

# The Relationship between Muslims and Christians in Indonesia: Conflict and Tolerance

**Kasno<sup>a</sup>**, <sup>a</sup>Sunan Ampel State Islamic University Surabaya, Indonesia, Email: [kasno.sudaryanto@yahoo.com](mailto:kasno.sudaryanto@yahoo.com)

The Muslim-Christian conflict in Indonesia has become a critical issue that should be addressed by the Indonesian government. The conflict reached its climax and was triggered by the establishment of the House of Worship (Church) in the city of Gresik, in East Java. The aim of this research is to identify why there is conflict between Muslims and Christians in the context of the fulfilment of the needs of places for worship. This study adopted a qualitative approach. Participant observation and interviews were used to collect data for this research. This was supplemented by document analysis. The study also drew on social theories, including Conflict and symbolic interactionism theory. The results of this research demonstrated that the establishment of three churches in Gresik created a conflict through the interference of Muslims in Gresik, a city which is known as the city of devoted Islamic believers ('Santri'). The Church in the middle of the city of Santri offended some Muslims. Violations of the building regulations are what led to protests in the form of demonstrations to Gresik's government. When analysed using the theory of conflict, it could be inferred that the conflict in Gresik was caused by the lack of communication between Muslims and Christians. If we use the theory of symbolic interactionism, it could be inferred that the emergence of the church in Gresik is a new form of colonisation in Gresik. The conclusion of this research is that the conflict between Christians and Muslims in Gresik was caused by the lack of communication in related to the establishment of the Church.

**Key words:** *Conflict, Gresik, religious believers.*

## Introduction

Conflict caused by the problem of worship houses is a complicated and sensitive issue. This problem can be seen from several frameworks, among others: *first*, the position of the state. As a shadow community that encapsulates the interests of society, the state is founded on the contract of all groups and elements of society. This is a modern ethical idea of the state. The state automatically becomes the place for groups that can transform into an idealised ideal (Anderson, 2001). Therefore, the state must have a set of legal rules that can become a benchmark of state traffic. Of course the rule of law is not to monitor and intimidate citizens or discriminate against other religious groups.

The *second* framework is social conflict. It cannot be denied that the problem of building houses of worship often leads to social conflict. Conflict occurs when contestation to achieve a goal does not get proper canalisation, resulting in dissatisfaction (Liliwari, 2005). Social conflict always involves two or more social groups, religious groups in this case is also a social group (Goerge and Douglas, 2004). In the context of this research, the author wants to explore the problematics of citizen's refusal and the closure and dismissal of the construction of the house of worship (church) in Driyorejo, Gresik.

Sociologically, the socio-religious condition of the Gresik community is very stable and even Gresik is known as the city of 'Santri' which means its social condition highly upholds spiritual values. As soon as the term is termed, almost all of the breath of life in society represents the impression of a religious society. However, in the process of developing the economic and socio-cultural areas, the government has developed the southern part of Gresik adjacent to Surabaya, as an industrial and real estate area, which of course requires infrastructure needs such as schools, places of worship, sports facilities and health facilities. One of the infrastructure needs is the need for a place of worship, namely the establishment of a church in a residential area.

One of the housing areas that is trying to fulfil the infrastructure needs is Perumnas Kota Baru Driyorejo, which is a housing complex held by the Komando Armada RI (RI Command of Fleet) East Region Main Base of TNI AL (Navy) V, which is non-service housing, so for the general public and especially the big family of the Navy. The need for a House of Worship in the housing complex is an absolute necessity and the right of citizens to be fulfilled. With the reasons for the development of the community, especially the big family of the Navy, the Commander of the Main Base of the Navy issued the permit for the establishment of four churches. The existence of these churches came into being, then caused protests and rejection by the surrounding community and demonstrations emerged as a manifestation of their disapproval.

Recognising that the issue of building houses of worship becomes one of the triggers of conflict, this article will highlight the issue of building houses of worship seen from a sociological perspective, more so on the more individualist religious link. In addition, the researcher will photograph the dynamics of conflict among religious believers caused by the problem of the construction of houses of worship, so that the root of the real problem can be known.

In the context of the literature review, several studies have been carried out relating to problems with relations among religious believers, among others: Hamzah Tualeka ZN (Tualeka, 2008), Zainuddin (Zainuddin, 2008), Isnatin Ulfa (Ulfa, 2003), Muhammad Kholil (Kholil, 2008), M. Khusna Amal (Amal, 2008), Syamsul Arifin, (Arifin, 2004), Titik Suwariyati (Suwariyati, 2012), Ahmad Khalikin (Kalikin, 2012), M. Yusuf Asry (Ary, 2012), Akmal Salim Ruhan (Ahmad, 2012), Bashori A. Hakim (Hakim, 2012), Mursyid Ali (Ali, 2012), Haidlor Ahmad (Ahmad, 2012), Ibn Hasan Muchtar (Muchtar, 2012), and others.

This article has a specificity from both point of view and focus. There is a growing theory regarding attitudes in society related to the Christian mission to develop its teachings, because the Gresik region is considered as Kota Santri. Thus, the establishment of churches in the Gresik region is considered to tarnish the existence of the Islamist city of Gresik, and the factor of violation of PBM Ministry of Religious Affairs and Ministry of Home Affairs RI No. 8 and No. 9 of 2006. Research focus on the establishment of houses of worship and conflict involves various factors, especially this symbolically subjective symbolic religiosity, which has not been examined in previous research or articles.

### **Religious Relation to Relationships in Driyorejo Gresik**

Gresik society is considered to still accept the difference, but when there are activities that are considered to offend people and the surrounding environment, such as violating the rules set, then there will be reaction. However, the Gresik community still has good tolerance towards resolving each conflict with the discussion mechanism (*musyawarah*). This proves that the people of Gresik are very wise in maintaining the values of tolerance for the existence of different religions or beliefs in society. H. Makmun, one of the leaders of the religious mass organisations, stated that, "whatever the problem, if deliberately discussed must be resolved. Religious issues do not bring officials, let's deliberate well to solve the problem" (Makmun, 2014). The views of community leaders can be used as a reference to read the social and religious situation of the people of Gresik.

In terms of relations between religious believers, the Driyorejo community—in the research location—very wisely upholds tolerance between them. This is evident from the relationships between interfaith leaders, especially those embodied in the Forum Kerukunan Umat Beragama

(FKUB). Various activities that support and strengthen the harmony among religious followers have been declared as a work program. Inter-relationship activities between religious leaders or religious assemblies have become the main agenda for FKUB. As explained by the FKUB secretary:

"... FKUB's board programming activities there from one religion to another religion, the event exchange of information and experience of the host of activities of each religion ends with a meal together. Food is provided by the host and with this event each can get to know up close and the relationship becomes more familiar. Among the present are not awkward and alienated" (Toha, 2014).

The situation depicted by Toha is also shared by other boards. As told by H. Yarham, religious leaders who are members of FKUB Gresik, also agreed when asked about the activities of *silaturahmi* as the form of engagement between the stakeholders.

Conducive and tolerant relationships can also be seen in activities that respect each other and assist to maintain order and security, as conducted by the Youth Movement (GP) Ansor Gresik period 2012-2016. They carry out socio-cultural protocols; one of them is "stay in touch with the board of Tri Darma (TITD) Kim Hin Kiong or Kim Hin Kiong Pagoda on Dr. Setiabudi street in Gresik (Iksan, 2014).

The fact of this harmony is not only in the level of *silaturahmi* between leaders or religious leaders, but the spirit of harmony is demonstrated by various real cooperation activities, whether in the field of religion, economy or culture. For example, the Church sponsors Rp 150.000 per month for 250 poor people. On the other hand, Yayasan Kasih Bangsa often holds free medical treatment (In'am, 2014), and many more similar activities conducted by religious councils in Gresik as a positive manifestation of inter-religious relations.

From the data, it can be said relations between religious *dukuh* in Gresik appear relatively harmonious. The Gresik community seems to have built good social relationships. In the framework of the theory of Parsonian structural functionalism, the relational condition among religious believers in Gresik has a functional stability mechanism, in which each element is supported in one systemic entity and can perform all its functions well.

However, as Talcott Parsons has pointed out, the system tends towards maintaining a balance of self that includes maintaining boundaries and relationships between parts, controlling different environments and affirming the tendency to change the system from within. With this theoretical assumption, the social system is actually likely to be vulnerable to change.

In the social system in Gresik, changes in social interaction among religious followers are also common. Some of the cases that grew in Gresik were non-Muslim activities that received public reactions, such as the activities of Christian Worship Houses in Benjeng, Establishment of Pura di Mondoluku, Pentecostal Church in Indonesia (GPdI) at Gresik Housing New Town Driyorejo, Christian Church HKBP (Huria Kristen Batak Protestan) in Randegansari, and the last-which is also the focus of the article-is the establishment of churches initiated by the Navy's Main Base (Lantamal V).

When a church was constructed, initiated by Naval Base V in the neighbourhood surrounding the Non-Department Naval housing Kota Baru Driyorejo, Gresik housing gained support from the government's agency, which is Lantamal V. The construction of this church began with the correspondence process of the navy to the Regent of Gresik, the church building committee, the Christian church of Bethany, as well as the Catholic Church. The construction of these churches received massive rejection and led to the cessation and displacement of church buildings into public facilities other than places of worship.

Until now there has been no follow-up activities of post-termination of development activities, worship and decrease of religious symbols in those locations. There is an unfinished semi-finished building. The grass in the yard rises from the left and right of the building. The public awaits the next action, both from Muslims, Christians, and Catholics. The conditions of mutual waiting or mutual distance between the two parties seem to be behind it; they hope there is a sincere mediation to solve the problem.

The case of the construction of this house of worship had disturbed the harmony of inter-religious relations in Gresik Regency as revealed by Yohanes Irfan, the church official and FKUB board of Gresik Regency that "so far the relationship between religious believers in Gresik has no problem and tolerance between religious believers is well established. Related to the establishment of this place of worship there is indeed a problem. The closing of the house of worship in Driyorejo caused disappointment for Catholics there. The denial of the existence of the church is a form of intolerance of Gresik Muslims. There was no rejection in the beginning, but it happened when the church construction was almost finished" (In'am, 2014). Irfan's statement means that there is a discontent of the Christians of Gresik towards Muslims and the warriors.

The Christian Church of Jawi Wetan, the father of Sutiono, agrees that "the tolerance of the religious community in Gresik is tarnished by the rejection or cessation of the building of the Christian worship place" (Sutiono, 2015). Pastor Ari Setiorini, Christian coach of Jawi Wetan in Gresik, was disappointed and felt that tolerance did not seem entirely present. He feels the freedom of Christian worship is limited.

However, as has been argued, based on the basic assumptions of structural-functionalism, although the stability of social systems is vulnerable to changes caused by external factors, the social system has a defence mechanism and control over external influences. Systemic control in the case of inter-religious relations is a social consensus or a rule of law. In the context of inter-religious relations control, for example, the Gresik government has implemented the Joint Ministerial Regulation (PBM) of Minister of Religious Affairs and Minister of Home Affairs. 8 and No. 9 of 2006 on Guidelines for Implementation of Duties of Regional Head and Deputy Regional Head in the Maintenance of Religious Harmony.

In addition to the Joint Ministerial Regulation, a Regent Regulation (PERBUP) on Harmony was issued between religious believers who in principle should be able to implement the PBM by considering the specificity in their respective areas, both in terms of regional support, political style and cultural characteristics of local communities that may not be included in the PBM. Gresik regency itself, in order to facilitate the implementation of PBM in the region has issued regents regulations to facilitate the governance and work program FKUB in Gresik.

Due to the implementation of PBM in Gresik Regency, an FKUB forum has been formed in Gresik. Institutionally, the FKUB in Gresik has existed since 2004. The FKUB then got serious attention from religious leaders and the government of Gresik Regency has since enacted Joint Regulation of Ministries (PBM) of Minister of Home Affairs and Minister of Home Affairs. 9 and No. 8 of 2006 on Guidelines for Implementation of Heads of Region and Deputy Regional Heads in Maintaining Religious Harmony. FKUB Gresik was formally established with the Decree of the Regent in 2007.

Hence in its activities and work program, FKUB Gresik has conducted various socialisation or roadshows. PBM started from elements of government, bureaucracy, religious and community figures, academics, lessons and youth and interfaith activists. This socialisation was conducted at the district, sub-district and village levels. In addition, FKUB Gresik also conducted a comparative study out of Java, for example to North Sulawesi in 2010 which brought the mission to know how to maintain harmony among religious believers in North Sulawesi.

Through the mechanism of controlling the rules of PBM system no. 8 and No. 9 of 2006 and the establishment of the Forum of Religious Harmony Forum, the various dialogues and policies on the construction of houses of worship can be discussed.

### **Problematics of Establishment of Church in Non-Department Navy housing of Driyorejo Gresik**

As mentioned earlier, the relationship between religious harmony in Gresik Regency is often disturbed by various religious issues, especially the establishment of houses of worship.

Similarly, this is the case with the establishment of churches in Non-Department Navy housing in Kota Baru Driyorejo, Gresik.

With the increasingly crowded residents in the area of Driyorejo, many Muslims build mosques independently as a means of worship. Around 2004, there were 23 mosques and mushrooms built in public facilities. Seeing this, Christians and Catholics who are residents of Perumnas Driyorejo also wanted to establish a church, so that they would not need to go to Surabaya if they wanted to attend worship services on Sundays. According to Pastor B. Steven Sitorus, S.Th and his wife Pdm. Ruth Asmina Pasaribu, S.Th, since the year 2000, they have performed services, devotions and Sunday Schools by going from house to house.

The desire of the Christians was originally submitted to the Branch Manager of Perum Perumnas in the Branch Office of the Regional Office VI Gresik. Seeing the fact that there was already a house of worship for Muslims and no church, the manager of Perum Perumnas branch of Regional Office VI of Gresik sent a letter to the General Manager of Perum Perumnas Regional VI in Surabaya with the number of Reg.VI/Cab.Grs/403/09/2005 dated September 7, 2005 concerning the Public Landscape Application for religious public facilities. The contents of the letter are requests for use of public facilities land in Block 12 H, to be used by eight churches with the division of three denominations, namely Protestant, Charismatic and Bethel Church of Indonesia (AGAPE). This letter was then responded to by the General Manager by reply number Reg.VI/Cab.Grs/403/09/2005 dated October 13, 2005 stating that because in Perumnas there is no house of worship of non-Muslims, the General Manager approved the handover of the land for the sake of the place for Christian and Catholic worship, with the proviso that the allotment and use of land for the construction of the church is carried out according to the approval of the Regent of Gresik Regency (Suwariyati, 2012).

In line with the letter of the General Manager of Perumnas Perumnas, the Regional Secretary of Gresik had also sent a letter to the Manager of Perumnas in Driyorejo, which included: No.450/809/ 403.74/2005 dated October 20, 2005 regarding Public Facilities Usage Notice. This letter answered a letter from the Manager of Perumnas Perumas No. Driyorejo. Reg.VI/Cab.Grs/806/09/2005 dated September 17, 2005 concerning Public Facilities Land Use Notification for the place of worship.

Furthermore, until 2007 there has been no formal delivery of the public facilities/social facilities land to the Government of Gresik Regency, but on October 10, 2007 the Commander of the Main Base of Navy V issued a Letter Number: B.141-20 / 03/14 / Lant-V to the Regent of Gresik whose contents are:

1. Appointment Letter from Bethany Church Indonesia Number: 09/GBI-JD/VIII/2007 dated 13 August 2007 concerning Licensing Application;

2. Letter of the Catholic Church of Paroki Santo Yusup No. 006/PANPEMB/KPP/xi/2005 dated December 9, 2004 on the Application of Catholic House of Worship (Church);
3. The Letter of the Catholic Church of Paroki Santo Yusup No. 008/PANPEMB/XI/2005, dated November 14, 2005 regarding the Application of the Letter of Service to obtain the Land Approval Letter for House of Worship;
4. Letter from Perum Perumnas Regional VI Gresik branch No. Reg.VII/Cab Grs/806/09/2005 dated 07 September 2005 concerning Land Usage Notification for Means of Worship;
5. Letter from the Government of Gresik Regency Number 450/809/403.74/2005 dated October 20, 2005 concerning Public Facilities Usage Notice (Suwariyati, 2012).

Regarding to the above-mentioned letters, Lantamal V permitted the Christian and Catholic Church Development Committee to set up the Church in Driyorejo Navy Housing detailing a 500 m<sup>2</sup> Church building area for each religion and 420 m<sup>2</sup> for a shared parking area from the total of 1,420 m<sup>2</sup> public facilities land area.

Response of Bethany Christian Church and Catholic Saint Gabriel to the letter of Dan Lantamal V are as follow:

1. Bethany Church Indonesia wrote a letter addressed to the head of RT 10 Giok, Head of RT 22 Giok, Head of RT 23 Giok, Head of RT 24 Giok, and Head of RT 25 Giok, with the intention to notify or socialise the letter of approval of Bethany Indonesia Church development in the land of public facilities Navy Housing Area Jl. Giok Kota Baru Driyorejo Gresik;
2. Bethany Indonesia Church Development Committee was to carry out the construction until the physical building of the church was completed. The building was not accompanied by special symbols showing that the building was a place of worship, so it was like an ordinary house;
3. The surrounding community did not protest, because they were naval citizens themselves (Najib, 2014), according to a religious counsellor at the local KUA;
4. The committee of the Catholic Church of St. Gabriel intended to start building the church by holding a groundbreaking ceremony;
5. The community also began to fret, even then also questioned the status of Bethany Christian Church of Indonesia which had a tangible building and had been used for worship services.

Over the course of time, details related to the House of Worship, dated March 21, 2006 were ratified according to the Joint Ministerial Regulations and Minister of Home Affairs Number 9 and 8 of 2006 (PBM 2006) on Guidelines for Implementation of Duties of Regional Head / Deputy Head of Region in Maintaining Religious Harmony, Empowerment of Religious Harmony Forum, and Establishment of House of Worship (In'am, 2014). In article 14 PBM

2006 it was affirmed that: (1). The establishment of a House of Worship must meet the administrative requirements and technical requirements of the building, (2). In addition to meeting the requirements referred to in paragraph (1), the establishment of a house of worship shall meet the special requirements covering; a list of names and ID cards of worshippers of at least 90 persons endorsed by local officials at the border level; support of local communities of at least 60 persons endorsed by lurah/Kepala Desa, written recommendation from the Head of the local Regency/ City Religious Affairs Office and Recommendation from FKUB in local district/city.

PBM 2006 has been socialised several times and the public understood, but the Church building committee ignored it. This is evidenced by the response from the Bethany Indonesia Christian Church Development Committee who sent a letter to the Regent of Gresik with number: 57/GBI-JP/VII/2008 dated July 13, 2008 regarding the Building Permit Application. This letter received answers from the Regent of Gresik with letter number: 050/679 / 403.71 / 2008 dated 24 Sept 2008. The essence of the contents of the letter were: 1) Based on the site plan approval dated August 6, 2004 Number: 503.648 / 3671/403.51.3/2004 the location of the land is designated as shops; 2) Land has not been submitted to government of Gresik Regency, so it is still the authority of the developer; and 3) The developer should first submit the social facilities-public facilities to the Government of Gresik Regency.

Subsequently, on November 12, 2008, the FKUB Gresik Fact Finding Verification Team conducted an examination of the requirements of the Bethany Indonesia Church petition to conclude that:

- a. From a list of 97 potential users of the house of worship, only 23 people corresponded to a KTP address in Petiken (around the place of worship) in Driyorejo Gresik;
- b. Of the number 60 (sixty) names of citizens who approve only 14 people responded (Yarham, 2014).

Meanwhile, one of the residents around the foundation of the church felt cheated by local RW officials after learning that he did not know if his name was included in the list of people who approved the establishment of the local church. It was said that the chairman of the RW would give the names of its citizens because it was promised by someone who would provide Taman Warga facility, but until now the promised Garden has not been realised (Wagino, 2014).

Based on the verification result, FKUB of Gresik Regency issued recommendation letter Number: 12 / FKUB.GRS / 11/2008 , dated November 12, 2008, whose contents noted the application of Bethany Indonesia church was not approved, because it did not meet the requirements as stated in the regulation above.

The FKUB verification results were not ignored by the church building committee, which even issued a letter on behalf of RW VII Perumnas New Town Driyorejo, Village Randegansari district. Driyorejo No. 02/KBD/23/III/2009 dated March 23, 2009 signed by Randegansari RW VIII Chairman and known by Randegansari Village Chief whose contents noted they approved the construction of the church. This letter was accompanied by 23 citizen signatures (Suwariyati, 2012). And the Committee for the Development of Bethany Christian church and the Catholic Church of St Gabriel continued its development on the grounds that it had received permission from Danlantamal (commander of the Navy Main Base).

The Government of Gresik Regency through the Head Office of National Unity, Politics and Public Protection of Gresik Regency, reprimanded the Committee, advising them not to continue the development by letter number: 450/630/437.73/2009, dated 30 September 2009 and letter number: 450/676/437.77/2009, dated October 16, 2009. However, on March 30, 2010, the Eastern Fleet Command of East Base V (Koarmatim Lantamal V) sent a letter addressed to the Head of the State Office of Kesatuan Bangsa and Keslanglinmas of Gresik Regency with the number: B / 14-20 / 03/14 / LAN V, concerning the Development of Bethany Church Indonesia and the Catholic Church in Driyoreja Housing.

Based on the letter of Commander Armatim Lantamal V, the Church Building Committee still held both Bethany Church and the Catholic Church. This condition caused residents unrest. Of the young people and community leaders in Driyorejo and surrounding areas, there were those who wanted to destroy the church. However, the intention was muted by one of the community leaders, namely H. Sururi, a young figure who was quite influential and once a member of the Regency of Gresik. Finally on February 10, 2010 on behalf of the Muslim Residents of Kota Baru Driyorejo Housing (KBD) a letter was written to the Regent of Gresik whose contents objected to the development of the Church in Perumnas KBD. It was stressed that if the local government did not take decisive action to stop the construction of the church, it was feared there would be destruction by the community (Suwariyati, 2012).

The reaction of the Gresik and Driyorejo Muslims in particular rested on the existing rule that the establishment of churches in the Navy Non-Service Housing was considered to have violated existing laws and regulations, namely:

1. The construction of the Bethany Church of Indonesia and the Catholic Saint Gabriel in the public facilities of the Navy Non-Service Housing involves elements of power from the Navy.
2. The construction of the house of worship is considered to violate the rules.

In addition, the establishment of these churches also raises other social issues, namely the emergence of reaction to the community's tangle around the activities of these churches are

considered very disturbing and do not have ethical manners. The attitude of Christians, especially the congregation who came from outside the area where the worship services would take place, was considered unfriendly, offensive, reliant on officials and disruptive to the environment. Even the high officials in Gresik Regency stated that the attitude of Christians was one of the factors that influenced the rejection of the construction of the church in Gresik.

Similarly, the attitude shown by the religious leaders in Gresik among the people directly related to the existence of the church in the Non-Dinas TNI AL housing in Driyorejo. According to them, the people of Gresik refused because of the reasons for the regulation and arrogance of the church building committee from Lantamal V. According to them, the committee seemed to rely on certain officials in the Navy environment, although they already knew that for the construction of the worship place there were preconditions that must be met and obeyed. Their attitude was considered very offensive to the people of Gresik, whose level of religious fanaticism is quite high. Moreover, there was the attitude of those who did not want to compromise with the community or local government (Maksum, 2015).

A religious figure who was also the driving force of youth, H. Sururi stated that they named the church by leaning the government agency under the name of the Maritime Church. The use of the name of this church is considered to be incorrect, considering that the church was built on the land of public facilities, not the service facility. The use of the name of the church based on the military institution is allegedly related to the existence of a church close to the naval housing. In this way the people around the housing do not dare to protest. Moreover, this is supported not yet the delivery of the facility to the Government of Gresik Regency (Sururi, 2014).

### **Analysis of the Problems of Establishment of Churches**

As Parsons pointed out, the equilibrium systemic has requisite functionalism:

- 1) The social system must be structured so that it can operate in harmonious relationships with other systems.
- 2) To maintain its viability the social system must get support from other systems.
- 3) The social system must be able to meet the needs of its actors in significant proportions.
- 4) The social system must be able to give rise to adequate participation of its members.
- 5) The social system must be able to control potentially disruptive behaviour.
- 6) If conflicts create chaos then it must be controlled.
- 7) The social system requires language.

The systemic equilibrium may occur if the functional prerequisites are met. The Gresik community unrest related to the establishment of the church in Driyorejo region shows that the

harmony of inter-religious relation (integration) of Gresik society is being disturbed. Therefore, according to the functional prerequisite formula of a system, ie items 5 and 6, the characteristics of the system must be able to control the behaviour that potentially interferes.

This effort is mainly directed towards finding the intersection of the root of the problem. Because in this case, the founding parties of the churches in PNN Non Driyorejo's housing estate insisted that they had also carried out licensing procedures.

That was the desire which encouraged Christians, both Catholic and Christian. So they conveyed the desire to the Branch Manager of Perumnas Perumnas Regional Office VI Gresik Branch. Given the fact that there was no church in the area, the Branch Manager of Perumnas Perumnas Regional Office VI of Gresik branch sent a letter to the General Manager of Perumnas Perumnas Regional VI in Surabaya with Reg.VI/Cab.Grs/403/09/2005 number dated September 7 2005, concerning the application of public facilities land for religious facilities. The contents of the letter are requests for use of public facilities land in Block 12 H, for use by eight churches with three denominations: Protestant, Charismatic and Bethel Church of Indonesia (AGAPE). This letter was then responded to by the General Manager of Perumnas Perumnas by reply number Reg.VI/Cab.Grs/403/09/2005 dated October 13, 2005 stating that in Perumnas there is no means of worship of non-Muslims. The General Manager approved the transfer of the land for the sake of the Christian and Catholic worship place, provided that the designation and use of the land for the construction of the church was carried out in accordance with the approval of the Regent of the Gresik Regency (Suwariyati, 2012).

The letter of General Manager of Perumnas is in line with the guideline for the use of public facilities, among others, as the contents of the letter of the Regional Secretary of Gresik Regency, namely: 1) the physical activity form on the public facilities soil shall be adjusted to the existing site plan in accordance with applicable laws and regulations; 2) the public facilities land for the place of worship should be submitted to the local government through the social facilities / public facilities verification team; and 3) Pemda Kab. Gresik which will arrange allotment.

Until 2007 there had been no social facilities / social facilities handover to the Gresik regency government, but the Naval Base Force wrote a letter to Gresik Regency allowing the Christian and Catholic Church Development Committee to set up the Church in Driyorejo's 500 square meters, with a shared parking area of 420 m<sup>2</sup> of public facilities area of 1420 m<sup>2</sup>. Following the license of Dan Lantamal, the Bethany Indonesia Church Building Committee and St. Joseph's Catholic Church immediately took action.

With some of these facts, the completion of the construction of a house of worship in Driyorejo Gresik Non-Service Housing is not easy. This is in addition to the issue that the rule of law is

also allegedly a violation of human rights concerning the freedom of religion in running worship.

Some even argue that the rule of law that regulates the establishment of the house of worship in PBM No.8 and No.9 of 2006 is not in accordance with religious freedom in performing worship in accordance with religion and belief. SETARA Institute states that ... "PBM contains constitutional defects because it is contrary to the norms of guarantee of freedom of religion / belief that is in the Constitution of RI. The PBM from the beginning is intended to limit the freedom of other groups in establishing houses of worship, the implementation of this PBM gave birth to discrimination against minority groups.

Similarly, the Indonesian Legal Resource Center (ILRC) in the Book of Pocket for Religious Freedom, entitled Understanding the Policy of the House of Worship, also argues that according to the ILRC record, the legal basis for the formation of houses of worship is not strong because it contradicts the higher law rules, especially Law Number 10 of 2004 on the Establishment of Laws and Regulations. Then the substance of the rules of the house of worship is very bureaucratic to obtain its permission and there is a tendency to eliminate the individual / collective right to worship and assemble (Aminah and Sihombing, 2010).

Based on the analysis, the rules of legislation are not included in the hierarchy and the types of legislation and its formation are not clearly and explicitly directed by the higher rules, either the Act / Perpu, PP or Kepres (Article 7 paragraphs (1) and (4) Of Law Number 10 Year 2004). Then, since the establishment of a house of worship is part of a religious manifestation that is also a part of human rights, the arrangement must be with the law in accordance with the instruction of Article 8 letter a of Law Number 4 Year 2004 (Aminah and Sihombing, 2010).

The Executive Secretary of the Commission on Religious and Conflictual Relations of the Catholic Bishops' Conference of Indonesia (KKI), Father Antonius Benny Susetyo, said, "Indonesia needs regulations that guarantee freedom of religion, because the harmony draft law does not provide answers to constitutional guarantees." It is said that "The natural fruits of harmony are not to be regulated because if regulated create the potential for conflict. Required regulations governing the guarantee of freedom of religion". The phrase indicates that the PBM that contains the rules for harmony, including regulating the establishment of a house of worship is not necessary that is required regulation of freedom.

But regardless of the debate about the existence of PBM Year 2006, which needs to be underlined, that the freedom of citizens in exercising their rights is not means unlimited freedom, but freedom is responsible. This is as affirmed in Article 28 J Paragraph (2) as follows:

"... In exercising its rights and freedom, everyone shall be subject to the restrictions laid down by law with the sole intent of ensuring the recognition or respect of the rights and freedoms of persons and to fulfil fair demands in accordance with moral judgment, religious values, security and public order in a democratic society ".

In addition, it is necessary to explain that the freedom to exercise human rights is also governed by the International Covenant on Civil and Political Rights set by General Assembly Resolution 2200 A (XXI) of 16 December 1966. The State of Indonesia itself has ratified this ICCPR on 28 October 2005 through the Law of the Republic of Indonesia Number 12 Year 2005, on the International Covenant on Civil and Political Rights (Covenant International on Civil and Political Rights).

Under the International Covenant on Civil and Political Rights it is affirmed that every person has the freedom to exercise and fulfil his rights, shall not be disturbed by others, the government apparatus shall have the right to organise on the basis of law in order to protect the public safety, order, health or morals, or rights and fundamental freedoms of others.

Therefore, the setting up of houses of worship as stipulated in PBM 2006 is not a form of majority discrimination against minorities, but to regulate the mechanism of user relationship of places of worship in order to create orderly and harmonious conditions

The restriction in this case is the arrangement so that if the life of the society and the nation is to be safe and orderly and democratic, it needs to be regulated and directed as in the Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs Number 9 and 8 of 2006. Related to the establishment of the house of worship is arranged in BAB IV article 13 :

1. The establishment of a house of worship is based on a real and genuine need based on the composition of the population for the service of the respective religious community in the village / village area.
2. The establishment of the house of worship is done while maintaining the harmony of the religious community, not disturbing the peace and public order, and complying with laws and regulations.
3. If the number of parishioners is not fulfilled at the village / kelurahan level, then it can be used the boundaries of the sub-districts or districts / cities or provinces.

According to the Chairman of MUI H. Amidhan, the Joint Regulation of the Minister of Religious Affairs and the Minister of Home Affairs No 8 and 9 of 2006 is still needed to regulate religious communities in running their religious life. The Chairman of the Council of Ulema is assessed, there is nothing discriminatory in the Joint Regulation of the Minister of Religious Affairs and Minister of Home Affairs. Muslims in Bali and NTT and some other

places are also experiencing difficulties if they do not qualify. "For Muslims in some areas, building mosques is not as easy as in Papua, in NTT, in Bali and North Sulawesi. It is not easy."

The problem of PBM in 2006 actually lies in the implementation in the field in proportion. Frequent Community Organisations (CSOs) call it the Islamic Defenders Front (FPI) or others who are often active on behalf of Islam and claim to violate the rules by taking actions that also violate other rules. The problem of implementing the PBM lies in so far as this rule is understood by the community and implemented as well as possible. What is clear is this joint regulation is made to maintain unity and create a harmonious and tolerant society.

Apart from the debate whether PBM Year 2006 is relevant to the era of democracy and safeguarding human rights or not, a clear function of systemic control that is considered effective is the need to socialise PBM intensive and touch hi guns roots the masses. This needs to be done because the root of mass is the easiest element of society to spark to trigger open conflict.

### **Summary**

Relationships among people with different religions in Driyorejo happens very well, which is marked by mutual relations of respect and tolerance in the implementation of their respective religious teachings in the region. Functionally this shows that there is a very good adaptation process among religious followers. Harmony can be interpreted in that the common goal of the people of Gresik is to realise an orderly, safe, and calm society. Religious social elements can be integrated so as to achieve the goal of creating a unified society. Harmony can be achieved because there are religious cultural values of the Gresik community that aim to promote accommodative attitudes and tolerance (latency).

The social problem related to the establishment of churches in Non-Dinas Housing Navy Driyorejo Gresik indeed could cause public unrest. The systemic balance of society is vulnerable to change because of the extra system effect. This shows the instability of the social system in Gresik society. Yet every social system has an internal control mechanism that can stabilise the disturbed system. In the case of the establishment of churches, the Gresik community tends to choose legal action as conflict control or disturbing disturbance.

## REFERENCES

- Ahmad, H. (2012). Case Study of Disputes on the Establishment, Control and Closing of Houses of Worship in Kupang City of East Nusa Tenggara, Haidlor Ali Ahmad (ed.), Haidlor Ali Ahmad (ed.), Religion Relations: Case Study of Closure / House Disputes. Jakarta: Research and Development Agency and Training Center for Religious Life Religious Ministry of Religion.
- Ali, M. (2012). Case Study of the House of Worship in Palangkaraya City, Central Kalimantan, Haidlor Ali Ahmad (ed.), Haidlor Ali Ahmad (ed.), Religion Relations: Case Study of Closure / House Disputes. Jakarta: Research and Development Agency and Training Center for Religious Life Religious Ministry of Religion.
- Amal, M. K. (2008). Religious Commitment Knit Authentic Harmony in Urban, Dialogue Journal of Research and Resonance, No. 65, Th. XXXI.
- Aminah, S. and Sihombing, U. P. (2010). Understanding House Worship Policy. Jakarta: The Indonesian Legal Resource Center (ILRC).
- Anderson, B. (2001). Imagined Communities: Imaginable Communities, p. Omi Intan Naomi. Yogyakarta: Insist-Pustaka Pelajar.
- Arifin, S. (2004). Pluralism in Religion: Social Interaction Pattern Study of Three Religious Groups (Islam, Christianity, and Buddhism). Jakarta: Publishing Series DG BAGAIS Kemenag.
- Ary, M. Y. (2012). Case Study of Disputes, Establishment of Rukmah Ibadat in Tangerang Selatan City of Banten Province, Haidlor Ali Ahmad (ed.), Haidlor Ali Ahmad (ed.), Religion Relations: Case Study of Closure / House Disputes. Jakarta: Research and Development Agency of the Ministry of Religious Affairs, Ministry of Religious Affairs RI.
- Goerge, R. dan Douglas, J. G. (2004). *Teori Sosiologi Kontemporer*, terj. Alimandan(Jakarta: Prenada Media,), 143-153.
- Hakim, B. A. (2012). Case Study of Disputes on Establishment, Control and Incentives in Badung-Bali, Haidlor Ali Ahmad (ed.), Haidlor Ali Ahmad (ed.), Religion Relationships: Case Closure / House Wrong Case Studies. Jakarta: Research and Development Agency and Training Center for Religious Life Religious Ministry of Religion.
- Iksan, A. (2014). (GP Ansor Gresik). Interview. Gresik November 4, 2014.



- In'am, M. (2014). Interview. Gresik May 23, 2014. Iffan, John (Catholic religious leader). Interview. Gresik November 4, 2014 .
- In'am, M. (2014). (Muhammadiyah Leader and FKUB Gresik Management). Interview. Gresik May 27, 2014 .----- Interview. Gresik November 9, 2014 .
- In'am, M. (2015). Interview. Gresik 14 November 2014. Interview. Gresik, July 8, 2015
- Kalikin, A. (2012). Establishment of the House of Worship in the Perspective of PBM: The Case of Removing IMB Church HKBP Pangkalan Jati Gandul Limo District Depok City, Haidlor Ali Ahmad (ed.), Haidlor Ali Ahmad (ed.), Religion Relations: Case Study Closure / Disputes Rumah Ibadat. Jakarta: Research and Development Agency of the Ministry of Religious Affairs of the Ministry of Religious Affairs of Indonesia, 2012.
- Kholil, M. (2008). Religious Pluralism: A Critical Study of Nurcholis Madjid Thought. Thesis- IAIN Sunan Ampel Surabaya.
- Liliweri, A. (2005). Prasangka dan Konflik. Yogyakarta: LKiS.
- Makmun, H. (2014). (religious figure NU Gresik). Interview. Gresik May 16, 2014.
- Maksum, K.H. (2015). Afif (Head of FKUB Kabupaten Gresik). Interview. Gresik May 27, 2015.
- Muchtar, I. H. (2012). Case Studies on Disputes, Control, and Closing the Houses of Worship in City of Research in Jayapura City, Haidlor Ali Ahmad (ed.), Haidlor Ali Ahmad (ed.), Religion Relations: Case Study of Closure / House Disputes. Jakarta: R & D Agency and Training Center for Religious Life Religious Ministry of Religion.
- Najib, (2014). (Agricultural Extension Sub-District Driyorejo). Interview. Gresik May 12, 2014.
- Qosim, H. M. (2015). (Vice Regent of Gresik). Interview. Gresik May 16, 2015.
- Rande, M. (2015). Interview. Driyorejo, Gresik July 12, 2015.
- Ritzer, G. and Goodman, D. J.T. (2012). Sociology Kontemporer, terj. Alimandan. Jakarta: Prenada Media, 2004. Ruhana, Akmal Salim. Case Studies of Disputes on the Establishment, Control and Closing of Houses of Worship in the Town and Regency of Bogor West Java, Haidlor Ali Ahmad (ed.), Haidlor Ali Ahmad (ed.), Religion Relations: Case Study of Closure / House Disputes. Jakarta: Research and Development Agency and Training Center of Religious Life Ministry of Religious Affairs RI.



- Setorini, Rev. (2015). Ari (Christian coach Jawi Wetan in Gresik). Interview. Gresik July 8, 2015.
- Sururi, (2014). (religion and youth drive). Interview. Gresik 12 April 2014.
- Sutiono, (2015). (Christian Church User of Jawi Wetan). Interview. Driyorejo Gresik July 12, 2015.
- Suwariyati, T. (2012). Case Study of the Development of Bethany Christian Church Indonesia and the Catholic Church of St. Gabriel at Perumnas Kota Baru Driyorejo Driyorejo District Gresik Regency, Haidlor Ali Ahmad (ed.) Haidlor Ali Ahmad (ed.), Religion Relations: Case Study Closure / House Disputes Ibadat . Jakarta: Research and Development Agency and Training Center for Religious Life Religious Ministry of Religious Affairs.
- Suwariyati, T. (2012). Case Study on the Development of Bethany Christian Church Indonesia and the Catholic Church of St. Gabriel at Perumnas Kota Baru Driyorejo Driyorejo District Gresik Regency", Haidlor Ali Ahmad (ed.), Religion Relations: Case Study of Closure / House Disputes. Jakarta: Ministry of Religious Affairs of Indonesia, Research and Development Agency and Training Center for Religious Life.
- Toha, M. (2014). (Head of Training Center of Surabaya). Interview. Gresik April 18, 2014.
- Tualeka, Z.N. H. (2008). Conflict and Social Integration of Religion: A Study of the Ambon-Lease Conflict Resolution Patterns in a Community Perspective. Dissertation - IAIN Sunan Ampel Surabaya.
- Ulfa, I. (2003). The Qur'anic Perspective on Religious Pluralism: A Comparative Study of Religious Pluralism in Tafsir al-Bayan and Tafsir al-Mizan. Thesis - Surabaya: PPs IAIN Sunan Ampel.
- Vitus, S. Y. (2015). (member of the Navy from the Catholic religion). Interview. Gresik July 12, 2015.
- Wagino, H. (2014). (Residents of Non-Dinas TNI AL Housing). Interview. Gresik May 15, 2014.
- Yarham, (2014). (FKUB Manager of Gresik Regency). Interview. Gresik May 29, 2014.
- Zainuddin, (2008). Islamic-Christian Relations: The Elite Construction of Religion on Pluralism and Interfaith Dialogue in Malang. Dissertation - IAIN Sunan Ampel Surabaya.