

From Religious Exclusiveness towards Inclusiveness in Parung Panjang – Indonesia: Ethical Reflection on Just and Civilized Humanity of Pancasila Ideology in Digitalized Era

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Abstract: A difference in social, cultural and religious reality in Indonesia is ambiguous. In one side, the religion difference is a good thing and beautiful, but on the other it creates disharmony relationship. It appeared in the phenomenon of counter-value practices of just and civilized humanity, as already outlined in Pancasila ideology. The root of the problem caused of the lack of a proper understanding of the substance of the human being to a just and civilized, so bring the negative implication in intolerance condition that is not accordance with the ethical imperative precepts of just and civilized humanity. This study aimed to dismantle the empirical fact of religious exclusivist practices that occurred in the Kabasiran Village, ParungPanjang, Bogor, Indonesia in 2014 until now. Using the methods of philosophy (ethical reflection) on written documents were found, researchers construct moral ethical values that should be practiced in relation of different religious beliefs to the establishment inclusive ideology in Kabasiran Village, ParungPanjang, West Java, Indonesia. In the digitalized humanities era, the role of social media is very strategic and important as an effective means of channeling ethical values to society.

1 INTRODUCTION

In 2014 until now, there was a case of religious intolerance in the village Kabasiran, ParungPanjang, Bogor, West Java, Indonesia. A group of Muslim communities provide a letter of rejection to the Catholic people who will perform worship celebration of Easter, the Passover of Lord Jesus Christ. Rejection letter signed by 115 Muslim residents and approved by local government officials. The letter forbade Catholics to worship using prayer house located in the Kabasiran Village, ParungPanjang. The reason of rejection letter because Catholic prayer house has not been granted legal permission by Bogor Regent according to SKB of 2 Ministers of Republic of Indonesia about building the church.

This phenomenon is interesting to reflect on ethical manner within the context of the ethics of just and civilized humanity contained in the ideology of Pancasila. Pancasila is the state ideology of Republic Indonesia. Until now this case has not been exposed

in the media because the local government asked reporters not to publish. So this intolerance case is disguised and hidden in the silence of the mute. Exclusivism practices continue to occur in ParungPanjang. Exclusivism (intolerance) has not been resolved satisfactorily by the local government and the parties concerned. The government has not provided a solution that is satisfactory to all parties in ParungPanjang. Therefore, this study represents an offer theoretical solution to resolve the cases of intolerance in ParungPanjang. This intolerance phenomenon needs to be solved by building a positive-constructive ideology which is useful as the application of relevant approaches to resolve this issue ethically and wisely namely: from religious exclusiveness to inclusiveness ideology.

These research questions are: a). what is the ideology of exclusiveness and inclusiveness of religion? b). What are the roots of the main reasons for the attitude of religious exclusivism in ParungPanjang? c). How to practice exclusivism operates in ParungPanjang? d). How ethical precepts

just and civilized humanity applied to build religious inclusiveness ideology in the village Kabasiran-ParungPanjang to create social harmony?

This study aims to map the root problems of religious exclusivism practices in ParungPanjang, Indonesia and try to develop a strategy to build a theoretical epistemological paradigm of positively inclusive to solve the issue based on the ideology of Pancasila, especially just and civilized humanity ethics. Analysis developed by philosophically reflective practice to dismantle the religious exclusivism towards the construction of an inclusiveness paradigm among adherents of different religions in the Kabasiran Village, ParungPanjang, Indonesia.

The method used in this study is philosophy methods especially applying ethical reflection using Aristotelian ethics and ethical traditions of Alasdair MacIntyre (Bochert, 2006). MacIntyre thinking about ethical reflection method can be found in his book "After Virtues" (MacIntyre, 2007). MacIntyre claims that a person's actions presuppose the context of moral traditions espoused in certain cultures. Humans act ethically with based on sources primacy within the scope of a cultural tradition where it is located. In the book "After Virtues", MacIntyre postulate that the essence of the moral virtues of human is comes from 3 elements are: practice, narrative order, and moral tradition (MacIntyre, 2007). These three elements are interrelated and an important role shaping the quality of one's ethical conduct manifested both internally and externally in social reality.

This study overall categorized in Qualitative Research Methods to approach ethical reflection. Researchers conduct ethical reflection on the phenomenon of religious exclusivism which occurred in the Kabasiran Village, ParungPanjang with a focus on two (2) construct namely: exclusivism ideology to construct religious inclusiveness based on ethical precepts just and civilized humanity of Pancasila Ideology. Data was collected by looking for evidence of written documents and observation participatory that are relevant to the research topic. The data obtained is reduced to finding constructive meaning that is useful to overcome the existing problems. The study design includes: data collecting, data reduction, interpretation of data, and conclusion.

2 JUST AND CIVILIZED HUMANITY ETHICS IN THE IDEOLOGY OF PANCASILA

Ethics is a branch of philosophy that studies the good and bad of human action in social life. Aristotelian virtue ethics emphasized the good attitude and ethical human action. Virtue ethics emphasizes the character traits of human being (Bochert, 2006). Ethics of Aristotle put character of the human person in the morally good act for the common good (*bonum commune*). Characteristics of virtue theory of Aristotle noticed dimension of attitude or character of human as moral actors in the actualization of its actions with others. "I see the other as 'like me' in some respects and 'unlike' me in the others, but this both ways of seeing the other are in terms of 'me' (Treanor, 2006).

The theory of virtue ethics laid by classical Greek philosophers such as Plato (427-347 BC) and Aristotle (384-322 BC). Aristotle claimed the highest goal of human behavior that produces the good. "... That man aims at a knowledge of the Idea of the Good" (Stumpf, 1982). Aristotle's ethics virtue there is in his work on Nichomechean Ethics that showed the highest goal of human life that cultivate the virtue of kindness. Virtue Ethics of Aristotle also teleological. Human life is ethical and meaningful life by basing him/herself on the qualities and values of kindness. Virtuous life is what needs to be comprehended by the human subject in the totality of his existence in social reality.

Pancasila Ideology is the source of ethics for the life of Indonesian people in the mindset, attitudes and patterns of social action. The second principle of Pancasila reads: "A Just and Civilized Humanity". This statement contains ethical values that are important in human interactions to the harmony of living together. Permatasari (2011) conducted a study entitled "Implementation of Just and Civilized Humanity of Pancasila in public life". Permatasari (2011) find the values of just and civilized humanity is the foundation of national life and social. Just and civilized humanity has meaning: weigh the same weight, the blame is wrong and justify correct, restore the right to the owner and not unjustly. So long as justice is still available in the community, the association will be safe, arising mandate and trust each other. Mutual respect and respect for others will produce social harmony and can grow together to tackle the nation's development. Pradana conducted a study entitled "Implementation of Pancasila Just and Civilized Humanity in the Life of Students in

Boarding Schools: A Case Study of Pondok Pesantren Muhammadiyah Weak Mountain Village, Sub City Kudus” (Pradana, 2014). Pradana (2014) found that the boarding school has implemented a value precepts of humanity just and civilized of Pancasila in each program activity: 1) Do not differentiate students rich and poor, 2) The recognition of human dignity that in determining the room distinguished students boys and girls, 3) the punishment for students who violate and gift-giving on-abiding students/achievers, 4) the existence of activities to promote tolerance, mutual cooperation, mutual respect, nationalism, justice, and democracy.

3 FROM RELIGIOUS EXCLUSIVENESS TOWARDS INCLUSIVENESS IN PARUNG PANJANG

Hick says religious exclusivism is an idea that religious ideology against the principles of pluralism and ignores the altruistic attitude in social life (Hick, 2006). De Ridder said that religious exclusivism is something which in fact has never stopped happening and the values of life of neighborhood harmony (De Rider, 2011). Johnbaek (2013) said that exclusivism is a logical claim religious truth itself is considered the most correct. Mathivanan and Soundararajan (2016) claim that exclusivism is a truth claim one God who is not accepted (rejected) by a group of followers of other religions. From a conceptual understanding above, we can be concluding that religious exclusivism is a claim of thinking that considers itself religious belief is the most correct compared to those of other faiths. This claim is shown in how you think, how to feel, patterns of attitudes and actions that are not friendly or hostile to other faiths even seem arbitrary.

Pozza says that inclusiveness is the ideology of universalism that is blend different religious beliefs in an atmosphere of togetherness and tolerance (Pozza, 2016). Thus, inclusiveness is a religious ideology that respects differences of religious belief in social life and respect for the reality of religious pluralism in the reality of social life. Inclusivism able to create social harmony in peaceful co-existence and fraternal in life.

Looks significant differences between exclusivism and religious inclusiveness. Anti exclusiveness of religious differences and beliefs of faith in God, whereas in fact appreciate the inclusiveness and respect for diversity of religious beliefs in faith to God. Exclusivism hostile to other

faiths outside, while inclusiveness considers other faiths as relatives and friends who need to respect each other and work together in a social difference.

ParungPanjang District is a region located in Bogor, West Java Province with a land area of 7118.06 hectares. ParungPanjang consists of 11 villages with a total population of 122 838 inhabitants consisted of 63 413 men and 59 425 women (Kecamatan Parung Panjang, 2016). ParungPanjang is a social reality that is classified as plural. The existence of the synagogue of followers of Islam in ParungPanjang is guaranteed well, but adherents of minority religions (Catholic, Protestant, Buddhism, Hinduism and Confucianism) not guaranteed by either the government. Data from Bogor District Secretariat (2015) states that in 2012 there were 86 mosques, 245 sub mosques, 91 boarding schools, 0 Catholic church, 0 Protestant church, 0 Vihara temple. In 2013 there were 98 mosques and 245 sub mosques, 0 Catholic church, 0 Protestant church, 0 Pura, 0 Temple. In 2014 there were 105 mosques, 0 Catholic church, 0 Protestant church, 0 Pura, 0 Vihara (Kecamatan Parung Panjang, 2016). This suggests that the availability of formal houses of worship for religious minorities in the District of ParungPanjang not facilitated by the government. Though society adherents six official religions in Indonesia living and domiciled in ParungPanjang well and growing over time.

Statistic of Catholics people at the Secretary Church of St. Lawrence Parung Panjang as many as 350 people, consisting of 70 families dispersed in Parung Panjang Region (Sekretariat Stasi Laurensius Parung Panjang, 2016). It has been 10 years of Catholic adherent’s worship using prayer house in Block E/II No. 3-4, RT 004 / RW 05, GriyaParungParungPanjang, Bogor. The number of Catholics continues to grow up because now many private housing developers who build new housing projects that further increase the number of Catholics who come and stay in ParungPanjang.

In April 2014, the Catholic adherents ParungPanjang receive a letter Number 037/RT04-05/PP.2014. The contents of this letter saying Islam rejects the citizens Easter celebration worship activities of Catholics People in RT 004/RW 05. The letter signed by the Head of RT 004 (T) and the Secretary (AS) also 115 adherents of Islam People (Catholic adherents Parung Panjang, 2014). The reason for rejection because of Easter activities 2014 in the location not yet get permission from the Village Chief of Kabasiran. Substantively, this letter contains Muslims reject the worship activities of Catholicism in the RT 004 and objected to the presence of Catholic

people to worship were considered incompatible with the rules of SKB Minister of Religious Affairs and the Minister of Domestic of the Republic of Indonesia Number 8 and 9 of 2006.

The root causes of the exclusivism attitude of religion is caused by several factors among others: the attitude of formalism of government officials and a group of Islamic people, closed attitude of Muslims towards Catholic people, attitude fanaticism of religion of the followers of Islam, there is a conspiracy and arrogance among a group of Islamic society supporting by elements of the local government. Exclusivism operates through public element is supported by a group of Islamic society and local government.

To overcome the problem of religious exclusivism in Parung Panjang, the Pancasila ethics can have used as the main framework. All parties can learn from the noble values contained in "Pancasila Ideology". Pancasila containing ethical guidelines for everyone in Indonesia to behave and act towards others. The second principle of Pancasila reads: "Just and Civilized Humanity", containing the basic ethical paradigm with regard to the importance of each subject of the Indonesian people to treat others ethically. Humanity gives an ethical imperative to any human subject to ethically treat each other any ethnic background, religion, race and faction. Ethics emphasizes the humanitarian principle of Pancasila moral action is good for others. Aristotle's theory of virtue ethics containing the payload contents of the quality of human act ethically virtuous life alongside others. Virtue ethics emphasizes the character traits of human being [1]. Ethics Aristotle put character of the human person to act morally to achieve the common good (*bonum commune*). Virtue ethics hints that human activity is said to be good if it had a positive impact for good to live together in the social order.

Pancasila is the crystallization of cultural values of the Indonesia nation since the beginning and becomes the ethical value system for the Indonesian people's behavior over time. Pancasila is proven to unify the diversity of tribes, groups, religions, languages in public life of Indonesia from Sabang to Merauke, being the life of the nation Indonesia in the form of culturally diverse [15]. Therefore, officials and a group of followers of Islam in Parung Panjang not aware of the ethical values of Pancasila. Unethical acts they did to the Catholic people also hurt not only Catholic people, but also against the ethics of Pancasila Ideology.

To restore relations among all religious in Parung Panjang (Islam versus Catholics), Just and Civilized Humanity of Pancasila can be used as the

main reference in the awareness and actions of all people in the society of Parung Panjang. The adherents of different religions in Parung Panjang need to be aware of and to make Pancasila ethics (Just and Civilized Humanity) as a moral benchmark in attitudes, actions and everyday behavior among humans. Officials and a group of Islamic community in Parung Panjang need to make Pancasila as a source of moral act towards others, especially Catholics. If the followers of Islam make the humanism ethics of Pancasila as a standard of behavior, then the act of religious exclusivism will not occur or definitely stop. If Pancasila as a benchmark of ethics in Islamic society action, then this time the ideology of religious inclusiveness can be constructed in Parung Panjang. Pancasila is the basis of ethical behavior that should serve as a rational awareness within the apparatus and a group of followers of Islam so that it can become a habit that creates an attitude of acceptance attitude to the adherents of the Catholic religious minority. Acceptance as a human would produce a sense of unity, brotherhood, humanity and tolerance of different religions in Parung Panjang.

Build a sense of religious inclusiveness based on Pancasila ethics is not easy. It takes the role of all political and social agents namely: the government, parliament and police institutions and community leaders to fight the attitude of exclusivism in Parung Panjang. Efforts should be made to socializing (educating) awareness ethical values of Pancasila to the citizens of Islam so that they can open patterns of thought receive different other faiths. Local government officials also need to get the socialization of the ethics of Pancasila intensive and programmed. Socialization ethical values of Pancasila must be promoted and carried out to the people who have the attitude of exclusivism that they have an open paradigm to appreciate the social differences. With openness to others, then the followers of Islam Parung Panjang able to treat each other Catholic religious minorities in a fair and humane. It will create a climate of tolerance of different religions in Parung Panjang ethically based on the ethics humanism of Pancasila Ideology. Ethical precepts just and civilized humanity is able to form the basis for the construction religious inclusiveness ideology in Parung Panjang.

In the current digital era, the role of social media is very strategic and important as an effective means of channeling ethical values to society. This opportunity can be maximized to campaign for the values of inclusivism based on the noble values of Pancasila. Pancasila values ranging from the values of divinity, humanity, unity, social and social justice can be used

as an effective means to socialize inclusive values to the public and society. The use of digital media can contribute to the dissemination of positive information to the community so that a change in mind set can be created in a positive direction to replace the exclusive paradigm with an inclusive paradigm.

4 CONCLUSION

The phenomenon of religious exclusivism by Islamic adherents to the Catholic minority in ParungPanjang, West Java is a contradiction to the essence of ethical precepts just and civilized humanity of Pancasila Ideology. Until now, this problem taken away without settlement prudent approach and especially satisfying for the parties involved. This should be a concern the government, religious leaders, police and parliaments of Indonesia and community leaders. Because if it is left, it is feared at times will give birth to horizontal conflicts are increasingly damaging the religious tolerance in ParungPanjang. This research resulted in the following points: *First*, the attitude of religious exclusivism is thought that considers the claims of religious belief itself is truest in comparison with groups of other faiths shown in mindset, feelings, and patterns of human action that is hostile to other faiths. *Second*, the attitude of religious inclusiveness is an attitude of appreciation of the religious faith that is open to the followers of other religions are different. *Third*, the root causes of religious exclusivism in ParungPanjang namely: the attitude of the formalism of local government officials and a community group of adherents of Islam, closed stance adherents of Islam of religious differences, the attitude of the followers of Islam in religious fanaticism, conspiracy and arrogance of local government officials. *Fourth*, just and civilized humanity of Pancasila is an ethical system that can be relied upon as the basis for constructing the philosophical foundations of the ideology of religious inclusiveness in the village Kabasiran, ParungPanjang, West Java, Indonesia. In the current digital era, the role of social media is very strategic and important as an effective means of channeling ethical values of Pancasila to society.

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