Problematics Of Intolerance Conflict Between Religious People In Islamic Law Politics In The Digitalization Era

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Abstract. Data Director of Research at the Setara Institute for types of violations against freedom of religion and belief (KBB) in 2022 there will be intertolerant conflicts that occur in the country of Indonesia such as citizen groups, individuals, religious organizations, clearly contrary to the theory Islamic political law (Fiqih Siyasah) which is based on divine values that have been regulated in the Qur'an and Hadith, so that syisah fiqh see the need for the rule of law in a state. Siyasa syar'iyah explains life between humans in the state to achieve the goal of benefit. Then the problems to be studied are 1) how to analyze the problem and how to resolve the conflict of intolerance between religious communities in the politics of Islamic law? 2) Why is it necessary to limit the regulation of the use of technology in the era of digitalization in intolerance between religious communities? The research method of legal research (legal research) is a normative type of research based on primary case study data and statutory regulations, secondary data on political theory of Islamic law and statutory regulation. Research Results 1) identifying problems and ways of counteracting them, there is conflict resolution. developing the promotion of peace between religious communities. 2) limiting digital use by complying with applicable laws and regulations.

Keywords: Intolerance Conflict, Islamic Law Politics, Digitalization

1   Introduction

The politics of Islamic law *(fiqh* Siyasah) is more widely known by the thoughts of Islamic figures, figures who have contributed to this thought in the field of Islamic political thought. The teachings of Islam have taught the values of God, the values of God by Islamic political figures are applied in the state. This fiqh Siyasah is not only a partial understanding of Islam, but an understanding of Islam that is *Rahmatan Lil' Alamin*, namely Islamic teachings that apply universally by exemplifying the morals of the Prophet Muhammad. Politics and law (Siyasah Syariah) are closely related in the

view of Islamic law, Fiqh Syiayah see the need for the rule of law in a state. Fiqih Syiayah explains life between humans in the state to achieve the goal of benefit. So the discussion of siyasa fiqh is divided into three, namely: First, Legislative politics (Siyasah Dusturiyah), Second, Foreign Politics (Siyasah Dauliyah), Third, Financial and monetary politics (Siyasah) [1]. The teachings of the Islamic religion by the Prophet Muhammad in his leadership had much influence on the development of politics and law at this time.

Politics and law are never separated from a problem in the life of interfaith people, data research director of the setara institute for types of violations against freedom of religion and belief [2]. in 2022 there will be intertolerant conflicts that occur in the country of Indonesia such as citizen groups, individuals, religious organizations, to the Majelis Ulama Indonesia (MUI) there are 73 incident cases consisting of; 5 cases of refusal of activities and 5 cases of violence, 6 cases of destruction of places of worship, 17 cases of refusal to establish places of worship, 32 cases related to reporting of religious blasphemy [3] of cases of types of violations of freedom of religion and belief (KBB) in 2022 are clearly contrary to theory Islamic politics (Fiqih Siyasah) which is based on divine values that have been regulated in the Al-Quran and Hadith, as well as legal policy or legal politics that requires confirmation of the regulation of everything broadcast on digital social media in its use. So that the formulation of the problem to be studied in this paper is; 1) what is the problem analysis and how to resolve conflicts of intolerance between religious communities in the politics of Islamic law? 2) Why is it necessary to limit the regulation of the use of technology in the digitalization era in terms of intolerance between religious communities?

2   Methods

This writing / paper is in the form of using legal research research methods (legal research). This type of normative research comes from primary data from case studies and laws and regulations, secondary data from political theory of Islamic law and statutory regulations. in the study of literature in the form of books and journals related to the Problems of Intolerance Conflict Between Religious People in the Politics of Islamic Law in the Digitalization Era.

3   Results and Discussion

3.1   Analysis of problems and ways to resolve conflicts of intolerance between religious communities in the politics of Islamic law

Conflicts in cases of intolerance between religions have been going on for a long time until now, the authors only take two areas, namely Yogyakarta and North Sumatra which, according to the authors, the incident went viral and attracted the attention of the mass media. In the following, the authors retrieve data from various online literature sources including;Inter-religious intolerance conflicts that occurred in 2016-2018 in the Yogyakarta area, namely; on date February 19, 2016, Al-Fatah Waria Islamic Boarding

School Kotagede, Jagalan, Banguntapan, Bantul was visited by a group of the upcoming Islamic Jihad Front (FJI) mass organizations to close the pesantren. In January 2017 he was appointed Pajangan Yulius Suharto with a Christian religion in the Camat in Bantul Regency who was Christian, but received rejection from residents on the grounds that he was not a Muslim. Then, on December 17 2018, there was vandalism and rioting at the tomb in Purbayan, Kotagede, because a resident who had died, Albertus Slamet Sugihardi, had a cross placed on the tombstone and the visiting families performed Christian mass prayers. Residents refused and cut the top of the tomb of the cross[4] (The 2016-2018 intolerance conflict occurred in the Yogyakarta area, but it turned out that the intolerance conflict also occurred in the North Sumatra are

There were 20 cases of intolerance that occurred in 2019-2022 in North Sumatra, including; Demolition of the hall (place) of carrying out religious activities of the Kaffah Lima Laras Islamic Recitation, Tanjung Tiram, Batubara Regency. ban on the construction of the HKBP Church in Binjai, ban on the construction of the Almunawar Mosque in Sarulla Tapanuli Utara. The banning of the Lajenah Meeting at Tebing Tinggi and the rejection of the Kaffah Islamic Study Group and the attack on the Ahmadiyya Mosque in TanjungPura Langkat. the burning of the HKBP and Pentecostal Churches in Sibuhuan, the attack and burning of monasteries, temples and social houses as well as the removal of the Buddha Amitabha statue in Tanjung Balai. the banning of the Lajenah Meeting at Tebing Tinggi and the rejection of the Kaffah Islamic Study Group. rejection of the construction of the Sang Nawaluh Damanik statue, a cultural figure from Simalungun in Pematangsiantar. the case of a suicide bombing at the Catholic Church of St. Joseph on Jalan Dr. Mansyur Medan. closing of the Recitation of the Congregation of Samaniyah Ihya Ulumuddin Jalan Karya Bakti, Medan Johor, Medan. strong refusal to perform Vesak worship (celebration) at Portibi Temple, Portibi District, North Padang Lawas Regency, North Sumatra. rejection of the construction of the Thomas Alfa Edison school, Medan Denai District, Tegal Sari Mandala Village. rejection of the implementation of the World Confucian Congress in Medan[5] Prohibition of wearing headscarves for public elementary school students by the Principal in Gunungsitoli Medan, North Sumatra[6] The case of intolerance between religious communities that occurred in North Sumatra led to riots which resulted in not creating peace and harmony. So the author will examine the events of intolerance between religious communities from the point of view of Islamic politics (Fiqh Siyasah)

The thoughts of Muhammad Natsir and Abdurrahman Wahid (Gus Dur) also colored the journey of the concept of Islamic politics. Furthermore, the author will analyze how to resolve cases of intolerance between religions from cases of events that occurred and studied according to Islamic politics (Fiqih Siyasah) Islam as a religion that is Rahmatan Lil' Alamin teaches mutual love and affection between God's creatures both to fellow human beings, animals and plants [7]. The teachings are mutual respect and appreciation, in addition to what has been taught in Islam [8]. This is commanded in the Qur'an to look after each other and establish good relations between religious people, especially adherents of the holy book (Ahl al-Kitab) listed in Surah Al-Ankabut 29; 46. On the basis of the rules that have been ordered in the Koran, it can be applied to Islamic law through Islamic politics (Fiqih Siyasah) as follows;

First, the government's legislative politics (Siyasah Dusturiyah) has issued a Joint Decree of the Minister of Religion and the Minister of Home Affairs, Number 1 of 1979, concerning Procedures for Implementing Religious Broadcasting and Foreign Assistance to Religious Institutions in Indonesia. This rule is not to limit religious adherents from preaching, but to regulate religious harmony in society. Joint Regulation of the Minister of Religion and Minister of Home Affairs Number 9 of 2006, religious harmony. The two regulations reflect mutual tolerance between religious communities in order to create harmony and peace. As the author quotes from the Minister of Religion Yaqut Cholil Qoumas that religious harmony is an element of society that is no longer in accordance with the values of any religious teachings that are mutually hostile to each other.identify problems and ways to solve them. Second; no resolutionconflict. Third ; develop the promotion of peace among religious communities. Fourth; adjustment of the religious education system. Fifth ; maintain and maintain the harmony of inter-religious harmony to avoid divisions [9]. The author strongly agrees with the solution to the resolution of the intolerance conflict between religious communities provided by the Minister of ReligionYaqut Cholil Qoumas. For this to be realized, it requires commitment from all elements of society, namely the government, legislature, inter-religious leaders and the community.

Second, Foreign Policy (Siyasah Dauliyah). The author will explain the purpose of foreign policy (Siyasah Dauliyah) associated with resolving conflicts of intolerance between religious communities, namely the government, in this case the President and Minister of Religion, establish cooperation with religious leaders around the world. For example, there is cooperation with the pope for Christians and Protestants, collaboration between clerics / sheikhs for Muslims, and so on. The government instructed the Ministry of Religion, which has collaborated with religious leaders around the world, to maintain tolerance, mutual respect and mutual respect between religious communities.

Third, financial and monetary politics (Siyasah). The author explains what is meant by financial and monetary politics, namely the Ministry of Religion throughout Indonesia. The Ministry of Religion does not only support by providing financial assistance for the construction of houses of worship, the education budget and religious activities for all religions in Indonesia. However, the government is also obliged to oversee the construction of houses of worship, education and religious activities for all religions in Indonesia, so as not to be rejected by members of other religions.

3.2 Restrictions on Regulations on the Use of Technology in the Digitalization Era in Intolerance Between Religions

In 1990 technology began to develop preceded by the emergence of color television and radio, telephone. The year 2000 experienced the development of the existence of the internet which limited its use in internet cafes (internet cafes), because not everyone could own and access the internet. Then there were cellphones in the form of cell phones that could be carried anywhere, cellphones at that time could only be used as a medium of communication. There is no internet channel yet and not everyone can afford to buy a handphone because the price of handphone is expensive and the price of

cif starter packs is also expensive. Digital technology has developed quickly and rapidly in 2010, where mobile phones are a vital necessity and almost everyone must have a mobile phone.After 2010 until now digitalization technology is always developing, with internet access that is easy to reach anywhere and competitive cellphone prices. So that the use of mobile phones is not only as a medium of communication but also as a social media to make friends and social media as a source of information. Information on social media provides various kinds of information and entertainment both through Whatsup, YouTube, Instagram, Google, and others of the kind.

Technology as a communication medium put forward by Wardiana, information technology is data management by explaining the information to be conveyed. Conveying information can be from individuals or organizations, through digitalization technology media [10]. The change from the old communication media to the new communication media as information, the old communication media has a homogeneous nature and has a lagging model, in contrast to the current communication media which are very numerous and varied, are passive and mass. Has an unidentifiable effect, is not easy to predict and change. So that people are easily influenced by presentations on communication media on digital social media that affect people's thinking about technological developments [11] Finally, the news both true news and hoax news. It will ignite emotions for people who misread and interpret the news, hatred for certain religious groups will cause anarchy, mutual mockery of insults between religious communities

Mohmmad Hasim Kamali divides the principle of intolerance into the need for balance in religious moderation with the term wasathiyah in the form of balance and justice, which means that people in religion should not tend to go extreme to the left and right. Religious people look for a middle way to overcome differences (Kamali, 2015). Azyumardi Azra added that the teaching of religious moderation begins with the individual, family and society to create balance in differences. The value of justice has a basic nature; wisdom, sincerity (purity) courage [12] Quraysh Sihab Qurais Sihab formulates a moderate attitude in religion 1) extensive knowledge, 2) controlling anger, 3) being alert and careful. In essence, religious moderation has knowledge, has a virtuous character, and be careful[13] The case of intolerance between religious communities, made the author interested in participating in religious moderation training organized by the Ministry of Religion and LPDP in collaboration with Sunan Kalijaga State Islamic University Yogyakarta at the Aveon hotel Yogyakarta.

As long as the author conducts training that moderation in diverse people is very important in preventing cases of intolerance between religious people, as was conveyed by the former Minister of Religion Lukman Hakim Syarifudin who was a resource person at the religious moderation training organized by the Ministry of Religion and LPDP in collaboration with the Islamic University Negeri Sunan Kalijaga Yogyakarta at the Aveon Hotel Yogyakarta on December 10 2021. Lukman explained that religious moderation is divided into three stages [14] *First*; That the state has a different role in regulating the right of the first religious constituency, every religious teaching in Indonesia has a basis of truth values for their respective religions. For example, religion teaches human values, equal human rights. So according to Lukman the state must be present as a universal protector of citizens to protect the rights of all Indonesian citizens.

Second; recognition of one of the religions or between the same religions that are adhered to, and not recognizing the truth of other religions that do not agree. For example, in Islam it is forbidden to eat pork and drink alcohol, but in Christianity there is no prohibition against eating pork, nor do other religions explicitly prohibit drinking alcohol. Lukman explained that the state could be present to regulate regulations prohibiting the sale of pork in the form of processed food, where there are many Muslim communities around it, while in Bali the regulations prohibiting the sale of processed pork and the prohibition on alcoholic beverages do not apply. *Third*; religious teachings are particular in nature which can only be believed, by a few groups of adherents of religious schools of thought who agree and do not adhere to them. For example, there are schools of thought that believe in takziah, tahlil, the number of cycles of tarawih, the determination of Rahmadan and holidays. Lukman said that in this case the state should not interfere in the realm of the beliefs of the madzab adherents of some of the madzab adherents, the state may only be present to determine when the start of Ramadan and the determination of the feast days for each adherent of the madzab, while for other beliefs it is not allowed and submitted by each of them. therefore religious moderation tolerance requires legal politics or policies in the formation of law.

The author analyzes that the government has regulated the regulation of religion as regulated in the constitutional law Article 2 of the 1945 Constitution, the state has guaranteed the freedom of citizens to have rights and determine the religion and beliefs they will adhere to. Article 9 of the 1945 Constitution regulates the oath of the President and Vice President, Article 31 paragraph (3) of the 1945 Constitution of the Republic of Indonesia, education has the aim of improving morals, faith, piety in educating students[15]. In addition, the government has regulated Law No. 14 of 2008 concerning Public Information Disclosure. Information regulated in Article 1 reads information, which is an explanation of information in technological developments in electronic and non-electronic media, which originates from statements that convey messages that can be read and heard. Articles 5 and 6 explain that the use of information, submission of information by private individuals and public bodies must comply with laws and regulations [16].

Law No. 19. of 2016 concerning Information and Electronic Transactions as a limit to the use of social media. Article 1 explains that electronic information is a collection of data in the form of images, writing, photos that contain electronic data interchange (EDI), electronic mail, telegrams, telex, telecopy which will be delivered by the person reading it. Articles 35-38 set limits on the use of electronic information which the author will summarize the contents of the article, information that is conveyed intentionally, which can result in legal action [18]. By manipulating data for the purpose of the data being considered authentic, so as to cause legal losses, you can file civil and criminal lawsuits. Civil suit through arbitration by asking for compensation, and lawsuits for imprisonment of 8-10 years with a fine of 800 million rupiah to 2 billion rupiah.

For this reason, the author considers that it is necessary to limit the use of digital social media, so that the news conveyed does not cause religious intolerance. The need for an open perspective of thinking through religious moderation which according to the author there are 8 key words in religious moderation;1) Humanity; the use of social media by all inter-religious people looks at the human being, not from a different point

of view so as not to cause intolerance conflicts, 2) Benefit; the use of digitizing social media is used in a beneficial manner for religious people and pays attention to the rules Law No. 14 of 2008 concerning Information Disclosure and rule law Law No. 19. of 2016 concerning Information and Electronic Transactions, 3) Fair ; fair civil and criminal sanctions apply to all religious people who use information and spread incorrect information, which can lead to divisions intolerance of inter-religious conflicts, 4) Balanced; The Ministry of Communication and Information Technology (Kemeninfo) regulates and filters news that is considered provocation and the Ministry of Religion needs a balance from the government in fostering harmony between religions, the government should not take sides whether the majority or religious minorities in Indonesia all get the same rights to be protected, 5) Public Benefit; socialize the house of moderation on social media, regarding public use or general benefit for the creation of religious harmony. by activating houses of religious moderation that already exist in universities throughout Indonesia, in collaboration with the Ministry of Religion throughout Indonesia. by establishing an office/room in the Ministry of Religion clinic for religious moderation, where if there are cases of intolerance they can complain directly, then lecturers who have received certificates of religious moderation act as mediators for resolving conflicts of intolerance between religious communities, 6) Tolerance ; social media needs to support tolerance by providing space for teachers, lecturers, religious leaders, community leaders to teach and practice Pancasila values regarding the meaning of tolerance between religious communities that can be accessed through digitalization, 7) Anti violence; digitizing social media campaigning that there should be no discrimination in any form, especially discrimination prohibiting religious worship and teachings that are inherent in the beliefs of every religion or belief, 8) Respect for Tradition; digitizing social media must respect every tradition and habit that exists in every religious community by having a sense of empathy and mutual respect will create harmony between religious community

4   Conclusion

Resolution of Intolerance Conflicts Between Religious Community in Islamic Politics (Fiqih Siyasah) can be resolved through; First, Legislative politics (Siyasah Dusturiyah), Second, Foreign Policy (Siyasah Dauliyah) Third, Financial and monetary politics (Siyasah Maliyah) namely through; identifying the problem and ways of counteracting it, there is a resolutionconflict. develop the promotion of peace among religious communities. adjustment of the religious education system. maintain and maintain the harmony of inter-religious harmony to avoid divisionsRestrictions on Regulations on the Use of Technology in the Digitalization Era in Intolerance Between Religions The use of social media Digitization technology pays attention to its use by paying attention to religious moderation through; Humanity, Prosperity, Fairness, Public Benefit, Tolerance, Non-Violence Respect for Tradition;

   The author's suggestion for resolving intolerance conflicts between religious communities is that the Ministry of Communication and Informatics and the Ministry of Religion work together to overcome and prevent intolerance conflicts between religious

communities by means of; socialize religious moderation houses that exist throughout Indonesia and foster the values of Pancasila.

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