

Pancasila as a Space for Reconciliation to Build Shared Harmony in Indonesia: A Study of Religious Theology Related to Pancasila in the Context of Pluralism

Riris Johanna Siagian¹, Pintor Marihot Sitanggang², John Vigour Parningotan Simbolon³, Evita Putri Sibarani⁴, and Junita Batubara⁵

^{1*,2,3,4} Sekolah Tinggi Theologia HKBP Pematangsiantar, Indonesia

⁵ Universitas HKBP Nommensen, Medan, Indonesia

Abstract: The aim of this research is to explain the understanding of Pancasila as a space for reconciliation towards harmony in Indonesia and explain the factors that have problems regarding Pancasila as a space for reconciliation. This research uses qualitative research methods or literature exploration (library) as a source for theology of religious science regarding theological studies of religions of reconciliation and pluralism and historical documents. These literary sources can be in the form of theological books, theological seminars, journals and other literary materials that discuss the theme of pluralism from a theological perspective of religious science. Good knowledge of Pancasila is very much needed and has an influence on efforts to build a spirit of pluralism in Indonesia. Based on the processed data, in other words, pluralism must be (very) active now or it will drift and fade. The social consequence is that it is no longer possible for a religion to live exclusively as an only child and firstborn, feeling superior and absolute, and then avoiding being involved in a pluralistic context with the needs of others. This pattern of living together (coexistence) seems urgent because of the objective reality of diversity which cannot be denied, avoided and denied. At the same time rejecting the pathological habits of confining oneself in the ghetto of fundamentalists who claim to be the owners of absolute truth while infidelizing and misleading different religions.

Keywords: Pancasila, shared harmony, reconciliation, Religious theology, Pluralism.

INTRODUCTION

In the current decade, harmony between humans is fading, we are being eroded a sense of nationalism, especially the erosion of state pillars such as; Pancasila, UUD 1945, Bhinneka Tunggal Ika, NKRI, as well as the decline in the sense of togetherness, the erosion of the sense of militancy and national identity, the emergence of intolerance among the nation's children. Religion is often used as an excuse to separate and differentiate one group from another, so that religion is used as a horse of the past. Religion actually has a mission of peace and tranquility but is misused for reasons of conflict and division. The sense of unity and oneness is increasingly fading, loose and weakening. The sense of mutual suspicion among the nation's children is growing increasingly fertile.

The basis for the formation of the Indonesian state is Pancasila, in a Pancasila state religious freedom is guaranteed. Therefore, Bhinneka Tunggal Ika in Pancasila is a representation of multi-ethnic, multi-cultural and multi-religious Indonesian society. Pancasila as a state ideology and philosophy is a reference value for harmony and tolerance between religious followers. The principles of Pancasila, namely godliness, humanity, nationalism, democracy and social justice, must become a shared vision for every aspect of national life. Through these values, a life of religious, political, social, cultural and economic

harmony can easily be established. Considering that Indonesia has religious and cultural diversity, Pancasila is a key way to build national stability

Pancasila is one of the main foundations that must be understood. Nowadays, there is an increasing number of individuals who use the name of religion to legitimize their goals as group or personal truth claims. For example in identity politics; Religion, ethnicity and race tend to be used as tools of conflict. The emergence of acts of terror and religious radicalism is due to the fading and fragility of the Pancasila ideology. For this reason, Pancasila must be strengthened as the mentality of national life. Including in religious life, Pancasila must be the theological basis, so that religious life can be realized without mutual claims of being wrong (Abdullah, 2000).

Indonesia is a country that consists of a fairly high plurality of people, where that plurality consists of a plurality of cultures, tribes, ethnicities and religions. So it is necessary to have a sense of tolerance between tribes, ethnicities, cultures and religions, this is in order to maintain and avoid conflicts that lead to acts of discrimination and violence. Especially in matters regarding religious pluralism, because recently the sense of religious tolerance in Indonesia is still weak and fading. This was reinforced by the emergence of problems, then violence in the name of anarchism and religion. So it is necessary to build an attitude

of mutual understanding and respect without discrimination, especially in matters of religion.

Charles Kimball wrote a book entitled: *When Religion Becomes Evil*. Kimball considers that the cause of the conflicts occurring in the world is clear, namely religion, in fact he claims that the majority of people today agree that religion is indeed a problem. This is because a number of leaders or communities who are motivated by religious enthusiasm can commit acts of violence and terror in the name of God or their beliefs (Kimball, 2008).

Albert Schweitzer (1965), in *Reverence for life: An Anthology of Selected Writing*, when asking rhetorical questions, is religion a force in the spiritual life of our age? However, on the other hand, there are still many religious adherents, the number of worship services is increasing, and many pious people yearn for religion. But on the other hand, religion is increasingly losing its role, and religion has always had a "violent face" throughout its history. In the course of Indonesia's own historical development in . This decade has also been marked by a lot of violence, and even that is violence in the name of religion. Such a concept of religious thought is very unfavorable for Indonesian citizens who are actually very diverse and diverse in terms of race, faith and other religious issues. The diversity of Indonesian society that is not accompanied by an inclusive and tolerant understanding will give rise to violence after violence.

Indeed, according to the author, religion should be a strong protector and moral pillar in various areas of life, but it is often accused of being the source and peak of violence. Religion, which should be present as a source of social energy to fight injustice and prevent conflict, turns out to be the dominant factor influencing the emergence of divisions. The hope should be that religion offers inclusive and tolerant teachings that are capable of generating humane cooperation to reduce differences and divisions, prevent violence in the name of religion and create national harmony.

The author agrees with the warning that Bertrand Russell's opinion in *Education and Social Order* (1993) is also worthy of our attention. "As long as education is influenced by religion, education will be influenced by religious institutions that have great political interests. "With such great political interests, it is not surprising that the doctrine that is developing is exclusive, superior and claims to be the most correct," said Russell. On the other hand,

there is no harmonious and open relationship between religion and other religions. It is not uncommon for religion to only be used as a political ideology, a fragrance for conflicts and disputes between other religious communities (Russel, 2010).

The absolute teaching of religious truth is often emphasized (truth claim) and becomes the center of a religion. In fact, religious mandates are full of tolerance and pluralism, which must be taught and practiced. When there is no openness, everything is suspected and seen as an enemy and must be eliminated. The religious message displayed by pluralists is a moderate and tolerant religious identity. The most important contribution of thought in the world of pluralist education is the assumption that all religions can contribute something that can do something good to the problems and struggles of life, meaning that it is not that one religion can solve all religions, especially in a multi-religious country like Indonesia (Hanif, 2003).

One of the characteristics and attitudes that a person needs in an effort to maintain religious harmony is an attitude of mutual recognition and acceptance from parties other than ourselves. Because, every individual has the same right to choose their own religion and beliefs in order to maintain and strive for their attitudes and life in society. Characters that encourage people to play a role in making independent and responsible decisions must be respected by other individuals. The relationship between religious believers is actually good as long as they have an open attitude to welcome other parties or other religious people in our community. As citizens and members of society, everyone has different positions and positions in the laws and regulations implemented in Indonesia. Likewise freedom, which is guaranteed for every citizen to practice whatever religious teachings they believe are proof of justice, and freedom to embrace one's own religion. The existence of a sense of justice will certainly guarantee equal treatment for everyone, and for followers of different religions. Article 29 of the 1945 Constitution provides equal rights and treatment for every religious follower to worship according to their religion and beliefs. There is no longer any discrimination or differences between the majority and minorities. Recognition and equal treatment of the status of religion in Indonesia is a form of the state's neutrality towards adherents of certain religions, so that divisions do not occur due to differences in understanding (Sairin, 2006).

Islamic teachings, Allah SWT wants religious diversity to become Sunatullah. May religious diversity test all of us religious people. How much does it contribute to the good of religious communities? Religious teachings are said to compete with other religions for good deeds. Diversity or pluralism is the uniqueness of society. This variety is safe (taqdir). Therefore, it is hoped that all members of society accept this plurality as it is, then foster an attitude of togetherness, a healthy attitude, utilize each other's strengths to encourage each other to the maximum, and try to realize different advantages (al khairat) in society (Rahmat, 2006).

The relationship between religion and culture cannot be avoided in the global world. Openness, equality and social awareness for all religious adherents in social, national and state life are important to support religious harmony in Indonesia. The teachings outlined by each religion in the theology of religious harmony are a kind of open attitude from each religious figure in expressing ideas that can be studied and explored by other people from outside the religion. Understanding the principles of truth in the teachings of other religions in religious harmony as a basis for acting to find common ground to express the social and ethical boundaries of unity between religious communities. Every figure, preacher, preacher and every individual must not be involved in religious activities that want to propagandize their followers.

Basically, peace cannot be separated from conflict. Very often among religious people they say that religion is the source of problems. There are also groups who believe that religion is the cause of conflict so that plans for harmony must be taken outside of religious teachings, this is indicated as people who adhere to atheism. Harris (2005), an atheist, wrote a book entitled: *The End of Faith: Religion, Terror, and the Future of Reason* and Letter to a Christian Nation, meanwhile Dawkins (2006) wrote *The God Delusion*, or Hitchens (2007) wrote *God is Not Great: How Religion Poisons Everything*. They agree that religion is the source of problems, so they choose to close themselves to the truth of other religions, and this results in conflict in the name of religion and God.

Starting from the understanding above, Islam initially became a living religion in the context of Judaism and Christianity. In the Arab region there are several Jewish communities who live scattered lives, and several people who adhere to the Christian religion. Islam also spread to North

America, and appeared as a minority group. Since the founding of Pakistan, the percentage of Muslims in India has fallen sharply so that they have become a minority religion. This makes Islam come alive in a different atmosphere, because in some areas, Islam lives in areas where it is the majority. However, because of religious and cultural pluralism, religion is a necessity to meet the future of the Islamic religion which continues to learn from its experiences in India, Europe and America as places where Muslim minorities exist.

The author's view is that the relationship between followers of Christianity and other religions is one of the central questions in Christian self-understanding. Many Christians argue that the presence of missionaries in sufficient numbers throughout the world will result in the conversion of all people to Jesus Christ. However, in reality, adherents of other religions outside of Christianity are also still surviving and developing well. Therefore, Christians need to realize this wisely, because God does not only belong to Christians.

In the history of the Israeli people, due to their rejection of pluralism and tolerance, there were other ethnic groups that were opposed and dominated, especially the people who lived in the Palestinian territory, namely God's promised land. For example, the nations that fought were the cities of Jericho (Joshua 6), Ai (Joshua 8), the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, Ammonites, etc. (Joshua 9: 24). Wars over territory are not based on denying the existence of these nations and tribes because they worship other gods, not because they are anti-diversity, but because other nations live in the land promised and given by God. The Israelites had to fight to control the land. In other words, wars were waged against other nations, not because of religious differences, but because of God's promise to give this land.

It is also good to learn from Joshua that differences in viewpoints and conflicts require internal reconciliation. Joshua himself stated that he and his family would only worship God YHWH. Personal choice is indeed part of God's salvation. Every believer must always choose whom to serve. Like Joshua and the Israelites, serving God is not a one-time decision (compare Joshua 1:16-18; Genesis 30:19-20); we must choose again and again to keep the faith and obey God. Then Joshua gathered all the tribes of Israel to Shechem. He summoned the elders of Israel, their chiefs, judges and rulers, and they stood before the Lord.

It is clear that God not only recognizes Israel as His chosen nation, but also accepts and acknowledges the existence of other nations. God loves and blesses other nations. This fact shows different attitudes towards pluralist openness, namely exclusivity and plurality; and tolerant, compromising and even submitting to the fact that there are other parties and they are even loved and also made God's right hand.

In Israel's internal reconciliation, recognizing and accepting the righteousness of other nations so that God also recognizes, blesses and uses them, because in reality other nations were also created by God and God loves them. Their ancestors are ancestors who are related to each other or to descendants and the source, namely Allah the Creator. Their ancestors were Ibrahim/Ibrahim, Noah and Adam-Eve. Even though it is acknowledged, but explicitly stated and generally understood, that the Israelites are God's chosen people, this does not mean that God does not bless other nations. God continues to bless other nations. In fact, other nations also acted as channels of God's correction or blessing for Israel (for example, God used Egypt to provide food for the Israelites when they experienced famine). The internal reconciliation of the Israelites with other nations occurred when Israel defeated them, but also when they defeated Israel. It is clear that God not only recognized the Israelites as the chosen nation, but also accepted and acknowledged the existence of other nations. God loved and blessed him. This fact shows different attitudes towards plurality, namely exclusivity and plurality; as well as being tolerant, compromising and even submitting to the fact that there are other parties and they are even loved and also made God's right hand.

In the Bible, justification is never thought to come from love or human love, because love is the fruit of justification by faith (Gal. 5:22), where the fruit of the Spirit is love. Grace is not a reward for best efforts made or honor shown. Trying to earn a reward is a sin, this only increases sin and triggers God's wrath. Song (1997) further said that salvation becomes a point of debate only when it leaves God's hands, when it becomes part of a religious institution. Salvation lost its saving power when it had to be protected by papal bulls and church orthodoxy. Thus it is clear that C.S. Song strongly disagrees with claims of exclusive salvation which would say that salvation only exists in certain institutions or religions and belongs to a certain society or community.

Salvation belongs entirely to God and humans who receive salvation are also completely unconditional gifts.

The emergence of fundamentalism in the church builds a fortress for the destruction of peace reconciliation not to meet other people outside the fort, but is more suitable to be said as a rival within the church to face secular influences. The notion of the strong influence of technology has penetrated into church life, forcing adherents of fundamentalism to struggle to maintain the sanctity of the church from world influence. In this case, fundamentalism appears to influence church members so that teachings in the church are cleansed of the influences of technology and modernization. Thus, since its inception, fundamentalism was founded as a movement against "secular" conditions in society, so it is not surprising that fundamentalism sees the world (even the church in general) as a damaged condition. The world has been corrupted by sin and there is no goodness, let alone truth and salvation in the world except for the authenticity of their Christianity. Even if it is to be said that there is truth and/or goodness in the world, then the situation is far from perfect (Sutedja, 2003).

In Christianity (church), fundamentalists are people who only understand the Bible literally. Barr (1989) characterizes the nature of fundamentalism as follows:

- 1) There is a very strong emphasis in him, namely on the inerrancy of the Bible. That the Bible contains no errors of any kind;
- 2) There is a deep hatred for modern theology and its methods, results and outcomes of modern critical Bible study;
- 3) Guarantee of certainty that those who do not share their religious views are not at all 'true Christians'

Based on the explanation above, adherents of fundamentalism are less willing to be involved in scientific theological discussions, and it is strange that they see the Bible only as a source of comfort, limited to guidance for life in times of crisis when facing problems. If Martin Luther recommended returning to the Bible, or just the Bible, then fundamentalists recommend returning to the letters of the Bible (Tanja, 1996). The author believes that this was done to find a practical solution in facing an increasingly complicated life. Based on this underlying thought and spirit, it is not surprising that Christian fundamentalism takes the "hard path".

In Fundamentalism in Islam, the doctrines that emerge include; "Islam is an alternative" (al-islami huwa al-hal), "upholding Islamic Sharia" (tatbig al-sariah), "establishing an Islamic state" (al-khilafah al-islamiyah), "Islam is always powerful and unmatched" (al-islam ya'lu wa la yu'la 'alaihi), "Islam is compatible for every space and time" (al-islam shalihun likulli Zamanin wa makanin). This doctrine flourished for several centuries, especially after the collapse of the Ottoman dynasty in Turkey, so that to some extent it formed a dogmatic religious cognition. Truth is only seen through "my" eyes, not through "our" eyes. Therefore, the backwardness and underdevelopment of Muslims is actually a serious problem that causes the birth of exclusive religious views and difficulty accepting others.

Specifically in Indonesia, the growing desire of some Muslim citizens to establish Islamic Sharia is an indication of the birth of fundamentalism in its political form. It seems that this should not be seen as trivial, it seems that there is content carried in this idea. At least they want to bring religion into the political realm. This means that efforts to re-absolute religion in the political space will be increasingly wide open. This has begun to be seen in several regions, namely the establishment of Islamic law into PERDA (Regional Regulations) (Misrawi, 2003).

Relations between Muslims and Christians are often colored by negative issues using the Al-Qur'an as an excuse to draw limits to interactions that there is no pattern of relations between Muslims and non-Muslims in the Al-Qur'an. Apart from that, Muslims tout Islam as a religion that is gentle, full of tolerance, accepts pluralism and is anti-racism. This of course creates contradictions that have negative implications for Islam, which is the religion of rahmatan lil alamin.

In discussions and debates, accusations have repeatedly emerged, including against Muslims and Christians themselves, one of which is the attitude of Christians towards Muslims, according to which everything is not right in Islam and that Islam must be replaced by Christianity. On the other hand, Islam also says that Islam is the only one. religion is absolutely true, so that other religions, including Christians, are considered heretical. Therefore, it is each person's obligation to invite as many people as possible to the religion they believe to be the true religion.

The pattern of relations between Muslims and Christians cannot be separated from the pattern of

interaction relations that was built and exemplified by the Prophet Muhammad. which is the realization of Allah's command. which is stated in the Koran. The existence of non-Muslims, in this case Christians and non-Christians, are called People of the Book and have a special status in Sharia. However, with the presence of Islam until the last decades, the attitude of Christians towards this new religion changed to hostility that has not disappeared until currently (Lufaei, 2021).

Islamic doctrine is actually a religion that recognizes the existence of the apostles before the emergence of the prophet Muhammad, including praising Isa Al-Masih, who is called Jesus in Christianity. However, the Islamic religion recognizes that Christianity is a religion whose adherents change their books many times, e.g. Believe in the divinity of Jesus Christ. Nicknames given to Jesus by Christians such as "Son of God" and "Mother of God" for the Virgin Mary are considered blasphemous by Muslims. Muslims also see Jesus crucified in pain because Islam rejects all statues and images of people, let alone prophets. The Qur'an repeatedly emphasizes God's transcendence: "There is None Like Him" (Ash Syuura:11). He is the creator of everything and there is no God like Him (Hidayat, 2013).

In fact, Islam is a religion that supports tolerance. Human history books have preserved it. For example, when Muslims ruled Jerusalem and Caliph Umar r.a. came to the city of Jerusalem in 637 AD, namely to receive the keys to the city from Bishop Sophronius. Umar bin Khathab also did not massacre Jerusalem's Christians and Jews. Even Caliph Umar guaranteed their safety when performing worship according to their own religion. This situation lasted for 462 years when Islam ruled in Jerusalem. This is very different from what happened when the Crusaders captured Jerusalem in 1099. The Muslim community was massacred there. According to the Islamic view, although Indonesian Muslims as the majority community are very tolerant, minority groups are actually more demanding and consider Muslims to be intolerant. When conflict arises, Muslims are always blamed. Meanwhile, minorities who are in the wrong are always defended on the basis of human rights.

Belief in the divinity of Jesus is a belief that emerged later. Firstly, it is known that Jesus came to this world only to complete the previous books, for example the Psalms and the Torah. Islam's denial of Jesus' divinity causes the religion to deny the validity of its concept. Islam challenges very

basic theological claims such as the concepts of "divinity of Christ", "Trinity", "original sin", etc. This is why many Christians practice Muhammad PBUH. as a "shooting target". In Islamic theology, the "savior" of humanity is Muhammad Saw. If you want to be safe, convert to Islam. Therefore, all Muslims must invite everyone to convert to Islam.

Majority Muslim and Christian countries are often overshadowed by unnecessary tensions. In Egypt, for example, radical groups have repeatedly attacked Coptic churches in Alexandria and Cairo. Likewise in Indonesia, the activities of violent groups often threaten churches. Violence in the name of religion automatically weakens Islam's position in the eyes of the world: Islam seems to focus on contagious and frightening impressions (Masduki, 2011).

The author's opinion is that the exclusive concept has left a dark historical record in its history, namely wars and conflicts caused by something (not isolated). Conflict is always fueled by certain religious beliefs, so that religious understanding does not have the nuances of enlightenment and liberation, but rather a pattern of conflict and violence. There is no other word for the concept of alienation, namely a religious ideology that is unable to develop a culture of dialogue and tolerance. Apart from competition between religions, exclusivity is also a stumbling block in religion. All groups, both fundamentalists and liberals, are trapped in their respective truth claims because the concept of exclusivity has given rise to new fears and anxieties in the design of a peaceful and tolerant religious life.

The author's view of inclusiveness is a way to build a civilization of tolerance. The most important aspect of tolerance is a strong will to understand others without losing one's identity. Knowing and understanding other people's personalities makes it easier to recognize and form cooperation. People are increasingly treated and treated like everyone else. Pluralism offers something new, and in contrast to inclusion, pluralism is seen as a continuation of the level of inclusion and a reality that recognizes these differences. Repetition of content requires understanding from other people, but there is always a dimension of similarity and essential values to find similarities, not differences, let alone contradictions. The author explains what exclusive and inclusive views are and how they relate to equality in plurality.

The author believes that religious adherents often have their own attitudes towards the religion they adhere to, for example a fanatical attitude. In this case, the more people believe in the religion they follow, the more they tend to harm followers of other religions. Sensitive religious attitudes often lead to highly emotional behavior, with followers misinterpreting religious teachings.

Furthermore, according to H. Berkhof as quoted by Abineno, (1982) stated, "The Spirit of Jesus Christ - that is, the Spirit containing liberating and regenerative power - works wherever people are freed from the violence of nature, state, skin color, caste, class, gender, poverty, disease, ignorance and others. Abineno himself further emphasized that the work of the Holy Spirit is not limited to the Church, but covers the whole world. On this basis, the author believes that people who have been redeemed by the work of Christ and received the Holy Spirit within themselves must be encouraged to continue communicating with other people of different ethics and religions to be witnesses of Christ to them.

Religious pluralism is the fact of the diversity of the Indonesian nation which is accepted and appreciated as part of God's will. Pluralism should not be debated, and should not be used to promote or even reject the rise of certain groups and certain political and religious interests. As followers of Christ, we must actively strive for religious tolerance in this country. The threat of national collapse requires effort and hard work. On the other hand, religious pluralism is the undeniable wealth and uniqueness of the Indonesian nation. This must be addressed wisely so that the Indonesian people can live peacefully in this beloved country. Tolerance should not just be a conversation, but must be internalized in everyday life.

RESEARCH METHOD

This research focuses on qualitative research methods or literature exploration (library) as a source for theology of religious science regarding theological studies of religions of reconciliation and pluralism and historical documents. These literary sources can be in the form of theological books, theological seminars, journals and other literary materials that discuss the theme of pluralism from a theological perspective of religious science. Good knowledge of Pancasila is very much needed and has an influence on efforts to build a spirit of pluralism in Indonesia.

FINDINGS AND DISCUSSION

A. Foundations and Aims of Religious Pluralism Theology

Starting from the existence of new shared experiences that are truly felt by each religion, this can refer to openness. This experience can be metaphorized with a "dancer" and "dance". Where every religion can position itself as a dancer in its relations with other religions. They felt that they needed and could form a new dance and dance together. In this connection, every religion positions itself as one of the dancers (Sumartana, 2000).

The point is that religion survives in the context of contemporary challenges that influence societal resistance. Because pluralism has become the core of today's world and society. The world has become a small village where people live together in very different ways. Even the smallest communities are connected and interdependent, because communication networks have penetrated the walls of groups and religions that previously knew each other, because it is impossible and uninteresting for a dancer to dance alone (Sumartana, 2000).

In other words, pluralism must be (very) active now or it will drift and fade. The social consequence is that it is no longer possible for a religion to live exclusively as an only child and firstborn, feeling superior and absolute, and then avoiding being involved in a pluralistic context with the needs of others. This pattern of living together (coexistence) seems urgent because of the objective reality of diversity which cannot be denied, avoided and denied. At the same time rejecting the pathological habits of confining oneself in the ghetto of fundamentalists who claim to be the owners of absolute truth while infidelizing and misleading different religions.

According to the author, the concept of coexistence is very necessary to create harmony in the context of plurality. Because the diversity of life is both a reality and an image of God in the context of His creation. Furthermore, the theology of religious pluralism is an effort to explain faith together with other believers. The right approach for this is an inclusive dialogical approach that critically reflects on the context oriented towards openness and humility.

B. The Church becomes Universal Salvation

Many Christians (including Jews) developed a theology that was too anthropocentric. Anthropocentric theology will certainly encourage

humans to make themselves the center of everything. The question, as Lynn White said, is whether the Bible really encourages humans to fall into a radical anthropocentric attitude, including towards nature? Is it true that it is precisely the contents of the Bible that encourage humans to make themselves the center of everything? (Goldingay, 2003). Understanding Jewish racial exclusivism gives rise to an attitude that looks down on other nations. The understanding that only they are the best and the center of everything, has a negative impact on their relationships with other people (Drane, 2005).

The same behavior has also been or is often exhibited by Christians. For example; when the arrogance of the Jews, which had been criticized by the apostles, later turned around to penetrate Christians, it also gave rise to wrong behavior. According to church history, the infidelity of some Jews was exaggerated through theology which said that God had rejected them as God's people, now the church is continuing the role of the people of Israel. Such theology was further exacerbated by an understanding that branded Jews as God-killers, so a brutal attitude towards Jews emerged from certain Christian circles. For example, when Constantine made Christianity the religion of the Roman empire, the Jews were expelled and no longer allowed to live in Jerusalem. Inviting other people to convert to Judaism is considered a criminal act. Around 380, Ambrose, bishop of Milan, even praised the act of burning a synagogue as an act pleasing to God. In the Middle Ages, Jews also became victims of Christians. As "killers of God," they were ridiculed, persecuted, their holy books were confiscated, and some Jews were even burned alive. And there is much more historical evidence of bad Christian behavior towards Jews, as a result of wrong understanding (Karman, 2007).

William Barclay in his interpretation of Romans says, the person who makes himself the center of everything is a despot. Barclay, in his interpretation of the word "unjust" (*adikia*) in the book of Romans 1:29, says that a tyrant is someone who robs God and others. A despotic person is a person who builds a place of worship within himself and makes himself the center of all his worship (Barclay, 1996). And in the letter to Romans it is clearly shown that the Bible attacks the nature of despotism, instead of encouraging humans to have such a nature. And what is more extreme, it turns out that humans not only tend to easily fall into anthropocentric traits, but also into

ethnocentric traits. This is reflected in the writings of Barclay (2008) in his book commentary on the letter to the Ephesians, saying:

“This is a completely new discovery. The cardinal sin of the ancient world was pride. The Jews greatly despised the Gentiles and considered them as worthless before God. Worst of all, the Jews thought that the Gentiles existed only to be destroyed... As good as the Gentiles were, they were only fit to be slaves to the Israelites.” The author believes that understanding that only they are the best and the center of everything will have a negative impact on their relationships with other people.

Song (1997) further said that salvation becomes a point of debate only when it leaves God's hands, when it becomes part of a religious institution. Salvation lost its saving power when it had to be protected by papal bulls and church orthodoxy. Thus it is clear that C.S. Song strongly disagrees with claims of exclusive salvation which would say that salvation only exists in certain institutions or religions and belongs to a certain society or community. Salvation belongs entirely to God and humans who receive salvation are also completely unconditional gifts.

According to Song, God does not want Israel to be centrist. Many stories in the Bible show that God rejected Israel's centralism. When mankind tried to develop centrism by building the Tower of Babel, God separated them by confusing their tongues. According to him, this is because God does not want humans to develop their egocentricity, because this is contrary to God's command to humanity: “Be fruitful and multiply; fill the earth and subdue it.” (Genesis 1:28). This story of separation and separation continues when Abraham is called away from his home and family. Abraham, known as the father of the nation of Israel, had to be removed from his central position in order to receive God's promises. This story of division and division continues when Abraham is called from his home and family. Abraham, who is known as the father of the nation of Israel, had to be removed from its midst in order to receive God's promise (Song, 1993).

However, amidst the challenges of the reality of religious pluralism and multiculturalism, the concept of "God's chosen people" is under heavy pressure. Even though someone tries to prove their real existence and identity, the reactions that emerge tend to show an exclusive religious attitude when assessing their relationship with other

religions. However, on the other hand, religious pluralism also invites the Church to find its positive character and identity, always opening itself to fellow humans on the basis of love and sacrifice. An open identity in its encounter with various religious groups and traditions in Indonesia, responding to the universal love and faithfulness of God (Gaspersz, 2019).

C. The Prophetic Voice of the Church in Theology of Theocracy to Build Harmony

The Church has no reason to remain silent and apathetic towards disaster and salvation: "God's expensive grace becomes cheap grace without dynamic ministry." First, redemption is served by making known to the world what Christ accomplished on the cross. Preaching should not be limited to the church walls, pulpit, altar or chairs. The Proclamation of Independence must also be heard outside the church by the church. Second, salvation and redemption serve to consider lifestyles that are compatible with the experience of atonement, both in the believer's relationship with God and in the believer's relationship with other creatures.

To repair and restore the Kingdom of God in the midst of the world, humans must first correct their faith in God and his existence in the midst of this world. Why and for what purpose were humans created? Basically, human existence can be known from the Book of Gen. 1: 28, namely continuing the work and power of God. Power is given directly by God to humans to rule the creation created by Him. Of course, the duties and powers given by God are a guarantee of life that humans will obtain if they are carried out well.

The author's view is that liberation theocracy occurs in the realm of personal relationships between God and humans, this is not the result of negotiations between God and humans. Paul's words read: "For God has reconciled the world to Himself" (II Corinthians - 5:19). In Romans 3:25, it is stated: "God has appointed Christ Jesus to be the means of reconciliation through faith in His blood..." This action of God through Jesus Christ is what the church must show and listen to. It is God's action that brings the church into existence, and it must exist.

We as a living Church are required to take action, namely to take part in His creative work and become co-creators who collaborate with God to give birth, maintain justice and equal dignity of the human person. Therefore, we must be involved in liberation praxis by prioritizing love, justice and

must have the courage to separate ourselves from the establishment to fight against the political and economic system that exploits and oppresses the poor. Our actions must be based on the power of love which is able to penetrate the reality of human life, because true love is true love in action. Just as Jesus Christ has the power to give birth, birth, receive, bind and change our lives in love, so we allow him to give birth to grace based on God's love (Magnis-Suseno, 1992).

The mission of the Church in the perspective of Liberation Theology, salvation can be realized when solidarity occurs with poor people in their struggle, understands the causes of their poverty and supports and encourages efforts made by the people to escape from prison (Grenz, 1985). More sharply, Gutierrez in writing by Natalie (2000) states that the goal of the church is not to save, in the sense of "promising heaven." The work of salvation is a reality that occurred in history. So the struggle for a society that is just in its rights is part of salvation history.

Nunez and Emilio (1985) argued that the Church proclaimed the Kingdom of God. situations of injustice and abuse are contrary to the Kingdom of God. Therefore, the Church must explain the existence of this conflict and encourage those in unjust situations and victims of abuse to seek their own freedom. Gutierrez further emphasizes the political character of the work of Christ, who did not intervene in the Jewish fanatic movement, but continued to resist the authorities and political power structures of his time, where these political forces also crucified him. Injustice, which means that it connects current events with the revolutionary, eternal and universal redemption of history, political problems belong to eternity, and the work of Christ is political precisely because it saves and redeems humanity. Gutierrez further emphasizes the political character of the work of Christ, who did not interfere in the Jewish fanatic movement, but continued to resist the authorities and political power structures of his time, during which these political forces also crucified him.

The church's participation in the mission that God has begun makes God even busier. God must continue His rescue mission where the church is prohibited, at the same time God must support the church to carry out missionary work, strengthen the church when its spirit is weak, and restore the situation when missionary work in the church works in a manner and manner. wise men who oppose God's will (Song, 1999).

CONCLUSION

Pancasila essentially develops pluralism by recognizing diverse religious identities, but respecting each other to have the same position and role in the state, as well as state neutrality, protecting, and even creating favorable conditions for each religion. There is no reason to justify discrimination in state affairs because of religious differences. All adherents of a religion are given the broadest freedom to practice their religious teachings as long as they do not cross the boundaries of other religious beliefs or applicable laws. Pancasila also does not want to look for the good side of religion and then unite and create a new religion as fusionism does. Pancasila only operates in the socio-political field, dealing with the law of religious diversity, but not in the theological field.

Harmony is every human's dream, to achieve it you must be willing to become a disciple of Christ who is committed to being a peacemaker and having a good influence on others. For this reason, believers are expected to be able to explain the value of biblical truth in a pluralistic society. Thus, true harmony based on universal values and a humanitarian mission continues to be the goal of every social innovation. Arrogance, intolerance, mutual hostility, even blind disputes due to conflicting teachings, as well as in the spread of religious knowledge, can cause divisions in society. Indeed, throughout the history of this nation, social contradictions have emerged and plagued humanity.

The reality of Indonesia, which is characterized by pluralism, is a necessity. There is no place to hide from encounters with other religions in the social space between religious communities in Indonesia. Instead of responding negatively, it is better for us to build a positive perception of the reality of existing diversity. However, our theology which originates from the Bible (OT and NT) provides a strong reason to build and develop this perception through tolerance and dialogue between religious communities towards pluralism and stronger cooperation, which in turn guarantees a more peaceful and prosperous life for Indonesian society. .

The challenge for Indonesia as a country of religious pluralism is that the many religions and beliefs recognized by the Indonesian people will certainly give rise to minor or even major tensions. Allowing this situation to continue will definitely lead to the disintegration (dissolution) of the nation. That is why it is necessary to understand

religious pluralism without conflict between religious communities. Even though different religions don't necessarily hate each other, they are committed to protecting each other. The possibility of religious pluralism in relation to the integrity of the nation, if truly confirmed, has implications for peaceful relations between religious communities. Thus, Indonesia as a pluralistic country has become a model country for maintaining harmony.

The causes of the conflicts that occur in the world are clear, the majority of people today agree that religion is indeed a problem. A number of leaders who are motivated by religious enthusiasm can commit acts of violence and terror in the name of religion and God. In the course of Indonesia's historical development, this decade has been filled with violence in the name of religion. As long as education is influenced by religion, education will be influenced by religious institutions that have great political interests. With such great political interests, it is not surprising that the doctrine that develops is exclusive, superior and claims to be the most correct

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