 1965 concerning the Prevention of Abuse and / or blasphemy chapter 1, "Religions are embraced by people in Indonesia are Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism (Confucius)".
CHAPTER III

DISCUSSION

Keeping Life Inter-religious harmony one with inter-religious dialogue. One prerequisite is the establishment of modern democratic society is the realization of a society that respects diversity (plurality) of society and the nation and make it happen in an inevitability. For that we must maintain mutual harmony among religions. Historically many conflicts between religious communities, for example in the Poso conflict between Muslims and Christians. Religion here is seen as a trigger or source of the conflict. It is ironic that the conflict when a religion basically teaches its adherents to live in peace, helping each other and respect each other. Therefore let us keep the kinship between co-religionists. Conflicts between religious communities in society that multikultural is becoming a major challenge for society and the government. Because of the conflict could become a serious threat to the national integrity if not managed properly. So that religion can be a tool to unite the nation, the plurality must be managed properly and correctly, it is necessary that an effective way of inter-religious dialogue for a wedge issue between the respective religious communities. Because during this
conflict may arise between religious communities occurs because the breakdown of the fabric of the right information among religions from one party to another party so that the resulting negative prejudices.

According to Prof. Dr. H Muchoyar HS, MA in addressing religious differences related to inter-religious tolerance that inter-religious dialogue to materialize requires three concepts namely:

1. Agree to disagree, that every religion has a belief that each religion tolerate each other with these differences.

2. Agree to disagree, this concept means that believes all religions have in common in order to improve the welfare and dignity of his people.

3. Agree to differ, this difference means in terms not addressed peacefully to destroy each other.

The theme of inter-religious dialogue should not lead to the issue of worship but rather to the bleak humanitarian issues of morality, ethics, and spiritual values, so that effectively in aantar religious dialogue also avoid religious background and the will to memdominasi other party. Model of inter-religious dialogue proposed by Kimball is these:

1. The Parliamentary Dialogue (parliamentary dialogue). This dialogue conducted with the involvement of religious leaders in the world. The aim is to develop cooperation and peace among religions in the world.
2. Institutional Dialogue (institutional dialogue). This dialogue involving religious organizations. The aim is to discuss and solve problems keumatan and develop communication among religious organizations.

3. Dialogue Theology (theological dialogue). The aim is to discuss theological issues that philosophical understanding of religion is not subjective but objective.


Spirituality dialogue (spiritual dialogue). Conducted with the aim of developing and deepening spirituak life among the various religions. Another way of maintaining harmony among religions Indonesia is a multicultural especially dakam religion make Indonesia become very vulnerable to conflicts between religious communities. Therefore maintaining religious harmony is very important. In relation to maintaining inter-religious life in order to keep the process create inter-religious harmony in the society, especially the people of Indonesia, for example in the following manner:

1. Eliminate feelings of suspicion or hostility towards other religions that is by changing the suspicion and hate being positf curiosity and willing to respect other people's beliefs.

2. Do not blame one's religion if she made a mistake but blame the person. For example in the case of terrorism.
3. Let the other people do not carry out worship their banter as this part of the mutual respect.

4. Avoid discrimination against other religions because everyone is entitled to the same facilities as education, employment and so on.

By the manner in keeping harmony between religious communities that we human beings should be helping each other and we have to accept that religious differences with other people is a reality in a multicultural society that lives beragma between people can be realized.
CHAPTER IV

CLOSING

The importance of inter-religious harmony is the creation of a harmonious society lives in peace, helping each other, not against each other and so that religion can be unifying the Indonesian nation that indirectly provide the stability and progress of the State. How to maintain while realizing inter-religious harmony is to hold inter-religious dialogue in which to discuss about the relationship between co-religionists. In addition there are some ways to maintain at the same time realizing inter-religious harmony, among others:

a) Eliminate feelings of suspicion or hostility towards other religions
b) Do not blame one's religion if she made a mistake but blame the person.

c) Let the other people do not bother to implement worship other beings that are worshiped.

d) Avoid discrimination against other religions.
BIBLIOGRAPHY


**LEMBAR HASIL PENILAIAN SEJAWAT SEBIDANG ATAU PEER REVIEW KARYA ILMIAH : MAKLAH**

Judul Makalah : Understanding of Democracy and Religion For Social Justice  
Penulis Makalah : Sismudji  
Identitas Makalah :  
  b. Tahun : 1 Desember 2007  
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[ ] Makalah Forum Ilmiah Nasional  

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Medan, 3 Agustus 2015.
Reviewer 1

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Reviewer 2

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In the International Seminar on "Religion, Democracy and Social Justice: Strengthening the Role of Religion in Building Democracy and Just Society" organized by the Graduate Program of the State Institute for Islamic Studies North Sumatera on December 1st, 2007 in Granda Plaza Hotel Medan, Sismudjito has participated as Speaker.