

The Role of Human Rights in Religiously Motivated Violence: An Overview of Violence Against Religious Minorities in Indonesia

E. Ova Siti Sofwatul Ummah

Gadjah Mada University

E-mail: ova.siti.sofwatul@mail.ugm.ac.id

Abstract: This article aims to explain the role of human rights in conditions of conflict committed in the name of religion and to explain the basic human rights that were lost in incidents of violence committed in the name of religion. Recently, an incident of violence committed in the name of religion happened again. Violence committed in the name of religion occurs to religious groups in Indonesia, as happened to the Shia group and the Ahmadiyya group. Both groups are religious minority groups in Indonesia. They both experienced violence committed in the name of religion. The violence occurred because the two groups were outside the mainstream group and considered heretical. Therefore, the majority group felt it was appropriate to commit violence against the two groups. In addition, regional regulations or clerical fatwas also trigger violence. This article uses library research in the data collection process, for example, through journals and textbooks. Human rights certainly have several role related to prevent violence committed in the name of religion, namely the role to protect human being or religious community from murder or genocide, war in the name of religion, ethnic cleansing and violence against humanity. Therefore, human rights can encourage strengthening the message of compassion that exists in every religion and belief as a bulwark against messages of hate and violence.

Keywords: *Human Rights; Religiously Motivated Violence; Minorities; Indonesia*

Introduction

Have you ever listened to or read a news report that reported that there was a riot or an attack on a certain religious group? The attack is usually called and related to religion differences. Because of the religion or belief is different, so majority people assume that they have rights to attack the difference religion or minority religious community as misguided religion. The only right is majority religious community and nothing others. The Violence or attacks are usually referred to as violence committed in the name of religion and usually it occurs against

a minority religious group who is considered as deviant or considered heretical by the majority religious group in a specific area or country. Violence committed "in the name of religion" or claimed based on perpetrator's religion is a complex phenomenon in various parts of the world, including Indonesia.

Violence in the name of religion is often an excuse to hurt each other between religious adherents. Whereas Indonesia has a famous slogan, *Bhineka Tunggal Ika* (Unity in Diversity). The motto seems to be deliberately attached to the Indonesian people because the nation comprises ethnic groups, cultures, races, religions, and languages. The slogan also reflects the diversity of the Indonesian people, so that differences should no longer be a reason to disagree with each other, let hurt each other. The diversity possessed by the Indonesian people can be unique. Yet, it is disastrous for some groups, especially minority religious groups in Indonesia, such as the Ahmadiyya and Shia groups, which have recently become targets of violence. Violent brutality in violence committed in the name of religion often leaves observers speechless. Meanwhile, in many countries, violence in the name of religion is a local or regional phenomenon. The act of terrorism that wants to send a global message is getting more and more attention lately. In that context, the atrocities that appear to be "archaic" seem to have been deliberately "staged" to satisfy the media's curiosity, further humiliating the suffering victims and their families.

Violence in the name of religion often occurs as attacks that specifically target individuals or communities, communal violence, suicide bombings, terrorism, state repression, discriminatory legal policies or regulations, and other forms of violence. These violent actors include various types of non-state actors and state agencies, or often a combination of both.¹ In some countries, armed groups use religious reasons to commit various crimes, such as mass killings targeting specific groups, extrajudicial judgments, and killings, enforced disappearances, torture, sexual violence, indiscriminate attacks on citizens, mass expulsions, slavery, or the systematic destruction of a community. In other countries, civilian militia groups abuse minority

¹ Heiner Bielefeldt. (2019). *Politik Kesetaraan: Dimensi-dimensi Kebebasan Beragama atau Berkeyakinan*. Penerbit Mizan. Bandung.

groups by desecrating their cemeteries and places of worship, taking land or other property, and threatening their security.

A severe problem in many countries regarding cases of violence in the name of religion is the failure of the state to respond to acts of violence committed by non-state actors while state institutions support such acts of violence, for example, by inflaming hatred against minority religious groups or allowing the violence to occur repeatedly. Violence committed in the name of religion often targets dissident groups, religious minorities or individuals who have converted. Groups that are considered to have the potential to undermine unity and integrity are also not spared from becoming targets of violent intolerance.

In addition, violence will also occur if a country has an official state religion or when religion is used as the national identity. However, it is undeniable, violence in the name of religion can also occur not only against minority groups or groups that are threatening national unity but violence in the name of religion can also happen to people of the religion itself, such as the majority religious group which is the formal religious identity of a country. Those who speak loudly about religion as a factor in the occurrence of violence are often accused of being traitors, apostates, infidels, and are also targets of violence.

Then, the relevance of violence committed in the name of religion to freedom of religion/belief, namely faith is the source of many extreme violations of freedom of religion/belief, which usually coincide with other fundamental rights. Freedom of religion/belief as a human right is to protect human beings, not to protect religion. Therefore, the starting point for any religious pluralism or belief assessment is to understand the very diverse human selves.

Victims of violence in the name of religion come from various religious backgrounds or beliefs. They can come from traditional religions or adherents to new religious movements or small communities often stigmatized as sects. In addition, atheists and agnostics are targets of intimidation, repression, and violence in many countries. In addition, another group that is often the target of violence is the indigenous people group, which is often the target of violence by state officials and non-state actors. Therefore, human rights, religious freedom, and violence in the name of religion are three interrelated things. Once again, violence committed in the name of religion allows many human rights violations. Therefore, this article examines

fundamental human rights in this case, the religious community that are uprooted in incidents of violence in the name of religion and how human rights and religious freedom play a role in preventing conflicts in the name of religion in Indonesia.

Method and Theoretical Framework

This paper use library research as the research method. Library research is also known as the "non-contact method." Library research is finding some sources online or offline. The sources that used such as book, journal, and news from online media. Library research also integrating findings and perspectives from many empirical findings. A literature review can address research questions with a power that no single study has. Various published high-rank journal and book from trustworthy publishers have gained the data and find the arguments from many scholars and find research result in the past.

This article uses several views, the first view comes from the Universal Declaration of Human Rights (UDHR). Human rights have been viewed as universal, international, and unconditioned by race, sex, religion, social position, and nationality. This view has been stated in the Universal Declaration of Human Rights (UDHR) and recognised globally. As stated in article 2 that mentions rights and freedoms must be applied to everyone: *"Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinions, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty."*² The declaration above emphasises religion as one of the rights of every person. Even though the terms of belief and religion are differentiated, the core of religion and belief is trust in a superpower.

The next is based on Article 18 of the UDHR: *"Everyone has the right to freedom of thought, conscience, and religion. This right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice,*

² United Nations. *High Commissioner for Human Rights (Geneva), and Office of the United Nations High Commissioner for Human Rights. The Core International Human Rights Treaties*. UN, 2012.

worship, and observance".³ The quotation above is in line with the case of conflict between religious communities in Indonesia.

The next is Indonesia constitution that is *Undang-undang Dasar 1945* stated in article 29 paragraph 2: "*Kemerdekaan setiap penduduk untuk memeluk agamanya masing-masing dan untuk beribadat menurut agama dan kepercayaannya itu.*" To strengthen the declaration of Human Rights and Indonesia constitution as Louis Henkin notes about human rights function, namely human rights as high-priority norms or *prima facie* rights that imply duties for both individuals and governments, even if a person's government has the primary responsibility to protect and uphold a citizen's rights.⁴ So that, the government also must protect religious communities in Indonesia, including protecting them to do their religious activity.

Based on the European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR), article 9 in the first and second paragraph tells us about Freedom of Thought, Conscience, and Religion. (1) *Everyone has the right to freedom of thought, conscience and religion. This right includes freedom to change his religion or beliefs and freedom, either alone or in community with others and in public or private, to manifest his religion or beliefs in worship, teaching, practice, and observance.* (2) *Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.*⁵

On the European Court of Human Right above, the first paragraph emphasises the rights of everyone to believe in religion, change their religion, and worship their belief in private or in community. While in the second paragraph, it emphasises public safety and protection for religious communities. In simple words, everyone

³ United Nations. *High Commissioner for Human Rights (Geneva), and Office of the United Nations High Commissioner for Human Rights. The Core International Human Rights Treaties.* UN, 2012.

⁴ Walters, G. (1995). Introduction: Human Rights in Theory and Practice. In <http://safaat.lecture.ub.ac.id>. Scarecrow Press and Pasadena, CA & Englewood Cliffs, N.J.: Salem Press. Diakses <http://safaat.lecture.ub.ac.id/files/2016/09/HumanRightsTheoryPractice-Walters-3.pdf>.

⁵ Philip Leach, *Taking a case to the European Court of Human Rights.* Oxford University Press, USA, 2011.

has to honour their rights and choice but do not violate security and public order.

Then, about freedom of religion, at least two terms could describe the goal of freedom of religion, namely freedom of religion or faith, refer to a cluster of fundamental rights to freedom of religion or faith deserved by individuals or groups. The rights include those in the forum *internum*, such as choosing and believing in a specific religion/faith, and those in the forum *externum*, such as performing prayers, establishing a place of worship, and so on. These rights are guaranteed under the 1945 constitution and specified in the Universal Declaration of Human Rights (UHDR) adopted on December 10, 1948, as well as other international instruments, including domestic laws such as Law Number 39 of 1999 on Human Rights.

Nussbaum and Evans explain Freedom of religion is one of the oldest and most controversial of all human rights and has been the object of international concern from the very beginnings of the modern international state system.⁶ Evans also explains three models of the evolution of international protection of religious freedom. Namely: *the first model* is the *cuius regio, eius religio*: international peace treaties providing for the territorial separation of people of different religious persuasions, keeping, for example, Catholics, Lutherans, and Reformed apart in different countries and providing for a modicum of toleration of circumscribed dissidents and their right to orderly emigration should a new confession be imposed in the realm. *The second model*: the minority protection model; international (bilateral or multilateral) treaties protecting religious minorities within the state territory of a hegemonic ethnic or religious majority, and *the third model* is the human rights model: international (global or religion) treaties that codify international standards and provide for international monitoring of universal of human rights of individual human beings and religious or life-stance communities to freedom of religion or belief.⁷

⁶ Evans, D. Malcom. (2004). *Historical Analysis of Freedom of Religion or Belief as A Technique for Resolving Religious Conflict in Facilitating Freedom of Religion or Belief: A Deskbook*. Martinus Nijhoff Publishers, New York.

⁷ Lindholm, Tore. (2004). *Philosophical Religious Justification of Freedom of Religion or Belief in Facilitating Freedom of Religion or Belief: A Deskbook*. Martinus Nijhoff Publishers, New York.

The following shows the definition of discrimination based on religion or belief as any distinction, exclusion, restriction, or preference based on religion or belief and having as its purpose or as its effect the nullification or impairment of the recognition, enjoyment or exercise of human rights and fundamental freedom equally. The discrimination here rarely protects minority communities from discrimination, persecution, violence from others that gives rise to tensions, conflicts, and religious extremism.⁸

Cavanaugh also state about violence committed in the name of religion in three categories. Cavanaugh uses three terms to describe violence committed in the name of religion. *The first* is absolutist, *the second* is divisive, and *the third* is insufficiently rational. More explanation about absolutists taken from John Hick. An absolutist is a claim of absolute revelation of every religion and leads to violent aggression, exploitation, and intolerance in almost every tradition. Then religion is divisive, according to Martin Marty. It could happen because of religion's tendency to create strong identities among religious people, and thus divide people into us and them. The last religion is not rational. According to Bhikhu Parekh, religion produces a particular intensity of non-rational or irrational passion that is not subject to the firm control of reason. "Fervor," "rage," "passion," "fanaticism," "zeal," and similar words are used to describe the mental state of religious actors who are driven to violence.⁹

Elizabeth Shakman Hurd gives her view about religion. She stated that religion has two faces. The first face is positive religion (good religion) and the second is negative religion (bad religion). The first discourse is about the bad face of religion (or *bad religion*). Bad religion is required to be monitored and disciplined. One aspect of the new consensus is that religion is now considered relevant to global politics when dangerous forms of it exceed government control and are judged to require discipline. In this scenario, religion becomes a target of legitimate violence or change, as well as a target of securitization. States must work with other nations and international

⁸ Bielefeldt, Heiner, and Michael Wiener. "Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief." *United Nations Audiovisual Library of International Law* (2021).

⁹ Cavanaugh, Cathy S., Michael K. Barbour, and Tom Clark. "Research and practice in K-12 online learning: A review of open access literature." *The International Review of Research in Open and Distributed Learning* 10.1 (2009).

organizations to reduce or eliminate dangerous and intolerant forms of politicized religion. It is well acknowledged that bad religion may readily turn into violence, and another point of bad religion is sectarianism. Bad religion is antagonistic and linked to the state's failure to properly domesticate it or, in certain situations, religion's failure to properly control itself.¹⁰

While the second face of faith namely *good religion*. Good religion, according to Hurd, is part of the responsibility of the government and other public authorities to facilitate the activity of religion. Public authorities must acknowledge and encourage accommodating religious actors and institutions while reforming or marginalizing sectarian and extremist adversaries. International courts and organizations prioritize religious freedom, religious liberties, and incorporating a "religious dimension" into decisions and activities. Humanitarian intervention and foreign help programs, nation-building and democratic initiatives, counterterrorism and counter-extremism programs, and other public international projects all have the purpose of "strategic implementation of religious knowledge".¹¹ So that Hurd gives us a picture of how religion works. It has two ways, namely positively and negatively. The negative way or face has required the government to watch and regulate religion in order not to break or make a chaotic or cause violence committed in the name of religion as what writes in this article.

Finding

Recently, a violent incident in a minority religious community in Indonesia occurred. Such as the persecution of the Shia community in Sampang, Madura, and the Ahmadiyya community in West Java. The persecution which occurs against the Shia community is caused by the "fatwa" of the Ulema Council (MUI) in East Java, which states that the Shia community is a misguided religious community. So, the majority religious community did the persecution of the Shia community, which is considered a legal practice because it is based on the "fatwa" of the Ulema Council in East Java. On the other hand, the same persecution

¹⁰ Hurd, Elizabeth Shakman. *Beyond religious freedom: The new global politics of religion*. Princeton University Press, 2015.

¹¹ Hurd, Elizabeth Shakman. *Beyond religious freedom: The new global politics of religion*.

of the Ahmadiyya community also occurred. The reason was that the Ahmadiyya community was a misguided Islam community, so the majority had legitimation to attack, drive out, and persecute the Ahmadiyya community based on the assumption of Ahmadiyya being misguided group in Islam.

Furthermore, not only the Shia and Ahmadiyya that become the object of persecution, recently the group of Christianity in Bandar Lampung become the object of persecution. The mass broke up worship activities that were taking place at the Kemah Daud Christian Church in Bandar Lampung. Another case also occurred in Padang while a group of Indonesia Bethel Church (Gereja Bethel Indonesia) were worshipping.

Those cases above address that the persecution of religion not only occur to moslem minority community but also could occur to other religion, especially group of minority religion. The following is the analysis of the persecution cases of religious community in Indonesia.

Persecution of Religious Minority

Shia is one of religious minority community in Indonesia. In Sampang Madura they were attacked by other people because of several points of the fatwa from the Ulema Council of East Java, the Indonesian Ulema Council (MUI) of East Java, issued Fatwa Decree Number Kep-01/Skf-Mui/Jtm/I/2012 concerning Heresies of Shia Teachings. This fatwa confirms and stipulates the decisions of regional MUI, which state that Shia teachings (especially Imamiya Itsna Asyariyah or those using the pseudonym *Madzhab Ahlul Bait*) are heretical and misleading.

In the fatwa, the East Java MUI said there were fundamental differences between Ahlu Sunnah and Shia. The differences include: 1) Hadith, according to Shia ideology, differs from the understanding of Ahlu al-Sunnah. According to the Shia, hadith includes *af'al (activity)*, *aqwal (words)*, and *taqrir (determination)*, which are based not only on the Prophet Muhammad but also on the Shia priests. 2) Shi'ism believes that the imams are ma'shum (being protected) like the other prophets; 3) Shi'ism views that upholding the leadership of the *Imamah* is a matter of *aqidah* in religion; 4) Shia ideology denies the authenticity of the Qur'an by believing in the existence of a *tahrif al-Qur'an*. This heretical fatwa of the MUI in East Java is numbered A-035/MUI/Spq//I/2012.

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This fatwa was based on the teachings that were disseminated by Tajul Muluk in Omben District, Sampang Regency, Madura.

Based on the field evidence, the Sampang MUI finally determined that the Shia teachings taught by Tajul Muluk were deviant and a deviant fatwa was issued against this teaching. Ma'ruf Amin, chairperson of the Central MUI, said that the East Java MUI fatwa regarding Shia heresy had fulfilled the rules for establishing a fatwa, as stipulated in the internal MUI. The East Java MUI fatwa is in place and according to the rules.

The persecution of the Shia group is not only a matter of intra-diversity, but there are other triggers for that persecution. The further analysis came from the Witness and Victim Protection Agency (Lembaga Perlindungan Saksi dan Korban/LPSK) regarding the persecution of the Shia group in Sampang. Five causes of conflict. *First*, because of the fatwa of the Ulema Council of East Java, East Java PWNU (Nahdlatul Ulama East Java Branch), MUI fatwa, and declaration from Islamis Sunni clerics who declared Shia as a heretical sect in Islam, so that they must say a sware to become Sunnis. *Second*, there was a statement from the Regent of Sampang in the past, who rejected the existence of the Shia community in the Sampang district. *Third*, the decision of the Sampang district court and the high court that stated Tajul Muluk was a Sunni figure was considered to have committed blasphemy, then he was sentenced to prison for 2 years. And in the appeal process, the High Court increased it to 4 years in prison. *Fourth*, the personal conflict between Rois, who is a Shia leader, and Tajul Muluk, was followed by their followers for a long time. *Fifth*, during that period, there was the election of the regent of Sampang, who mobilized the masses and voices of the Sunni community, but in the end, the Sampang Regent won, so it became one cause of the conflict that looked like a conflict between religious groups.¹²

Recently, the other persecution occurred in West Nusa Tenggara, specifically in Dompu, Lombok Timur, the Ahmadiyya community in May 2018. The cause of that attack was because the majority community (Islam Sunni) assumed that the Ahmadiyya community was a misguided Islam community. So, they need to attack

¹² LPSK Temukan Lima Faktor Konflik Sunni-Syiah di Sampang Madura, accessed <https://lpsk.go.id/berita/detailwartahukum/963>.

and drive out the existence of the Ahmadiyya community in Lombok through attack and damage to Ahmadi's house community. The attack affected six houses of Ahmadi's family. Some of the furniture and four motorcycles were broken. Besides, because of the attack, 7 families and 24 Ahmadiyya members had to be evacuated to save, rehabilitate, and mediate. The local government stated that the persecution of the Ahmadiyya community was because of the diversity of religious community understanding. Whereas the majority and minority religious communities in East Lombok could live together in peace and harmony, it must be a trigger why the majority community attacked and persecuted the minority religious community. That was the Ahmadiyya community.¹³

Losing Basic Rights in Violence Committed in the Name of Religion

The violence committed in the name of religion to religious minority groups are not only occurred in physical violence and form of damage to property belonging to religious minority groups but can also occur in other forms. Such as negative or heretical labelling for minority religious groups, which results in loss of religious freedom or belief. For example, in the attack's case on Shia in Sampang, Madura, the local Ministry of Religion stated that they would "foster" a Shia group to study Sunni and would urge the Shia group to convert to Sunni. In addition, minority groups often receive discriminatory treatment, for example through government regulations or decisions by the authorities through fatwas of local MUI regarding the deviance of certain minority groups, such as the East Java MUI fatwa regarding the heresy of the Shia group. Although the MUI is not a state institution, based on the MUI fatwa, the attack on the Shia group occurred.

Then, when the attack or violence occurs against a minority group, several basic rights of the minority community are loose, such as the right to get security and life. How come? Attacks against minority groups often give impact in traumatic to the victim and damage their home and life, which impact of losing their right to place. In addition, the missing right for minority groups is the right to get legal services or

¹³ Kronologi Penyerangan Jemaat Ahmadiyah di Lombok Timur, accessed <https://tirto.id/kronologi-penyerangan-jemaat-ahmadiyah-di-lombok-timur-ntb-cKQY>.

equal before the law. Taking the example of the attack on the Shia group, in that case, the local police not only arrested and prosecuted a Sunni militant but also pressured Shia figures, namely Tajul Muluk and Iklil Al Milal, to leave the area. This incident proves that minority religious communities get discrimination against and loosing of their basic right. Even minority religious groups are on the right side, they do not have the opportunity to defend themselves. This happens because bad prejudice has been ingrained towards minority religious groups.

The Role of Human Rights and Religious Freedom in Preventing Violence Committed in the Name of Religion

Freedom of religion has several roles in protecting human beings to belief in to their religion or belief. *The first* role is to protect human beings from persecution or violation of other people or religious communities. Protection of freedom of religion was starting from the international law of racial discrimination. The trend of protecting racial discrimination then developing to protect the religious community from discrimination or even violation. The protection of freedom of religion is addressed three important points; namely protecting religious groups from discrimination, persecution, and incitement. Beside freedom of religion human being is still need basic rights, such as freedom of speech and freedom of association.¹⁴ *The second*, human rights reflect the moral consensus agreed upon by the international community and are binding internationally, so that they are bounded with moral and legal power.

The third, human rights are related to the formation of institutions that form the infrastructure, both at the global, regional, national, and regional levels. This complex infrastructure can facilitate cooperation between different stakeholders, both in the implementation and monitoring of human rights. *The fourth*, the institutional infrastructure and human rights mechanisms at various levels can build or restore mutual trust when public institutions do not function properly; *The fifth*, although human rights as legal norms but it

¹⁴ Lerner, Natan. (2004). *The Nature and Minimum Standards of Freedom of Religion or Belief* in Facilitating Freedom of Religion or Belief: A Deskbook. Martinus Nijhoff Publishers, New York.

does not become a comprehensive belief system, the base principle such as the dignity of humanity, equality for each person, and universal justice which is deal with various religions, belief system, culture, and philosophical tradition. Human rights can therefore be an impetus to strengthen the message of compassion and peace that exists in various religions and beliefs as a bulwark against hatred and violence. *The sixth*, freedom of religion, human rights, and others give a normative foundation for coexistence and cooperation among the diverse religious communities and beliefs and requires the state to create an inclusive framework for it. Furthermore, religious freedom ensures that every community and sub-community is equally protected.

The violence committed in the name of religion that has occurred in Indonesia to the minority religious community according to Bielefeldt has several motives. *The first*, the enforcement of religious truth or purity claims. *The second*, the defence of a religiously defined national identity, and *the third*, the control obsession of authoritarian governments.¹⁵

What occurs in Indonesia, according to Bielefeldt too is related to the all motive. Indonesia, which is dominated by Sunni Islam, is one of the countries which persecute and repressive minority religious Muslim communities such as Ahmadiyya and Shia. The persecution and repression have occurred between intrareligious communities, Sunni is the majority community while Ahmadiyya and Shia are a minority community in Islam. The persecution and repressive of religious minority groups carried out in the name of religious "truth," death sentences levelled against concerts, the systematic persecution of "heretics," aggressive monitoring of religiously "correct" conducted by the police.

The next motive for the violations committed in the name of religious truth or purity in Indonesia is the preservation of national identity. How does it occur? Because Indonesia has official religions and Islam Sunni as one of national identity. The claim of Islam Sunni as the majority religious community affected the Islamic groups minority, such as Ahmadiyya and Shia. The same incident also occurred in Myanmar, which has Buddhism as a majority national identity. The Rohingyas, a Muslim minority in Myanmar, live outside their home

¹⁵ Heiner Bielefeldt. (2019). *Politik Kesetaraan: Dimensi-dimensi Kebebasan Beragama atau Berkeyakinan*. Penerbit Mizan. Bandung.

country. Many of them are victims of "ethnic cleansing" and other atrocities.

The last motive of violations committed in the name of religious truth or purity is control-obsessions of authoritarian governments. The repressive and persecution that occurred in Indonesia to religious minorities seems like supported by the government through "fatwa" from the Ulema Council of Indonesia which is stated that Ahmadiyya is not part of the Islam community, and that statement was agreed by National Indonesia Court. This statement grabs the rights of freedom of religion for a minority of religious community and pictures the authoritarian government. As a rule, the more authoritarian a government is, the more it typically fears that rights to freedom could become entry points for "subversive" activities.

Conclusion

Violence committed in the name of religion has several reasons why it could happen in Indonesia, which put faith as the first basis of the state. Among them, Indonesia has a national identity, then majoritarianism is deeply rooted, then the government's control over the faith of its citizens. So that violence committed in the name of religion is not just a difference of belief or religion, but there are other factors that also support the occurrence of violence committed in the name of religion. Apart from experiencing violence, the religious minority community also loses their basic rights as human beings, including the loss of security, housing, and of course the right to religious freedom.

Even though there are regulations on religious freedom at both national and international levels, these regulations are apparently unable to protect the basic rights of minority religious groups. This happens because existing regulations are not translated and understood well in national and state life. In fact, the role of the state is to provide guarantees and protection for its citizens to be able to carry out their religious activities, not to stand with one of the majority groups whose existence is considered and recognized.

Therefore, the recommendation from this article is that the state needs to review its function as a neutral party and guarantee freedom of religion or belief in Indonesia. If necessary, the category of recognized religion by the state should be abolished because the term

of recognized religion narrows the space for minority religious groups that are not included in groups recognized by the state.

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