THE RECONSTRUCTION OF THE ROLE OF ISLAM
IN INDONESIA AS A PROPETHIC RELIGION
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Abstract

After the end of Soeharto's regime, in 52 districts produced 78 regulations (perda) influenced by sharia to purify Islam from secular institutions. Because of that, Islam in Indonesia now is criticized as having a tendency to be close to status quo, and resulting so many problems, such as being injustice and dehumanize. Islam as a prophetic religion, as a religion not only for faith to Allah, is also a religion that liberating people from violence and injustice, as Prophet Muhammad brought it. This academic writing , using the hermeneuticmethod fromPaul Ricoeur, analizes the situation, by proposing three ways outthrough the theory of critical ideology, and the deconstruction, and offering to accept plurality, to overcome the problems of complicated situation. Propethic religion might be the proper solution for the problems of Islam in Indonesia than priestly/institutional religion, in order to acheive the better Indonesian society, by practising tolerance, openess in mind, egaliter and democatic.

Setelah berakhirnya rezim Soeharto, 52 wilayah membuat 78 perda syari'ah yang menginginkan pelaksanaan Islam secara kaffah. Oleh karena itu Islam di Indonesia dikritik sebagai agama yang cenderung berada dalam status qua, dan mengakibatkan munculnya banyak masalah, seperti masalah ketidakadilan dan dehumanisasi. Islam sebagai sebuah agama prophetis , hakikatnya tidak hanya bicara tentang keimanan kepada Tuhan, tetapi juga membahas tentang pembebasan manusia dari tindak kekerasan dan ketidakadilan. Tulisan ini menggunakan metode hermeneutika dari Paul Ricoeur, yang berusaha menganalisis situasi di atas dengan mengajukan tiga pendekatan, yaitu kritik ideology, dekonstruksi, dan tawaran menerima prinsip pluralitas sebagai jalan keluar dari masalah yang komplek di Indonesia. Agama prophetis diharapkan dapat menjadi solusi menyeluruh bagi problem keagamaan (Islam) di Indonesia, sehingga terwujud masyarakat Indonesia yang toleran, terbuka, dan demokratis.

Keywords: Islam; Prophetic Religion; pluralism; tolerance; openess; egaliter; democratic

A. Introduction

Historically, Islam in Indonesia has a good image.When Islam first arrived iIndonesia in the thirteenth century, it spread gradually, peacefully, and quite successfully. The emergence of Islam in Indonesia was carried out by peaceful means and able to adapt to the local culture, thus showing a friendly and tolerant face. Islam wascapable to adopt the local culture[1], but recently the face of Indonesian Islam that are tolerant, friendly, and moderate turned into a radical Islam. The end of Suharto's regime exacerbated those who wanted to purify Islam from local customs and beliefs. Therise in ofradicalism is increasingly enforcing to purify Islam and society, this according to a literal understanding of the Qur'an.

In a study conducted by PPIM UIN Jakarta in 2006, it indicated that there is a tendency of the Muslim community's willingness to commit acts of violence. Among 1214 Muslims surveyed based on educational background and different economic levels, 40% of them are willing to threaten people. In fact, approximately 15% of Muslims are willing to destroy the house of worship of other groups. Another phenomenon that appears in Indonesia is an increasing number of districts/ municipalities (kabupaten/walikota), and provinces passing local regulations /peraturandaerah, or 'perda'. There are 78 regulations(perda) that are said to be influenced by religious symbolism or sharia[2]. The argument claimed by radical Islam is that the secular institutions, such as the legal and judicial system are corrupt and ineffective, and Islamic law is a better alternative. Meanwhile, those Muslims who oppose "perdasyaria" claim these regional regulations as a product of a political, rather than a legal,and inspire strong feelings for issues of discrimination. They also said that the radical Islam denotes an effort to further Islamic politics in which Islam is the basis of political and legal framework within a society; this effort can be made through democratic channel (perda), or through undemocratic, even by violent

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[1] See A. Hasymi, *Sejarah Masuk dan Berkembangnya Islam di Indonesia* (Bandung: PT Al-Ma'arif, 1989). See also Azyumardi Azra, *Perspektif Islam di Asia Tenggara (*Jakarta: Yayaasan Obor Indonesia, 1989).

[2]There is a compiled list from various sources comes to 78 regional regulations (perda) in 52 districts/municipalities (kabupaten/ kotamadya– out of a total of 470 districts/municipalities in Indonesia. This does not include draft or proposed legislation (raperda) or Bupati edicts and implementing regulations, but it does include the implementing regulations, or Qanun, in Aceh. For further information, seeRobia Bush, "Regional Sharia Regulations in Indonesia: Anomaly or Sympton? in *Expressing Islam: Religious Life and Politics in Indonesia* edited by Greg Fealy and Sally White (Singapore: Institute of Southeast Asian Studies), 2008, p. 174-191

means.[3]Meanwhile, the implementing such sharia with the force of law also induces hypocrisy rather than true belief. To practice Islam faithfully, one must embrace it with one's own will, rather than be coerced into fulfilling religious obligations.

The practice of exclusive religion at one hand and the religiously motivated violence on the other hand has become a phenomenon among religious people in the world[4] including those in Indonesia. The pattern of religious life as mentioned above is one form of threat towards the creation of the integration and social cohesion in a pluralistic Indonesian society. The exclusive religious practices look only their claimed religion is true, while others are considered wrong, and finally religion is manifested in religious organizations that potentially become authoritarian towards other human beings and later can donate to the dehumanism.

Why doesIslam become an exclusivism in Indonesia? Is this perspective influenced by religious doctrines? If exclusivism is influenced by religious doctrine and it potentially leads to the violation of freedom of religion, can it be said that religion is responsible for this violation? Religion is often suspected of not having contributed to the strengthening of freedom of religion. Meanwhile, the Qur'an gives recognition to freedom of religion and freedom to believe in God as stated in al- Baqarah: 256, al-Shura : 48, al-Ghashiyah : 21, Yunus :99, al-Kahfi: 29, Qaf: 45, and al-Kafirun : 5. These verses prove that Islam is a religion which affirms freedom of religion and pluralism.

So,how canweexplain the emergence of radical Islam in Indonesia? There are several factorsthat can be mentioned. Among these are, first, literal understanding of sacred texts that resulted in the tendency of the "strict" in the practice of religion. Second, The strong tradition of religious bigotry and fanaticism among the grassroots and the cult culture to religious leaders that finally makes them unable to distinguish between the sacred and the profane; andthird, inability of the followers of religions to make the distance between the spirit and ideaof a sacred text with the ideological interests of the interpreters.

I believe such things lead to the negative impacts on the future of the nation and state of Indonesia. In fact, religion with a set of its religious

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[3] See Salim, A. (2007), "Muslim Politics in Indonesia's Democratisation", in*Indonesia: Democracy and the Promise of Good Governance* edited by R. McLeod and A. MacIntyre, Singapore, ISEAS, p. 115-137.

[4] See the cases of violence by Christian groups in the US, Islam and Jews in the Middle East, Hinduism and Muslim in the Central Asia and recently the case of ISIS in Syria and Iraq.

teachings aims to define the spirit of social harmony in social life that will be the spirit to realize the ideal governance and inter-religious relations.[5]

It's main argument is that the paradigmof religious institutions commonly proposed to address religious controversies potentially become authoritarian towards other human beings that can donate to the dehumanism. Its not a relevant framework for religiously divided societies, and is not compatible with the philosophy"Pancasila" in Indonesiaand the types of conflict that characterize contemporary societies deeply divided by the religious character of the state.

This article further proposes to promote Islam as a prophetic religion and its ability to guarantee religious freedom. An analysis along these lines suggests that Islam as a prophetic religion is likely to facilitate the emergence of democratic institutions. On the question of religious freedom, I argue that the two approaches differ in their impact on freedom of religion (that is, protection of the rights of religious groups) and freedom from religion (that is, the right of individuals to opt out of religious practices and affiliations). A Prophetic religion for the most part allowedfor greater freedom of religion than didpriestly religion.

B. Priestly Religion vs. Prophetic Religion

Essentially, religion in empirical reality can be a source of both conflict and harmony. In primitive societies, religion was created to unite individuals and forma community on the basis ofmechanical solidarity. Religion is the representation of human collectivity [6] so that the existence of a social phenomenon is often interpreted by a religious perspective, especially in the pre-modern society which always refer to religion for answers to the complex social problems.

In the discourse of modern social sciences, religion is not associated with the conflict, but rather to the integration and harmony. Emile Durkheim, one of the pioneers of modern sociology of science of the 19th century, on his research wrote The Elementary Forms of Religious Life (1912) found that the nature of religion in its function as a source and forming a mechanical solidarity. He argued that religion was an institution that is needed by the

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[5] See the thesis of Max Weber in Richard T. Schefer, *Sociology: A Brief Introduction* (New York: Mc Graw-Hill, 1989), 336; see also Silfa Hanani, *Menggali Interrelasi Sosiologi dan Agama (*Bandung: Humaniora, 2012), p. 27. Compare with Email Durkheim, *The Elementary Form of Religious Life* (London: George Allen & Unwin, 1974), p. 107.

[6] See Malcolm B. Hamilton, *The Sociology of Religion: Theoretical and Comparative Perspective* (London and New York :Routledge, 1995), p. 97.

community to bind people into one unified system through beliefs and rituals. Through sacred symbols, religion binds people into different groups. In summary it can be said that in a society can be assured there are values (sacred), which was dedicated to condition members of the community to submit, while the profane lead to material and worldly things.

The distinction between the sacred and the profane is the essence of religion and it exists in every religion. In its development as the need to create harmony in power, things that are profane considered sacred, as the case in the Middle Ages in the Western world, such asknowledge, science and technology, even the state should receive the legitimacy from religious institutions. As a result, there was dehumanization, pettiness, and even religion and state were immune to criticism. The verses in the letter of Rasul Paul's to the Romans in the chapter 13 for example states that, God crowned rulers.The Paul's letter is used to support the divine right of kings against the democratic movements, so that the urge to self-determination as a social and political system clashed with the socio-political system that otherwise comes from God. In general, the status quo is supported by the belief of the goodness and omnipotence of God: Whatever it is, it is good. The resistance toward this very deep conviction is considered against the will of God.[7] The conflict between religion and science is also can be seen in the story of Galileo who is considered guilty of supporting the Copernican theory that the earth revolved around the sun. Galileo then was placed in a detention center for seven years until he was hanged. The ruler of the church has known that the essence of Galileo argument was true whilst the doctrine of the church itself was based on a false assumption.[8]

In the history of Islam, an alliance between religion and politics is evident from the origins of the two sciences that developed in the early development of Islam. First is the kalam or theology. The emergence of kalam or theology in Islam is not only as school of thougth but has a political background, such as the Khawarij, Shia, and Murjiah. The Khawarij is the response that represents the resistance against hegemonic powers Bedouin tribe of Quraysh. Shiites represent the group that support the caliphate of Ali; and Murjiah represent the interests of the ruling dynasty who want to stay in the power, especially in the Umayyad dynasty of Quraysh Tribe.

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[7]Quoted from David Ray Griffin, *Tuhan dan Agama dalam Dunia Posmodern*, trans .A. Gunawan Admiranto (Jogjakarta: Kanisius, 2005), p. 81.

[8]The deep sorry was conveyed by the church in October 1992 when Paus Paulus Yohanes II received the result of an investigation by the committee of Galileo. For further information, see Kimbal, *Kala Agama Menjadi Bencana,* trans. Nurhadi (Bandung: Mizan, 2003), p. 314.

Similarly, the science of jurisprudence that define religious law in a variety of fields also to support the government and power. The will of the religious elites to support the power is based on the need to enforce their group's understanding, as it happened recently in the case of the establishment of the Kingdom of Saudi Arabia which is a form of absolutism. In this case the religious authority being constructed by the scholar Muhammad ibn Abdul Wahab received a lot of opposition; whereas the religious school of Wahhabism receive protection and support from the political elites. This kingdom is part of a mutual cooperation between the Wahhabi religious sect with Ibn Saud dynasty. The Kingdom gets the support of Wahhabi religious legitimacy, while the Wahhabi religious sect gains political protection and support from the kingdom. The result is an absolutism which is a combination of absolute religious authority and political authority.

Therefore, the issue of theology and jurisprudency has been instituted and spawned numerous groups and schools that give rise to conflict and hostility that not only give rise to forms of thought but also loss of life. Each school and other groups consider each other as infidel or heretical. As a result, the position of people increasingly marginalized. Sects and groups that have been established sheltering under the regime and consecrating their school as a state ideology.

In the case of Indonesia today, Ahmadiyya, along with other religious minorities, remain vulnerable to threat and violence from radical Islamic groups. The vast majority of Muslims in Indonesia do not recognize the Ahmadiyya as Muslim because of their deviation from mainstream Islamic teachings,even theywere attackedat their places of worship. This violation is caused by fatwa from The Indonesian Ulama Council (MUI). In 1980, The MUI issued a fatwa forbidding Ahmadiyya, becauseAhmadiyyadeviates from the principles of Islam. The violation also caused by the state which provides an opportunity for members of society to conduct the same violations. The inability ofthe state to distance itself from affairs of religion. Freedom of religion or belief is a part of civil and political rights categorized as negative rights. These are different from social, economic, and cultural rights which are categorized as positive rights. Positive rights (social, economic, and cultural) can be fulfilled if a state takes an active part in promoting the rights. On the contrary, negative rights can be fulfilled and manifested only when a state does not intrude too far into the affairs of society. And society also becomes an actor performing violations of freedom of religion or belief after the state has created an opportunity. But, is violation by society only caused by an opportunity given by the state? Although the state's influence should not be dismissed, the internal conditions of society that cause violations of freedom of religion or belief also need to be explored.

In 1981, the MUI issued a fatwa forbidding Muslims from participating in any Christian ceremony. This fatwa puts a damper on religious intermixing, including intermarriage, even though religious pluralism can be traced back to the Prophet Muhammad when Jews and other religious sects lived among Muslims.The same fatwa from MUI, stipulated that Sunni Islam is the only lawful interpretation of the faith, and requires all Muslims are thereby prevented "from subscribing to non-Sunni Muslim creeds, such as Shi'i and Liberal Islam. Essentially, even the Muslim majority in Indonesia is internally diverse, colored by varying ethnic and native religious practices.There are additional problems with this fatwa, citizens are required to conform their religious expression to the official interpretation of their religion. So religious freedom in Indonesia is challenged by blasphemy and deviancy laws[9].

Furthermore, the presence of fundamentalist groups, either in the form of mass organizations,[10] such as HTI (Hizbu t-Tahrir Indonesia), FPI (Islamic Defenders Front), MMI (Indonesian Mujahidin Council); or in the form of education institutions, such as the Pesantren Al Mukmin, Pesantren Al Islam, and the group of Salafiah -They call for the establishment of an Islam State in Indonesia- have formed a new image of Islam as an intolerant religion, anti-democratic, and tend to violate. As time goes on and because of the ideological motivations interest of groups, the meaning of jihad is understood literally and in narrow meaning as the war against the infidels wherever they may be found. The examples of the most phenomenal case was a terrorist named Amrozi, who are stroking his beard and sweetly smiling while showing innocent facial expressions, during the session court in the case of Legian-Bali bomb attacks, which killed about 200 people. Amrozi, known as the smiling suspect, so annoyed the families of victims. What he imagined was heaven promised by God as a reward to 'eradicate the immorality'. He believed that what he did was a jihad.

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[9]Prevention of Misuse of Religion and/or Blasphemy Act (Act No. 1/PNPS/1965).The Blasphemy Act seeks to protect Indonesia's six official religions by punishing those who insult these religions or persuade others to convert to unofficial religions. The Act also restricts intra-religious expression by making it illegal to advocate "deviations from teachings of religion considered fundamental by scholars of the relevant religion.".Further information, see Prevention of Misuse of Religion and/or Blasphemy Act, art. 2(1) (Act No. 1/PNPS/ 1965) (Indon.)

[10] See Afadlal, et al, *Islam dan Radikalisme di Indoensia*, ed. Endang Turmudi, Riza Sihbudi, (Jakarta: LIPI Press, 2005).p. 25.

From the above historical experience, the role of religion as an institution of the priesthood despite creating a harmonious society at one hand, but on the other hand has brought a great calamity to humanity, freedom, and even religion croups and restricts the development of science, and others. Religion that is theological had become ideological[11], ultimately religions formally institutionalized and organized. According to Fromm, when the religion is institutionalized it potentially becomes authoritarian that endangers the concrete human beings and contribute to de-humanism on the one hand[12], and the other side the role of religion is reduces into merely the maintenance of mechanistic hormany through the implementation of rites and the justification of harmony.

Now what we need in Indonesia is not the role of religion as an institution of the priesthood (Priestly religion), but religion plays a role as a prophetic religion. According to Kenneth Boulding, as quoted by Rahardjo[13], religion can play a more active as liberators force, as happened in the its early development in which theology was developed to respond to the real problems faced by the society.

The role of religion as the prophetic religion is essentially the first role of Islam. The struggle of the Prophet Muhammad is not only to spread the belief or faith in God, even though Tawheed is the basis of all the teachings of the Prophet Muhammad. When Muhammad was sent as a Prophet or Apostle, after receiving the revelation, some Arab people actually have known the God Almighty, which is referred to as the follower of the upright religion (Abrahamic religions). The Jews also believe in God Almighty, as well Christianity. That is why the first revelation to the Prophet Muhammad is the message about a new culture, a culture of reading (Chapter al-'Alaq), anti-cultural and anti-racial discrimination, the culture containing the equality (musawat), and freedom from slavery (hurriyat).

According to Fromm, as quoted by Rahardjo, there are some characteristics of the prophetic mission (prophecy). First, the Prophet always preached the purpose of life toward the God, so as to get closer to God,

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[11]Despites the term of ideology, there is also the term of "ideologic". This term has a negative connotation that is absoluteness not to permit other to keep distance with them and consider their group's ideas true and absolute. See Franz Magnis Suseno, *Etika Politik,* (Jakarta: Gramedia, 1999), p. 367.

[12]The description on the authoritarian and humanistic religion can be seen in the book of Erich Fromm, *Religion and Psychoanalysis* (New York: Vail-Ballou Press, Ins., 1997), p.19-64.

[13]Dawam Raharjo, *Masyarakat Madani: Agama, Kelas Menengah, dan Perubahan Sosial*, (Jakarta : LP3S, LSAF, 1999), p. 186.

therefore life becomes more humane. Secondly, the way of the Prophet to awaken people awareness to regulate their behaviors based on the individual consciousness, not by coercion. Third, the Prophet represents the people's conscience and protest against the actions of a despotic ruler. Fourth, the Prophet did not only teach personal personal salvation but also the safety of the public. Fifth, the Prophet inspired truth.[14]I proposed to reach the role of Islam as a prophetic religion, the followers need:

C. The Importance of Taking a Distance From the Text

Text as discourse constructed through writing raises new problems in the form of understanding. There are two reasons: First, the text is a complex discourse activity, which solve the problems on the level of words and sentences; Second, most of the text are apart from the reader because of a cultural distance.

In such a case, the interpretive effort becomes important, for it is part of the expression to have a deeper purpose, namely to bridge the cultural distance and differences as well as to incorporate the current understanding of its meaning. For Ricoeur, interpretation is an activity of reason that will uncover the hidden meanings, behind the direct or clear meaning, or to open one by one the levels of the symbolic meaning behind the literal meaning.[15]

If the Koran is literally understood then it is true what was argued by J. Habermas that "language is also a medium of domination and power". The language that is initially seen as a communication tool which is a value-free and vacuum from tendencies, just a system of signs, but develops and manifests as an ideological text, that is able to legitimize the action. The language becomes the praxis and structured the pattern of action. When the language became the ideological texts in particular the language of religion, then emerges what we called the idealization process.

In the process of schematization and idealization, there is a change from what we called a system of thought into a belief system. The belief system is the most effective medium since it is generated through the submission of the emotional and faith to the the absolute validity of order that the safety (salvation) depends on the compliance of an order. The belief system is to drive and motivate the social praxis. The social praxis is believed as a response to the

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[14]*Ibid,* 195

[15]Paul Ricoeur, *Hermeneutics and Human Sciences, From Text to Ection, Essays in Hermeneutics II.* (Illionis, Evanston: Nortt western University Press,1991), p. 80-157.

presence of economic gap, global inequality, and the disorientation of the world development. In this situation the fundamentalist ideology plays and fills the gap with the heavenly images. The heavenly images are the surplus values that are added to the existing deficiencies in the current world order.

This argument states that if the religious violence are done by the followers of religions since the sacred texts speak like that. In the religious violence, the images of God stands out as the punisher, persecutor, coercive, avenger, and dictator. Something that is doctrinaire usually indicates an attempt to justify and claim, distinguishing between al-ana (ego) is true and al-akhar (the other) is wrong. Finally, the sacred texts are hostage in their literal sense and result in the dysfunction of religion as rahmatan lil Alamin.

The influence of theological considerations, either exclusive or inclusive, cannot be neglected in the discourse and praxis of freedom of religion. Following the theoretical explanation in philosophy that human action is influenced, among other things, by the system of meaning one has.The religion dysfunction occurs due to several factors. First, the role of sacred texts are reduced as ideological one. When the text is reduced to the role of the ideological role, it would appear the problem in the social order, and it will be sensitive so the differences that lead to conflict will be very easily triggered. Especially if there is a group that hold exclusive understandings. Finally, the meaning or interpretation tends to hide personal interests. The concealment is related to the ideological role of religion, in the sense as a factor of integration and justification of domination.

Second, the sacred text message is reduced as a message group, the ownership group, though the message of the holy book Qur'an is the message as guidance for all mankind and mercy to the whole world. If the messages of the sacred text are only consumed by certain groups then they only give a sense of security and stability certain groups whilst threatening other groups. In fact in the history, the Messenger of God (Muhammad) builds security and social stability in the community that consists of Jews and Christians in Medina, which is often referred to as the Charter of Medina. The message of togetherness in the sacred text of the Qur'an suggests the concept of unity in diversity.

Third, the messages of sacred text are reduced in the sacralization of social relations, with the claim that all that comes from the west are not in accordance with the teachings of religion, and reject all western influences. Although the prophet himself had said, knowledge (al-Hikma) was something missing from the believers, who must be taken back from wherever they found. The rejection of all that comes from the west without rational arguments will

lead to the conflict and violence among Muslims themselves and the decline of Islamic civilization itself.

The reduction of the messages of sacred text of Qur'an ultimately leads to a sense of unwarranted fanaticism that will always cause problems, conflict, and violence. The fundamental weakness of a fanatic person is his inability to take distance to his belief, and it becomes uncritical to the actions.A fanatic person is essentially someone who does not really "understand" the religion.

Human interpretation gives rise to fallibility, which is evidenced by the four schools of fiqh: Hanafi, Maliki, Shafi'i, and Hanbali. Among these four, there are various ways of reading and interpreting the holytext.It is not possible in the modern democratic state, like Indonesia to force the implementation of Sharia, it invariably elevates one interpretation of Sharia above another, potentially equally reasonable interpretation. Whatever the state enforces under political power is a product of coercive authority.

Despite the fallibility of human interpretation and the diversity of valid opinions, when text is translated into Regional Sharia Regulations (perda or qanun),it is potentiality for fundamentalist groupsto legitimize the action. FPI, for example, often attacks discothèques, night clubs, and other religious minorities, such as Ahmadiah. FPI believes that through these actions, they are implementing the doctrine of al-amr bi al-ma'ruf and al-nahy 'an al-munkar.

Actually the understanding of text can not be literal, because the text is structured discourse through writing, separating the author from the reader by a cultural distance.[16] In such case, the effort of interpretation is the understand the deeper purpose of the text, namely to bridge the distance of the differences culture, and to expose the reader to the text that remains to be something alien, as well as incorporate its meaning with the current understanding. Thus the literal interpretation and analysis of the text is not sufficient, especially that aims to understand the text of the Qur'an, for it is an activity of interpreting containing reason that will uncover the hidden meaning behind the a direct or clear meaning, or opening one by one the levels of the symbolic meaning behind the literal meaning.

To implement the role of prophetic religion in Indonesia that can prevent the appearance of fanaticism and conflict between religions, several ways can be done, among others are: First through the Critique of Ideology. Ideological criticism is destined for a critique of religious prejudice and illusion, in which people are invited to make distance and are critical of the

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[16]Pellauer, David, "The Significance of Text in Paul Ricoeur's Theory" in Reagen Charles (ed). *Studies in Philosophy of Paul Ricoeur* (Athens:Ohio University Press, 1979), p. 101.

ideology.As ideology emphasizes operationality, it operates at our backstage, meaning often people think based on their ideology so often creating distortions that cover the true intent and simulated, hiding the interests of groups and parties who have authority.[17] Today religion is often used as a cover to commit violence acts, such as terrorism. Of course this sort of prejudice to other religious groups will bring inter-religious conflicts. The illusion of religion will also cause the exclusivity of a religion, which led to the feeling that their religion are better than any other religion, and make them unable to blend with the environment of different religions.

Criticism is necessary to reduce the things that create the exclusivityand an open attitude towards criticism would also make a useful transformation criticism for purifying religious understanding, so other religions could be a means of ideological criticism for our own religion. Criticism should be used as a useful input and constructive, so it can also develop tolerance among religions.

Second way through the Deconstruction, that is to uncover the personal interests and groups in the name of religion. The riots in Poso and Maluku in the name of a particular religious group for instance should be looked up their real factssince they could be just triggered by provocateurs who want to make a mess and to jeopardize the image of particular religion. The manipulation of religion for something that is not good should be deconstructed in order to avoided inter-religious conflicts.

The third through Accepting Plurality. In understanding the religion, the main subject is the interpretation. The revelation is sent to humans through intermediaries, regardless of its form, language, apostles or angels. To be sure the message of God aims to bring the goodness of well-being and not vice versa, the message God asks people to coexist each other and respect plurality.

In regards to humanity, Qur'an teaches that human life is essentially characterized by diversity. This diversity cannot be rejected or avoided by human beings because it is one of God's grand designs. The text of the Qur'an clearly accommodates a plurality[18]. Thus, there is no monolithic society, which is same and equal in all aspects. islam besides affirming the plurality of human life, provides freedom for different groups to exist and take on life in conformity with their own religion . Islamic vision in this regards parallel to pluralism.

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[17]Harryatmoko, *Dominasi Penuh Muslihat*, (Jakarta: Gramedia, 2010), p. 89-90.

[18]See Q.S Al-Baqarah :213; Q.S Ali Imran:48; Q.S Hud: 118; Q.S al-Hujurat:13; Q.S Al-Mumtahanah: 80

Accepting the plurality does not mean that all religions are equal, or merely creating harmony of human life in order to be able to socialize with the community, but should also based on the clear understanding of theology that "every religious tradition has its own peculiarities in communicating with God." So that the inter-religious followers should be developed a mutually dialogue and tolerance, because every religion teaches that the goodness and actions to love each other among fellow human beings, regardless their personal differences. The spirit of religion naturally is to inform about the humanitarian spirit of revolution, not a revolution of divinity characterized by the reform movement toward the revival of universal values.[19]

Prophet Muhammad also brought the mission of freedom, including the religious freedom. In normative sense, thereligious freedom gains a fundamental support from the text. The text of the Qur'an also clearly accommodates the religious freedom and reject religious coercionbecause it opposes to the principle of accountability and awareness as human beings who have knowledge.[20]

D. Conclusion

The role of prophetic religion is essentially the first role of Islamic religion. The struggle of the Prophet Muhammad is not only to spread the belief or faith in Godeven though Tawheed is the basis of all the teachings of the Prophet Muhammad. When Muhammad was sent as a Prophet or Apostle, after receiving the revelation, some Arab people actually have known the God Almighty, which is referred to as the follower of the upright religion (Abrahamic religions). The Jews also believe in God Almighty, as well Christianity. That is why the first revelation to the Prophet Muhammad is the message about a new culture, a culture of reading (Chapter al-'Alaq), anti-cultural and anti-racial discrimination, the culture containing the equality (musawat), freedom from slavery and freedom of religion (hurriyat). The Propethic role of Islam as religion in Indonesia and the world is to promote the concept of Anthropos (human), and instead of Theos (divinity), the human beings would become the focus and object of studies that are directed to the freedom, equality, and justice. .

The current reality is just the opposite, namely the dysfunction prophetic role of religion, such the riots in Poso and Maluku in the name of a particular religious group. This happens because first, the role of religion is

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[19]See Hassan Hanafi, *Mina l-aqidah ila tsawrah, vol 1, (*Kairo: Maktabah Madbouli, 1988), p. 59-66.
[20]Q.S Al-Baqarah: 256; Q.S Yunus:99

reduced into an ideological role. When the role of religion is reduced to the role of ideology, the process of understanding the meaning or the interpretation tends to hide personal interests. This concealment is related to the ideological role of religion, in the sense that religion is a factor of integration and ideological justification of group authority.

Second, the message of religion is reduced as a message0f group, and the ownership group, eventhough the message of religious texts is considered as guidance for all mankind and mercy to the worlds. Consequently, it only provides security for groups who monopolize the meanings and authorities while threatening other groups. In fact, the Messenger builds security and social stability along with the Jewish and Christian community in Medina. The third, the message of religious text is reduced as the sacralization of social relationships, to oppose the other and reject all that comes from the other.

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