



Understanding Religion, Human Rights, and Conflict: Philosophical and Sociological Perspectives

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Abstract: The purpose of this writing is to know the concepts of religion and human rights, freedom of expression, multiculturalism, conflict and conflict resolution from philosophical and sociological perspectives. The research method used in this writing is library research. The results of this study found that from a philosophical perspective, religion, especially Islam, and human rights both are a unity that has values from God Almighty. While freedom of expression is the right of every individual, and multicultural includes the concept of cultural equality itself, which certainly triggers several conflicts in the form of disputes, then there is a settlement process called conflict resolution. As for the sociological perspective, religion and human rights are social facts, freedom of expression is a manifestation of both, multicultural is a difference from each side whether culture or race, conflict and conflict resolution are social processes and their resolution.

Keywords: freedom of expression; multiculturalism; religious studies; social fact; social justice.

1. Introduction

As humans are social creatures who need the help of others to survive, it is inevitable that each member of a group has unique needs, desires and religious beliefs (Durkheim, 2014). Thinking that religion is two-faced is not unreasonable because religion has two purposes in society: First, it advances human civilization by upholding universal human values, respecting human life, and loving human rights; on the other hand, religion also creates conflict between people. Second, it unites groups; on the other hand, it also exacerbates differences between other groups and even triggers social conflicts in society. Therefore, the purpose of human rights is to protect people from abuse and violence (Joll, 2021). Because, as it stands now, some actions still go beyond the boundaries of human rights, even in places where they have been established. So you can't imagine what life would be like if there were no rules that respect freedom of expression. Although it is included in the list of rights, freedom of expression cannot be separated from the principle of humanity.

The 1945 Constitution of the Republic of Indonesia, specifically Article 28F (2nd amendment, August 2000), contains the following mandate regarding freedom of expression: "Everyone has the right to communicate and obtain information to develop their personal and social environment, and has the right to seek, obtain, own, store, process, and convey information using all available channels." Given that Indonesia is a country rich in natural resources and human potential, among others. Given the amount of wealth owned by the Indonesian people, it is natural that it needs to be protected from all threats to God's order. Among them is the diversity of social environments found throughout the land of Indonesia, from Sabang Aceh to Marauke, Papua. Seeing this very rich diversity, Indonesia, as a very large country, is certainly not free from various kinds of problems in nature, especially the occurrence of conflict between community groups (M. T. Rahman, 2010). Generally, conflicts occur due to differences. In relation to differences, the Prophet said that differences are a blessing, meaning that differences are very good for humanity because differences will provide great benefits to humans.

It is important to remember that differences between people are a blessing and should always be utilized for the good of mankind. Therefore, people and groups are expected to always refer to the Quran and Hadith when they have different opinions or problems. Because this is one aspect of the realization of conflict resolution. According to Mindes (Mindes, 2015), the ability to resolve disputes with others is known as conflict resolution, and it is an important component of moral and social growth that requires judgment and the ability to bargain, compromise, and foster a sense of justice.

In addressing this, education and understanding of these concepts are essential, including the notions of religion, human rights, multiculturalism, conflict and conflict resolution. Thus, this essay aims to apply philosophical and sociological perspectives to understand the notions of religion, religion and human rights, multiculturalism, conflict and conflict resolution. The rationale behind using a philosophical approach is that it serves as an example of how one considers their consciousness and philosophy of life when trying to solve problems. However, from a sociological point of view, it is a factor or explanation that shows how conflict resolution arises in order to fulfill the needs of society, which is fundamental to the existence of society as a social being. So in overcoming this, knowledge and understanding of the concepts of religion, human rights, multiculturalism, conflict, and conflict resolution are needed. Therefore, this paper aims to find out the concepts of religion, religion and human rights, multiculturalism, conflict, and conflict resolution using philosophical and sociological perspectives. The use of a philosophical perspective is a consideration or reason that illustrates that in conflict resolution, it considers worldview and consciousness. From a sociological perspective it is a consideration or reason that illustrates that conflict resolution is formed to meet the needs of society in the nature of life as social beings.

2. Method

The research method used in this writing is library research. The results of this study found that from a philosophical perspective, religion, especially Islam, and human rights both are a unity that has values from God Almighty. While freedom of expression is the right of every individual, and multicultural includes the concept of cultural equality itself, which certainly triggers several conflicts in the form of disputes, then there is a settlement process called conflict resolution.

3. Results and Discussion

3.1. The Concept of Religion and Human Rights

Elements of Religion

The word "religion" in terms of language is the Arabic word "din". The term "religion" comes from Sanskrit. According to one interpretation, the word does not move; rather, it remains in one place and is passed on from generation to generation because it consists of the words a = not and gam = go. Such attributes are found in religion. There is an opposing view that defines religion as a sacred text. There are scriptures in religion too. In addition, the meaning of gama is reaffirmed as instruction. Indeed, religious beliefs provide life lessons for their followers (Harun, 1985).

The word "religion" in some sources is defined as not chaotic or orderly. This implies that religious individuals follow rules that help maintain order in their lives, not chaos. Religion is defined as the state or disposition of a religious person's life. This interpretation focuses more on the effects or results of religion than on religion itself. A person or a society will live in order and discipline if they practice their religion (Jamaludin, 2015).

In addition, it also defines religion as "beliefs about the inner life of man" in another definition. Hendropuspito, on the other hand, describes religion as a form of social structure built by its followers, relying on forces that exist in reality and which they use to seek redemption for themselves and also for the wider community. Robert Lowie, a prominent ethnographer, quotes Radin, who also explicitly discusses religion from a psychological perspective. According to his definition, religion is a response to strange occurrences and awe and curiosity "stemming from the supernatural, the extraordinary, the

bizarre, the sacred, the holy, and God". Religion goes hand in hand with the manifestation of extraordinary reality, the awakening of reverence (Morris, 2003).

Therefore, the definition of religion is the recognition of the relationship between humans and supernatural forces, forces that demand human obedience, dominate humans, and give rise to a certain way of life and wisdom given by God to mankind through His Messenger (Harun, 1985).

The most important elements of religion are supernatural powers, the belief in a happy life in the afterlife depending on the goodness in this world, emotional responses from humans, and the notion of the existence of the holy. First, supernatural powers mean that people look to them as a place to turn to when they feel helpless. Humans believe that they should get along well with these supernatural forces. This positive relationship can be achieved by following the directives and prohibitions of supernatural forces.

Secondly, it is man's belief that maintaining a positive relationship with the relevant supernatural forces is essential for his happiness in this world and his eternal existence in the afterlife. The wealth and happiness that has been sought will disappear along with this positive relationship. Third, the emotional response of the human being. The response may manifest as a feeling of love, as in monotheistic religions, or as a feeling of terror, as in early religions. Furthermore, the reaction takes the form of worship that is characteristic of monotheistic or primitive religions. In addition, the affected society adopts a certain way of life in reaction to this response. Fourth, the notion of the sacred or the holy, recognizing a sacred or holy reality, which can be a particular location, a literary work that conveys the teachings of the religion in question, or supernatural abilities.

In addition, Hendropuspito (Hendropuspito, 2000) said that the elements of religion include religion being a type of social system, religion processing on non-empirical forces, and religion as a medium of salvation for humans. One of the classifications of social systems is religion. This will explain why religion is part of social phenomena, social events, and social systems that are studied analytically because religion consists of a complex and interconnected network of rules and regulations intended to achieve certain goals. The foundation of religion is non-empirical. That is, the subject of religion is generally the forces of the "external world", which is thought to be inhabited by forces greater than human power and consists of spirits, ethereal beings, and supreme spirits (Berger, 2002). Man utilizes these powers for his own benefit and the good of the society in which he lives. Safety in this world and safety in the hereafter, which man enters after death, is what is characterized by importance (salvation).

Regarding the philosophical interpretation of the concept of religion, which is a method of analysis used to develop insights and ideas about religion that are relevant throughout the times and ages, the term is *salih fii kulli zaman wa makan*. Thus in understanding religion with a philosophical perspective in order to give meaning to something he encounters, capturing the wisdom, essence or core contained in religious teachings can be understood, so that doing religious deeds does not feel empty, spiritual dryness and cause boredom in running it. In addition, it can also improve attitudes, appreciation as well as the power of spirituality so that it is not trapped in an understanding of religion that is merely formalistic and does not find value in it (Heriyanto, 2011).

Meanwhile, religion, in the view of sociology, is a way of life that must be applied in community life. Both have a relationship of mutual influence and interdependence between one part and the other. Besides that, religion also shapes the social structure in society. Dadang Kahmat explains that religion is owned by all societies in this world without exception. It is one aspect of social life and part of the social system of a society (Kahmad, 2011). Religion can also be seen as an element of the culture of a society in addition to other elements. Thus, religion, from a sociological perspective, is seen as a belief system that is manifested in social behavior found in society.

Human Rights

Human rights are the fundamental freedoms that all people have by virtue of their humanity at birth. They are the most basic of human rights and are a gift from God that needs to be respected and upheld at all times. All people enjoy the same set of rights, regardless of gender, race, religion or

ethnicity (Nation, 2013). One of the principles of legal protection is the legitimization of the defense of human rights. "Human rights are a set of rights inherent in the nature and existence of human beings as creatures of God Almighty and are His gifts that must be respected, upheld, and protected by the state, law, government, and every person, for the sake of honor and protection of human dignity," reads article 1 of Law Number 39 of 1999 on human rights. The existence of this law shows that in an effort to protect and defend the rights of its citizens, the state also participates in the defense of human rights. This law is a manifestation of the obligation of all citizens and government officials to protect human rights. Historically, the idea of human rights was first put forward by John Locke, which contains the idea of natural rights (Makrifah, 2021). Then this idea grew in line with the era of World War II. Then in 1948, the United Nations ratified the Universal Declaration of Human Rights, which was approved by 48 countries. Although the declaration is not legally binding, it contains the basics of human rights that all human beings aspire to (Rosana, 2016).

However, there are practical variations in the conception of human rights in the declaration, especially between liberal and Muslim countries. Human rights are seen as more theocentric in Islam than in Western countries, where they are seen as anthropocentric. Since humans are the ultimate owners of all rights, the anthropocentric conception of human rights states that all rights are the product of human thinking and that humans are the center of all measurement. As a result, the idea tends to be more respectful and human-centered.

In contrast, the theocentric conception of human rights in Islam states that all human rights originate from Allah SWT which is revealed in the holy Qur'an. Islam views Allah SWT as the highest standard in all matters. Therefore, prohibitions and commands are basically based on Islamic teachings sourced from the Quran. This means that humans only function as creatures who are given basic rights from Allah SWT. Humans are not the absolute owners of these rights and are obliged to obey them and must not conflict with the rules of Allah SWT. As in the Qur'anic verse, it is explained how humans were created to be caliphs on earth, with dignity and splendor that need to be upheld. This shows that humans are essentially noble, thus elevating them to the status of honorable creatures. This is in accordance with the words of Allah SWT:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Indeed, We have honored the children of Adam and We transported them on land and sea. We also gave them sustenance from the good and We favored them over many of the creatures We created with perfect excellence. (QS. al-Isra [17]: 70).

Based on the above verse, Allah exalted the descendants of Adam or humans. Therefore, one who defends human rights has honored humanity.

3.2. Religion and Human Rights

Human rights are often understood as rights that all people are born with. It is important for a person to live as a fully conscious human being. This applies to everyone, regardless of ethnicity, gender, nationality, caste, religion, skin color, or other distinguishing features. Human rights are essentially moral concepts that have gained importance since they were declared by UN member states. Economic and social rights have been incorporated into the broader definition of human rights, in addition to conventional civil rights.

From a philosophical point of view, religions, especially Islam, are basically based on human rights in the form of ideals that come from God Almighty and do not originate from other parties. This is where the Western understanding of human rights as applied in the international community and the Islamic understanding of human rights differ fundamentally. In the Western perspective, human rights are established through laws that aim to promote peace and security throughout the cosmos, whereas in the Islamic perspective, human rights are defined as actions based on man's actions as God's vicegerent on earth.

The theocentric perspective argues that religion, particularly Islam, has a divine component and the purpose of human life is to serve God. Therefore, universally recognized values - such as democracy, economic success, and so on - including those considered to be Western values, are intended to safeguard human rights geared towards respect for human dignity. Thus, from a sociological point of view, religion and human rights are social truths, unrelated to values and justified by the need to defend human ideals that are vulnerable to social institutions.

3.3. Freedom of Expression

Language is the lifeblood of humanity and serves as a means of self-expression. From this point of view, reason and expression are the same because the Greeks believed that both contribute to the concept of "logos", which is a word that refers to both thought and language. When directing and displaying our attention, language always assumes something else. Human rights protect the right to freedom of expression, which includes freedom of opinion, communication and speech. One area of study that is fraught with debate is the theory of free speech. Many justifications for basic principles have been put forward. The main justifications for free speech are personal responsibility, political engagement, acceptance of diverse lifestyles, and the unrestricted exchange of ideas (Kuhn, 2019).

Freedom of expression needs to be seen as a "right" because it is an expression of human rights. Hohfeld, the philosopher, was the first to develop a conceptual framework of rights, distinguishing rights from obligations (rights of claim), privileges, immunities, and authority. According to Hohfeld's theory, rights should be seen as privileges, powers, and immunities possessed by the rights holder, not as responsibilities, which require the state to be the party with obligations. A person who has the right to freedom of expression essentially has the advantage, authority, and immunity in this regard (Wacks, 2014). This has consequences for how the basic notion of the state's obligation to defend the right to freedom of expression is put into practice: by preventing, defending, punishing, and compensating for these violations through reasonable laws, regulations, and court decisions.

Being philosophical in nature, John Stuart Mill argued that freedom of expression is an expression of human rights. Thus, from a philosophical point of view, the right to freedom of speech can be understood as a basic mindset to discover the truth. In reality, it is the responsibility of individuals and leaders to establish opinions as accurately as possible. In essence, saying things that lead to the truth is not prohibited. This is because the truth will be suppressed if the speech that is restricted or suppressed contains the truth. If there is an aspect of right or wrong in the speech, then it is either suppressed or permissible.

From the Sociological perspective, everyone has the right to express themselves freely. Of course, the freedom of expression discussed remains within the parameters of an acceptable point of view. The right to freedom of expression can be used in various contexts, including discussion boards, books, articles, print media, social media, and other media.

The restrictions on the right to freedom of expression mentioned above include hate speech and defamation, among others. These consequences should be adhered to and minimized, but when looking at Indonesian society today, it is considered difficult to distinguish these things. As a result, there is often abuse of the existence of the law in order to satisfy oneself with the actions of others. Therefore, from a sociological point of view, freedom of expression does not mean that everyone can say or do anything without complying with all relevant laws. On the other hand, freedom of expression is a human right that promotes harmony in society and the state.

3.4. Multiculturalism

Multiculturalism comes from the terms multi (plural) and cultural (about culture). Multiculturalism indicates acceptance of the existence of cultural diversity, which includes conventional diversity such as racial, ethnic, or religious differences and diversity in life forms. (subcultures) that continues to develop throughout the history of society. The term multiculturalism is generally accepted positively by Indonesian society. This is certainly related to the reality of Indonesia's pluralistic society. Especially Indonesia, where there is a cultural history of mixing various cultural

influences, ranging from the original Nusantara culture, Hinduism, Islam, Christianity, and also the modern West.

Parekh states that there are three components of multiculturalism including culture, cultural plurality, and a special way of addressing the plurality. Multiculturalism is a perspective on human existence and not a practical political theory. Multiculturalism needs to be translated into multicultural policies as a way to manage the cultural differences of citizens because almost every country in the world consists of different cultures, which means that differences are the foundation and people are increasingly moving around the planet.

The need to recognize the cultural diversity that exists in many countries, including Indonesia, gave rise to multiculturalism. Therefore, multiculturalism must be understood from the outset as an ideology, a means to foster a greater understanding of the equality of all people and their humanity, operationalized through social institutions, particularly culture, as a means to guide various social groups through their daily lives. Multiculturalism is a term that, in this sense, validates cultural diversity. The core values of equality and recognition are seen in many definitions of multiculturalism. Essentially, "multiculturalism" is a worldview that can be applied to different cultural policies that prioritize recognition of the diversity of religions, ethnicities, and lifestyles that individuals live. Another way to conceptualize multiculturalism is as a worldview that influences political consciousness.

Multicultural societies are made up of various cultural communities, each with its own strengths and slightly different ways of understanding the world, as well as diverse systems of meaning, values, social structures, histories and customs. Understanding, appreciating and evaluating one's own culture is part of multiculturalism, as is showing respect and interest in the ethnic cultures of others, or adopting ideologies that celebrate and recognize individual and cultural diversity. Ideas, viewpoints, policies, attitudes, and behaviors shared by a country's diverse population may be very different in terms of race, culture, religion, and other factors. Yet still strive to form a shared national identity and take pride in preserving it. The differences are all considered part of multiculturalism (Lubis, 2021)

Multicultural Philosophical Perspective

From a philosophical perspective, it turns out that multiculturalism contains quite fundamental issues about the concept of cultural equality itself. Some critics of multiculturalism have talked about the weaknesses of multiculturalism. Because in general, it departs from two points of departure. First, an awareness of the philosophical tension between unity and difference (one and many). David Miller (Miller, 2013) writes that radical multiculturalism emphasizes the differences between cultural groups at the expense of their similarities, and thus, multiculturalism will weaken the bonds of solidarity that serve to encourage citizens to support the redistributive policies of the welfare state.

Second, the fact that there can be a clash of equality principles between minority elements within social groups. Feminist researcher Susan Moller Okin. For example, feminist researcher Susan Moller Okin (Okin, 2017) argues that the multiculturalism agenda has done little to improve the status of women in society and has even made things worse. Multiculturalism actually legitimizes gender-biased practices such as forced marriages of women, even girls, female genital mutilation, polygamy, and other gender-biased practices by giving autonomy to each ethnic group to uphold the social order of everyone. Women have a very low status in society if a patriarchal system underlies the social order of a cultural group. Therefore, it is clear that the attempt at multiculturalism is, on the whole, a philosophical idea with some very dubious premises. One of the ironies of multiculturalism, according to Anne Phillips (Phillips, 2009), is that while it promotes equality and respect among different segments of society, it also makes us systematically view cultural groups and orders as more different than they really are. As a result, multiculturalism helps create stereotypes about current cultural forms.

Multicultural Sociological Perspective

From a sociological perspective, multiculturalism is very relevant in a society that consists of different races, religions, languages and cultures. As in Indonesia, with religious differences, which

are social and cultural ethnicities that often transcend the boundaries of class, gender and political ideology. According to Barbara Houston (Houston, 2002), multiculturalism aims to create a shared understanding of identity and shared values. In pluralistic societies, a shared understanding of the importance of accepting variations in values can foster agreement on underlying norms on which to base attitudes that ultimately result in consensus decisions. Recognizing these differences can enable us to develop a sense of community. Meanwhile, shared identity attitudes are an attempt to expand the process of identity distribution in order to achieve socially and politically equal citizenship status.

One of the worldviews reflected in the "politics of recognition" is multiculturalism. It emphasizes to everyone that they should respect each other's cultural practices in society. All forms of culture should be universally accepted and should not distinguish one culture from another. This is then set in the context of the unity, diversity and uniqueness of humanity. The Indonesian state will be strengthened both internally and externally if multiculturalism can effectively meet the needs of each individual and foster a strong sense of national identity. However, if every layer of society does not understand multiculturalism, then national fragmentation will naturally occur (M. S. Rahman, 2014). This has been seen in Indonesia in the past with the East Timor conflict, as well as the Papua and Sampit experiences.

According to Hasse Jubba, there are several key components that must be nurtured to achieve unity in diversity: (1) appreciating ethnic diversity, (2) not denigrating other tribes or cultures, and (3) not viewing one's own tribe and culture as the greatest. nation and culture as priceless national assets, (4) placing the state above local or private interests, and (5) encouraging tolerance in the face of diversity (Jubba, 2019). The application of the above in community life will have a direct impact on social harmony because these activities foster self-control and the maintenance and strengthening of social solidarity. Respect for other people and/or groups will result in peaceful resolution of any possible conflicts that occur in society. So far, education has proven to be the most successful means of fostering understanding. Through multicultural-based learning, one can acquire multicultural knowledge. The learning approach known as multicultural-based learning emphasizes more on recognizing human diversity in order to create harmony and peace in the social structure of society (M. T. Rahman, 2018; Rosyad et al., 2021).

Therefore, the social life of Indonesian society is very dynamic and diverse. Diversity never stops and continues to develop according to current needs. Because the components of diversity itself are not too substantial, the issue of diversity does not always become very complicated for a certain period (year). However, the potential for diversity will become more complex along with the advancement of time and technology because we now have to deal with global diversity that brings with it a variety of cultures embraced by all individuals and even community groups in addition to ethnic culture and religious diversity that exists in our community. However, due to disparities in access to education, there is always the opportunity for conflict.

The seeds of conflict can always be a latent danger that can undermine the social order in Indonesia, given the impact of a pluralistic society in a structure of diversity. This struggle gives birth to ideological, cultural, traditional, and even religious viewpoints. Because of these differences, disputes arise in society as social groups do not accept members from different identification backgrounds. News circulating through the media has the potential to worsen the situation, making the multicultural condition of Indonesian society unstable. So this is something that the wider community needs to be aware of.

3.5. Conflict

Conflict from a Sociological Perspective

Conflict comes from the Latin verb "configure" which means to hit each other. Sociologically, conflict is defined as a social process between two or more people, and one party tries to get rid of the other party by destroying it or making it powerless. It can be understood that conflict is a social fact that occurs in society due to differences. In contrast to Durkheim, Doyle Paul Johnson argues

that the conflict process is a social process that can increase social integration and cohesiveness. Although he recognizes that conflict occurs in social life, and tends to treat excessive conflict as something abnormal in the integration of society (Johnson, 2008). Thus it can be understood that the existence of conflict will increase solidarity and social integration. This is one of the positive impacts of social conflict.

Conflicts can originate from problems related to politics, economics and socio-culture, inter-religious and or inter-religious feuds, inter-tribal and inter-ethnic disputes, disputes over village, district/city and or provincial boundaries, disputes over natural resources between communities and or between communities and business actors, or unbalanced distribution of natural resources in society.

One of the sources of conflict as described above is religion. Religion as a factor of conflict in society is very paradoxical. On the one hand, religion is used by its adherents as a source of morals or values, on the other hand it is considered a source of conflict. The occurrence of social conflicts under the banner of religion or in the name of religious interests is not a justification of religious doctrine, but rather caused by the unclear relationship between religion and culture. Sociologists argue that every religion has two sides, each of which is different but inseparable.

First, religion is at the level of normativity (value), which is eternal. Second, a religion is manifested in the realm of historicity, namely when universal, eternal religious values enter cultural values. When the universal values of religion enter the dimension of historicity or culture, then religion is integrated with the practical problems of actual human life. The problem of religion cannot be separated from people's lives because religion is needed in people's lives.

Religion empirically relates to various societal issues. At this level, religion, culture and society influence each other on the basis of human interests, political, economic, social and other interests. This is where the universality of religious values can be distorted. Religion can be used to justify a political and economic interest if the religion has formed a social or political identity.

The strengthening of religious identity politics can trigger conflict. In order for conflict not to occur, it is necessary to transform religious thoughts and attitudes by changing the exclusive view of religion to a more inclusive and pluralist view (Hasbollah Toisuta, 2019: 263). The exclusive religious view views that adherents of other religions will not be saved, and it is their sacred duty to save them. Religious patterns with this view construct people's way of thinking to be not objective in assessing others, let alone themselves. They consider themselves to be in the most correct position (truth claim) or truth claim and claim themselves to be saved (salvation claim) and consider themselves to be sacrificed. Tolerance is very difficult to achieve.

Conflict from a Philosophical Perspective

Conflict, philosophically, is an opposition or dispute for a reason that various factors can cause. The causal factors are around the conflict. Then the conflict has a purpose. The issues that are socialized are usually provocative, so groups who feel "uncomfortable" so far are expected to sympathize with the group spreading the issue, even though the factors that make them uncomfortable are not the same. Some examples of such issues are Christianization or Islamization (for religious groups), marginalization of local communities (for ethnic groups), economic colonialism (for racial groups) and the poor getting poorer and the rich getting richer (issues for intergroup groups). There are many other provocative issues related to triggering conflict. The purpose of this issue is so that people who sympathize become polarized based on one element of ethnicity, religion, race or intergroup so that once an open conflict begins, the community acts in a mass and brutal manner by showing looting behavior against property that is considered an opponent, destroying buildings belonging to those who are considered opponents, and even killing those who are considered opponents. Meanwhile, conflict as a human product can also be understood by analogizing to these forms of culture. (1) the form of ideas, or ideas, or values. (2) the form of patterned activities and actions, this form is operational from the form of ideas, or ideas or values, and (3). the material form is the result of patterned activities and actions.

3.6. Conflict Resolution

Conflict Resolution from a Sociological Perspective

Conceptually, experts have fundamental views on conflict resolution. There is a very well-known name in the world of conflict resolution is Johan Galtung, with his very famous book, which has been translated into Indonesian. This book is a reference for conflict resolution activists in the world, including activists in Indonesia. Galtung introduces the "triangular concept" of contradiction, attitude and character (Galtung, 1969). Contradictions almost envelop human life or society. Many are found in social relations in which there is a contradiction between the values that are used as guidelines and the reality of social culture and structure. The most obvious example is about political behavior, so there is a gap between the noble political values, namely to fight for the aspirations of the community or the articulation of public interests in moral ways, but in reality, there are many contradictions. Then the term politics is dirty. Politics is characterized by money, abuse of power, conflicts of interest and so on.

Then, an attitude emerges that is related to the contradiction modality. The attitude is in the form of will, thoughts or emotions to fight the gap between reality and these values. In this context, a person can influence other people and even society to have the same attitude. In the end, then comes the act of resistance to what he considers part of the gap. The action can be in the form of resistance or conflict and can also attempt to carry out conflict resolution. If the latter is done, it will certainly have a positive meaning, just as if what is done is an act of resistance, then the resulting behavior is negative. However, in social reality, conflict resolution can be carried out after a narrow or wide-scale conflict occurs (De & Omori, 2018).

Violence has two concepts, namely symbolic violence and actual violence. Symbolic violence is usually violence that is in closed spaces, erupting but not in the form of violence that comes to the fore. This violence is in the symbols of resistance, such as using language, tradition or culture. We may still remember how the Samin people resisted power with the languages and traditions they created. Another example is the symbolic violence against Mr. Suharto in the New Order era that was carried out by a number of intellectuals through Forum Demokrasi or others. At first, in discussion rooms, meeting rooms or meetings, then it spread on a wide scale. Actual violence is violence that takes the form of real action and results in mutual resistance. Symbolic violence over a long period can also become actual violence. An example is the overthrow of Mr. Soeharto's 32 years of authoritarian rule. At first, it was symbolic violence, but then it became massive, with mass demonstrations, shootings of activists at rallies and ending with physical violence that led to the fall of President Soeharto in 1998. Then began the new era of the Reform Order, which continues to this day, and was followed up with direct democracy and bureaucratic reform (Crouch, 2010).

Within the framework of building conflict resolution, there are several concepts used, namely, conflict intervention, which uses the peace-making movement. To build peace, it must be designed. There must be intervention from a third party who is not involved in the conflict and is neutral. The parties to the conflict will definitely read how the neutrality of the person or group doing this intervention. Then peacekeeping. Peacekeeping can only be done if the two or more parties to the conflict have negotiated to reach a peace agreement. An interesting example is what Mr. Yusuf Kalla did when he was a peace negotiator between GAM and the Indonesian government. This negotiation was conducted in Finland to maintain its neutrality. The negotiations resulted in an agreement, one of which was to make Aceh a special autonomous region, Nangroe Aceh Darussalam (NAD), with various consequences (Aspinall, 2012).

The next action was conflict management. Through efforts made by various parties (the two or three groups in conflict and the reconciler), a solution based on the desire for peace was sought. Of course, here, there is already an agreement from various parties to accept each other among the differences that occur. In this context, modern management concepts can be used, including plan, do, check, and action (PDCA). It is necessary to develop a program together, work together, check together, and act together. Next is peacebuilding. This final stage is an effort to build peace based on attitudes and actions to make joint efforts based on conflict resolution. In this context, what is done is to build a

community based on needs assessment, choose alternatives together to formulate relevant programs, and work together to build the community.

For conflict resolution, great negotiators are needed, the ability to share problems, the desire for common understanding, and the understanding to work together. If we use the conception of religious harmony, then the ability to build tolerance, equality and the ability to work together. Conflict resolution is not easy, but there are always opportunities to resolve conflicts (Huda, 2016).

Conflict Resolution from a Philosophical Perspective

Seeing the reality of increasing religious conflicts (and various other conflicts), it is necessary to make serious efforts from all religious communities to continue to echo a kind of theology of peace. The theology of peace can be obtained and explored from anywhere, not least from the treasures of philosophy. Although it is not a new idea, according to the author, philosophy can be relied upon as an alternative resolution to unravel inter-religious conflicts. Thus, conflict resolution is philosophically conceptualized as a process and method that facilitates conflict resolution through philosophy which is a bridge to dialogue and rational thinking so that all forms of violence can be minimized.

A conflict situation is an abnormal condition and situation. Abnormal situations can refer to the effects and impacts of conflict. Conflicts that cause violence generally begin with tensions between several parties, then escalate into a crisis, the emergence of limited violence, and the peak is mass violence. For a philosopher, philosophy cannot be separated from the reality of violence. However, philosophy is a bridge to dialogue so that all forms of violence can be minimized. The concept of peace philosophy built by Weil seeks to live together without violence; this can be started by each individual through rational thinking. Eric Weil's ideas in the study of the philosophy of peace are very relevant and solutive for conflict resolution (Weil, 2003).

There are several contributions offered by Weil in philosophizing in order to create and realize peace in a pluralistic society. First, philosophy has a real contribution to ensure the continuation of peace and the resolution of violence; Second, ethics (morality) universally must be obeyed by every human being from various contexts because forgetting the context sometimes peace cannot be realized; Third, in philosophizing must be open, creative and dynamic; Fourth, on the thought of the philosophy of peace that he built, he invited to use philosophy in the midst of violence, so that philosophizing can help solve problems of violence and conflict in each individual. With the achievement of lasting peace, each individual must consistently maintain himself as a rational person.

4. Conclusion

Religion, especially Islam, and human rights, philosophically both are a unity that has value and, in principle, does not come from anyone but comes from God Almighty. While from a sociological perspective, religion and human rights are both social facts, without any connection with values, explained by the need to protect human values that are vulnerable to being carried out by social institutions. Freedom of expression is, as John Stuart Mill said, a form of human rights. Meanwhile, from a sociological perspective, it is multicultural. From a philosophical perspective, freedom of expression is the right of every individual, and of course, it is still within the scope of opinion.

Multiculturalism, from a philosophical perspective, contains quite fundamental issues about the concept of cultural equality itself. From a sociological perspective, this is very relevant in a society that consists of different races, religions, languages and cultures. Conflict, philosophically, is a conflict or dispute for a reason that various factors can cause. From the sociological perspective, conflict is defined as a social process between two or more people, and one party tries to get rid of the other party by destroying it or making it powerless. Conflict resolution is philosophically conceptualized as a process and method that facilitates conflict resolution through philosophy, which is a bridge to dialogue and rational thinking so that all forms of violence can be minimized. Sociologically, conflict resolution is a resolution that can be done after a conflict, both narrow and broad scale, in which there must be conflict intervention, managing conflict, and building peace.

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