

# State and Religion in Indonesia (Implementation of Regulations on Places of Worship in Christianity)

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## Abstract

In the academic sphere, the relationship between the state and religion is a significant topic of discussion. The separation of the state and religion can lead to the failure of citizens. Every religious activity must comply with state regulations. The importance of the house of worship is an essential teaching of every religion. Therefore, state intervention in religious life is necessary to ensure harmony in the state. This study used a qualitative descriptive method to provide an overview of Christian attitudes as citizens in the nation and state. There are three points that need to be applied in the life of diverse states. First, relevance is essential. A Christian must be relevant in the context of the Indonesian nation, actively participate in the state, and have practical political knowledge. Therefore, every Christian and church must comply with the regulations set by the Indonesian state. Second, engagement is crucial. In the incarnate ministry, there is an emphasis on engaging with people and living a Christ-like life. This model of ministry must apply to the church's ministry and mission. It means every Christian must contextualize the state's life without compromising on sin. Third, tolerance is significant. Christians must view differences as a gift from God in the nation and state. They should not force their teachings on others. They should prioritize religious moderation and make Christian values and the 1945 Constitution the basis of religious, state, and social life. Good citizens should have nothing to fear, and if they are not responsible to the state, then they are not responsible to God.

**Keywords:** State, Citizen, Regulation, Religion, Church, Relations

## I. INTRODUCTION

Be a good citizen! All governments are under God! Christianity is a religious community recognized by Indonesian government agencies. The religious activities of Christians must be under government agencies. For example, one of the religious activities is building a place of worship. The establishment of a church is part of religious freedom which is regulated by the state constitution. In fact, church-building conflicts are still common in Indonesia (Farida and Anwar, 2015:5). Therefore, some

Christians have mixed sentiments about government and an exclusive attitude towards civic and social life. This creates a relationship of Christian discourse with the government and other policy user groups (Baidhawi, 2005:8). The purpose of this study is to show the attitude of Christians as citizens who live as a nation and state (Amin, 2011:36-37).

It is the duty of the state to protect the fair regulation of religious freedom and solutions. It is suspected that Indonesia has one religion, ethnicity, culture, and compound. No religion is born apart from the social life of society, so communication between religious communities in Indonesia is an undeniable fact (Bielefeldt, 2013:33). Until 2020, based on the population census, the majority of Indonesia's population is Muslim, namely 87%, Protestant 7%, Catholic 3%, Hindu 1.7%, Buddhist 0.7%, Confucianism 0.05%, while adherents of other religions 0.45 %. Moving on from the data on the presentation of the number of religions, it is obvious that there are religions from the majority and minority groups (Abdillah, 2013:33).

The establishment and construction of houses of worship which are external forums become an issue that can trigger tension and even conflict between people of different religions. The building and establishment of religious facilities can sometimes create issues when intolerant individuals or groups, claiming to represent a particular religion, engage in disruptive or even violent behavior. This can impede the ability of other religions to freely practice their faith. In some cases, these incidents may escalate into acts of anarchy.

As an initial hypothesis, the researcher argues that the state, regulation, and religion are related in its implementation. The state must have a communication pattern to implement the regulations that have been made, and the community must also have a communication pattern in expressing religious freedom guaranteed by the constitution (Abidin, 2011: 33). Indonesia is not only faced with a religious plurality but also with a pluralistic socio-cultural condition. It is common for conflicts related to the construction of religious facilities to be influenced by social factors within the state. While these conflicts may ultimately impact religious practices, it is important to recognize the significant influence that the social context of a state has on individuals and groups when communicating and discussing regulations related to religion. Therefore, it is essential to understand the social aspect of religion within a state to effectively address conflicts related to the establishment of places of worship (Hakis, 2016:99).

According to the SETARA Institute, conflicts related to permits for the construction of religious facilities are the most common violations of religious freedom. The Christian religion has been identified as the group that has experienced the most serious violations and persecution in this regard (Hasani, 2010:1). Despite being citizens, Christians still face challenges in establishing churches and practicing their faith freely. The Fellowship of Indonesian Churches (PGI) reported that from 2005 to December 2016, there were incidents of closure, sealing, and burning of 430 churches by certain individuals. These actions were carried out because the churches were accused of not having the proper permits, using fake signatures to obtain requirements, disrupting public order, or offending the majority religion. (Farida, 2015:5).

The establishment of churches still has the potential to create intolerant attitudes, even leading to anarchic actions carried out by groups in the name of certain religions. Almost all of the conflicts over the establishment of churches were motivated by the rejection of certain religious groups. In addition, there is an argument that the building or development plan does not comply with applicable regulations,

designates or violates the concept of spatial planning. Various forms of government regimes have changed, but the issue of church building remains disturbing and often creates social tensions that can lead to conflict and violent resolution (Winarno, 2007:19). Until now there is no solution or effective interfaith communication pattern in the state. There is an assumption that the implementation of regulations for permits for the establishment of houses of worship that have been built seems to be merely ceremonial, unable to touch the existence of social justice in Indonesia (Sazali, 2015:213).

These misunderstandings continue to be reproduced and disseminated. Because of this, conflicts over church establishments interfere with communication between religious communities. In fact, the violation of the right to build a house of worship was recorded as the most serious problem in Indonesia, both before and after the Reformation. Victor Silaen said that from 1945 to 2005 there have been at least 978 cases of houses of worship, especially churches. However, from that time span, 520 cases (more than 50%) occurred post-reform (1998-2005) (Silaen, 2012:23). While the issue of constructing places of worship does not solely pertain to Christianity, it also applies to other religions like the construction of mosques, temples, monasteries, and other religious structures intended for worship (Taher, 2012:23).

In the end, the regulations for permits for the establishment of houses of worship have not been implemented effectively in the life of the state in Indonesia (Nugroho, 2009:39). Government communication regarding regulations in the context of religious communities has not gone well. Another thing, the process of communication between people as citizens of different social and religious backgrounds has not been effective. There are still failures of the government as a regulator in controlling policies so that it creates multiple interpretations and is controversial, as well as the public's lack of curiosity to learn about any related policies. When the government and society do not find a common understanding in the communication process, the establishment of houses of worship always has the potential to create social and religious conflicts (Yunus, 2014:213-229).

This research will offer strategic steps for the government to maintain state stability and policies in religion, especially regulations regarding permits for the establishment of houses of worship in the midst of religious plurality in Indonesia. Consequently, this will foster an exchange of religious freedom that demonstrates a shared sense of respect (tolerance) and coexistence in a positive relationship.

## II. METHODOLOGY

This research was conducted with a qualitative descriptive method to provide an overview of the attitudes of Christians as citizens in the life of the nation and state. Moving on from the focus of the research problem, the researcher uses qualitative methods. Qualitative research has a communication science approach, sociological and philosophical. So that the research process has philosophical assumptions, research strategies, data collection methods, data analysis, and data interpretation. Based on the perspective of the purpose of this dissertation, the research will present data in the form of a description or confirmation of a theoretical concept, hypothetical questions regarding the status of the research subject, for example; attitudes or opinions, views of individuals or organizations, academic scientific reference sources, empirical data (Sugiyono, 2012:27).

### III. RESULTS AND DISCUSSION

#### 3.1 Country, Regulation and Religion

In terminology, the state is an organization in an area that has the highest legal power and is obeyed by its people. In detail Miriam Budiardjo explained the sociological understanding of the state, among others, the state is the integration of political power, the state is the main organization of political power. The state is a tool (agency) of society that has the power to regulate relations between humans in society and regulate the symptoms of power in society. The state is an organization which in a certain area can be free from its legal control over all other power groups and which can determine the goals of common life. The state determines the ways and limits of power that can be used in common life either by individuals, groups or associations, or by the state itself. In this way the state can integrate and direct the social activities of its citizens and citizens in the same direction (Budiardjo, 2013:17).

The Indonesian government operates within the framework of a presidential representative democratic republic where the President is the head of state and government. According to the constitution, Indonesia has an executive branch of government, a legislative branch of government, and a judicial branch of government (Yudi, 2011:88). According to Weithman, there are three generalizable models: separation, unification and recognition in the pattern of relations between state and religion that governs the world. The first model, separation, separation of religion from state affairs, and the neutrality of the state in relation to religious ideas and practices. The second model, unification, refers primarily to theocratic states where religion and politics are united, as for example in the Vatican, Kingdom of Saudi Arabia. The third model, recognition, includes countries that are secular in nature but maintain a certain level of maintaining religion or religious traditions (Weithman, 1997:5).

According to Asy'ari (2009:2), there are three main trends in the relationship between religion and the state: a state based on religion, religion as the essence of the state, and a secular state. In a state based on religion, the state and religious authorities are merged, and the state's power is exercised based on a particular religion. Citizens in this model may be required to adopt the state's official religion, or they may be allowed to choose their own religion. In the religion as the essence of the state model, the state does not officially follow any particular religion, but religious values serve as the core principles for state administrators, who guarantee citizens' freedom to practice their religion. In contrast, a secular state separates religion from other areas of governance. Indonesia is closer to the religion as the essence of the state model, where the state is not based on a particular religion but is guided by the principle of divinity, and guarantees its citizens the freedom to practice their religion.

Roger Finke, Brian Grim, argue that religious regulation, which consists of socio-religious hegemony (de facto regulation) and unequal legal policy/restrictions (de jure regulation), is a strong, significant, and direct explanatory variable for variations in the level of from religious persecution. The stricter the religious rules, the higher the level of persecution. On the other hand, the stricter the religious rules, the lower the level of religious persecution. the arrangement of permits for the establishment of houses of worship contains controversy in religious life. However, conflicts over the establishment of places of worship are not necessarily caused by compliance or non-compliance with regulations. In some other cases, religious groups had difficulty meeting regulatory requirements, but other groups had no problems (Finke, 2007:633-658).

According to Plato, the existence of the state must have the characteristics of justice. Plato's concept of justice was about achieving harmony between function and planning, rather than being based on individual rights like in modern societies (Noer, 1997:8). This justice will be achieved if everyone carries out and fully devotes themselves to their respective functions (Budiardjo, 2013:17). Justice according to Plato is different from the notion of aristocratic justice. Regarding the characteristics of justice, the state has two tasks. First, controlling and regulating the symptoms of asocial forces, namely conflict with each other, so as not to become dangerous antagonists. Second, organize and integrate human and group activities towards achieving the goals of society as a whole. The state determines how the activities of the association are aligned with each other and directed toward national goals (Budiardjo, 2013:17).

Regulating religion is a manifestation of the state-religion relationship. Obviously, this relationship contains traces of historical experience, philosophical views, cultural backgrounds, and political elements of a particular country that may differ from other countries. This relationship is subject to three determining factors: the constitution, the type of regime of government, and the composition of the religious community. Therefore, it seems important to review a theoretical perspective on the relationship between the state and religion as a background for studying how governments in many countries regulate religious affairs.

Religion is a very valuable part of social reality and is therefore an important element in the welfare of society. The state must have a positive attitude towards the religions that exist in society. Being positive does not mean the state has to be religious. A religious state violates the principle of equality of all people and groups in society towards the state. If the state is religious, then there are religions that can determine state policies and some are not. The issue stems not only from the fact that other religions are not subject to state regulation, but also because they are compelled to exist within a societal structure that conflicts with their religious beliefs. Thus, the religious state benefits people of one religion and harms people of all other religions.

With regard to the existence of religions in the state, the state is obliged on the one hand to guarantee social conditions so that these religions can live and develop, and on the other hand to respect religious freedom. Here religious freedom has two main aspects: first, the right of everyone to live according to his beliefs, and second, the freedom of each religion to take care of itself. The explanation of the second aspect is as follows: Religion as a social body in society has the right to take care of itself and is not intervened by the state in domestic affairs, both in its teachings and worship, as well as in terms of worship (Budiardjo, 2013:17).

Suppose the government formulates a political policy that goes against the principles and ideals of a particular religion. In that case, religious individuals, guided by their religious convictions, may find it difficult to support such policies. Such conflicts are possible because both institutions are social in nature, although religion is not purely a social institution but rather a divine-human one. Given these circumstances, the government, as an institution that encompasses all religions within society, can make decisions based on the moral or religious beliefs of community groups.

The primary responsibility of the state is to ensure that people have the necessary conditions to live a prosperous life, and to create those conditions if they are lacking.

However, the state does not have the authority to regulate and dictate everything, as such a state would be considered totalitarian and in opposition to the dignity of human beings, who are created by God. Nevertheless, the state has the power to establish certain behavioral and associational rules that cannot be violated, which are embodied in the law. The state also has the right to make decisions that bind the community for the sake of the common good, requiring citizens to make sacrifices and placing certain limitations on their freedoms. This is the fundamental role that underpins the existence of the state, and as such, the state has the right to fulfill this function. It is the state and not religion that is responsible for ensuring the general welfare of the community, and therefore, the state has the authority to make decisions regarding the regulation of people's lives (Magnis-Suseno, 1999:363).

### **3.2 State, Religion and Regulations of Places of Worship in Christianity**

Indonesia is a nation that boasts diversity in its social, ethnic, cultural, linguistic, and religious aspects. The country's constitutional and ideological foundations should be based on the 1945 Constitution and Pancasila. According to Melissa Crouch's 2010 article titled "Implementing the Regulation of Places of Worship: New Problems, Local Politics, and Court Action," conflicts over places of worship, such as the HKBP Cinere case, are a result of local governments exploiting such disputes for political gain, given the fiercely competitive political climate following the fall of the Suharto regime. Building diversity is also a common calling for Christians, who must realize the role of building a city appointed by God because the welfare of the city is the welfare of the faithful as well (Crouch and Melissa, 210:403).

Indonesia is among the nations that are making an effort to regulate the matter of constructing places of worship because a significant number of Indonesians follow multiple religions and belief systems. As places of worship are frequently the targets of violent religious conflicts, this issue requires regulation (Tholkhah, 2001:48).

The religious politics imposed by the government of the old order and new order and the following until now is a continuity line from the colonial and post-colonial times. Although in terms of their alignments with certain religions, they differed, where the Dutch colonial policy regarding religion was more in favor of Christianity and in the Japanese era, they paid more attention to Muslims even though there was something to be expected. The form of policy regarding the procedure for establishing places of worship is also different, where in the Dutch period the policy was related to spatial planning and building construction (Jamil, 2008:66).

The form of government intervention with religion in terms of policy is by making regulations regarding inter-religious relations with the intention of "taming" disputes between religious communities (Jones, 1985:115). The inter-religious dispute that occurred after the 1997 general election which resulted in the destruction of church buildings at that time was also the government's impetus, in this case the Minister of Religion, Tarmizi Taher, to propose a law on religious harmony in Indonesia (Yewongoe, 2003:115).

The existence of the Indonesian government's intervention in the establishment of places of worship listed in its regulations, there are developments or changes that are considered as the basis for the decree. This can be seen in the Joint Decree (SKB) of the Minister of Religion and the Minister of Home Affairs No. 01/Ber/Mdn-Mag/1969 only 3 issues were considered including: the existence of state guarantees for the independence of each resident to embrace their own religion and to worship according to religion and belief, the government's duty to provide guidance and

assistance to facilitate efforts to develop religion in accordance with the teachings of their respective religions and supervise so that every resident in carrying out religious teachings can run smoothly, orderly and in an atmosphere of harmony, there is an obligation of the government to protect every effort to develop religion and carry out the worship of its adherents, as long as these activities these activities do not conflict with applicable law and do not disturb public security and order (Departemen Agama RI, 2003:115).

The state acts as an institution that has legal and political legitimacy to act fairly and neutrally to protect the rights of every citizen in providing guarantees of religious freedom. In several cases, the attitude of the security forces that allowed and did not prevent acts of intolerance by a group of people closing places of worship, intimidating and violent against the beliefs of other groups cannot be justified because the state does not provide guarantees and protections for religious freedom. As the party who has the authority to control security and order in society, the security apparatus must dare to take firm steps to enforce the law against violators of religious freedom and this is a good step to provide a deterrent effect for perpetrators of violence.

In principle, freedom of religion and belief includes the right to worship. However, conflicts over the establishment of houses of worship still occur today. One of the conflicts that occurred was the rejection and prohibition of the establishment of houses of worship. An example of this is the rejection and prohibition of the Indonesian Protestant Christian Church in Jatinegara. The status of the GKPI Jatinegara church does not yet have a building permit (IMB). Based on a 2015 report, GKPI Jatinegara had to be dismantled because it did not have a building permit as a house of worship when referring to Joint Ministerial Regulation (PBM) No. 9 & 8 of 2006. Several reasons for the demolition were: the absence of a building permit (IMB), and also the regulation required the signatures of 60 direct users of the house of worship and the approval of 60 local residents to be the reason for the demolition. GKPI claimed to have fulfilled the applicable conditions, in the form of a signature of approval from local residents, but locals think otherwise. The next reasons are the problem of the beliefs of the majority of local residents who are different, and the church congregation is known to be not local but immigrants. Furthermore, the lack of available parking spaces is causing a disruption in public order.

Every citizen is guaranteed the freedom to embrace religion according to their respective beliefs. The right to religion is a natural inherent right that cannot be reduced under any circumstances. Article 28E Paragraph 1 of the 1945 Constitution reads, "Everyone is free to embrace religion and worship according to his religion, choose education and teaching, choose work, choose citizenship, choose a place to live in territory of the state and leave it, and have the right to return." While Paragraph 2 reads, "Everyone has the right to freedom to believe in beliefs, to express thoughts and attitudes, according to his conscience." With this regulation, the state is obliged to respect the right to freedom of religion and belief of its citizens and guarantee respect for it. In addition, the responsibility of the state is to establish laws and regulations to protect these rights and be active in protecting them.

### 3.3 State and Church in Indonesia

The fundamental problem for churches is the unclear position and understanding of the structural realism of society, namely in the context of the relationship between the state and society. So far, the theological topic is the relation between the church or Christianity and the state or vice versa. The discussion of the relationship between these two poles shows that in the theological discourse and church political practice, the existence of society is subordinated and neglected. Whereas the main right holder for the presence of the state and the church is the community (Johnstone, 1992:1). The ambiguity of this position and role is also caused by the historical conditions of the Church's own practice. The church is still trapped in the trap of privatization and marginalization of religion, both as a result of its theology and ecclesiastical praxis, economic powerlessness, and especially as a bitter fruit of the ideological-political direction and pressure of the state (Helweldery, 2006:34).

The church perceives itself as a sacred entity that should not be tainted by worldly matters. It regards itself as an establishment that should remain free from any political influence, as politics is seen as a corrupt domain. Consequently, the church tends to neglect its social responsibilities. Moreover, the experience of living under an authoritarian regime, such as Indonesia during the New Order era, caused the church to adopt a stance of political neutrality or even apoliticism to ensure its own safety and comfort. As a result, the church has become an introverted institution, estranged from the dynamics of both state and community life, hovering above the existing political reality. This detachment may render the church politically irrelevant and insignificant, unless it is addressed (Cassanova, 2003:364).

Talking about the state in the perspective of Christian theology is always associated with a form of government in the world that has power (or powers: *exousiae*). Any power, in the view of the biblical faith, including the power possessed by worldly governments, comes from God, who is Creator and Ruler over nations and Lord of world history. Thus, a state or government is formed, first of all, because there is power given from above, as Jesus Christ said to Pilate, "You have no power over me unless power is given to you from above" (John 19:11). The state exists not solely because of human desire but because God wills it, as the Apostle Paul said: "... for there is no government, which is not from God; and the rulers that exist are ordained of God" (Rom 13:1). However, it cannot be said that every form of government that exists in this world is always based on God's will. What is emphasized here is that the power possessed by every form of government in this world all comes from God (Brownlee, 1993:48).

Brownlee put it right: Although the existence of institutions is according to God's plan, the form and operation of each institution is the responsibility of man. God did not give us ready-made rules of society. He gave the task of organizing. In carrying out this task, humans have the responsibility to transform the institutions that do not comply with the will of God. God calls us to create more just societal structures. However, the important thing is that our task is to regulate, namely to form a society that is regular (Brownlee, 1993:48).

The dominant attitude of the early church or congregation in the New Testament in relation to the state or government at that time was acceptance and obedience (Gardner, 1992:312). The church has this attitude because it believes that the state is in the world to perform the task of divine providence. This attitude of the church is represented primarily in the theological views of the Apostles Paul (Rom. 13: 1-7) and the Apostle Peter (1Pet. 2:13-14). These two theological views are very clear and focused on regulating the attitude of the church in its relation to the state in the New Testament. The reasons for adopting an attitude of acceptance and obedience are

based on at least two things. First, because the church at that time was in a minority position and most of the lower class people were powerless; second, because the church thinks that the second coming of Christ will happen in the near future (Thielicke, 1979:54).

The Church hopes that those times will soon pass and the Kingdom of God will come soon. The consequence of this attitude was that the church at that time tended to have no other attitude than obedience to the state. If the state did not do its job well as a servant of God and instead acted arbitrarily then the church at that time believed that the Lord God himself would soon come to an end through the realization of His Kingdom (Gardner, 1992:312).

Consequently, the church tended to have no views on the political issues of the time; and this resulted in no attempt to exert influence over the rulers who are in their governmental duties. The attitude of acceptance and obedience makes the church have the attitude to submit to the state even though the church is experiencing very heavy persecution. Persecution will end by itself and the church is encouraged to continue to do good so that through good works they can silence the pettiness of stupid people (1 Peter 2: 15) (Bennett, 1995:51).

In the life of the nation as in an Indonesian democracy, the attitude of acceptance and obedience as has dominated the attitude of the church in the New Testament due to the influence of Paul and Peter's theology needs to be interpreted in a new way or put in a new concept. Or it can be said that, "In view of the rise and growth of democracy in many countries, the Pauline-Petrine doctrine of obedience to the governing authorities needs to be converted into new concepts which are more relevant to the existing relationship between the state and the people" (Bennett, 1995:78).

The attitude of acceptance and obedience that tends to place the church in an uncritical position in relation to the state, should be replaced with a participatory and responsible attitude, so that the church can carry out its role in giving a prophetic voice. Thus the church becomes active and creative to be salt and light for the government in which it is located. The attitude of acceptance and uncritical obedience makes the life of the church to focus only on internal activities that are limited by the walls of the church, with the assumption that the church is only submissive and believes that the state is a servant of God (Bennett, 1995:88).

If the church claims to believe that Jesus Christ is Lord of the entire cosmos, then the signs of the Kingdom of Heaven such as justice, righteousness, and love must be manifested not only within the walls of the church, but also in all existing elements of life. Maggay said, "The ecclesia visibilis is not just the church at worship but the church in the marketplace, the church in the academy or the church in politics." Jesus Christ as the Head of the Church is the main example for the church in carrying out its vocation in relation to the country (Maggay, 1996:14).

Jesus, like the prophets before him, points men to God who is the Lord of heaven and earth, and he teaches them to pray that His will may be done "on earth as it is in heaven." He reveals the power, goodness, and love of God. Furthermore, he teaches men to love God with heart, mind, soul, and strength, as well as to love their neighbors as themselves. Behind the teaching and the actions of Jesus in relation to the political authorities and the political factions of his day is his faith in the living God, whom he meets even here as Creator, as Governor, and as Redeemer. This is the God whom he trusts as his Heavenly Father and whose will he undertakes to do in every situation (Gardner, 1997:333).

#### IV. CONCLUSION

In the context of the state, regulation, and religion in Indonesia, it is obligatory to examine the basic pattern of relations by discussing the nature of the constitution, types of government regimes, and the influence of certain religious groups. Several principles are the basis for implementing regulations in religious life in Indonesia. First, the position of the state and religion in Indonesia. Indonesia as a country called the Pancasila state, which is separate from religion, but also not integrated with religion, is neither a secular state nor a religious state. Indonesia makes religion the spirit of the state (God Almighty). Second, state and religious regulations in Indonesia. As a state that puts religion as the spirit, the state does not adhere to a particular religion formally. Religious regulations in Indonesia are based on the 1945 Constitution and the values of Pancasila. Third is a democracy, which is the attitude of Christianity as a minority religion. The Christian understanding of the word incarnation is that "the Word became flesh and dwelt among us" (John 1:14; Philippians 2:11; Galatians 5:11). The main foundation of Christian belief is that God the Son—the Word, took human flesh when He entered the world. Incarnation theology understands the term incarnation to be applied to the ministry and mission of the church.

State intervention in regulating religious freedom becomes a matter of urgency. The government should pay special attention to the establishment of houses of worship. Because there are so many complex problems due to socio-religious disputes over the establishment of houses of worship in Indonesia. That is why it is necessary to understand the relevant regulations in the context of religious moderation. The government must also socialize the regulations for the establishment of houses of worship to all religious communities in the state of Indonesia, and remain firm in implementing these regulations in the sense that those who violate must be punished in accordance with applicable regulations. The government must also supervise each religious community without any discrimination, and for religious people who want to establish a place of worship that does not meet the requirements, the right solution must be given.

The church in relation to the state must realize that the state can be an instrument of God (Rom. 13:1-6) or even an instrument of Satan (Revelation 13: 1-10). The task of proclaiming the prophetic voice is a tangible manifestation of the church's presence in a participatory and responsible manner to the state or government where the church is located. The participation and responsibility of the church in the state is a must, especially in an attitude that expresses the prophetic role in the Indonesian context. In addition, the church is also obliged to support government programs that bring social welfare to the community of every citizen.

In the end, one needs to be a responsible citizen and the government works for the benefit of the people. Someone should not break the rules and left. That is the reason why one needs to live responsibly - not only to avoid punishment but because it is the right way of life.

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