ANALYSIS OF DISCOURSES OF NONVIOLENCE IN THE RELIGIOUS CONTEXT OF INDONESIA

Ph.D Thesis submitted to Jawaharlal Nehru University for the award of the degree of Doctor of Philosophy

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INTRODUCTION

1. Background

Religious discourse is one of the most important aspects to be examined in order to understand a social system where religious authorities play a very vital role. Religions have always shaped society in various ways; while at times there have been issues related to religious persecution, at other times religions have also lead to national and societal unity among people. Religious leaders, who are called as *ulama* in Islam, have the authority and the dominant power to articulate any religious discourse by means of texts, both in written and spoken formats for establishing a social system. There is a strong relationship between the *ulama* and the *ummat* which means the believers in an Islamic society. This relationship is often commented with other discourses such as politics, economics and other important ideas in a society. These discourses play a critical role in creating power dominance through creating an authoritarian system where the *ulama*s feel very convenient to give a verdict on the society regarding any political or social issues. It seems that the *ulamas* have unquestioned power regarding religion and they use it conveniently in order to superimpose their views even if they are partisan and parochial.

The *ulama* as an actor and the creator of discourses deploys interpretation as per their convenience which is directly based upon their way of thinking, education, culture and personal views about pan-Islamic ethos. Sometimes the *ulama*s even use their authority to declare *fatwas* – an Islamic religious ruling, a scholarly opinion on a matter of Islamic law – in support a particular political party or economic interest based upon their personal and subjective interpretation of holy texts. They sometimes also issue *fatwas* to support political parties and other personal interests. They legitimise it among their followers by way of the religious authority which they possess. Even though there are various interpretations regarding the issue and declaration of *fatwas*, it can also be observed that at times religious clerics ignore the larger spectrum of rules and regulations and randomly declare *fatwas* in order to pursue their own interests.

The discourse involving religions and particularly Islam can be seen in the light of the use of chapters, stories and the life of the holy Prophet which are

considered to be ideal and are used to condition the behaviour of Muslims in a society. The results of an oral discourse are utilised by the selected audiences, who are influential in society. It seems that the discourse of religious authorities are also recited and considered to be an act of worshipping God. Thus, instinctive channels become a domain of automatic managing system where the religious preacher or *ulama* become the supreme authority and its *ummat* become the subjects. A link can be drawn here where the religious leaders use religious texts and try to focus their attention on garnering the support of the followers. Social issues as well as other issues related to politics and society can be conditioned by religious leaders especially in a region where religious adherence is strong. This can be illustrated by the scheme below:

Figure 1.1.

Religious Texts

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Religious Leaders

↓

Religious Discourse

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Religious Adherences
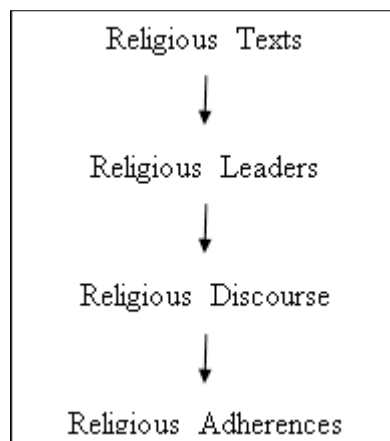
The presence of religious discourse as described above starts with the general characteristics of Indonesians who have believed in religion (*agama*) for centuries before the creation of the modern nation of Indonesia. Thriving trade and commerce in addition to social and political relations made it quite easy for Indian practices and beliefs to influence Indonesia. It is also clear that during the later phases the traders who mostly made their travel through sea, brought Hindu priests with them and slowly intermingled with the local people who accepted the same without any resistance. There are also instances of Indian traders marrying the locals and thus helping in the spread of the Hindus system. It is evident that Indian kingship and the contemporary governing system attracted the local rulers who adopted it to acquire greater powers by citing that the King's status was at par with God.

Hindus and Buddhist practices associated cultures were accepted throughout Java, Bali and Sumatra and it is also important to note that finally Islam influenced Indonesia through the eastern region of Sumatra. All these three religions i.e. Hinduism, Buddhism and Islam came to Indonesia from India. The impact is so pervasive that entire Indonesia and its regions such as Java, Bali, Sumatra, Kalimantan exhibit traits which are not different from the mainland India. India is not only the source of the religions, Hinduism and Buddhism, but Muslims also see India as a part of the Indonesian cultural fraternity. Even in the Indonesia after independence, the influence of Eastern and South Indian cultures still continue to live in the entire archipelago of Indonesia as the philosophy of the nation. The philosophy, called "*Bhinneka Tunggal Ika,*" translates as unity in diversity. This national mantra is inscribed in Indonesia as a national symbol and is mentioned in Article 36A of the Constitution of Indonesia as '*Pancasila*' (*Panchasheel* as pronounced in Hindi). This symbol is gripped by the *Garuda's* claws and the *Garuda* is a mythological bird associated with Lord Vishnu (Saumyajit Ray 2016:1)

It seems that '*Bhinneka Tunggal Ika*' is not only a form of cultural assimilation as such but also the final political affirmation of religious discourse. The fact can be seen long back in the story of Indonesia which fought for freedom from the Dutch and Japanese colonial domination. The modality of the religious leaders of Indonesia during its freedom movement for mobilizing the people can be viewed as an inception of the conflicts and the political violence with respect to the objectives of establishing Indonesia as an Islamic state after the declaration of independence which fell on the 17th of August 1945. An Islamic programme was organised by the *Masyumi* party which endeavoured to create a full-fledged Islamic state. The idea of making Indonesia as an Islamic state prompted the founding fathers of the nation to have wide range of debates and deliberations organised by the members of the Indonesian preparatory committee (PPKI: *Panitia Persiapan Kemerdekaan Indonesia*).

Since the time of Indonesia in national movement, there was in the potential for conflict and political violence with respect to its establishment as an Islamic state or a secular state after the declaration of independence. For instance, an Islamist programme was organised by the *Masyumi* party which tried to create an Islamic

state and social order. The idea of Indonesia as an Islamic state proliferated the debate among the founding fathers of the nation. The debate was started by the members of the PPKI where political from the *Masyumi* such as Muhammad Nasir, struggled to implement Islamic law as the basis of the Republic of Indonesia. The debate in the committee met political consensus when Ki Bagus Hadi Kusumo emphasised that the belief in God with the practice of Islamic law for its adherents (*dengan menjalankan syariat Islam bagi para pemeluknya*) should be adopted. If Indonesia became an Islamic state, many small provinces of the nation where Islam was not a dominant religion would have demanded independence. For a Muslim it was necessary to obey Islamic law. In spite of an agreement among the members of the PPKI, Muhammad Nasir who was a prominent politician and a prominent leader of *Masyumi* was adamant to make Indonesia an Islamic state. He was opposed by Sukarno, a nationalist leader, in 1953 who declared that if Indonesia did turn out to be an Islamic state many regions where Islam was not followed by the majority would disintegrate, and areas such as Moluccas, Flores, Bali and Sulawesi would become independent (Shekhar, 2011: 31).

The debate on whether it was pertinent to make Indonesia into an Islamic nation created a lot of political tensions. *Masyumi* represented the Islamic supremacist ideology and engaged them to make Islam the national religion. According to them the state would have to be based on Islamic law. Sukarno realised that the situation could worsen as there were already tensions. He also stressed on the fact that the country did not merely belong to Muslims, and being well versed in the religion he was adamant about his position. The idea of an Islamic state has been debated by politicians from the time before the independence of Indonesia till date. Even now there exists a conflict between those who desire for a secular state, seeking to enforce Islamic law.

The process of creating a state or an independent nation after years of colonial rule is not only a difficult process but also requires a lot of patience and political pragmatism. It is required to bring all ideas on the table for discussion and debate. Similar events have happened in India and in other post-colonial countries and Indonesia is not an exception. Also political violence which takes the form of a religious power struggle is a part and parcel of such the political process.

Indonesia has seen its own share of political and religious violence. Political violence as mentioned above takes place incessantly manifests in a wide variety of forms such as physical force, or threat of violence. Such violence was linked to a struggle for power during the establishment of Indonesia involving three regimes, the old order (1945-1965), the new order (1966-1977) and the reformation order (1988 till date). In the old order, there was unprecedented violence, in which were made to eradicate the Indonesian communist party. Saumyajit Ray (2016:11)[1] asserts that in the new order Suharto, who took over as president in March 1968, found that Pancasila as national indigenous ideology. He insists that Pancasila was rooted in ancient Indonesian that would replace all foreign ideologies in vogue Indonesia. When he was on the power, his top priority then was to consolidate his rule to implement *Pancasila* as ideology of the nation. For him, communist ideology (Indonesian Communist Party) was a serious obstacle toward achieving that objective so that there was a necessary for a reigning ideology special designed to keep them out of Indonesian region. Due to he was military person, he utilised militaristic approach for eradicating of the communist ideology. Through military operation, 'within six month, directly or indirectly, at least half a million of people were killed' (Liem Soei Liong 2002:199)[2]. The operation continues to other parts of the country, in particular East Java and Bali. The military operation along with Muslim group, Nahdlatul Ulama (NU), was main actors to act against the communist. The killings of communists most certainly created a deep trauma among the people and a deep fear of the military.

Thus, for such tragedies the foreign media constructed Indonesia as in violence prone nation. The violence (killing acts) continues as means the destruction in East Timor, the vicious military campaign in Aceh coupled with the ethnic cleansing of the Chinese population. The horizontal conflicts among civilians have occurred frequently in the reformation era. Some issues of religious fanaticism, mobilisation of *jihadi* forces, terrorism and other religious conflicts have become a serious issue in the contemporary society of Indonesia (Nordholt,

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[1] Saumyajit Ray. 2016. *When the Elders Faced God: State Policy and Theravada Revival in Indonesia*, article quoted in Gautam Kumar Jha and Son Kuswadi (Ed). *India Indonesia: Legacy of Intimate Encounters,* page.11.

[2] Liem Soei Liong. 2002. *It's the Military Studpid!,* an article quoted in Colombijn, Freek and J Thomas Lindblad. *Roots of Violence in Indonesia: Contemporary Violence in Historical Perspective*, page.199.

2002: 33)[3]. According to Shekhar (2011:110) horizontal conflicts or ethno-communal violence is caused by a product of altered discourses of relationship between the state and the ethnic groups, and especially among the ethno-social religious groups.

Additionally both in geographic and demographic structure, it is seen that Indonesia tends to be vulnerable to ethno-communal and religious conflicts if the demographic context is not managed well. On demographic plane, the populations by religious adherence in Indonesia are as follows:

Figure 1.2.

Religion Adherents	Census Result in 2000		Census Result in 2010	
	Total	Percentage (%)	Total	Percentage (%)
Islam	177.528.772	88.22 %	207.176.162	87.18 %
Christianity	11.820.075	5.87 %	16.528.513	6.96 %
Catholicism	6.134.902	3.05 %	6.907.873	2.91 %
Hinduism	3.651.363	1.81 %	4.012.116	1.69 %
Buddhism	1.694.682	0.84 %	1.703.254	0.72 %
Confucianism	---	---	117.091	0.05 %
Others	411.629	0.20 %	1.196.317	0.50 %
Total	**201.241.999**	**100 %**	**237.641.326**	**100 %**

The table[4] shows that Indonesia is a multi-religious country with the majority of its population following Islam that is 87.18% of the total population in 2010. Therefore, Indonesia gives a lot importance to the religious adherence of its people. It is home to many religious such as animism, Hinduism, Buddhism, Islam and Christianity. Such religions play a very important role in upholding the society and culture of the country. The argument placed here is that rather than subtracting religion from the society it is given a fillip due to which religion can play a positive role in building and maintaining the society.

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[3] Henk Schulte Nordholt. 2002. *A Genealogy of Violence*, an article quoted in Colombijn, Freek and J Thomas Lindblad. *Roots of Violence in Indonesia: Contemporary Violence in Historical Perspective*, page.33.

[4] *Laporan Tahunan Kehidupan Keagamaan di Indonesia Tahun*.(2012).(page.13).

The significance of religions is reflected in the give pillars of Indonesia's state policy which is also known as *Pancasila*. The state stresses on the fact that belief in one God is important for adherence to the state, however all official religions are taught in all schools from the primary till the higher education level. The objective of teaching religious or administering religious instruction to the pupils is to promote awareness, and belief in God. It is also mentioned in the Constitution of the Republic of Indonesia with reference to the Education System (Bill No. 20, 2003) Chapter II bearing verse No.3:

> 'It says that with the help of national education, it is possible to develop the character, capability and the civilisation of a nation. It aims to develop the potential of all the students, making them God fearing human beings and good citizens bearing morality, good health, scientific and critical in thought and democratic in outlook'

> *Pendidikan nasional berfungsi mengembangkan kemampuan dan membentuk watak serta peradaban bangsa yang bertabat, bertujuan untuk berkembangnya potensi peserta didik agar menjadi manusia yang beriman dan bertaqwa kepada Tuhan Yang Maha Esa, berakhlak mulia, sehat, berilmu, kreatif, mandiri dan menjadi Warga negara yang demokratis.* (Quoted in Hoerudin, 2014:328)[5].

Religion is a part and parcel of the Indonesian society and it cannot be just removed from the political and social fabric of the country. Rather than following the western notion of secularism where religion has no public role and does not have a place in the public life, in Indonesia as in many other countries religion is given a chance to play a very important role in the society. Consequently, Indonesia as a multicultural and multi-religious country recognises six religions, Hinduism, Buddhism, Islam, Christianity, Catholicism and Confucianism and it is enforced that religious teachings should be administered fairly at every institution. It is due to such religious education that Indonesians who adhere to different religions are able to share a lot of their socio-cultural behavioural patterns and possess similar objectives in life. However, in fact the religious authority retards the access of assimilation and segregates the population based on religious dogmas and beliefs. It is believed that even though there is diversity, this is

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[5] Quoted in Putra Heddy Shri Ahimsa, Rahim Amin, Son Kuswadi (ed). 2014. *Bahasa, Budaya dan Karakter Manusia,* page.328

affected due to the fact that there are differences in opinion based on diverse religions. Abrahamic religions such as Islam and Christianity stress on the belief in one God, whereas religions such as Hinduism allows polytheism and Buddhism stresses on awareness of the spiritual self without any rigid commentary on the existence of God. The day-to-day interpretations of religious texts often become a convenient mode to control the masses. Use religious texts mobilise the community in order to maintain the parochial interest of certain political parties.

Religious leaders conveniently construe the meaning of religious texts in order to direct the people in a community. This tendency, quite often takes a violent mode in order to fulfil their objectives. Tragically, most violent incidents have occurred in the country especially after the reformation era which started in 1998. This is ironic as they went against the reformist agenda and destroyed the attempt at religious peace in building and coexistence. If is believed that there is no religion that teaches ill and allows its followers to engage in anti-social activities. Similarly, one of the former presidents of the Republic of Indonesia, Abdurrahman Wahid (the fourth President of Indonesia) said that there is no organised religion in the world whether it is Islam, Hinduism or Buddhism that teaches hate and violence. (Rahardjo, 2010:316).

It is claimed that religions do not instigate violence against other communities, but even then there are instances of violence towards other communities. In order words, essentially every religious texts are interpreted in such a way so as to minimise conflicts in a society, however there are ample instances where the same religious texts have been twisted to offer an altered meaning that instigates people to commit acts of violence towards other communities (Houtart, 2003: ix)[6]. Thus, it depends on how preachers interpret and deliver religious teachings to their religious congregations. On the contrary, the peaceful teachings of religions become ineffective when it is superimposed in the domain of power, control and politics (Elisabeth, 2007: 93)[7]. However, many politicians and preachers use religious feelings for the purpose of organising riots or religious strife, and such

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[6] Francois Houtart. 2003. *Kultus Kekerasan atas Nama Agama: Sebuah Panorama*, an article quoted in Beuken, Wim and Karl-Josef Kuschel,et al. (1997). *Religion as a Source of Violence?* Yogyakarta. Pustaka Pelajar, page. ix.

[7] Ardiana Elisabeth. 2002. *The Indonesian Experience in Implementing Democracy*, an article quoted in Zoya Hasan (ed). *Democracy in Muslim Societies*: The Asian Experience, page. 93

feelings are also used to engineer election strategies. For example in 1955, the *Masyumi* party used mosques and preachers to reach out to the people for political campaigning believing quite correctly that religions could be used as a means for generating votes. Mulkhan adds that, the people of *Sendang Ayu* village were subjected to intolerance and violence after repeated incitements against them by the preachers of the Prosperous Justice Party (*Partai Keadilan Sejahtera*, PKS). Such preachers often delivered hate speeches in order to instigate violence not only against the non-Muslims but also against other sects of Islam such as the *Muhammadiyahs* (Abdurrahman Wahid, 2009:23). Laron Aragon, cited in Shekar (2011: 149), describes the violence between Muslims and Christians in *Poso*, Central *Sulawesi* as:

> 'During the course of riots, both the communities began to respond to any perceived assault with a pattern of multiplied revenge with the idea of giving an extra punishment a befitting reply. He quotes, "our cousin was knifed, so we burn your town. You burn our house, so we ambush hundreds of your community, kill them and cut them into pieces.'

In such a situation, it seems that religious preachers or authorities play a very important role in the daily lives of the masses to construct religious discourses both violence and nonviolence as a social practice. Thus it seems that preachers establish themselves as religious figurehead interpret and judge the original text in their sermon as per their will and convenience. For instance, Islam with the largest religious adherence in Indonesia, Islamic preachers has a very strong authority in the interpretation of the original texts in the discourse. Similarly, other community groups use the same style to establish their religious power. During the preaching or communication in the religious community, preachers sometimes misinterpret texts deliberately in order to have a strong hold over the public. Schiffrin (1994:49), referring to Austin and Searle, states that language is used to perform actions regarding how meaning and action is produced in and through language. Within such conflicts and terrors, mosques, churches and other religious institutions are used to express views of religious leaders rather than religious teaching. Consequently, such places are used by the religious preachers to express their views as well as doctrines through sermon texts and preaching (*khutbah*).

In the social constructivism perspective, the social world is socially constructed through the text as one of the objectives to study (Fairclough, 2003:8). It means that preachers articulate their knowledge and action through language to establish certain situation of social world (Stubbs, 1983:3). For instance, during the Indonesian revolution 1945-1949, the preachers and the founding father of the Republic of Indonesia utilized *Bahasa Indonesia* (Indonesian language) as a means of resistance. The language became an identity maker and a source of resistance. Some key words such as *rakyat* (people), *merdeka* (freedom), *perjuangan* (struggle), *pergerakan* (movement), *kebangsaan* (nationality), *kedaulatan* (sovereignty), *semangat* (dynamic spirit) and *revolusi* (revolution) made the language an important weapon in the struggle against colonialism. These words encouraged the people in their expression of their hope of a new solidarity against colonialism. Virtually all the emotive Indonesian words are connected to the struggle and the violence of a physical revolution and most have highly political and heroic connotation. Ever Sukarno continuously experimented towards the use of language in politics by replacing Dutch words with Indonesian words. This started the resurgence of national pride in the language of Indonesia (Rahardjo, 2010: 81). Sukarno ensured that language became a tool of political power, control and as a means to guide the masses. In such circumstances, any language has a significant role to maintain both violent (conflict, terror) and nonviolent (peace and harmony) conditions. In other words, all languages are ideological in the sense that they encode a certain worldview and a certain conception of life. The language is the site of competing views on how life should be lead. Language has an emotive content, it has the power to instigate the masses infuse in them the zeal to achieve a goal. During the freedom struggle of Indonesia, the language was strongly used in order to instigate the people to fight for freedom.

In the religious context, the role of language is indispensable towards religious teachings. Many priests and members of the clergy are strongly associated with language as well as with the words that are critical. The priest has an authoritative knowledge and he sermonizes what he understands. With his extraordinary power of understanding and the authority that he possesses it becomes inimical on his party to advocate religious causes on a large scale which appeal to the public

(Habib, 2007: 5). The preachers deliver the materials of teaching through text as discourse, both oral and written in the public sphere. Preaching as a text (discourse) is complete linguistic interaction which is both in written and spoken form. Texts are also defined as societal practices and are required to be investigated as expressions of tradition or civilisation (Martin, 1992:493). In Heidegger's perspective cited in Sheldon Pollock (2007:3) perspective, a text is a workable dimension of the discursive object's ability to reveal a particular being, disclosing what and how it is. The preaching text is written to serve the worshipers not to merely believe in God but it is also a call to respond to social and political issues. It depends on the context of situation, where and when the text is composed and delivered. Considering these crucial situations and the authority of preachers, there develops an assumption or hypotheses that not all preaching discourse contains the teaching of how to remain in peaceful coexistence.

Fairclough (2003:8) adds that such texts encompass fundamental consequences which are changes of human behaviour and culture especially the way of life. For instance, texts are able to revolutionise attitudes, values and beliefs. It can lead to war among nations in the world and also to peace through education. In the Critical Discourse Analysis point of view, texts have ideological effect especially inculcating and sustaining ideologies leading to maintaining and changing social relations of power, domination and exploitation.

2. Significance

To discuss such issues above, substantial studies have addressed religions, politics, economics and social factors. However, very few researchers have studied the issue of violence and nonviolence from a linguistic and discursive point of view especially the discourse studies. It is important to read the texts according to the given context and situation and also to not fall in the trap of literal interpretation (Stubbs 1983:10). Even though, some linguists may say discourse analysis cannot describe and explain the ways in which people use the language to talk with other people. This analysis needs other disciplines such as anthropology, philosophy, sociology and other areas of studies which could be integrated in discourse study along with other disciplines such as language,

religion and politics. Therefore, this study hopes to contribute to a new perspective on the linguistic study of violence and nonviolence in the religious context of Indonesia. It is important to understand the texts and the contexts of their use (culture and situation) in order to understand how violence permeates a society due to misinterpretation of religious texts.

3. Review of Existing Research

Previously, there are many existing research works which deal with this area of study out of which it is pertinent to mention four such works. M. Thoyyibi (et.al, 2006) came up with a research work named as 'The Multiculturalism Dimension on Religious Preaching in Surakarta' *(Dimensi Multikulturalisme Dalam Ceramah Keagamaan di Surakarta).* This research was carried out in Indonesia and it focuses on three main issues. Primarily, the diversity of the society whether in terms of ethnicity, culture or religion has been paid a little attention by different religious preachers in various mosques and through religious instruction, due to which sharp differences have arises between various communities. Secondly, instead of multicultural values, religious preaching and sermons contained some dogmatic verses and prejudices going as far as to stereotype other religion which did not fall in their domain. Words such as *Kafir* (unbeliever) and *Musyrik* (heretics) were used commonly to degenerate others. This has in fact caused the rift between various communities to distance even further, leading to religious tensions and strife. Thirdly, the subject of the sermons and instruction implied the intensity of the purification movement. It increased during the second half of the twentieth century along with the popularity of the ideal of the *Salafi al shalih*. Finally, along with the increase in intensity of the purification movement, the sermons and instructions given are against the local culture which has been blamed by such religious fanatics to be the source of corruption. For example, many Islamists have blamed the Javanese culture for corrupting the souls of pious Muslims, leading them astray from their designated path and have called for a boycott against those cultures that are deemed un-Islamic in nature.

Another research which is done on Kenya, (Jacinta Ndambuki and Hilary Janks 2010), aims at showing the representation of issues related to women in the Makueni district of Kenya using the Critical Discourse Analysis. This study

explores the mismatch between the ways politicians represent these issues and how women see these issues in their own way. The research focuses on the representation of women in a society. A sharp contrast is shown between the way women and politicians understand the issues pertaining to women. This research is multidisciplinary in its nature and transcends the field of language, gender and politics. Data were collected through focussed group discussions, political speeches and interviews. The data for the entire study consisted of eleven focussed group discussions with women's groups, four political speeches and ten interviews with women politicians and other leaders belonging to various communities. It is believed that women, politicians and the community leaders construct women and their issues within deficit discourses and these discourses do not match women's enacted practices or what political and community leaders expect from women. The contradiction inherent in the study is that it is considered that women lack the will and enthusiasm to change their destiny and do not have to determination to decide their own course of action. It is important to allow women to take up more constructive roles in order to build peace in a society; however this has not been the case in many societies which are patriarchal in nature. It is therefore suggested, that women be allowed to find their own voice in the chaos of politics so that they can also offer valuable and constructive contribution in peace building. The sharp schism between what women desire and what they are offered can be ascertained from the fact that there is no communication between these groups. Either the women are not allowed to express their feelings and desires for social change and empowerment, or their voices are suppressed and others speak on their behalf. This may be due to an issue related to shaming the women when they speak their minds out.

Third, Rahardjo (2010) in his dissertation entitled, 'The Power of Language in Political Discourse of Gur Dur' in Gadamerian Hermeneutics Perspective' show how language can be used to determine the political process. According to political opponents such as Akbar Tanjung, Amien Rais and Megawati, the political discourses are determined to favour the political figurehead who wields power, while the others are suppressed. The research method employed is phenomenological hermeneutic. The data considers documents and recording of Gur Dur's political discourse published by the mass media. Unit of analysis are

text based articles or texts found in newspapers and speech record from these figures. The number of political discourses analysed consists of 115 texts (Gur Dur), 113 texts (Megawati), 97 texts (Akbar Tanjung) and 86 texts from Amien Rais. This study notes that Gur Dur as a president must have the legal authority and a power of authority to enact the will of the people. He expects that all the people of Indonesia will obey his commands and instructions without any question and will submit to his will. However the other political leaders perceive his methods to be dictatorial and incorrect especially in the democratic context of the post reformation era after 1998. Ideally, the president should be in agreement with the vice president and also take into account the political inclinations of others for the smooth functioning of the government and its agencies. For instance, in the Peoples' Representative Council, Akbar Tanjung was the Chairman and in the Peoples' Consultative Assembly, Amien Rais was also the Chairman. Such important personalities who decide the fate of the country have to work in close cooperation with one other for the smooth functioning of the government and its agencies.

On another study by Hammam (2011) entitled the 'A Discourse Analysis on Islam, Hinduism and Christianity Preaching Texts in Salatiga, Central Java, Indonesia' may be realised here. The objective of this research is to explore the preaching and religious instructions based on texts delivered by various religious authorities in these provinces. The analysis consists of three aspects: field, tenor and mode of preaching and the way they are formulated to establish peace between different communities. The method of research is qualitative descriptive approach in the discourse analysis framework. The data of this research were collected through rigorous documentation. The data is analysed by using the Hallidayian theory called the social semiotics. Some findings from this research are that, preaching in Islam focuses on building justice, whereas in Christianity it is to bring tolerance in a society while preaching in Hinduism focuses on developing a pluralistic attitude in life. The tenor of preaching in Islam, Christianity and Hinduism focuses on four important interactants such as the idea of God, Preachers, Worshipers and the religion in the context of the nation. The mode of preaching focuses on the arguments and defence taken up from each holy book from all the religions concerned. This is essentially a comparative study to

understand the thrust and area of focus of all these major religions that play a very important part in Indonesian society.

Fifth, there is a research paper by Lucia Hilan, Lily Tjahjandari and Retno Untari entitled 'Tolerance in Inter-Discourse of Literary Text and Non-Literary Text' (cited in Makara, Sosial Humaniora, and vol. 7 no.2 Desember 2003)'. This paper focuses on the current political situation of Indonesia which shows the rise of intolerance. Generally Indonesia was considered to be a tolerant country but this has changed ever since the era of reformation that started in 1998. It is assumed that the changes are caused by the deliberate ignorance of tolerance in public discourse in Indonesia. The analysis is carried out in two types of texts, which are both literary and non-literary. The analysis shows that both the literary and non-literary texts show parallel thoughts which offer an insight into the social life of Indonesia. It also shows that the religious violence in the country is caused by being intolerant due to rising differences in opinion regarding race, religion or ethnicity. Of late there is a need to build consensus among various religious groups in order to maintain the harmonious fabric of the country.

The setting of this research is in Indonesia since the reformation era from 1998 till 2015. The unit of analysis consists of the internal and external contexts of discourse. First the internal context of discourse analyses the texture of the discourse manifested in the text. On the other hand, the external context of the discourse investigates the context of culture and the context of situation. Both the cultural and situational contexts focus on the process of discourse production and the socio cultural order that affects it. The above researches focus on the socio cultural aspects such as politics, gender, multiculturalism and economics. Therefore, this research completes the gap of the previous studies where there is no systematic functional linguistic (discourse semantics) analysis on interpreting the speech or oral text as data. As Eggins (1994:85) and other linguists note that discourse semantic operates to facilitate the context to be textured into a coherent and cohesive text in order to distinguish a discourse as text and non-text.

4. Problem and Objective

There are three problems discussed in this research; how nonviolent discourses are constructed, what are the contexts of culture and the context of situation

embedded within the nonviolent discourses and how nonviolent discourses are interpreted in the religious context of Indonesia. Thus, the main objective of this research is to explore the construction of nonviolent discourses, to know the context of culture and situation and to construe interpretation of nonviolent discourses in the religious life of Indonesia. The research is expected to contribute to the interdisciplinary approaches of violent and nonviolent discourses in contemporary Indonesia especially utilizing linguistic perspectives.

5. Method

This research is categorised as qualitative descriptive approach which utilises a method called Descriptive Discourse Analysis developed by Halliday, Norman Fairclough and Critical Discourse Analysis designed by Van Dijk. Descriptive Discourse Analysis assumes that language is seen as social facts and is used to reproduce social life which is inseparable from its context. Halliday proposes two kinds of context that is context of situation and culture. Context of situation examines three aspects; physical context (field), epistemic context (tenor), and social context (mode) of the discourses. *Firstly*, field is also called social action, what is actually taking place. It refers to what is happening to the nature of the social action that is taking place. In other words, the researcher wants to know the content of the nonviolent discourse. *Secondly,* tenor explains subjects taking part to the language event (discourse of violence or the participants of the nonviolent discourse. *Thirdly*, mode describes how the role of the language in the nonviolent discourse especially how the nonviolent discourse is constructed and delivered. While critical discourse analysis developed by Van Dijk is to observe in depth the power relation and the argument used along the trajectory of nonviolent discourses in the religious context of Indonesia.

Data of this research are written and spoken texts which are transcribed. The data are categorised as documents taken from two kinds of data sources, primary and secondary. The primary data are oral discourses which are mainly religious preaching and sermons delivered by the religious clergy. They are delivered directly or uploaded on media. In this research out of all religions only the discourses of nonviolence in the religious context between 1998 to 2015 are chosen. These years were very crucial in the process of democratic transition. The

chosen discourses are based on material containing the discourse of nonviolence according to the perspective of Indonesian scholars as well as those to Ikeda and Gandhi. Second, other information are collected from interview, books, articles, newspapers, reports, theses, journals as well as from other media materials.

After getting data, the information is analysed systematically. Nunan (1992:3) suggests specific method of analysing discourse. The data consists of religious leaders' preaching or speeches which are collected from online sources. The selected religious leaders are Muslim, Christian, Catholic, Hindus, Buddhist and Confucian. The data originally is the oral from; it is then transcribed into written form. The type of analysis is categorical and the unit of analysis is more oriented towards understanding the language and its implication in a text. This method of analysis is very important to be presented here in order to make the study simple and clear. In short the study is based on real language in the backdrop of the social context (Stubbs, 1983:87).

As mentioned, the Hallidayian theory (1994:128) is believe to be the most comprehensive approach to analyse violent and nonviolent discourses. It provides the context of culture, context of situation, as well as how to understand the meaning of such discourses. However to analyse the relationship between discourse maker and its interpretation, the theory of Halliday will be combined with critical discourse analysis developed by Isabela Fairclough (2012), Norman Fairclough (2012), Sara Mills (2013) and Van Dijk. This study integrates two approaches in linguistics study; descriptive linguistics and critical linguistics.

This research utilises a method called the discourse analysis and critical discourse analysis. The discourse analysis investigates and describes the three aspects of discourse such as; involving the context of culture, context of situation analysis, and meaning of violent and nonviolent discourses on the religious context as developed by Malinowski, Firth, Halliday, Martin and Eggin. Context of situation examines three aspects; physical context (field), epistemic context (tenor), and social context (mode) of the discourses. *Firstly*, the field is also called the social action as to what is actually taking place. It refers to what is happening to the nature of the social action that is taking place, in other words, the researcher wants to know the content of the violent and nonviolent discourses. *Secondly*, the tenor explains the subject taking part to the language event (discourse of

nonviolence) or the participants of the nonviolence discourse. *Thirdly*, the mode describes how the role of the language in the nonviolence discourse especially how the nonviolence discourse is constructed and delivered.

In contrast to 'non critical' linguistics, critical linguistics does not just describe discursive structure but also shows how discourse is shaped by relation of power and ideologies, and the construction effects discourse has upon social identities, social relations and system of knowledge and belief, neither of which is normally apparent to discourse participants (Fairclough, 1992: 12). This means that the relation between the speaker and the listener cannot be only explored through text but it must be seen within the power relation, belief and ideology inherent in a society. The texts are just a medium of exercising power, and power is wielded by those who are in capacity to use and interpret the texts. This is important in the context of religions where a certain section of religious heads or the clergy wield immense power to interpret the texts according to their will and control the audience.

6. Thesis Organisation

The thesis consists of six chapters. Introduction presents the background of the research and comprises the general concern related to religious discourse as a social practice in the society. It has been observed that all newly independent countries such as Indonesia had issues related to religion and the creation of the state. These debates centred on the role of religion in a state. Whereas some decided to go for an Islamic state, others wanted Indonesia to be a secular state. These debates were very important in order to find a mainstream voice so that there would be no issues later on regarding the creation and the future role of the state. Second, the problem statements, objective and significance of the research will be enumerated. The review of the previous research works done in this field and the relation with the current research will be elaborated. The method of research and thesis organisation is also presented here.

The first chapter discuss key concepts such as language, its use and the social action, language and religion. It will also discuss the diverse religious identities in Indonesia. The first section of this chapter will present the philosophical aspect, the use of language and the mental process employed in social life. Second, it will

convey the theoretical framework on language and religion as a form of social identity, the defined language and the claim of language. It will also show the role of the language in fashioning the religious identity and at last the process of use of language in the context of social action. This part portrays language use as a social action as well as a social practice.

The second chapter will discuss three elements that establish the identity of Indonesia, based on Benedict Anderson's idea of nation as an imagined community, focusing on language, ethnicity and the nation. These three factors have been decisive in promoting a modern Indonesia. There will a discussion on language and religion as a search for a national identity that transcends the historical aspects of how language and religion become means of liberation from colonialism. The second section will present language planning and the activities of organised religions. Analyses how language and religion focus on nation building. The third section will be on language, religion and secularism and the last section will focus on the role of the government that produces discourses to control religions in order to tame the social life and the influence of religion has over it.

The third chapter will work on the theoretical framework of religion and its various discourses. It will be divided into three sections, the nature of religious teaching, religion and the struggle for power and also the ambivalence of religious instructions. The first section will focus on the nature of religious teaching and instructions including the mission to teach religion to every citizen as well as consider the metaphysical aspect of religion. The second section will discuss the role of religion in the struggle for power and social control. The perspectives of scholars regarding all these aspects will also be covered. The third section will discuss the ambivalence of religious teachings. This discourse will consist of nonviolence and also the violence derived from all religions.

The fourth chapter will explain the analytical framework of discourses and its relation to construction and interpretation. This chapter will explain three important points of discourse such as text and discourse, context of culture and the context of situation and the technique of interpretation in order to understand each discourse.

The fifth chapter will describe the analysis of religious discourse in Indonesia. This chapter will explore the discourse in Indonesia with respect to the question of construction, context of situation and context of culture and interpretation of nonviolent discourses in the religious context of Indonesia. This chapter will be divided into sub themes such as cultural context analysis, situational context analysis and interpretation comprising three kinds of analysis; textual, interpersonal and ideational. Cultural context analysis means to explore shared knowledge or beyond linguistics and paralinguistic context such as political and social condition surrounded nonviolent discourses. Situational analysis examines three aspects of discourse such as field (topic), tenor (power relation and argument) and mode (channel or modality) of nonviolent discourses. Last is an interpretation of nonviolent discourse consisting of textual (theme and rheme), interpersonal (intimacy) and ideational (imagery expression).

The sixth chapter will elaborate the contention of nonviolent discourses in post-political reform of Indonesia. This chapter will discuss the religious discourse as attempts at peace building and the future of Indonesia regarding these themes. This chapter will be divided into three sub themes such as religious violence in the reformation era as local and global perspective, interfaith dialogue, constitutional affirmation and localisation of language and culture. First presents the discourse of religious violence occurring in the local context of Indonesia and international contexts that directly or indirectly impact the religious life in Indonesia. Second shows some efforts as a means of promoting nonviolent discourse in the post political reform in Indonesia. These efforts involve inter-religious dialogue, regulation on religious life, and adjustment of language and culture in the local context.

The final, there is the Conclusion and try to draw out a pertinent trajectory. The conclusion will assert the findings and the answers to of problems presented. This means that it will reconstruct the discourse regarding nonviolence in the religious context of Indonesia and its implications. Recommendations regarding the reviews of critics towards theoretical framework, findings of research, and further suggestions will also be given.

CHAPTER I
LANGUAGE, SOCIAL ACTION AND RELIGION

In this chapter, some key concepts such as language use, social action, language as a mental process and language as a religious identity will be discussed. The first section will elaborate on language and social action. This part will portray language as a social practice. Second part of the chapter will deliberate on the philosophical aspect on language and religion as a mental process and how language plays a major role in accounting for socio-religious life. Finally the last section of this chapter will take up the concept of language and religion as a social identity along with the definition of language, and language claim and the role of language in fashioning religious identity. This chapter will specially focus on the idea of language and fostering identities in a social context.

1. Language Use and Social Action

In social life, any language is particularly employed as a means of communication and a means to perform a social action. Human beings use language to express their feelings, emotions and thought in order to communicate with others. They even use language to express their ideas and desires and to contemplate on future decisions (Moulton, 1973:3). Language therefore becomes a tool for communication and expression. For instance, people could reflect on all activities they have undertaken the whole day. They contemplate over those activities and negotiate the meaning of these activities themselves. This kind of personal talk or thought process is also a part of language known as inner speech. In relation to this phenomenon, Harris (1983:1) asserts that speech is the main characteristic of a language, which human beings use in order to express their feelings. He quotes an inspiring statement made by George Kennedy about speech which is mentioned, 'In the most of our abilities we differ not all from the animals: we are in fact behind many in swiftness and strength and other resources. But because there is born in us the power to persuade each other and to show ourselves whatever we wish, we not only have escaped from living as brutes, but also by coming tougher we have founded cities and set up laws and invented arts, and speech has helped us attain practically all of the things we have devised. For it

is speech that has made laws about justice and injustice and honour and disgrace, without which provisions we should not able to live together. By speech we refute the wicked and praise the good. By speech we educate ignorant and inform the wise. We regard the ability to speak properly as the best sign of intelligence, truthful, legal and just speech is the reflection of good and trustworthy soul. With speech we contest about disputes and investigate what is unknown. We use the same arguments in public councils as we use in persuading private individuals. We call orators those who are able to discourse before a crown and sages those who discourse best among themselves. If we sum up on this subject, we shall find that nothing done with intelligence is done without speech but the speech is Marshall of all actions and thoughts and those most use it that have the great wisdom.'

Meanwhile, other linguists believe the essence of language lies in meaning and function instead of sound (speech) and form (structure). Basically, it means that language may be founded upon the principles of sound and structure, but the essence emanates from its construction and understanding. From the social and anthropological perspective, the power of language rests on meaning and function. According to this supposition, there are three meanings embedded within language, namely ideational, referential and behavioural. The first type or ideational meaning is that language which is expressed through sentences whose meaning does not lie within itself but is based on the idea autonomously. This can be related to the concept of reality as propounded by Plato. He argues that reality is completely expressed in an idea or thought while reality is cached by senses in a symbolic way. This could be explained through a situation when there is an utterance realized in a text, not spoken and oral, but the real meaning of the utterance implicitly depends on the speaker.

Another illustration is when a person communicates with something supernatural such as God or the concept of spirit, there is no actual word spoken but his idea is communicated to the essence of the supernatural personality. The second type of meaning or referential meaning is also known as the picture theory. This denotes that the truth of proposition (signifier) depends on the object referred to (that is signified). The power of logical thinking depends on the clarification and verification which depends on facts or factual objects. In spite of this, the

meaning will have to contest against a new problem and if this is connected to metaphysical language. The thing type of meaning or behavioural meaning believes that language is used by human beings to constitute meaning in order to influence other people. In this context, a behavioural meaning is strongly affected by the thoughts of Freud, Marx and Nietzsche. According to Freud, every language that is composed is unconsciously manipulated by the libidinal factor or the sexual motive. This assumption becomes clear in cases where language is exploited to achieve personal motives. Example of this can also be found in the holy book of Islam as there are verses that clearly mention heaven in the context of masculinity. Another motive as to why people employ language is for the purpose of achieving economic and political gains in the context of manipulating a society. Marx considers that language is used to get access to wealth and power. Similarly, according to Nietzsche language is used to control other people. Language becomes a tool in order to achieve power and position. Linguistic abilities which can be mastered with guile can help to control the masses and achieve a degree of strength in a society. This can be bolstered with economic and other capabilities to achieve power.

Instead of being merely meaningful, language is also extremely functional. As Malinowski (quoted in Duranti, 1997:216), comments the foremost meaning of language is not to articulate thought, not to replicate mental processes, but rather to act as a dynamic pragmatic part in human behaviour. He adds that language is not only used to convey actual states of affairs, such as a statement (snow is white), but to create certain things or perform an action. Language has a ability to create emotions and helps in expressing them. This idea is similar with the speech act propounded by J.L.Austin who presented his idea in the following excerpt: Suppose, for example, that in the course of marriage ceremony I say, as people will, "I do"-(sc. Take this woman to be my lawful wedded wife). Or again, suppose that I tread on your toe and say, "I apologize." Or again, suppose that I have bottle of champagne in my hand and say, "I name this ship the Queen Elizabeth". Or suppose I say. "I bet you sixpence it will rain tomorrow." In all these cases it would be absurd to regard the thing that I say as a report of the performance of the action which undoubtedly done-the action betting, or christening, or apologizing. We should say rather that, in saying what I do, I

perform that action. When I say, " I name this ship the Queen Elizabeth" I do not describe the christening ceremony, I actually perform the christening; and when I say, " I do", I am not reporting on a marriage, I am indulging in it. (Austin, [1956] 1970:235). By the above account, Austin gives analytical ideas in order to discuss how speeches become social action. He distinguishes three types of actions that people simultaneously perform when they speak; *lucotionary act*, *illucotionary act*, and *perlucotionary act*.

1. A lucotionary act denotes the action of pronouncing something that is the action of stating sequences of sounds that can be interpreted according to the grammatical convention and sometimes assigned truth values, e.g. you are fired, and I will pay back next week, what time is it?

2. An illucotionary act signifies the action of a speaker who is able to complete pronouncing something by means of the conventional force of lucotionary act. Take a case from the above example, " you are fired, I will pay back you next week, what time it is?" if the sentences as 'you are fired' is uttered by the authoritative person (employer) to the right person (employee), this means that this changes the condition of an employee who is losing his job, while the utterance 'I will pay back next' is one's commitment to a subsequent action, the lucotion, in the form of a question 'what time is it?' can be a request for information to for example tell the time.

3. A perlucotionary act is constructed by an act that shapes the expression of a specific locution that is the effect of such locution regardless of its conventional force is already established. Perhaps, these acts correspond or do not match with the purpose of illucotionary act. For example, the utterance, 'you are fired', precisely pronounced by a respectable speaker (a boss) under the proper situation (that is both are in a sober state) should produce the effect that the listener loses his job.

Additionally, this also has the effect that the receiver becomes miserable and comes in an uncomfortable position. Austin narrows the meaning of utterance at the level of lucotionary act and introduces two other terms-force (illucotionary act) and effect (perlucotionary act). He insists that the lucotionary act is the level at which propositional content of an utterance is instituted through the principles

of sentence structure and lexicon. These principles are investigated by linguists in terms of sentence structure and rationality in terms of truth and values (Allwood, et al. 1977). The illocutionary act is attained on the basis of typical goals of an utterance (what the intention of the utterance is supposed to be) and contextual conditions under which it is produced. The perlocutionary act comprises an action that might go beyond the regular construction of an utterance, but it can be surmised that the speaker is not aware of this at the time of speaking.

The above debates on the functions of languages were inspired by Habermas (quoted in Ingram, 2014:72) to develop a theory by combining each feature of language that he called as the universal-transcendental language. His illustration of this syncretised feature is with reference to Karl Buhler's *organon* model of language. In Buhler's perspective, language concurrently merges with three functions: expression, appeal and representation. Correspondingly, Roman Jacobson claims three contents when human beings utilize language: addresser (expression), addressee (appeal) and context (representation of world). Later Habermas' theory was recognized as the Theory of Communication Action, a progressive continuation of the linguistic turn in philosophy that had its basis in the nineteenth century German Romanticism. He argues that societies expand not only through technological methods of act but also through symbolic interaction, or what he names as communicative action. He explains that there are four basic analytically distinguishable concepts of social action namely: teleological action, normatively regulated action, dramaturgical action and communicative action. Each concept will be explained briefly in the following section:

1. Teleological action means that for a personal social act is mostly adjusted to achieve an end and that is by and large materialist in nature. The purpose of the act is to particularly gain material benefit from this world as much as possible.

2. Normatively regulated action is defined as the behaviour of the members of a social group who direct their deed to common values. Through the formal semantic point of view, Habermas further reasons that normative speech act should rely on the three claims to validity, with regard to the truth of the speaker's knowledge, the normative rightness of action and the sincerity associated with it.

3. Dramaturgical action assigns the projection of one's image to the public. A personal access of his own considerations, wish, purpose or intention is advantaged. The person may not give other people access to them.
4. Communicative action tries to set up the ethos of an overall social understanding and seeks to assign equal rights of employing speech acts among all the subjects.

In order to make sense of the language use (the use of speech act) in communicative action, Habermas also developed different types of rationality. This formulation could be used to validate the speech acts whether it is meaningful, or not for both the speakers and addresses. This type of rationality is then divided into two modes of communication model: mono-logical and dialogical. This will be presented in the table as follows:

Figure 1. Types of rationality

Monological		Dialogical	
1.	Epistemic (a) Logical (inferential) coherence obtained between propositional beliefs (b) Functional correspondence of propositional beliefs with reality (c) Reflective achievement of conviction with respect to (a) and (b)	1.	Discursive (reflection) (a) Accountability: capacity to evaluate one's beliefs, goal evaluations, and moral judgements in light of reasons that can be accepted by others under conditioned of unconstrained, inclusive, and egalitarian dialogue
2.	Teleological (purposive) (a) ability to formulate clearly the ends of one's action and the means for achieving them (b) choice of efficient	2.	Communicative (a) ability to form comprehensible and acceptable speech acts for purposes of unconstrained interaction based on mutual

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		understanding and / or agreement
	means for achieving ends (instrumental reason) (c) ranking and harmonization of ends so as to efficiently maximize their overall satisfaction (decision-theoretic reason) (d) use of reflection and epistemic rationality with regard to (a) and (b)	(b) ability to link (a) to the acceptance of validity claims (c) ability to justify these claims discursively if challenged by the listener to do so

2. Language and Religion.

The above debate on language use and social action are very clearly seen in the socio-religious life where language and religion are indispensable elements and complement each other. To discuss the relationship between them is not easy, especially dealing with the root of each term, language and religion. As a social phenomenon, both language and religion are able to be studied scientifically and speculatively. It implies that both language and religion are complementary and influence each other. In any society, religious leaders use language and the effects of a language to mould debates and discourses to favour and disfavour certain groups. Examples are galore from the present day world, where religious texts and its interpretations are twisted in order to further the agendas of various leaders, political parties as well as religious groups and influence the society. The discussion here primarily will be started by an account of the origin of language.

According to Komaruddin Hidayat (1996:29-33), there are many school of thought in linguistics that influence the theory of language, however, based on various perspectives of linguists, there are basically three main theories related to the origin of language: theological, natural and conventional. Primarily, those who believe in theology and the theories associated with it, argue that language is

initially bestowed by God to a 'selected man or a chosen one'. This point of view is usually expanded in stories found in Holy books of Abrahamic religions such as Islam and Christianity. There are some evidences even in other polytheist religions such as Hinduism as well as other native religions. In the Islamic tradition, for instance, it is believe that there was a dialogue between God and Adam, who is considered to be the first human on earth. God teaches Adam how to name everything around him, and an example can be given from the following passage.

> 'And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell me the names of those if you are truthful. They (the angels) said: Glory is to you, we have no knowledge except what you have taught us. Verily, it is you, the All-Knower, the All-Wise. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said, "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth I know what you have revealed and what you have been cancelling?"

This verse implicitly designates that language also entails superiority of human beings over other creatures of God. In a similar fashion, Socrates had also assumed that language was an indicator to differentiate between human beings and animals. Similarly in the Christian belief, human language is received from God as a gift by the transmission of the latter's breath into the former. In Hinduism, language especially Sanskrit is also believed to be the language of the Gods, by which the great sages of old times have instructed other people (Pollock, 2007: 44). Therefore language according to this theory is seen as an instrument that is used to dominate others.

Second, the naturalist theory was initiated by Johan Gottfried Von Herder (1722)[8] in his book, On the Origin of Language. He says that language for a human being is like a process which is similar to a mother delivering a baby. This theory is also known as the ding-dong theory. Max Mueller (1880-1990)[9] adds that language rises naturally and spontaneously through human interaction with their environment and by listening to the voices of nature, even though he and his colleague historical Ernest Renan had previously claimed that race and religion

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[8] Quoted in Komaruddin Hidayat. (1996). *Memahami Bahasa Agama: Sebuah Kajian Hermeneutik* (*Reading of Religious Language: A Hermeneutic Analysis)*. page.29-33.
[9] Komaruddin Hidayat, *Ibid*, page. 29-33

are confidentially associated with language. Max Muller (quoted in Manjali, 2014:119) claims as presented below:

> Against Renan's view that Jews had developed an instinct for monotheism, Muller argued that so after God's act of creation, a divine intuition was implanted in man by which of a revelation. This intuition, we would imagine was something like an "inner religious sense", perhaps akin to Humboldt's inner linguistic sense, and the former varied 'according to the expression which it took in the language of man'.

In addition, the naturalist theory of language has close relation with the rationalism theory. As stated by Cartesian rationalism, language is similar to knowledge that does not come out from the world, but is shaped by the people in society on the basis of their native thoughts and psychological operation involving them. Further, Foucault (2012: 46) mentions that language is placed originally in its natural and primordial being, in the simple, fabric form of script, stigma upon thing, a symbol imprinted across the globe which is most impossible to remove. Regarding this point of view, language as the cognitive part of human being is like a mirror that reflects what is happening around him or her in the environment, language embedded in the human mind is shaped by 'nature' or the environment. This is also known as the collective (socio-cultural) and by history. Similarly, Saussure sees that the mind is something which is parallel to an empty apparatus with a social as well as a historical affiliation. In this context both Saussure and Foucault believe that language is a native potential owned by human beings. This potency will be developed by the society where they live so that language and society will be mutual interaction.

Third, conventional theory contends that language is a social practice aid is conserved in daily life in the primitive society as an interactional and transactional means. In the primitive society, people use speech spontaneously to communicate with each other, linguists identify this as language. The last theory is also popularly known as the *yo-he-ho-theory*. Due to the fact that language is a social convention, there are never ending process of language formation. As Saussure (quoted in Anthony, 2009:57) argues, the relation between language and the object world is conventional. He means that societal norms are universal although the naming of the object world might be radically arbitrary for different

languages. For him, language does not merely magically indicate an unchanging world. There is no such thing as a 'fixed language', one that is fully static and unchangeable. Rather, the world is internally structured along the lines of languages, by which individuals come to understand the social factors around them and operate within the society. Another scholar who supports this thought is Locke (quoted in Manjali 2014:103 who declined natural theory and Cartesian Rationalism. He argues that signifiers that represent language do not pre-exist the communicating thoughts. He proposes an empiricist theory that thoughts begin by transforming the phenomenon obtained by voluntarily imposing upon articulate sound marks in order to memorize and consider actual thoughts.

The above classification ultimately could be simplified into two areas, language as a speech and cultural phenomena. Language as a speech is naturally a biological process like producing sounds so that the natural theory of language refers to speech in the sense of sound production instead of language. For instance in Hindu traditions, language is also categorised as speech that refers to the term *samskrta* which is an adjective of the qualifying speech of language (*samskrta vag*). It is mentioned for the first time in *Valmiki* Ramayana. It is also mentioned in that book that when Hanuman, the monkey God and scout of Prince Ram, discovered Sita he paused before speaking, wondering what language should he use 'If like a twice-born [Brahman] I address Sita using *samskrta s*peech she may think that I am Ravana, and will be frightened. Far better is to speak a human language, one that will make sense to her (Pollock 2007:45).'

Meanwhile, theological and conventional theory language is categorised as cultural phenomena. Language can be seen as cultural phenomena due to the fact that it has been instrumental in transforming various social and cultural backgrounds wherever language has existed. In contrast, Heidegger (2012: 281) analysed it more deeply considering language as not only instrumental but also constitutive. He indicates three arguments in opposition to the instrumental theory as follows:

1. The instrumental standpoint considers language not as an essential channel for communicating an idea that exists separate of the language. As an instrument,

language is only as medium of representation that can be taken off and changed like a garment.

2. Language predominantly helps human beings by signifying things. The significance can be constructed in many perspectives such as mirroring, resembling or indicating. This view puts language in a secondary position. According to it, everything in nature is already present even before the existence of language to match or denote it.

3. Again, language is also representative; as it serves human beings to communicate which means transmit their thoughts to others. In this case, language comes in later to convey to others the contents that are already there in one's minds intentionally.

At a glance, all the propositions stated above are clearly correct, and he does not refuse them explicitly. He encourages them to think repeatedly in order to get to a fundamental understanding of what language is. The instrumental theory is an exceedingly common belief but is highly erroneous, according to him. His argument against the above theory is elaborated as follows:

1. The ordinary paradigm of a language rests on the assumption that meaning and content already exists as language, and then this is used to symbolize.

2. However, language has to act earlier than that. It creates or comprises these senses and they would not be there without it. Language is world revealing.

3. Since language just sufficiently performs this function, there is no language within an individual but it flows fundamentally at the social layer, so that distributed meanings are most important.

In short language and human beings are two entities but they are inseparable from each other. As a person, he or she could claim that he or she produces a language but at the same time he or she develops the language. Language accommodates beings by serving as the enduring structure, only in or through which the entities are able to become evident as entities. Even religion is also developed through language; such as word, text, discourse or other semantic systems.

Many languages have an explanation regarding the concept of religion lexically in a different expression. When there is a religion in the society, the religion

maintains its support and power in the society with the help of linguistic domination. In Indonesian language, the world 'religion' is related to the word '*agama*'. The word agama consists of /a-/ and /-gama/. The literal translation of which could be 'no' and 'chaos', there agama would be a rule for all the humans to lead a non-chaotic life. In Sanskrit, the word religion is usually referred by the word *Dharma*. This stands for established law, usage and right conduct. Similarly in English the word religions is defined as faith in the mystical being and the desire of pleasing and maintaining a peace giving relation to that being.

Language also forms religious experience in terms of religion as beliefs, institutions and practices which are carried out and expressed in social life. Firstly, religion as belief is constructed on irrational fundamental premises based on a superstructure of theology or philosophy which pursues the methods of rational logic. In this context, the main task of a theologian is to offer a reasonable configuration for a theistic belief, one that is in tune with a certain tradition. For instance, in the belief system of any religion, many words are found such as God, Angel, Heaven and Hell in English or *tuhan, malaikat, surga* and *neraka* in Indonesian. Secondly religion as an institution is formulated into social institutions such as mosques (*masjid*), shrine (*kuil*), temple (*candi*) and church (*gereja*). Thirdly, religion as a social practice is performed through worshipping, and other rituals. Take a case, before someone participates in certain religious beliefs, he or should be trained as to how to use the appropriate signified.

To further examine the interconnection between religion and language, religion is begun by human's practices through narrative activity instead of belief. This means that all religious activities are commenced by words and pictures but to get the meaning of the picture it is generally explained by words as well. For example, a mother who wants to transfer religious values or beliefs to her children will start initiating religious words. The narrative activities are very close to both religions which are institutions and practice rather than as a belief. The terms such as narrative, word and text, belong to language or are categorized as a language. As Derrida (1976:23) insisted, the whole thing is textual and there is nothing that lives beyond texts. This also proposes that the only foundations for the study of culture (and perhaps religion) are texts- whether they are literary or religious in nature. He develops his idea on language and reality in detail as quoted, 'It is

language, not texts, which is everything-if there is such a thing as reality beyond words, and then it is not possible for us to know such a reality without the use of words. The words that we use to speak, to describe to communicate to evoke and so on are not are only the key to experience the world; they are the world in themselves. This does leave the difficult question of the assumed reality beyond the text that is, for Christians the Biblical text is not the reality, it is the window to something beyond the text, but which is common to us through the text as 'God's Words' (Malory,2004:159).'

As August Comte (quoted in Manjali 2014:74) said, the tradition form of religion and metaphysical types of philosophy will be displaced by scientific development. Religion in its current appearances is more parallel to ethics and law, rather than to some supernatural or metaphysical beliefs. However, this sort of oversimplification does not enlighten at all. Diverse religious experiences and forms insist that these should be investigated objectively and if possible respectfully. Such an investigation has been done my some social scientists as mentioned below: 'Therefore it is not surprising to find that many anthropologists, sociologists and others engaged in scholarly pursuits have been studying specific forms of religions both a descriptive and axiological, i.e. ethical and normative standpoints. Many famous scientists from Marx Plank (1854-1947), Albert Einstein (1897-1955), to A.S. Eddington (1882-1944), Max Born (1882-1970) and Erwin Schrödinger (1887-1961) have defended some forms of religion, cognitive or emotive.' This argument is clearly understandable since language and religion both involve a cognitive process. As Benjamin too explained, the highest mental region of a human being is religion (describing the concept of revelation).

According to Herder, basically every person begins with similar rational capacities. However, their practical living in certain circumstances and environments as well as their particular past knowledge, shape their mind-set in different ways. The variety of attitude, in turn is revealed in many sorts of imaginative productivity, which is through languages, literature and religious beliefs. To sum up, language has an extraordinary role to preserve and to develop religion in social life. It is through language that the message of God (Gods) is written in the holy books and people are able to fathom such teachings.

3. Language and Religious Identity

In contemporary society to know a find identity is very crucial for human beings. Understanding identity helps human beings to behave appropriately with others. This is one of the reasons why identity has been researched upon simultaneously by many scholars of social studies and humanities especially in the field of linguistics and anthropology. The term identity closely relates to self-activity, group membership, and trajectory of long-term process in the socio-cultural activity. For instance, the formulation of cultural subjective can be investigated through the linguistic evidence which means through the medium of talk, poetry, narration, legend, folklores, preaching and other religious rituals. As Gumperz (1982)[10] suggests, members of speech communities use their linguistics resources to construct a social identity where language is the key to understanding how they view themselves.

In this context, it is understandable that language has a significant role to play as an identity definer including religion. Like religion, language has an ideological aspect in the sense that it encodes a certain world view; a certain conception of life. As such, it always exerts an ideological influence in order to achieve power. When language comes to power, it attains a privilege and becomes dominant. It is manifested in many aspects of social life such as education, economic, politics, and religion. Accordingly, how life should be ideally lived in a society in generally generated by language. It is part of the struggle for the possession of the domains of power among different groups.

Moreover, there is a research on the sociolinguistic aspect designating that religion is a fundamental element in continuing the collective identity particularly for the Somali immigrants living in Toronto Canada, where the study had been carried out (Min and Kim, 2002). This study reports that immigrant groups have various points of views regarding their religious and ethnic identity. For some groups religious identity is more important over ethnic or even national identity. Especially, the Muslims believe that Islam leads and guides them in all aspects of life starting from their personal lives to the relation between Muslims and a non-Muslim.

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[10] Quoted in Carmen Rosa Caldas-Coulthard & Rick Iedema. (2008). *Identity in Trouble: Critical Discourse and Contested Identities,* page.135

This phenomenon could also be seen in the classical period where language was claimed to belong to a certain religion that was far superior over other languages. Herder[11] (2014:109) has given serious attention these issues by investigating the Hebrew language, especially Hebrew poetry. His impression on this language was that Hebrew was believed to be an oriental and original language. As an oriental language, Hebrew was the one in which the Old Testament for the Christian and Jews was written, and it was projected as being rich in political images particularly in the early period of civilisation. Related to this argument, Manjali (2014:109) describes in a very clear way which is easily understandable as follows: 'The spirit of Hebrew poetry that first appeared through Moses manifested politically in the form of the Jewish law that God had passed on the Prophet. The Jewish nation (Volk) commenced with the spiritual "sign" that God made the people through Moses, which revealed the law that constituted the Jewish people. Thus God's word, the spirit of poetry and the language of law, all these converged in the making of this ancient Volk.' Thus for him, language is not an instrument for expressing universal reason. He rather believes that each nation is naturally provided with a divine linguistic as a foundation for spiritual, ritual-poetic and legal-poetic, which experience historical progress. The legal and political foundation will legitimise the dominant ideology of any individual autonomously.

According to Rahman (1996:14), the concept of identity has an almost similar meaning as that of ethnicity. There are two perspectives related to language and identity which are primordial and instrumental. The primordia's claims that identity is formed by ethnicity, as is felt through shared paternity, bio-kinship, commonality of descent and blood relationship. While instrumentalists, on the other hand claim that identity is a modern phenomenon which helps social groups gain greater share of power, wealth and interest. He then develops the concept of identity as a feeling of group cohesion either based on real or assumed kinship, religion, language or culture which has always existed in human societies and which are undeniable. These feelings are usually based on myth and symbols which are connected with imagination and through this imagination, identity

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[11] Quoted in Franson Manjali, (2014). Chapter on *Nationalism, Colonialism and Modern Linguitics*. In Saitya Brata Das, (ed), *Politics and Religion*, page.109

could be manipulated. Benedict Anderson provides very powerful theory about the use of myth and symbols to create modern nation as an identity:

> These print languages (whether the vernacular languages of Europe) laid the based for national consciousness in three distinct ways. First and foremost, they created unified fields of exchange and communication below Latin and above the spoken languages. Speakers of the huge variety of Frenches, Englishes or Spanishes who might find it difficult or even impossible to understand one another in conversation became capable of comprehending one another via print and paper. In the process, they gradually became aware of the hundreds or thousands or even millions of people in their particular language field, and at the same time that only hundreds of thousands or millions so belonged. These fellow readers, to whom they were connected through print, formed their secular, particular, visible invisibility, the embryo of nationality imagined community (Anderson, 1983: 44 quoted in Rahman).

Even though the term identity is still a favourably vague sort, in simple understanding of contemporary study, identity is defined as a self-perception that everyone characterizes herself or himself with in terms of gender, family role, occupation, tribe or class or other such self-defining categories. In a wider sense, identity becomes complicated by certain other elements, like for instance one could take the individual identities of a Muslim, Christian, Hindus or other groups. Referring to religion, identity is also familial and larger groups are seen as the extension of one's family. At present, it is in the term of new identities constructed on the basis of religion or language, which appeal to larger and not merely local groups.

Identity as a personal matter can even be constructed by both religion and language which are able to constitute it through social interaction and rational reconstruction. More specifically, language use is capable enough to validate and sand for that particular claim. In other words, religious identity is set up by convincing others that this claim is correct, the instruction is right and the expression is sincere. Language as a social institution, the exact nature of its origin and the clear sequences in the process of its formation has the capability to reflect some of the mysteries in the epic text of human evolution (Comballis, 2001)[12].

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[12] Rahman, Tariq.(1997). *Language and Politics in Pakistan*, page.16.

Therefore every language has the authority and right to associate any language to its religion. It naturally happened because one exploits language to express subjectivity as well as to solicit cooperation. The 'cooperation' between languages and religion is inseparable, like two sides of a coin. Religion uses narrative (language) to understand the messages from God to human beings. God reveals himself to the prophets through language. The holy books are also written in a language and the preachers also use the same language to deliver religious sermons and messages.

Every religion claims that there are sacred languages to convey the message of that particular religion. Arabic is for Islam, Hebrew is for Judaism, Sanskrit is for Hindus and Pali is for Theravada Buddhism. Endress (2006:131) explained that God for the first time spoke to Prophet Muhammad in Arabic. This is also mentioned in the Koran. Another example in the political life of Islam, the Ummayat Caliph, "Abdul al-Malik" (685-705) Arabic became the official administrative language as mentioned in this story, 'In Syria the Diwan ['list', 'state register' of those receiving salaries and of the land tax; in wider sense, the government financial administration] was written in Greek until the government of Abdl-Al-Malik ibn Marwan, who in the year (700AD) changed it to Arabic. The cause of this was that one of the Greek scribes had to write something and since he could find no water he urinated in the ink pot and as a result of which he was punished for such a vile crime. The latter asked him to allocate the land tax o the province of Jordan for one year. That was granted and before one year was up he completed the translation and was handed over to Abdl Al Malik. The caliph called his secretary Sergious to him and presented him with the work; the latter aws filled with grief and left him full of sorrow. Outside, for God has taken this job away from you (Al-Baladhuri: Futuh al Buldan [The Conquest of the Lands], edited by M.J. DE Goeje, Leiden 1866, p.193].'

One the contrary, take the case of how religions came and spread to Indonesia, in which language also had a significant role to play. In pre-modern Indonesia no claim could be made that only one language was valid. A language was simply the lingua franca for communication and for trade. Even though it was still found that a language is a reflection of a religion or a kingdom, it did not take very long time. For instance, *Kawi* or Sanskrit language was associated with Buddhism.

People participated in religious ceremonies and the medium of instruction was *Kawi*. Besides the lingua franca Kawi was also used as a medium of instruction. Therefore at a period those who wanted to learn Buddhism, they had to learn this language. Therefore mastery of a particular language is important in order to understand the nuances of a religion. Every religion is connected with a language and therefore understanding a language is inimical to understand the effects of religion in a society. It is observed that most religious leaders attain a mastery of a language, in which the religion is preached; however they often misuse the language in order to preach their point of view and superimpose it over the other communities. This often creates social problems that have no permanent solution and therefore it is also important to understand a particular language and use it correctly so that social problems can be avoided.

CHAPTER II

INDONESIA: NATION, LANGUAGE AND ETHNICITY

This chapter explores three fundamental elements such as foundation for the formation of an imagined political community which would be Indonesia based on the concepts of nation, language and ethnicity. These three things influenced each other to create the modern nation state of Indonesia. The first section will deal with theories of foundation of the nation state which also includes the use of the Indonesian language as a basis of a nationalistic movement. Language became an important point for national movement in Indonesia. The primary focus will be on the use of language and the creation of a nation based on that language. It will aim to seek how far a language can unify a nation.

The second section deals with language and secularism in Indonesia. This section conveys the significant step of Bahasa Indonesia for the Indonesian state which united the country and brought secular practices. The political tension among state, language and politics were neutralized with the help of Bahasa Indonesia as the lingua franca of the entire country. The third section elaborates special issue on language planning and policy as well as developing process of Bahasa Indonesia. This part discovers long processes of language and its struggle to power, the functions in the power and cooperation with other languages in the neighbouring countries such as Malaysia, the Philippines and Singapore. The last section will deal with a discussion on two things; language as a search of national identity, social status and ethnicity development. Bahasa Indonesia, as the search for national identity is a never ending process. This process is simultaneous that combines among language, social status and ethnicity as means of liberation from the physical and cultural colonialism that remained to impose its hegemony in Indonesia even though independence was declared in 1945. At the same time, there are many ethnic groups and vernacular languages living over there such as Javanese, Balinese, Sundanese, Maduranese, Dayak but they have less attention from the government since Bahasa Indonesia became the national language.

A. Language and National Movement

In cultural studies, Stuart Hall (2001:89)[13] explains that an anthropological culture is the concept of social formation, cultural power, domination and regulation, resistance and struggle. Language, as a medium for production of cultures both an ordered or structured system and as means of meaning expression. Language, along with other indigenous cultures, is believed to become as one of the foundations to set up any nation in the world. For instance in the case of naming, language particularly has capability to create a new meaning or name in universal sense including the nation. Anderson (2001,287) says that a nation is imagined, modelled, adapted and transformed into human mind through many ways and terms both personally and publically. In the similar sense a language can be used to make a nation exist in the cognitive realm. The idea of the existence of the nation, as the cognitive domain has been developed by many prominent scholars such as Clifford Geertz, Anthony D, Smith, and Edward Shils. They have suggested that nation is built through elemental foundation which 'emerges' from the cultural background and which is 'taken for granted' including the affinity of exhibiting a centrality of language, ethnicity and religion.

It is believed that prior to the rise of national consciousness there were no border between countries, however, it is people who influenced by nationalism started making borders between countries. This goes in contrary to the idea of the imagined community (Fukuyama, 1992: 266). In this period, nationalist movement orientation was for the sake of sectarian groups such as religion, kingdom and other group interests. Nationalism as an ideology of nationalist movement is for getting freedom of religion. Partha Chatterjee (2001:290)[14] adds that nationalism was complete consequence of the political chronicles of Europe. He further argues that the history of colonial Europe has given rise to anti-colonial nationalism movements in Asia and Africa. The nationalist movement have two implications of nationalism for Asian and African countries which are mostly colonised by the European countries. These implications are material and

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[13] Stuart Hall, (2001). *Cultural Studies*. In Steven Seidman (ed). *The New Social Theory Reader*,(ed), page. 89

[14] Chatterjee, Partha. *Whose Imagined Community?* Quoted in Seidman Steven.2001. *The New Social Theory Reader*, page.290.

spiritual. First, the material aspect is an external object of nationalism which includes economy, nation building, science and technology, where western countries have shown its superiority to the colonised countries due to their technological and material advancements. Second, spiritual aspect is the internal object of nationalism which is very fundamental one as medium of marking a cultural identity. When colonial culture dominates more power energy is invested in order to counter the dominant culture. The idea later developed as nationalist movements where the spiritual motive rejects the colonial power to interfere in all aspects of life. Here, it is clearly stated that the main task of nationalism is to conquer the colonized middle classes that is to challenge the rule of the colonial state in contrast to the rule of the modern state. Similarly Nadia (quoted in Azumardi Azra, 2015) adds that nationalism is mainly based on two pillars which are ethnicity and religion but she has different point of views related to Indonesian experience. Religion and ethnicity as spirit of nationalism in Indonesia has two positions as power of solidarity and as a means of unity among different cultural background in Indonesia. Her statement is clearly presented that '

> (The nuance and experience of nationalist movement in Indonesia is quite different from Fukyama's argument. It is true that the proto-nationalism in Europe 16 century has caused religious conflict and fanaticism. This condition also connected to violent nationalist movement in Serbia few years ago. However, in the case of Indonesia, nationalist movement is more tolerant and peaceful. Islam in Indonesia engages, empowers and has an active role in the nationalism progress).

> Pengalaman pertumbuhan dan kebangkitan nasionalisme Indonesia dalam hubungannya dengan etnisitas dan agama, seperti dikemukakan di atas, cukup bertolak belakang dengan pandangan Fukuyama. Fukuyama benar ketika menyatakan bahwa nasionalisme awal (tepatnya proto-nasionalisme) pada abad ke-16 di Eropa yang begitu kental dengan sentimen keagamaan, hanya menghasilkan fanatisme keagamaan dan perang agama. Anggapan ini juga mungkin benar dalam hubungannya dengan brutalitas nasionalisme Serbia beberapa tahun lalu. Namun, dalam kasus Islam di Indonesia, justru kebalikannya. Dengan wajah yang lebih toleran dan ramah, Islam Indonesia justru merangsang, menumbuhkan, dan berperan amat positif dalam pertumbuhan nasionalisme.

Even the Indonesian experience states that ethnicity in terms of language has much more contribution for the formation of the nation of modern Indonesia. This

condition was suggested by Fukuyama that modern nationalism results in the creation of nations which are established by the pre-existing natural linguistic category. However, there are some nations which have freedom to define who and what constitute a language or a nation. For example, there is the case of independence of nations in the parts of Soviet central Asia. These countries got independence but did not have their own national or linguistic identity.

The impact of nationalist movements in Europe also awakened the national leaders in Indonesia. They linked language as a means of nationalism and a new national identity in the form of a new idiom for starting the freedom struggle for Indonesia. Azumardi Azra (2015), one of the Indonesian historians classified that there are three steps for the creation of nationalist movement in Indonesia. Firstly, the proto nationalist movement was a response to Dutch colonialism in Indonesia which started the implementation of ethnic politics which comprised of market liberation, education and socio-cultural activities. Through the ethnic politics, many young Indonesia generations had an opportunity to get better education similar to colonial students. In spite of only few people, education inspired them to think of Indonesia in order to get freedom from colonialism. They also established social organisation called Budi Utomo in 1908 as a means of national awakening to fight the colonial power.

Take the case of the Indonesian colonial era: Sukarno resisted Dutch colonial including its language. He created new domain of language called Bahasa Indonesia as a replacement of colonial languages such as Dutch. In the colonial period there were only three dominant languages, Dutch, Javanese and Malay. The choice of Malay as the language of Indonesia was that Malay was not an ethnic or a non-native language. Thus Malay changed its statues from lingua franca after the Youth Pledge Congress in 1928. According to Errington (1986:418), the Congress found its final commitment among the youth organisations that is one nation, one land and one language called Indonesia. Errington also continued his argument related to this pledge that there are two impacts as well as threats especially dealing with the existence of ethnic language and culture especially dealing with Javanese as a majority language. One is that there was an understandable reality that the influence of Javanese people and language had been decreased drastically; it is compared before the youth pledge.

The Javanese language had reached eighty million and always had been the demographic and political centre of gravity of the nation and had always dominated the state including all the apparatuses of the state. Secondly, political orientation gives much more attention into a political life rather than a cultural one. The discourse of character and national building became a political agenda of the nationalist movement in the archipelago. Thus the purpose of this step was to resist imperialism and colonialism of Europe in Asia. Third, Sukarno era in Indonesia was the most important stage where Indonesians resisted all forms of colonialism. Even though he started his schooling at the Javanese language grammar school, in which his father was a teacher and learnt Malay he also managed to get a workable knowledge of Dutch. His personal language education background played an important role in shaping the process of restructuring Indonesia as a state (Schwartzber, 2009)[15]. In the same context, Rush (2014: 181) commented that, 'Indonesian was none other than Malay, the ancient lingua franca of interisland trade that Holland adopted as its colonial administrative language and was subsequently embraced by young nationalists as the language of their nation to be.'

B. Indonesian Language and Secularism in Indonesia

According to Anderson, print capitalism gave an opportunity to generate a new institutional space for the expansion of national language. Language, thus helped in the development into a region over which nation had a necessary right to start the process of state building. Indonesia which had a long political and religious conflict solved this issue related to language. For instance, the term '*Allah*' which has its roots in Arabic for God encountered a serious problem when it was proposed to be one of the pillars of the Indonesian constitution. Most of the non-Muslim population did not accept this word because it somehow excluded them from the process of state building. As a result of which there was a serious debate between the Muslims and the non-Muslims and therefore the word *Allah* was replaced by the indigenous Indonesian word named *Tuhan* (Indonesian word means God). This word bears the same meaning as *Allah* and therefore a potential

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[15] Quoted in Devy, G.N. (ed). (2014). *People's Linguistic Survey of India. 2014. Volume One: The Being of Bhasha A General Introduction*, page 23.

conflict was avoided. This was a great part of political pragmatism that saved the Indonesian state from utter chaos.

Geerts (quoted in Bhavna Singh, 2012:5) also insists that there are two primary motives of the formation of a nation. The first is the search of an identity and the second is of modern imperative progress. For both motives, 'ethnic' still remains at the essential basis for the nation and those groups who have an ethnic solidarity and who are more likely to develop it. Bahasa Indonesia had the capability to lead on both motives. This language resolved the problem of building a nation state as well as directed the nation into a developed country. Besides that, national identity of Indonesia and any other nation expanded through religious and indigenous culture where Indonesia basically had been influenced a lot by Hinduism, Buddhism, Islam and other local religions. These local values had been ongoing for several times in the pre independence of Indonesia.

This fact has been well known by many scholars especially as Indonesia specialist, Mas'udi (2010), that Indonesia was established by the spirit of religion to get freedom from colonialism. Compare to the traditional one, the state was built by the role of religion or it is begun through secularism. Therefore the relation between religion and state in the case of Indonesia is totally different from the western tradition. Religion in Indonesia especially Islam as the major religion followed by most of the people has compatibility towards a democratic system that goes by the nomenclature called *syura*. Through this term, Indonesia underwent a democratic process. As a democratic country, Indonesia is constitutionally not as an Islamic state, but also not as a secular state. Indonesia has unique characteristics of democracy due to the moderation of Islam. The strong recognition that Indonesia as a democratic country is stated by Paul Wolfowitz that 'Indonesia has assumed a critical role on the world stage, because Indonesia has overcome obstacles and made strides towards democracy since 20 years ago. The country has more than 300 ethnic groups and around 87 percent of its population is Muslim, but Indonesia is not an Islamic state (Elisabeth, 2007:80)[16].' Similarly perspectives are also eluded by Indian Muslims such as Maulana Abul Kalam Azad who believed that Islam can be coherent with

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[16] Andriana Elisabeth. (2007). *The Indonesian Experience in Implementing Democracy*, article in Zoya Hasan (ed). *Democracy in Muslim Societies: The Asian Experience*, page.80.

democracy. According to Azad (2006:36), democracy means that the participation of people in decision making in a country. He then argues that the best democratic system where the participation is based on universal mature people permit. In this context, Indian Muslims have the experience of being in a harmonious social order earlier than that of Indonesians. Indian Muslims had been taking part and implementing democracy and proved that there is no contradiction between democracy and Islam and that these two can be compatible.

After getting freedom from the Dutch, Indonesia had an internal problem dealing with their national identity. This issue is quite typical of many countries that came through the colonial phase. This was due to the fact that during colonial phases such countries never got the chance to create their own national identity and they had to rely on the colonial power for a supposed national identity that was awarded to them. Should Indonesia be known as a country of only Muslims, because Islam is the dominant religion? The internal problem became big and acquired a shape of a fundamental problem as it was a new country. The debate whether Indonesia should be a secular or an Islamic state was debated upon by eminent politicians and scholars. Indonesian officials identify that Indonesia is neither a religious state (read: Islamic state) nor a secular state but is a Pancasila state. In the Pancasila state, the Constitution guarantees all the people the right to freedom and the right to worship and have a belief system, even though the state is based upon the belief in one supreme God (Chapter 29: 1945 Constitution). The state also recognizes equality among citizens without looking at their religious, ethnic and gender background (Hara 2010:39).

According to Suseno (2005: 9-10)[17], since the declaration of independence of the Republic of Indonesia on the August of 17th 1945, the following day the constitutional assembly or *Panitia Persiapan Kemerdekaan Indonesia* (PPKI) as stated at the preamble of the Constitution in 1945 declares that the state is based on five primary codes called Pancasila as devised by Sukarno on the 1st of June of 1945. One of the codes is Belief in One God. This states the liberty of religious practice and worship. Additionally this proves rightly that in Indonesia there is no discrimination based on religion. Any religion has a moral force (spiritual force)

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[17] Franz Magnis-Suseno SJ. 2005. *Religious Harmony in Religious Diversity*, article in Alef Theria Wasim, (eds). *Religious Harmony: Problems, Practice and Education*, page 9-10.

as the spirit of the nation. One of the religious codes that is followed is to support each other and have religious harmony. Humanity therefore comes at prime importance is given more value than other factors. As a result of which the Indonesian state has a compatible religion and state relationship and this has been redefined as the relationship between soul and body, spirit and flesh, value and institutions or vision and action. The meanings of religion and state are indeed different but they are certainly not discrete: religion (as transcendental moral and ethical awareness or religiosity) gives direction, and the states give the structure (Mas'udi, 2010: 24)[18]. He further explains that religion as vision is meaningless without the state, through which it must be actualized. Conversely, the state as the coordinating institution of authority cannot be separated from religion, being divine vision for universal justice. The current growth of superpowers that ignores human justice is logical result of excising religion (as a divine moral duty) from the state body.

It is due to religion, being the soul of the state, gives justice to all, it is irrelevant to talk about the state in specific and very formal and exclusive religious terminology. To respond to the building of a nation there are three categories of attitude towards a religion. First is to avoid and disapprove any change in its structure. People have no right to change the message of religion through holy books.

Sarangi (2015:195) argues that language as discourse and practice is intimately deals with query of language as a means of pursuit of an identity. Further, she explains that language becomes communicative resources used for specific political negotiation and persuasion through rhetorical channels, symbolic expressions and pre formative speeches, which deliberately select, manipulate or hide meaning and communication.

C. Language Planning and Policy

To strengthen the identity of modern Indonesia, after declaring her independence from Dutch Colonialism it was necessary for her to plan of language development as a national policy on language. According to some

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[18] Masadr F Mas'udi. (2010). *Islam and the State: The Social Justice Perspective*, article in Ota Atsushi, et.al (eds). *Islam in Contention: Rethinking Islam and State in Indonesia*, page.24.

scholars such as, Alisjahabana (1962:1), Bukhari (1996:19), Woolard (2000) and Errington[19] that Indonesia's national language policy has been called a miraculous success, a great success and perhaps even the most spectacular linguistic phenomenon of post-World War II. To assess these claims, it is useful to examine the history and socio-historical setting of Indonesia's natural language planning.

The great success is seen as political struggle for language planning and policy in Indonesia post-independence where Indonesia is the fourth most populous nation in the world, with an estimated population of nearly 250 million. It consists of over 13,000 islands, stretching along the equator between Southeast Asia and Australia. There are a significant number of distinct ethnic groups, speaking an estimated 600 languages. The size and diversity of Indonesia's population has presented challenges for uniting the nation and developing a national language. This should also be seen in the context of third world countries, where the aegis of colonialism did not leave behind any space for reconstruction of such countries. In this context, it was challenging for Indonesia s well to build a unified identity for the purpose of creating a modern nation state.

The term of language planning (LP) ideally should meet the basic question how a language will function in the state as suggested by Tariq Rahman (1997: 8). There are two basic ingredients to language planning: language choice and language development (Garvin 1974:72)[20]. In post-colonial nations, language choice involves choosing a world language as an official language or selecting one of the languages of the nation as an official and unofficial language. Such experiments have happened in other countries as well. For example in India English and Hindi are used as official and national languages respectively while other languages are also recognized which depends upon the area. In other countries such as Peru and Ecuador, Spanish is used as the official language while native languages are also recognized.

The need for such a choice in Indonesia became apparent in the first decades of the twentieth century, as a sense of nationalism grew and Indonesians began looking to the future and end to more than three centuries of Dutch colonial rule.

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[19] Quoted in Scott Pauuw. (2009). *One Land, One Nation, One Language: An Analysis of Indonesia's Language Policy*, page.6

[20] Quoted in Scott Pauuw. (2009). One Land, One Nation, *One Language: An Analysis of Indonesia's Language Policy,* page.10.

As the Netherlands East Indies, the islands of Indonesia had been arbitrarily united by a colonial power, and there was no history of unity as a nation to help settle the national language question.

During this period, there were three languages which emerged as possible official languages for the new nation which would be created from the Netherlands East Indies: the colonial language, Dutch: the language of the largest ethnic group, Javanese; and the historic lingua franca of the archipelago, and Malay. Each of these languages had certain claims to a special status. Dutch, as the colonial language, had certain advantages. It was spoken by the educated elite of Indonesia, and as such was the language that the future leaders of the nation felt most comfortable speaking and writing. It was developed and standardized modern language with an extensive literature and texts in all fields of study. It was also the language of the existing legal system and government administration in the Netherlands East Indies. A Dutch education expert, Niwewenhuis said in 1925, "we must institute a language which can represent international culture fully as the general medium for social intercourse. In Indonesia this language will have to be Dutch." (Alisjahbana, 1976:38).

However, as an international language, Dutch did not have the same stature as other colonial language such as English and French, and did not possess the same advantages as these languages as a vehicle of international communication. Therefore, in the words of Dardjowidjojo (1998)[21], "Indonesia found it easier to dispel Dutch than India or Malaysia to dispel English." While English and French had a wider appeal and more speakers in the world, the same could not be said about Dutch. As a result of which it was pragmatic on the part of Indonesians of those days to dispel this language and bring about a new native language that could not only foster national unity but also act as a unifying language. It was important in this case, as one could see that such languages were different in their origins, diction, as well as area of appeal. It was also difficult to decide a language that could be used uniformly in the entire country. As a result of which there were great debates in the entire country regarding the status of various languages.

At the time of Indonesia's independence, the Javanese made up 47.8% of Indonesia's population, were by far the largest ethnic group, and made up a

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[21] Scott Paauw, *Ibid*, page,8

significant proportion of the educated elite. Javanese was a written language with a rich literary tradition. However, there are social registers in Javanese with completely separate lexicons used which depends on the age and social class of the persons addressed; which makes the language difficult for outsiders to learn. In the 1930s, a Dutch scholar, C.C. Berg (1980:2) promoted Javanese as the national language (Alisjahbana, 1962:1)[22]. A modern commentator, Anwar said that, due to their 'enormous influence in the socio-cultural and political life of Indonesia' if the Javanese insisted on the official acceptance of their undisputed superior language throughout the country, they would undoubtedly be in a strong position to do so. However, such attitudes caused the Javanese to attract a high level of resentment for their perceived dominance in the political and economic domains (Wright, 2004:85)[23], which would have made an effort to promote Javanese as the national language quite difficult. It is fortunate that these problems were mitigated. Anderson observed that, 'it has often been said (mainly by the Javanese of the later day) that the adoption of Indonesian as the national language was a magnanimous concession on the part of the Javanese near majority (1966).'

The role of a world language in a society is the chief difference between the linguistic situation in Indonesia and the situations in Malaysia and Singapore, and this was the direct result of language planning in each of these nations. Garvin (1974:72)[24] provides a list of properties, functions and attitudes which characterize a standard language and which are factors in language planning. The symbolic functions which Garvin mentions include the unifying function, the separatist function and the prestige function. Garvin defines these as that, 'the standard language serves to unify a larger speech community in spite of dialect differences; it serves to separate it from another language, it bestows prestige upon the speech community that has been able to develop one.' A national language, according to Garvin, is characterized by the unifying and separatist functions 'provided the national language has arisen naturally or has been judiciously chosen by the authorities.' To these functions, he adds a function he

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[22] Scott Paauw, *Ibid*, page,7
[23] Scott Paauw, *Ibid*, page,7
[24] Scott Paauw, *Ibid*, page,72

calls the participatory function, which Garvin (1974:74) defines as the function of the language to facilitate participation in worldwide cultural developments. Therefore a language must not only be native in origin, but it should also be legitimate with a proper appeal and number of speakers to beat potential competitors. Furthermore, it should be easy to learn as well as encourage participation in all public and private spheres of life. Garvin further says that 'in the technological realm the participatory function predominates: a type of higher education is required for which a world language is most practical in terms of the availability of textbooks, instructional personnel etc.' Garvin[25] (1974:76) points out that the participatory function can be in conflict with the separatist function and that in the literary realm, the desire to participate in world-wide developments will be secondary to search for a cultural identity.

In case of Indonesia, the unifying function takes precedence over all others, and has caused Indonesia to reject the participatory function, for most of the part, in its efforts to create a cultural identity. To a large extent, this emphasis has been successful, in that it has allowed Indonesia to unite its diverse communities and allow it a strong identity as well as a wider range of positive communication within the territory. The lack of a language fulfilling the participatory function has been most evident at the level of higher education, but it could be said that it has also had an effect on Indonesia's participation in the political and economic developments of the international community as well, and may have been an obstacle to more rapid economic development in Indonesia. In Malaysia, there has been a conflict between unifying function and the participatory function. Social factors have kept the unifying function of Malay from being fully applied and have kept Malaysia from being able to abandon the participatory function of English. A similar situation applies in the Philippines, where resistance to *Tagalog* has kept the nation from using the national language and therefore there is a problem with the creation of a monolithic national identity. In both Malaysia and the Philippines, a national identity has indeed arisen but does not include the national language. Figure shows the role of Garvin's functions in these three nations.

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[25] Scott Paauw, *Ibid*, page,79

Figure 1

	Indonesia	Malaysia	The Philippines
Unifying function	+	—	—
Separatist function	+	—	—
Prestige function	+	+	+
Participatory function	—	+	+

Moeliono (1986)[26] believes that the use of Bahasa Indonesia has fulfilled the criteria of participatory function, as it has a wider appeal in the country. This would appear to be an application of the concept which misses its primary meaning. Despite some setbacks in the implementation of the national language, such as in higher education, this has led at least one observer to call it only a 'partial success' (Wright 2004:75). However, keeping all these views in mind the speed at which Indonesian has been accepted as the national language and a symbol of unity and the widespread literacy in this particular language is largely undeniable. Alisjahbana (1984:97) states that Indonesian is the fifth most spoken language in the world. Australian scholar Anthony H. Johns (quoted in Anwar 1980:5) says that 'the area of thought, experience and expression that present day Bahasa Indonesia can serve to communicate with subtlety, grace and exactness not to mention pungency if required is remarkable.' Errington (1998:2) says that 'Now Indonesian is a fully viable, universally acknowledged national language.' Abas (1987:3) calls Indonesian 'one of the modern world languages' and wonders if it can become language of wider communication in Southeast Asia to create a regional identity. Meliono (1994:128) claims that within another generation, the entire nation will be speaking Indonesian. All of these views reflect a basic truth about the language: no other post-colonial nation has been able to develop and implement a national language with the speed and degree of acceptance which Indonesian has. No other language in a post-colonial nation is used in as wide a range of domain as Indonesia, a feat made more impressive by the size and ethnic, linguistic and cultural diversity of Indonesia.

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[26] Quoted in Zane Goebel. (2008). *Enregistering Ethnicity and Hybridity in Indonesia*, page 37.

Some observers have reservations about Indonesian language or its prospects for the future. According to American anthropologist James Peacock, quoted in Anwar (1980:1)[27], Bahasa Indonesia is a language, peculiarly turgid, humourless, awkward, mechanical, and bereft of emotion or sensuality.' More recently, Wright (2004:83) has said that Indonesia is 'an example of the kind of tensions rising within multi-ethnic states between the centripetal efforts of the nation building centre and the centrifugal pressures of independence and autonomy movements'. She mentions the continuing economic crisis, corruption scandals, ethnic tensions, secessionist groups, and the independence of East Timor as factors which have challenged Indonesia cohesion. She (2004:94) says that 'where the state has been rejected as authoritarian and corrupt, the language with which it is so closely associated could lose some ground." She adds that "there are signs that Indonesians have ground to a halt on their trajectory towards homogenization and linguistic unification. Indonesian in its iconic role as symbol of national unity, as facilitator of the national community of communication and as the medium of social mobility may be in retreat.' Finally, she points out that Indonesia 'may have reached its apogee and find its domains of use squeezed between the pressures of global English and vernaculars which conquer some of the areas from which they disappeared during the nation building era.' It is clear mentioned in the Indonesian constitution that the state has an ideological interest in term of language planning and policy. As, Anwar (1980:137)[28] said that in Chapter XV (Article 36) of the Indonesian constitution explicitly notes that the need to preserve *bahasa daerah* "regional language." This means that the language policy is really designed by the government to impose a national ideology through the teaching of regional languages in primary and secondary school levels.

D. Language, Social-Status and Ethnicity

Both nation and ethnicity in general are seen as identities which exist in the cognitive domain of human beings and as mentioned by Phadnis (1989:259)[29]. In this way, language is able to supply to the latter kind of reality paradigm just as it can be to the former or constitutive. Language is also related to region and in

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[27] Quoted in Zane Goebel. *Ibid,* page.: 38.
[28] Quoted in Zane Goebel. *Ibid,* page.: 42.
[29] Quoted in Tariq Rahman. (1997). *Language and Politics in Pakistan*, page15

particular to ethnic identity in another way or some ways. Ethnicity is an essential element and source for use in the public discourse and personal talk. Even, there are some cases that ethnicity is used as means of identification for political and other social forces (in Goebel, 2015).

Thus, Indonesia as a nation was constituted by two main cultures, the primordial and the cultural. Primarily, primordial means that there are many cultures that have existed for a long time in the country. These cultures are based on tribes and locality such as in *Sunda*, *Aceh*, *Toraja* and in other regions. These cultures exist since time immemorial and a lot of people have contributed to these cultures. The second, cultural basis is indigenous tradition, language, belief and religions that have existed in Indonesia since the establishment of the modern state. To understand how language strongly has been associated with ethnicity, a historical investigation should be conducted critically and properly. The investigation can be started through identification of how certain semiotic (language sign) is used in a certain society. It also helps to recognise the actors who sustain the language as a medium of survival. There are two fundamental words that should be initially explained there which are ethnic and ethnicity. The term ethnic is eventually developed from the Greek word '*ethos*' or nation which means a society having a shared history, a shared common chronicles as well as a common language and civilisation. Like a family, it comprises of groups which split the common value from each individual into one social institution. Goebel (2013:5) adds that at the beginning of 1870 the archipelago had been classified by several ethnic groups such as the Sundanese, Javanese, Maduranese where each ethnic group had its own language, culture, dressing style, traditions as well as with a variety of Malay as a local content in local bilingual schools (Moriyana, 2005). Furthermore, the idea of ethnic has been derived and constituted in the legal system through the use of the Dutch idea called *adat*, which encompasses ideas as custom law, tradition and territory (Burns, 2004 and Fasseur, 1994).

In general ethnicity is understood as a sense of group belonging with the principal features of common foundation, history, culture, language, experience

and values (Baumann, 2004 and Ratcliffe, 2010)[30]. Bulmer (1996)[31] clarified ethnic group as follows:

> "An ethnic group is a collective within a larger population having real or putative common ancestry, memories of shared past and cultural focus upon one or more symbolic elements which define the group's identity, such as kinship, religion, language, shared territory, nationality or physical appearance. Members of an ethnic group are conscious of belonging to the group."

Azra argues that ethnicity does not have contribution significantly in promoting nationalism in Indonesia. Even ethnicity does not have any relevant mode for political issues. He investigated the case of Aceh that *Hasan Tiro* movement tried to exploit ethnicity as the political movement in Aceh. This movement provoked the people of Aceh to abhor the Javanese living in Aceh for a long time calling it an example of brutal Javanese colonialism. Ethnicity is more generally a group of people being active in a certain area of Indonesia who use a particular regional language as a means of communication. The learning and teaching process of Bahasa Indonesia at schools has the capability to develop affiliation between language and ethnicity where Bahasa Indonesia as a signifier of unity and communication among the geographically separated ethnic group with their own language. Ethnicity as a social classification was repeated in many ways such as dialogue, which distinguished ethnic states and regional base ethnic classification from the idea of Indonesia. In the year 1920 there were many students who were studying overseas to start introducing the term of Indonesia and Indonesians though their own academic journals opposed the regional ethnic languages (Elson, 2008:25-26). These ideas developed through a popular medium like a novel. This medium made Indonesia known by many people due to the modern novel entitled *Siti Nurbaya* written by Marah Rusli and published by *Balai Pustaka* in 1992.

Therefore, in order to construe a nation it is not only important to find unifying factors but also to look for those factors that can unify in the real sense. In Indonesia, the replacement of Dutch by Bahasa Indonesia was seen as the first step of the unification of the country. It can be seen that there were great debates

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[30] Quoted in Ananta, Aris, Arifin, Evi Nurvidya, Hasbullah, M Sairi, Handayani, Nur Budi, Pramono, Agus, a *Changing Ethnic Composition: Indonesia 2000-2010*, page. 6, an international conference paper presented in Busan South Korea, 26-31 August, 201.

[31] Ananta, *Ibid*, page.6

regarding the use of language and religion. Being a diverse country, it was not easy to decide on a religion or a language for that matter. However, it is also observed that the use of Bahasa Indonesia as the language of Indonesia in all purposes has served its goal. It has managed to unify the country without much ado and also has led to a growth of nationalism in the country.

CHAPTER III
RELIGION AND ITS DISCOURSES

This chapter covers theoretical framework of religion and its discourses which are divided into three parts; nature of religion and its ambivalences, non-violent dimension of religion, and violent dimensions of religion. First, nature of religion and its ambivalences of religion talks about the existence of religions in different times an conditions. This part also presents how religion can meet the needs of the people to communicate with God and to overcome social problems in a dynamic and progressive society especially in the 21st century. Second, non violent dimensions of religions contain counter discourses of violence. This part mostly explores spiritual feature of world religions such as Hinduism, Buddhism, and Christianity, Catholicism, Islam and Confucianism and their features developed as a means of struggle in order to contribute to build a nation. Third, violent dimensions of religions negotiate historical aspect of religions which indicated directly or indirectly as a source of violence. There are strong images through media that religions are connected with violent acts. In this context religion does not mean as a medium of personal needs to communicate with God but as an organised social institution which is able to be a political institution and as an identity creator. When it transforms into political domain, it rises and potentially becomes a source of violence in societies.

1. Nature of Religion and its Ambivalence

This section is begun by questioning a religions 'entity' such as why do people need a religion and what is religion meant for. These two approaches are to answer such a question and totally faithful. Sceptical perspective sees that religion is human invention both scientifically and philosophically. In scientific analysis, the major issues of religions discourse among social scientists from time to time prefer to talk about the origin of religions and its functions rather than the truth. In the beginning, religion offers people to communicate with 'something' beyond human beings called God. For those people who believe in God by encountering with God will generate peace of mind and other benefits. This reason is the most fundamental and rational among them as a basis for developing religion. Later on

this belief becomes a need similar to basic needs such as food, drink and other material benefits.

Meanwhile in philosophical point of view, especially materialistic, considers that religion is the supernatural imaginary. In line with this, Sigmund Freud (quoted in Fisher,1999:17) illustrates religion as a universal obsession neurosis, an emotional feeling of love and fear taken by human beings since infancy from their parents. Belief system in religion provide a mental assumption that there is strong external power that this power can protect them from terrors and will also compensate those who either violate it or not violate it. Other analyses of religions are from Marx an Erich Fromm. Marx believes that religion is usually used by human beings to manipulate others especially to support and serve as centres of power in a capitalist system. Fromm thinks that humanistic religions help people to become stronger, and to develop more fully their own inner potential.

For totally faithful perspectives believes that material goals as discussed meet an empty life. One who believes in these perspectives is the Buddha. He says, "Look! The world is a royal chariot, glittering with paint. No better! Fools are deceived, but the wise know better.' In other words, Buddha intends to show that there is a desire from human being of perfection but absolute. The ultimate perfection does exist in human sense. This perfection can be only gained by religious practice. Through this practice, human beings may obtain enlightening from within.

According to Hinnels (2005:51), there are two theories of religious studies. First theory, religion is derived within human beings, who look for God in their lives. Due to which people construct buildings of religious values and importance where they think they can encounter God. This condition as Eliade adds a description of Human Curiosity towards the sacred and is mentioned as: 'now, what took place in the beginning was this: the divine or semi divine beings were active on earth. Man desires to recover the active presence of the Gods the mythical time whose reactualisation is periodically attempted is a time sanctified by the divine presence' (Eliade, 1968:92)[32]. The point of this theory is concerned with awareness issues on existence of God and how human beings need God in their lives. In other words, religions consist of a belief system which leads the

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[32] Quote in John R. Hinnel. 2005. *The Routledge Companion to the Study of Religion*, page:92.

followers to pray to God. In this context, religion is very personal and private. Such religions have been practiced for a long time in any part of the globe. This religion, as a personal belief then grew peacefully and this personal experience is called as a spiritual experience.

The spiritual experiences gained by religions lead people to find meaning of what is going on everyday life. She clarifies that those phenomena called as profane and sacred domain of religion. The word profane means the everyday world of seemingly random ordinary and unimportant occurrences while sacred is defined as the realm of extra ordinary and supernatural the source of the universe and its values which is charged with significance. The sacred corridor can be unveiled through discovering the transpersonal dimension of life the eternal and infinite beyond limited personal and communal concerns. Further, Nurcholish Majid (1992:xxii) suggests that naturally human beings are looking for something beyond their capacity which are very powerful and even stronger. Even if they believe in God they have difficult to explain the metaphysical concept of God logically. To cover such problems, language assists to find solutions. Language proves that every human being in the world has the ability to express the word God in various languages such as *Deva*, *Theo*, *Dieu*, *Dos*, *Do*, *Khoda*, Allah, *Gott*, *Dios* and *Bhagwan*. Even in Semitic languages it is articulated by the same syllable such as *Ilah, Ill, El* and *Al*. In Hebrew the word God is uttered as *Yahweh* and *Ioa* in Greek. They also have likeness in phonological manifestation so that it indicates cognates. Language thus has bridged the gap from abstract domain into operational one.

The existence of God in human lives as stated above is still required by the individuals and the group of people in modern world as well. John Gardner[33] argues that in contemporary world still necessitate something referred to as a source of eternal value as basis for civilisation of a country. He articulates his complete thought that there is no any country in the world which is able to attain immensity unless it considers in something and unless that something has ethical aspects to continue an immense civilization. Second this theory is then developed as an evolution and transformation from something divine beyond human capacity

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[33] Quoted in Nurcholis Madjid, (1992). *Islam: Doktrin & Peradaban (Islam: Doctrine and Civilisation)*, page: xxiii.

into what is called as God. According to Muller (1867:96)[34] religion is originally not for search for God but then there is phenomenon associated with God. He describes his perspective on it in details as 'Thus sunrise was the revelation of nature, awakening in the human mind that feeling of dependence of helplessness of hope of joy and faith in high powers which the source of all wisdom and the spring of religion (Muller, 1867:96).'

Both theories of religion as mentioned above are clearly connected to a mythology of God. The mythology only exists in agricultural society where science has not developed very well. If religion is constructed and influenced by mythology, how modern life which is based on science observes religion. In other words, there is essential question as to how the role of religion in modern society whether they need to communicate with God or not. For instance, in the 21st century human life has been experiencing the progress rapidly in two things, Information and communication technology as well as biotechnology. Both progress of ICT and biotechnology will lead to human life in transition new cognitive new civilization and post scientism civilisation. If scepticism is meant as an assumption that accumulation of knowledge is based on one subject post scientism has an argument that accumulation of knowledge is a result in any aspect of life. Therefore, religion is very helpful to lead people looking for universal truth. Religion is not only to serve as guidance for seeking universal truth but also as an identity to encounter globalisation (Khudori, 2009:29)[35].

Manue Castells[36] argues the importance of religion as identity in his books, 'the power of identity'. There are three reasons why religion as identity is very significant in the late of twentieth century and the beginning of the twenty first century. First the network of society is a society established by technology revolution and restructurisation of capitalism. The network society is also indicated by global strategy in economic activity, flexibility and instability of work. In such a situation human being as an individual called the self threatened to be lost and reduced to a commodity which has no authority and power because

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[34] Nurcholis Madjid, *Ibid*, page:52.
[35] Darwis Khudori. (2009). *The Rise of Religion-Based Political Movements: A Threat or Chance for Peace, Security, and Development among the Nation? Some Issues and Cases from Asia, Middle East, and Arab World with Comparative Views from Europe and Africa*, page:28.
[36] Darwis Khudori, *Ibid,* page:29.

they are removed by network and function. Second in the late nineteenth century social movements focussed on class struggle between those who owned capital and those who supplied labour. The essence of this movement was how labourers resisted and stopped production of commodities. In the twentieth century, this movement was replaced by information and communication technology which may have possibility of flexibility, unstable for work and individualisation of labour. Third in the end of the industrial era, the conflict between labour and capitalism became the struggle to stop the capitalist advance. It was due to capitalism which tried to control the means and modes of production which led to a strong reaction from the other side that did not own any capital.

Thus, the debate on religion and its origin or whether religion as source of peaceful life seems never ending discourses in human life. Religion originates human spiritual life as well as political life. When it is as spiritual matters, religion becomes personal. In contrary, religion converts to public domain when it is used as means of searching identity. Religion always exists with its contradiction, which depends on human's motive and perception internally and externally.

2. Nonviolent Dimension of Religious Teachings

As stated in this chapter previously, religion has two main orientations of teaching which are in paradox condition, potentially violent and nonviolent teaching for human being for the sake of God. Text as a source of religious teaching is stagnant but a condition will be able to change it. Condition means as requirement to make religion converted into opposite pole. To explore those two issues, first of all the discussion over the violent and non violent aspects of religion will be discussed.

1.1. Terminology of Nonviolence

Religion provides human beings an orientation of peace and ethics. This basic nature of religion could be found in daily life such as solidarity, cooperation and resistance movements against injustice. This fact implies that religion has an important role to build a peaceful life but at the same time religion could be critical towards an unjust society. When there is an unjust society, it is possible

for religion to build justice against all the odds. In this part the spirit of religious non violence will be portrayed.

There is a common ground of religious teachings which focus on non violence. Gandhi (quoted in Rakesh, 2003:24-25) for instance believed that all religious played a very significant role in the formulation of non violence and based his ideology on the idea of *ahimsa* or non violence. He uses the term *ahimsa* to denote love and compassion from the ideas of Hinduism as well as undertook the same ideas from other dharmic faiths such as Jainism and Buddhism. In fact Gandhi did go so far to discuss the impact of Christianity in propagating the idea of peace. For instance it was important for Gandhi to understand the idea of pace in the society in which all people could live together without coming into any sort of conflicts that emanated from the chaos of the society.

Further Gandhi also thought that Islam also commits itself to preservation of peace on earth. He embodies the spirit of Islam by his insistence on peaceful interaction and avoidance of any kind of violent acts against anyone. This it can be said that even Islam teaches peace and that it was possible for Hindus and Muslims in India as well as Muslims to live peacefully in many parts of the world based on the common teaching that all religions teach peace. For Gandhi searching truth is very essential in all religions so that this teaching could be implemented in any community. The implication of his belief is considered to be fragmentary of such views of truth which are very important for the preservation of humanity. As a result to promote plurality in religious life, Gandhi[37] offers some criteria for examining of saying which is valid. An utterance could be valid if one realises his or her idea is still incomplete and allow other people to have a say in this idea. This would lead to a debate wherein the truth could be filtered. These paradigms are able to promote a nonviolent culture in the society. This way of thinking helps people experience what is known as inclusive education and education that leads the students and the people in general to be positive towards a pluralistic society (Suseno, 2000: xiii)[38].

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[37] Quoted in Margaret Chatterjee.(2013). *Gandhi and The Challenge of Religious Diversity*, page:90.
[38] Fran Magnis Suseno. (2000). Pengantar in PP IRM. *Melawan Kekerasan Tanpa Kekerasan*, page:xiii.

Windu (2000: 27-29)[39] describes that there is another way how to establish a non violent society. The idea is called as *ahimsa*, to engage human's consciousness, soul, and repent so that they realize of making mistake in society and transform its values into new way of life. In other words, a nonviolent society stands with justice and truth, which established by humanities values such as democratic, solidarity, law enforcement and eradicating ethnic issues. There are five nonviolent movements such as nature lovers, defence of own space, counter culture, green peace and green politics (Djoko Suryo, 2000: 62-63)[40].

2.2. Feature of Nonviolent Teaching

Religion as one of the sources of justice is implemented by all religions. The followers of these religions are motivated for justice and to help the people in the society as Farid Esack mentions, 'we discovered each other; diverse in faiths by comrades in the struggle. Nineteen small people waiting in a cold cell in a magistrate here we experiences a dialogue between religions in the highest place. In eight hours, years of suspicion and mistrust were shattered (cited in Muhammad Chrizin, 2000: 66).' Hasan Solomon, as one of the nineteen people who were jailed recalled, 'All the messengers of Allah formed a single brotherhood. Their message is essentially one the religion and their teachings are one let us enter for future as brothers and sisters in the struggle. May Allah strengthen all the believers in him until freedom and justice in converted for all the oppressed in our country.' The unity teaching of religion is essential element for teaching nonviolent among religious followers. There is no discrimination among people regarding their religion, race, colour and others. Thus religion motivates them to do justice and similar purposes for their life.

Paul Nzacahayo (1997:18-20)[41] proposes practical guidance of religious teachings how to promote non-violent culture in society where violence has occurred over there. The religious teachings consist of *pengakuan kesalahan yang telah dilakukan* (confession of making a mistake), tobat (repent), *maaf*

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[39] PP IRM, *Ibid*, page.:12.

[40] PP IRM, *Ibid*, page.:12.

[41] Haring, Herman. (1997). *How to Solve Violence in theName of Religion; in the Case of Christianity and Islam*. In Kuschel, Karl-Josef, (Eds)l. *Agama Sebagai Sumber Kekerasan*, page:142.
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(forgiveness), rekonsiliasi (reconciliation) and toleransi (tolerance). Those teaching for promoting nonviolence in a society and are described as follows:

2.2.1. Confession of making a mistake

An activity done by personal or collective to plead guilty is very essential to constrict non violence in a society and which can be seen as a manifestation of a proper non violent religious teaching. The declaration of guilt is carried out in the public in order to boost the confidence of the confessor. Everyone has experience in making mistakes and sinning and when it is confessed it leads a change.

2.2.2. Repent and request for forgiveness

After declaring guilt, it should be followed by positive and good activity as evident for giving up the idea of making mistakes and refraining from sinning. Repenting is a source of making oneself feels good. Such declaration of guilt also indicates that God lives to forgive and thus the faith in religion becomes even stronger. Repenting is considered to be one of the major aspects of the Christian faith; this can also be said about other Abrahamic religions. Repenting gives rise to confidence in the religion as well as allows the guilty to shake him free of the guilt.

2.2.3. Forgiveness

To forgive and to declare guilt is activities that involve God and human beings. Violent acts are usually responded in the same way but retribution is not the way to achieve peace. To forgive also implies that people will be motivated from desisting from indulging in acts of violence for the sake of their own souls. The condition is similar as stated by Neil[42] that there is no burden and hatred towards the actors who have used violence to achieve a purpose. Similarly psychologists argue that forgiving also leads to a period of reconcilement where there can be discussions between people in order to solve any persistent issue. For instance Mandela even after winning the election forgave his opponents who had sent him to jail for a long time for participating in the civil rights movement. Usually,

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[42] S. Neil. (1959). *A Genuinely Human Existence*. In Beukan, Wim and Karl-Josef, (Eds), *Religion as a Source of Violence*, page: 19-211

forgiveness in spite of being wronged also sends a positive message in the society that there is no reason for revenge. Not only does it spread a message of goodwill but also makes sure that those who are guilty feel shame and remorse of their actions and vow never to repeat them again.

2.2.4. Reconciliation

Literally this means to come together to join and to come for a period of peace where there can be dialogues and discussions for peace. Reconciliation covers four dimensions such as reconciliation with God, the self, neighbours and with nature. Reconciliation with the self helps every individual to heal his or her problems and gives a chance for being self righteous and happy in a society. Reconciliation with nature is done in order to live peacefully in the world along with nature. Gandhi[43] described that it was important for the Hindus and the Muslims to reconcile with each other in the aftermath of the riots that followed the partition of India. He stated: 'if you wish to overcome your pain, find a young Muslim boy just as young as your own son whose parents have been killed. Bring up that boy like your own son, but bring him up in the Muslim faith to which he was born. Only then will you find that you can heal your pain, your anger and you're longing for retribution.' It is important as human beings to reconcile ourselves with our opponents.

2.2.5. Tolerance

Tolerance is a mental outlook of human beings to recognise other people who have different religions, race, tribes, languages and other distinguishing features. Relation among people in a multicultural or heterogeneous society should depend upon mutual respect and concern for each other. It also signifies respect and understanding people, identity, activity, idea or organisation which is not a part of them. They may agree or disagree with each other however there should be no way an attempt to wipe out others based on their beliefs. Above all, in Hinduism vedantic idealism is a basis of gandhian approach and philosophy on teaching

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[43] Mander. (2014). *'Cry, the Beloved Country: Reflection on the Gujarat Massacre*. In Spivak, *Terror 98*. In Bharucha, Rustom, (Ed). *Terror and Performance*, page: 161.

peace and non violence. As Vinoba Bhave[44] ardent follower of Gandhi clarifies that there are three Sanskrit words which are influential on the ideology of gandhian ethics. *Vedanta, vinjan* and *vijwas*. First Vedanta denotes insolvency of all sectarian and dogmatic religions and isms and their recovery into all acceptance of faiths in one God. Mutual and equal expression shows considerations for all religions to follow from it as a corollary. Vinjan signifies persistent and systematized seek out for all the secreted forces in nature including not only the material world, but the world of the spirit within as well. Enhancement of life and truthful way of thinking are the results of vijnan. Vishwas or faith implies the method that clear up the present group and party politics based on reciprocal mistrust and institute in their place, in peoples' democracy.

Gandhi[45] also developed *Satyagraha* as a practice and procedure of non violence which was vulnerable to confrontation to struggle alongside the injustice and to bring harmony in the society. His belief in Satyagraha was strong because Satyagraha deliberates on the elimination of the wickedness but at the same time it tries to reform them without causing any harm to the party that caused such anguish. It attempts in converting the people who are inherently bad in making them into people who become good and this is the essence of Satyagraha. Similarly, Dalai Lama[46] claimed that Gandhi was his mentor and considered him as the reincarnation of Buddha as *Avalokiteshwara* (the lord of love), believes that the main purpose of his teaching is simple as well as the most difficult to achieve that it is important to love everyone. Dalai Lama considers that the crisis of the world can be resolved by the endeavours of the people who are good doers and who do not hate anyone. He supposed that in the past crises could be handled and localised at the familial level. However, at the present times due to development and due to changing world views there are difficulties in doing so at such a small level. There are many complications which have made problem solving difficult. These matters generate regular and permanent tensions and violence and therefore this becomes the biggest obstruction to peace in the world. So he prescribed what

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[44] Raman Jha, Rakesh. (2003). *Sociology of Peace and Nonviolence*, page: 26.
[45] Raman Jha, Rakesh, *Ibid*, page.:26-27
[46] Raman Jha, Rakesh, *Ibid*, page.:52-53

is called as universal responsibility of human beings which is the consideration of the entire human beings as brothers and sisters and that they should learn to work in the interest of all mankind.

Daisaku Ikeda, a Japanese Buddhist thinker also encouraged the ideas of Dalai Lama in order to promote peace in the world and believed that only peace could counter violence that was so much prevalent in the society. He argues that, 'yet true happiness comes from a sense of inner peace and contentment, which in turn must be achieved through the cultivation of altruism, of love and compassion and elimination of ignorance, selfishness and greed and pace can only last where human rights are respected and where the people are fed there every individual and nations are free. True peace with ourselves and the world around us can only be achieved through the development of mental peace.' Therefore he judges that there are preconditions for true peace and happiness in the society. They are national and individual freedom, respect for human rights and equitable distribution of material things. Finally, it can be understood that his political struggle for freedom of Tibet through non violent movement is due to his own application for his believes and an effort for *mukti sadhna* for freedom.

3. Violent Dimension of Religious Teaching

It is controversial to discuss violent aspects of religion because in the general sense non religion preaches violence. Here there will be a classification in some parts such as violence and the associated terminologies that will be discussed.

3.1. Terminology of violence

The term 'violence' has many meanings which depend on the point of view to define it. For instance in feminist studies it portrays violence as a force and as a threat as well. The argument placed is that the use of force or threat of force serves to compel or constrain women to behave or not to behave in some predetermined ways, both are constitutive of violence. Violence also means its myriad connotations such as threats as well as use of force. Another notion of violence is explained by Jack Douglas and Frances Chalut Waksler (2004:39)[47] which says that violence is a term used to describe human behaviour using force

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[47] Quoted in Assegaf, Abd. Rahman, (2004). *Pendidikan Tanpa Kekerasan*, page: 39.

against others in a covert and offensive or defensive action. Violence is necessary to create a market economy, where human beings themselves becomes object of monetary value and are able to be exchange their labour, their property, and their lives. Something like a state is necessary to sanction threaten or carry out violence on others in order to bring about control. It is only by the threat of violence that obedience can be gathered. Graeber argues that one can tear people out of the endlessly complicated webs of relationship with others that renders them unique and this reduced to something that can be controlled and traded (Graeber 2011: 208)[48].

Violence is defined as a behaviour which has the purpose to hurt or kill other people by the acts of weapons or incendiary weapons. Ted Honderich[49] describes violence as political action which utilizes strong power to destroy other people or things and break the law in order to remove public policy and existence of human society. The political violence is generally used to remain status quo as well as to diffuse the status quo. Violence as personal behaviour and action is classified into two type's inner and external conflict. Internal conflict means a personal ego which gives priority and personal orientation towards prejudice with others. External conflict signifies personal response related to social conflicts. Cullinan then categorizes these conflicts into hot violence, cold violence and cool violence. Hot violence orders action to destroy everything and obliterate them. Cold violence indicates economic power used to dominate and control the economic activities of other people. Cool violence represents power which gives legitimacy to the other previous forms of violence. Through cool violence poverty, injustice and the marginalization of people happens. People do not have the freedom any more to decide their lives in the future.

Besides, violence can also be defined in a much more fundamental way as a basis for human life. It can be broadly categorised as good or bad violence (Gerard Bensusan, 2015:4)[50]. *Vita* is also named as good violence which is a role assigned by all the living beings that are completely activated for the purpose of

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[48] Clayton Crockett. (2015). *Capital Violence*. In Saitya Brata Das and Soumyabrata Choudhury (Ed), *The Weight of Violence: Religion, Language and Politics*, page: 145

[49] Beuken, Wim and Karl-Josef, *Ibid*, page.: 5

[50] Gerard Bensussan. (2015). *On Violence: Mimesis, Death Instinct, and Altery*. In Brata Das, Saitya and Soumyabrata Choudory (Ed), *The Weight of Violence: Religion, Language, Politics*, page:4

species and its continued existence through the individual *Zoe*. The individual *Zoe* represents an animal or a vegetal condition where he or she is attacked. She uses violence to protect and defend her vital interests. This violence thus is assumed as lawful, good and justifiable. This kind of act is to bear life itself in the sense that the latter is always overcomes the crises and is prone to self protecting. Additionally, vita violence is like a humanist spirit which is the spirit for aggression, fighting and competition. On the other hand *vis* signifies another form of violence which is evil in nature. This will portrays entire dangers to humanity whether it is individual or social in nature and cannot be easily negated.

Opposing from etymological explanation from above, this point also wants to account for psychoanalytical theory by Freudian analysis called the death instinct, *Thanatos* as to counter *Eros* the life instinct. According to Freud[51], violence is the outside or the external attitude of pleasure as an impulse of obliteration which happens internally before engaging in any conflict. Freud also suggests that violence is a trick and a self defensive mechanism when *Thanatos* and *Eros* are controlled by the self and the culture in one belongs to. The world self here means civilisation and monotheism while culture is human history influences by logos and the environment. He then analyses three tricks of self defensive mechanism. First, negation is a violence which is a contradiction of love. Negation considers violence as an act of legitimacy and the violent person is presupposed to be someone who ignores the latter aspect which is signifying love that does not recognize itself. Secondly, the violence of self is projecting the self. Violence could manifest in human beings whilst reserved violence is not acknowledged and it causes further anxiety. In other terms, it is also called as unsound violence. Third, reactive formation is violence done by people and what is known as counter investment, the return of that is opposite to the repressed desire which has hidden hate. Reactive formation lays foundation on which auto-legitimizing discourse of violence is constructed and formed.

Mark Juergensmeyer (2005:194)[52] conducts an interview with Michael Bray's, who claimed himself as called by God to attack people those who considered as God's enemies. Bray assumes that a world caught in an imminent and almost

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[51] Gerard Bensussan , *Ibid*, page.: 12-13
[52] Alif Theria Wasim. (2005). *Religious Harmony: Problems, Practice and Education*, page:194-195

eschatological confrontation between the forces of good and evil arrayed on the battlefield of politics is not idiosyncratic. This assessment is similar to other militant groups such as Sikhs in India, The Aum Shinriko in Japan, Rabbi Kahane's Kach Party in Israel, Sheik Oar Abdul Rahman's following in Egypt and New Jersey, which are associated with recent act of terrorism. They are actually share similar perception that the world is now in the struggle of establishment two contrasting values; good and evil, godly and demonic, etc. Thus the religious adherents should participate in the fight. This kind of world view is called as apocalypticism or millennialism, a belief that world is soon to be facing its end and going to be replaced by a new and godly world. The change from the present to the future world comes in a radical way with God intervening in the process directly (through heavenly agents) or indirectly (through human hands, usually the hand of those holding the apocalyptic view. The expression of phrase God's intervention often translated as cataclysmic events directed towards the destruction of ungodly aspects, if not totally of the present world, before the coming of the coming of the heavenly age. Consequently, this world view raises agnostics' attitude of religious followers to others those who called as ungodly way of life.

3.2. Feature of violent teaching.

Even though religious teachings promote peace, there are cases of violence emanating from religious teachings as well. This fact also presupposes a question, as to whether the religion is responsible for violence or is the messages misinterpreted. As Ihsan Ali Fauzi (2000:74)[53] states that relation between religion and violence are ambiguous. Religious preachers could claim that the intrinsic teaching of every religion is to lead to peace; however religion indirectly is also used to motivate people to do certain types of acts. This is due to religious dogmas and the fact that there is a difference between what is preached and what is practiced. It is also important to realise that what is written needs to be understood and interpreted and often there are deliberate misinterpretations as well.

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[53] PP IRM. *Ibid,* page.:74.

These discourses have developed over time and some have been dominant in nature (Oemmen, 1997)[54]. For instance, recently religious discourse is far from the ideal one because the discourse of religion is infiltrated by violence, religion is constructed and projected as the source of violence and as a reason why people commit violent acts after reading religious literature and texts. There are some words for instance in Islam as well such as *jihad*, and *crusade* in Christianity as well as *dharma yuddha*[55] in Hinduism which at times have instigated the faithful to engage in violence. Such words reflect a violent persona and religion has also been criticized as a source of ethnic and social division in which people have been divided sharply between those who believe and those who do not.

In historical perspective, there are four factors which indicate religion as a source of violence. The missionary movement was an occasion that still exists in which Christian missionaries tried to convert a large number of people to Christianity. At the same time Christianity had become the dominant religion in Europe and even in the rest of the world. Similarly Hinduism also spread from India to the South East Asian region. During such periods there was a lot of violence. Even during the colonial period the activities of the colonial masters led to the preaching of religion. There are ample examples of colonists swearing by the Christian faith and trying to bring in masses for conversion. In this era there were two manifestations, replicative and retreatist colonialism. In replicative colonialism new countries such as the US, Canada, Australia etc were created and at times they were not even recognized. Even the church got a hand in glove with the colonizers and prodded them to engage in violence, and genocide especially of the indigenous people on various countries.

Another form of colonialism that is known as the retreats colonialism created a gap and dichotomy between east and the west as well as between the primitive state and the ancient forms of kingdoms. The term far east is identified as china which had a great civilisation, Middle East and South Asia also got their own identification based on their ancient and rich civilisation and thus this led to the attempt to categorize the nations of the world as per the region to which they belonged and to the degree to which culture they followed. Meanwhile Near East

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[54] Quoted in Zakiyuddin. (2002). *Ambivalensi Agama Konflik dan Nirkekerasan*, page:35.
[55] Rakesh Raman Jha, *Ibid*, page.:26

is associated with Egypt which is associated with Islam. Related to these three places there were attempts in converting people to other religions. For instance even queen Elizabeth refused the overt policy of conversion of pagans to Christianity and even Mughal Emperor Akbar rejected the forcible conversion of people he states, 'None may take part in religious matters and whoever may convert as personal choice. If therein a Hindu and wants to convert to Islam he may very well do so. However, if he also intends to reconvert to his ancestral faith he may very well do that also (Smith, 1917:257).'[56]

Theocracy is a system according to which the state is formed on the basis of a religion. Besides the religion has some privilege over others and is considered to be the state religion. Minority religions have either no rights or are awarded some degree of miniscule rights. In a multicultural society, theocracy has the potential to cause conflicts due to its privileged position. For example there are cases in countries such as Pakistan where Islam being the majority religion is recognized as the state religion and it causes significant problems with rest of the religious minorities who wish to maintain their independent identity. Even in India there are some cases where India is spite of being a secular country faces. There are cases where Hindu nationalists have taken a strong exception to the appeasement policies meted out to minority religions such as Islam and Christianity. Even then there are degrees of conflict within a religion, for instance there are conflicts between Shias and Sunnis, Protestants and Catholics and so on.

Personal interpretation of certain phrases and words of holy books also cause violence in a certain religion. Every person has the right to interpret the holy texts and this is often influenced according to their own parochial interests and this condition is very dangerous as there may be multiple interpretations of the same text. This can be also contested but contestations can fuel arguments and then it can lead to violence.

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[56] Kamran Ahmad. (2008). *Roots of Religious Tolerance in Pakistan and India*, page:39

3.2.1 Claim of Truth

Every religion preaches that it is the ultimate truth and that it is the only true religion. This may be a complicating situation where it states that other religions are false and do not have right to develop and claim adherents. This is a typical problem posed by Christian missionaries who often claim that only their religion is true and everything else is false. This causes sharp reaction from the followers of other religions and often causes various conflicts. As Hugh Goddard (2015: 236)[57] suggests that the claim of truth and exclusive truth is that of a double standard as not only a certain religion may say that it is the only true religion but it also may decry others to be false in origin and nature. It also causes hate towards the followers of other religions.

Amin Abdullah (2005:39)[58] suggests that truth claim is caused by people those who studies religion through doctrinal-textual approaches. He illustrates that when Muslims meet another person, they say *assalaamu'alaikum* (peace be unto you). Thus, they assert that Islam is a religion of peace. Likewise, Catholic and Christian claim that their religion has always been in one love, which is implemented through doctrinal teaching. Hindus also state that their religion teaches dharma. Buddhist claim that their religion aims to free mankind from suffering. However in reality, among religious followers have had dark experience related to conflict and other social disputes. For instance, Robert Cummings Neville (2002:164)[59] notices that when Buddhists of Sri Langka, whose religion supposed to be that quite enlightenment, battle with Hindus, whose slogan is Shanti, Shanti, Shanti, they both are making profound mistake about the implications of their own religions. When Christian whose God is love, bomb and snipe at one another in Northern Ireland, the operant forms of Christianity at hand are corrupt. Meanwhile, Islamic jihad in Afghanistan, Pakistan, Egypt, Indonesia and other places are imprisoned similar category of fault. In short, doctrinal-textual approach bears truth claim as means of understanding religious teaching that every religion promises of salvation path. All of them refer to the same

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[57] Beuken, Wim and Karl-Josef Kuschel. *Ibid,* page.: 243
[58] M. Amin Abdullah. (2005). *Analytical Perspective in the Study of Religious Diversity: Searching for a New Model of Philosophy of the Study of Religious*. Quoted in Alef, et.al. (Eds). Religious Harmony: Problem, Practice and Education,page:39
[59] M. Amin Abdullah, *Ibid*, page:39

essence and ambitions, peace and harmony but at level of sociological arena those timeless essences are manipulated and hijacked (al-Fattah, 1997:271-290)[60]

3.2.2. Religion as an assurance for prosperity

There is a belief among religions adherents especially in Christianity that God assures the people of their worldly happiness. This belief has consequences that religion should be established into a social institution. Even though there are no claims of truth this can of course take a violent manifestation. There is historical fact that in the classic Roman Empire religion which was called as religio supported the fact that all the citizens have to perform their national duty as the first commitment. If a citizen did break a law he would be punished severely. Even the Roman Empire believed that God had the only authority to give absolute power to all the citizens and disbelieving meant going against the empire.

3.2.3. Authoritative Interpretation

Cultural crises happen within many religious communities and also cause a lot of issues. Religions leaders claim that such crises can only be understood by religious texts and according to the interpretations of the holy texts. However, the understanding of holy texts is based on their exclusive authority and they monopolize the truth. For example Nasr Hamid Abu Zayd[61] states that this sort of interpretation is recalled as the textual civilization paradigm which gives a lot of power to the clergy to interpret texts literally without understanding the context. As a result of which there is a lot of difficulty in engaging those who engage in such discussions. Radical groups exploit this weakness in drawing more adherents to their cause. On the contrary, among the religious groups this model of interpretation instigates of unsound violence, a violence that is caused by the dominant institution. Here the dominant institution is the religions leaders. They have acted as social institutions in interpreting the religious texts and this is represented as below: 'The notions of rhetoric of violence presuppose that some order of language, some kinds of discursive representation is at work not only in

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[60] M. Amin Abdullah, *Ibid*, page:39
[61] Darwis Khudori, *Ibid*, page.:210-211

the concept of violence but also as a social practice (De Lauretis, Teresa, 1989)[62].'
However, some scholars argue that religion is not the sufficient factor for
motivating people to commit violent acts. According to Suseno (2000:ix)[63] there
are four factors that makes a society to act violently, transformation in society,
accumulation of hate, ill society, and institutionalisation of violence. Meanwhile
Khisbiyah (2000:6)[64] classifies those factors of social-political conflict as a
manifestation of violence into four factors: traumatic history, imbalance
competition, manipulative society, victimisation, polarisation, discrimination and
privilege are also responsible. Anomic violence refers to violence occurring
among groups of people in a society without a real reason (Djoko Suryo
2000:58)[65]. Language and religious symbols are used by terrorists to promote
terrorism in the public sphere. This is particularly in the case with Islam where
Islamic symbols and Arabic language are most commonly used. The fact that
stereotypes are associated with a particular religion is to blamed for hate crimes as
well as terrorism. It can be seen that Arabs and Arabic as a language are
stereotyped as language of terrorism and those who speak are considered to be
terrorists. This is due to the portrayal in popular culture. The same can be said
about German, at one point of time Germany, German and anything to do with
these two automatically signified a shift towards Nazism. Therefore,
misinterpretation, deliberate overlooking of facts and deliberate portrayal of
something as negative are the chief reasons for the defamation of a particular
religion or a community.

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[62] Teresa De Lauratis. (1989). *The Violence of Rethoric: Considerations on Representation of Gender*. In Ignatia M. Hendrati. *Kekerasan Simbolik: Protes Terselubung Dalam Cerita Fiksi Wanita Indonesia*. Jurnal Penelitian Ilmu Sosial dan Humaniora, page:20.
[63] PP IRM, page: ix-xi
[64] PP IRM. *Ibid,* page.:6
[65] PP IRM. *Ibid,* page.:58

CHAPTER IV
ANALYSING DISCOURSE:
TEXT CONSTRUCTION AND INTERPRETATION

This chapter is based on the epistemological framework on the analysis of oral and written discourses. In the next chapter the epistemological understanding of discourse and text as a theoretical basis for data analysis will be observed. The three main areas of focus will be construction, context and the interpretation of discourse and text which will form the framework of analysis. Primarily, construction discusses various perspectives of contemporary issues on discourse and text. Terms such as discourse, discourse analysis, types of discourse, text and dialectical relation between discourse and text are the terms that need to be focussed on.

Context is related to critical questions of discourse and the construction of text, and these questions are expressed in different ways in order to explain discourse and text in a better fashion. For instance, what are the reasons behind the existence of discourse and text are these laden with values or neutral, and what are the motives of producing discourse and text. Such questions create a context that gives rise to clues to bring about a connection of discourse and text with the society. Such practices have resulted in the creation of a relation with the society in which a context of culture is known as genre and that of a relation with situation is known as register. In addition to that, this section will be completed by the description of language which as a tool of communication establishes a discourse community and a speech community.

Interpretation is the last sub-topic of this chapter that seeks to investigate the meaning of discourse through linguistic signals that manifest in various texts. The two approaches that are used to understand the interpretations of discourse are; language as a structure and language as a source of meaning. Language as a structure presents properties of discourse and text within each term itself. This constitutes cohesion, better understanding and also coherence in an internal manner. On the contrary, language as a source of meaning provides analysis of external relation which is implied in the language as well as in the society. The connection between language and society as a result of the application of both

discourse and text is known as situated meaning and figured world meaning[66]. No language can be understood devoid of its social context.

1. Discourse and Text Construction

It is complicated to understand the position of discourse and text as social objects and their place in the society. This complication is also due to the fact that there are no specific differences between discourse and text. Discourse is an idea that is abstract and cannot be understood on its own, unless it achieves some form through a written text or in an oral fashion. Text can cause social interaction of human beings in different ways, and in a wider context discourse and text are equal to the cognitive and social in languages[67].

Discourse an also be seen as a mental process of a human being which may be used as a means of understanding the environment through expression. Another term for discourse is an abstract language, whose existence can be seen in the form of idea, concept and thought. While discourse is abstract in nature, text assumes a form that can be examined socially as its tangible. It can be summed up that text is the tangible realisation of abstract thoughts. Discourse and text have played significant roles as means of communication in a society. Although some scholars have not distinguished between texts and discourse it is necessary to differentiate between them. Therefore, when ideas which are abstract assume forms in various senses, it assumes the idea of a discourse. Discourse is the real imprint of ideas in terms of tangible forms.

1.1. Terminology of Discourse

In the study of languages, the term of discourse is mostly influences by two paradigms; formalist and functionalist. Formalists as guided by Chomsky, Hymes (1947), Newmeyer (1983), and Hopper (1988)[68] believe that language is as mental phenomenon or a-priori grammar. The argument places that language has already brought about a complete construction as social and mental process. This signifies that language is very well organised in terms of both social and cognitive

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[66] James Paul Gee. (1999). *An Introduction to Discourse Analysis: Theory and Method*, page:104

[67] Franso Manjali. (2014). *Labyrinths of Language: Philosophical and Cultural Investigations*, page:11.

[68] Deborah, Schiffrin. (1994). *Approaches to Discourse*, page:21-22.

functions but these functions do not impose upon the internal establishment of language. Another characteristic of formalism is clearly defined by Newmeyer (1983)[69] that language has also autonomy and modularity. Primarily, linguistic autonomy indicates that language seems as an independent construction which is systematized internally. To figure out the autonomy of language the following description is given, 'the grammar of language is characterized by a formal autonomous system. That is, phonology, syntax, and those aspects of meaning determined by syntactic configuration form a structural system whose primitive terms are not artefacts of system that encompasses both human language and other human facilities (Deborah Schiffrin, 1994:22)'. This argument illustrates that language is an independent entity. It is autonomous in nature with its own rules, systems and nature. It also signifies that language modularity includes perceptual psychology, physiology, acoustics and other materials. Language as a formalist construction has an internal system which constructs internal grammar so that in this point of view, any idea or concept has its own grammar and structure.

On the contrary, the functionalist school considers that 'language has a broader function especially the external function of language rather than the internal function, within linguistic system itself'. The internal establishment of the linguistic system are affected by the external functions. These external functions also make languages develop and grow. Such differences between both the paradigms will be summarised in the table below:

Figure 4.1.

Linguistic Paradigm		
No	Formalist	Functionalist
1.	Tend to explain linguistics universal as deriving from a common genetic linguistic inheritance of the human species	Tend to explain them deriving from the universality of the uses to which language is used in human society
2.	Inclined to explain children's acquisition of language in terms of a built-in human capacity to	Inclined to explain it in terms of the development of the child's communicative needs and abilities in

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[69] Schiffrin, *Ibid*, page.:21

	learn language	society
3.	Study language as autonomous system	Study language in relation to its societal function
4.	Language as primarily as mental phenomena	Language is a societal phenomena

Note. This table is developed by Leech, (1983:46)

The point is that language develops within humans due to social interactions in an environment along with the development of the physical elements. Formalists argue that a language develops from the minds of humans; and it is a human mental and biological process. It seems that language does not need a society while functionalists contend that languages are developed from the external atmosphere of human beings. Therefore, language is seen by the society as a medium of interaction. Similarly, another table indicates the contrast between two paradigms of language called the structural (formalist) and functional. These approaches are utilized by Hymes (1947) as follows:

Figure 4.2. Note. This table is developed by Hymes

Linguistic Paradigm		
No	Structural	Functional
1.	Structure of language (code) as grammar	Structure of speech (act, event) as ways of speaking
2.	Use merely implements, perhaps limits, may correlate with, what is analysed as code; analysis of code prior to analysis use	Analysis of use prior to analysis of code; organisation of use discloses additional features and relation; shows code and use in integral (dialectical) relation
3.	Referential function, fully somaticized uses as norm	Gamut of stylistic or social functions
4.	Elements and structures analytically arbitrary (in cross-cultural or historical perspective),	Elements and structures as ethnographically appropriate ('psychiatrically' in Sapir's sense)

	or universal (in theoretical perspective)	
5.	Functional (adaptive) equivalence of languages; all languages essentially (potentially) equal	Functional (adaptive) differentiation of languages, varieties, styles, these being existentially (actually) not necessarily equivalent
6.	Single homogeneous code and community ('replication of uniformity')	Speech community as matrix of code-repertoires, or speech styles ('organisation of diversity')
7.	Fundamental concepts, such as speech community, speech act, fluent speaker, function of speech and languages, taken for granted or arbitrarily postulated	Fundamental concepts taken as problematic and to be investigated

To sum up the two paradigms, it has influenced the development of linguistics especially in terms of discourse and text study. Each paradigm has its own arguments and supporters so that in this research both paradigms will be given space sufficiently in order to see their progress in the real context. Furthermore, the influence of these two paradigms has an implication to form the discourse into three classifications. The terms are classified as discourse as language above sentence, and language use as an utterance. The elaborations are as follows:

1.1.1. Discourse as language above sentence

Formalists and functionalists have inspired the shifting of discourse as language above sentence. This paradigm views that discourse is shaped by the structural paradigm of a language. The scope of discourse is beyond the clause itself, so that in understanding the discourse it includes linguistic as well as non-linguistic aspects. In linguistic aspect such as Van Dijk (1985:4)[70], it signifies that discourse as a structural description is classified into some stages or dimensions of analysis such as a unit, category, schematic pattern or relation. Harris (1951)[71]

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[70] Schiffrin,*Ibid,* page.:23
[71] Schifrin, *Ibid*, page.:24

further explains that discourse is the highest level of a sentence or higher than any text. Both Van Dijk and Harris suggest that discourse is a method to analyse internal relation of a text such as equivalence, coherence, cohesion or even substitution. Certainly, this kind of analysis only focuses on the low level of constituents form-based and meaning based parts of a discourse.

Meanwhile, non-linguistic aspects contain beyond the language itself stuffs such as gestures, sounds, intonation and other aspects which are embedded within the text itself. Moreover, Fairclough (in Eriyanto, 2001:286) shows that discourse above the sentence is analysed linguistically as text manifested in the form of vocabulary, semantics and series of sentences. This model of this analysis also elaborates coherence and cohesion of the sentences. All linguistic elements are used to perceive three problems which are entailed in ideology, relation and in identity. In ideology level it means that discourse represents a certain way of showing the world a hidden meaning or a political meaning through text and words. Relational level denotes how the interaction between discourse producers and consumers are constructed through symbols whether it is through formal or informal mode. Identity signifies interactants in the discourse as to how they build characteristics among them.

1.1.2. Discourse as Language Use

Opposed to the discourse as language above sentence, discourse as language use is affected by the functionalist paradigm. This paradigm observes as to how language is merely operated in the form of discourse in real life. Therefore, the discourse as language use is utilised as a means of social analysis. According to Fasold (1990:65)[72], discourse is an approach to understand and examine any aspect of a language and its use. Another view of discourse is stated by Brown and Yule (1983:1). Their assumption related to discourse is as a method to analyse language in use, 'The analysis of discourse is necessarily, the analysis of language use. As such, it cannot be restricted to the description of linguistic forms independent of purposes or function which these forms are designed to serve in human affairs.' They insist that the essence of human life in which people use language and texts in order to convey messages no matter how bold or subtle they

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[72] Schiffrin, *Ibid,* page.:32

are and also to transfer their thoughts and sentiments to others. This is a way of communication that distinguishes us from the rest of the world which cannot speak and cannot communicate their thoughts. These are series of activities of language use that are absorbed by human beings in their lives. For Widdowson (2007:6), this phenomenon is called discourse, communicative type purposes through the help of text production.

Fairclough (1995:7) identifies two terms dealing with the use of languages; discourse and practice as a means of analysis. Primarily, discourse is the use of language seen as a form of social practice while discourse analysis is the study of how texts work within social cultural practices. Norman and Isabela Fairclough (2012:78) suggest that discourse is essentially social use of language and language in social contexts that are committed to certain social use of language which contribute to the reality of the society. Secondarily, discourse as a means of analysis is divided into two types; discourse analysis and critical discourse analysis. Discourse analysis or descriptive analysis is a model of analysis that has contributed to social and cultural events of the society. They also develop an analysis of language not only internally but also connected the language to the social context. Language as a power in practice has become a part of this analysis. In other words, the discourse analysis integrates language and social political thought. The integration of language and social political thought means how people use language to describe, persuade, influence and argue with other people in order to propagate their ideas as well as to communicate and influence other. Gee (1999:9) adds that the objective of discourse analysis is to describe language works in order to understand the physical world and how it works. While critical discourse analysis is basically very popular in the social studies it is believed that it is also important for language analysis. They argue that the analysis emphasis on language in creating, framing and understanding of social interaction and problems (Fairclough, 1992 and Wodak, 1996). So the goal of critical discourse analysis is not just to describe how the language works or even to offer deep explanation, but to intervene in it and offer alternatives.

By observing the discourse analysis and critical discourse analysis, language is then recognised as a social practice as well as an individual activity to reflect thoughts. The postulation has some implications relating to the pattern of

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discourse construction (Eriyanto, 2001:286). First, discourse is a form of action done by a human being which reflects the personal action and thought through a language when he or she interacts with his or her environment. This perspective is believed to show that language is a social matter and not just restricted to the individual. This means that discourse has closely related to society and therefore it is important to see language within the context of the society as well. Fairclough (2003:42) continues his elaboration on the idea of discourse as durable entities which take more abstract level of social practice, which is initiated by social events shaped by the agency of participants as well as social structures. For instance, a message as a discourse has many aspects in its production such as that composes the messages, to whom it is addressed to and how it is expressed. The series of question indicates that a discourse is authentic in nature and as a text it can also be seen in the social context. In other words, discourse is not an invented text which has actual and social representation. The pattern and interconnection of discourse and other aspect are described in the table constructed by Jacobson below:

Fugure, 4.3
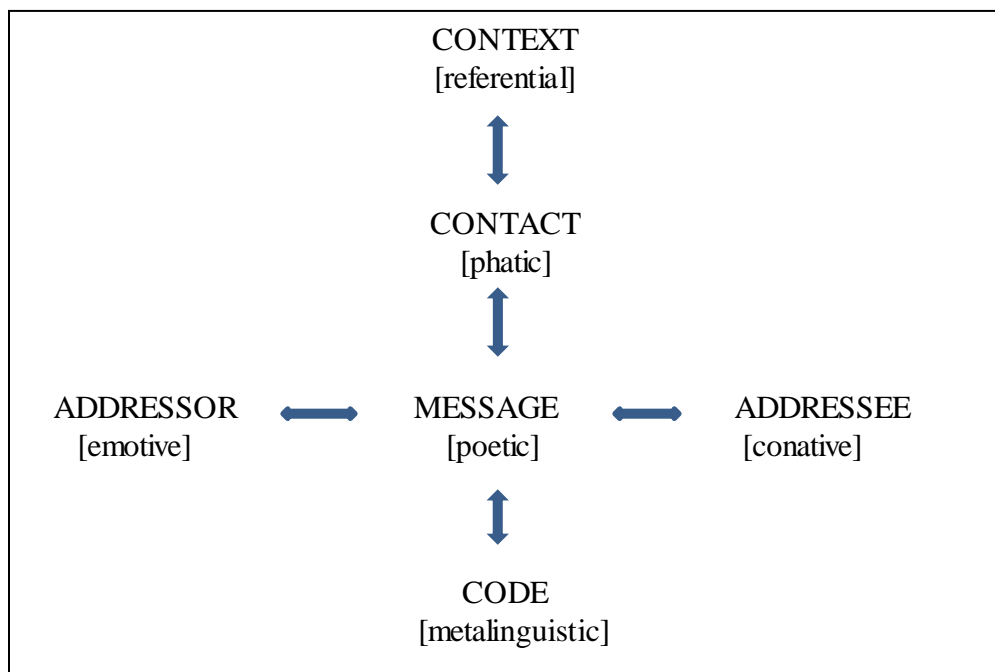
1.1.3. Discourse as Utterance

Schriffin (1994:39) considers that discourse as utterance is a concept that discourse is above other language units. Discourse grows not only as a collection of decontextualised units of language structure but as a collection of contextualized units of language use. De contextualised structure means sentences which are constructed and invented merely for the sake of language use pattern. There is no social contextual background producing the utterances. Ideally the utterances should be clauses related to certain social and temporal background. Take case an utterance made by Hurford and Heasely (1983:15) in Schriffin (1994:40) is presented that 'A sentence is neither a physical event nor a physical object. It is conceived abstractly, as string of words put together by the grammatical rules of languages. A sentence can be thought of as the ideal string of words behind various realizations in utterances and inscriptions.' By defining discourse as utterance, Schriffin, further intends to show two implications. First, utterances compel interactants to concentrate on the contextualization of language structure in a way going beyond the text-sentence to the context-sentence. Second, the utterance demands attention more than one utterance, extended patterns and sequential arrangements automatically come under observation. These utterances bring together how language is used in contextual and formal on extended patterns. These consequences are similar to what has been insisted by Harris (1951)[73], 'An utterance is any stretch of talk by one person, before and after which there is silence on the part of that person, utterance could be vary in size (from single lexical item to political speech), structural complexity (from a simple to a complex sentence), propositional content, and so on, since the only defining feature was surrounding silence.' To cover all of the above categorization of discourse, Jacques Fontanille (2006:47) suggests more comprehensive definition. Discourse is the discipline which concerns wither with textual linguistics, or enunciatively linguistics or finally the idea of rhetoric or pragmatics. Discourse is also called the most completed language unit which is articulated through both spoken and written form and it can be perceived form surface and depth. Spoken discourse can be seen in such shapes such as preaching of a sermon, speech, and

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[73] Schriffin, *Ibid,* page.:33

dialogue as well as in a classroom interaction. In spoken discourse, there are four characteristics of cooperative maxim such as quantity maxim, quality maxim, relation and as well as manner. First, quantity maxim means limiting the quantity in terms of communication. Second, quality maxim means sticking to the truth and facts. Third, relation maxim means that sayings should be relevant to the topic or one should stick to the purpose of communication. Fourth, it is manner maxim according to which obscurity; ambiguity in terms of communication should be avoided in all costs (Grice, in Widdowson 2007:56). Opposed to spoken discourse, written discourse can be encountered in short stories, books, articles, journals and in other written materials.

So in order to study discourse it also means to study languages and its components as well as the functions (Adrina, 2009: 617)[74]. It is very difficult to get the complete understanding of what is written and spoken without really examining and observing the real situation. Language and society are like two worlds. Language is used by human beings to bridge them to the society. The main issue of this thought is that language is not seen grammatically, and also ignores the intention of the speaker or the user. This perspective and assumption is derived by a part of philosophy called as positivist empiricism.

Meanwhile Foucault clarifies that discourse is not understood as a series of talk or written proposition of text but it is related to the idea. Discourse can be identified through any opinion, concept or a way of life in a certain context that influences the way of thinking and action in a particular manner. Foucault also marks that 'I believe I have in fact added to its meaning: treating it sometimes as the general domain of all statements, sometimes as an individualizable group of statements, and sometimes as a regulated practise that accounts for a number of statement (Foucault: 1984).' Interestingly, the concept of discourse discussed by Foucault is connected with power which he assumed to be real; power is very personal which is constructed through an idea. Power is transformed and imposed by discourse and knowledge. Further, Foucault believed that power is articulated through knowledge and is always has the effect of power. Both discourse and knowledge has the ability to control humans unconsciously or consciously. This differs from

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[74] Adrian Blakledge. (2015). Discourse *and Power*. Quoted in James Paul Gee and Michael Hanford (Ed), *The Routledge Handbook of Discourse Analysis*, page:617

the concept of power in past times in which people were controlled physically. Foucault's idea is also supported by Fairclough (2011:03), and he assumed that discourse analysis is the particular language which is used as an element of social life which intimately interrelates itself with other elements. In a discourse there must be power relation through languages.

The power relation is expressed through language and becomes the main orientation of discourse study. Consequently the object of study is the use of language and is seen as a form of social and cultural practice, and how texts work within social and cultural practices such as power. Such analysis requires attention to textual form, structure and organisation at all levels. This includes phonological, grammatical, lexical (vocabulary) and higher levels of textual organisation in terms of exchange systems and generic structures (Norman Fairclough, 1995:7 in Sumarlam 2003:12). Discourse analysis also studies language in use, written texts of all kinds and spoken data; from conversation to highly institutionalized forms of speech (Carthy, 1997 in Sumarlam 2003:13).

On the contrary to the above idea, Stubbs (1993)[75] insists that the object of study of discourse is an authentic language rather than the invented language and focuses on units of language above the level of the sentences which means that units of language which are larger in size and scope as compared to sentences and at last concentrates on language in context. This context leads to understand the meaning of the discourse, without meeting the grammatical requirements of the sentence. Definition of discourse offered by Stubbs (1993) is a reaction to the linguistic theory associated with Noam Chomsky (1965). Classic linguistics influenced by the ideas of Chomsky typically did not cover all these three aspects of a discourse. It mainly focuses on the non-authentic language.

Based on many different definitions mentioned above, the author will understand what is known as discourse and how it is utilized in a research. Therefore both formalist and functionalist aspects of a language become indispensable in construing the concept of a discourse.

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[75] Stephen Bax. 2011. *Discourse and Genre: Analysing Language in Context*. (2011), page.20-21)

1.2. Terminology of Text

Widdowson (2007:6-7) describes text as a medium of discourse expression. Text is also called as actual language in context which has its own structure. Therefore, any people are able to create their own text because there is a structure or pattern within text. This becomes the easiest mode to differ between text and discourse. Any texts can be called as discourse if it fulfils the requirements of a discourse. For instance, text is called as a discourse, when the text is authentic text as a means of transaction or social interaction. However, if it is a text as such then it cannot be a discourse. The mediation of text to discourse is fairly clear cut: what the text represents to the addressee will normally correspond to the creator of the text meant by it. There is also a supposition that texts will operate to arbitrate some convergences between discourses, otherwise no communication would take place at all. Halliday (1978:136-137) noted that a text has a generic structure; it is internally cohesive and constitutes the relevant environment for the selection in the textual system of grammatical application. However, its unity as a text is likely to be displayed in patters of an ideational interpersonal meaning as well.

A text is the product of its environment, and it functions within that environment. Regarding the system, he further stated that the text is interpreted as the processes of continuous movement through the system, a process which both expresses the higher order of meaning that constitute the 'social semiotic' the meaning of culture, and at the same time changes and modifies the system itself (Halliday, 1978: 137). In short, text is semantic concept (Halliday, 1978:135). He asserts that a text is an exchange of meaning that covers both its status as a gift and its role in the realization and construction of a social semiotic. Text is the primary channel of transmission of a culture; and it is this aspect of the text as the semantic process of a social dynamic that more than anything else has shaped the semantic system. In the perspectives of linguistics, the word text closely relates to any passage, spoken or written, of whatever length, that does form a unified whole. The written text is manifested into various forms of genres like prose, verse, dialogue and monologue. It could also be taken from a single proverb to a whole play, from simple sentences to the more complex features. Text is the unit of a language and its use is either grammatical in nature or used to express ore abstract feelings (Halliday and Hasan 1976:1-2).

1.3. Dialectical Relation of Discourse and Text

As text becomes the internal structural basis of discourse, the text has a different structure within a certain discourse, where it is influenced by the context. In any text it is likely to find different representations. Discourse differs in their degree of repetition, commonality and stability over the period of time. There are two criteria how to identify a discourse which are representing some particular part of the world and also representing it from a particular perspective. These criteria can be used for text analysis purpose, identifying the main parts of the world which can be represented as the main themes. Besides, they can be used to identify the particular perspectives or angles or points of view from which they are represented.

The concept of discourse applied as the basis of understanding texts is much needed in the community of languages especially for getting comprehensive meaning of communication. The texts are constructed by their elements or units so that they are composed of complete understanding called as discourse (Purwo Haryono 2003:267)[76]. In sum, the relation between discourse and text is an intertextual relation, which refers to each other in order to construe any utterance. In other words, in order to identify the characteristics of any text discourse there must the inclusion of a text as Stephen Bax (2011:34) suggested. It is said that there are six characteristics of a discourse; text is authentic, spoken and written texts, texts exist within a particular context, text must be interconnected, text represents ideologies and text has social-political implications. The summary of a discourse and texts are expressed in figure proposed by Eriyanto (2000:288) below:

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[76] Purwo Haryono. (2003). *Analisis Wacana "Mimbar Informasi" pada Radion Siaran Pemerintah Daerah Kabupaten Klaten*. In Sumarlam (ed), *Teori dan Praktek Analisis Wacana*, page:267.

Figure 4.4.

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│                                                         │
│    ┌──────────────────────────────────────────┐         │
│    │     Producer                Text          │         │
│    │    ┌──────────────────────────────┐       │         │
│    │    │          TEXT                │       │         │
│    │    └──────────────────────────────┘       │         │
│    │                                           │         │
│    │     Consumer               Text           │         │
│    │                                           │         │
│    │   DISOCURSE PRACTISE                      │         │
│    │                                           │         │
│    └──────────────────────────────────────────┘         │
│                                                         │
│   SOCIOCULTURAL PRACTISE                                │
│                                                         │
└─────────────────────────────────────────────────────────┘
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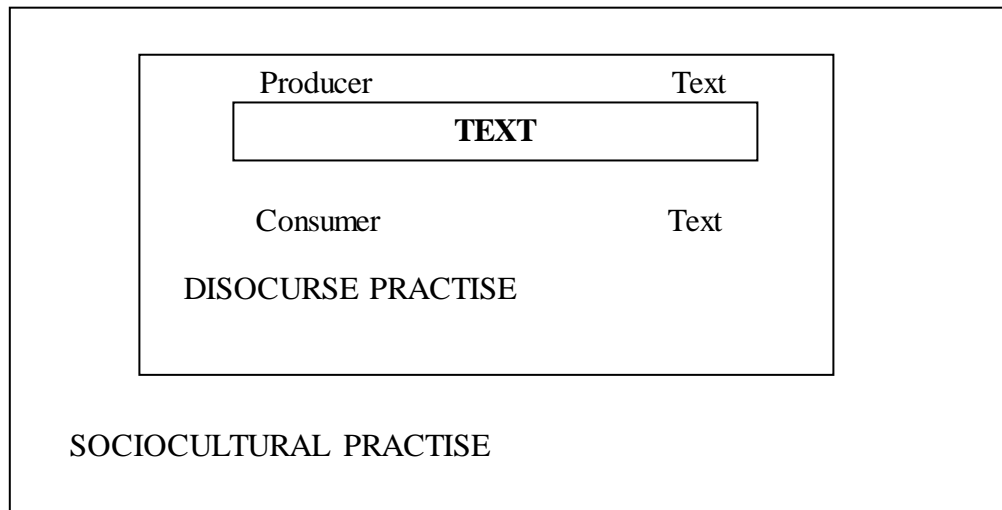
2. Context of Discourse and Text

Generally people have an intention to speak or write something as there is an occasion to do it. This happens continuously in everyday life in different context and circumstances whether it is time or place. Thus the language activities such as speaking and writing are able to activate and realize a context. The concept of context is very general in terms of human experience. So context is everything in material, mental, personal, interactional, social, institutional, cultural and historical in nature (Gee 2005: 54). What has been mentioned by Gee in terms of a context is too broad for a conception. There should be another clue which would lead to the true construction of the meaning. Gumperz (1982; 1992)[77] calls the clue as contextualization. The term contextualization is explained as all that comprises of all activities by participants who make relevant, maintain, revise and cancel any aspect of the context which in turn is responsible for the interpretation of utterance in its particular locus of occurrence.

This context has very significant roles for construing language in use in the form of a discourse and text. Those discourse and text still have a restriction to represent all the thoughts of speakers and readers. The listeners and readers are the centres of all the speakers and writers for relying on their discourses and texts to employ the context in which things are expressed in the spoken and written

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[77] Stephen Bax, *Ibid,* page.:22

form to fulfil in meanings that are either left unsaid or unwritten but can still be understandable from the context (Gee 1999: 100).

In wider perspective, Schriffin suggests that context is all human's activities in the form of culture, utterance, belief and goals and wants in which interaction with one another in various social and cultural situations. She adds that there are some key suppositions about language taken as the main point to present discussions on discourse analysis while dealing with the context and communication. The postulation is presented as follows. Language is always present in a context. Language is always communicative. Here, the language that takes place in a context and the language that is always communicative will be explained below:

2.1. Language always occurs in a context

The term context is derived from Latin *contextus*, which means connection coherence[78]. Context is everything to gain and comprehend the meaning of a language. Kent Bach[79] describes the notion of context that 'What is loosely called 'context' is the conversational setting broadly construed. It is the mutual cognitive context, or salient common ground. It includes the current state of the conversation (what has just been said, what has just been referred to, etc), the physical setting (if the conversant are face to face), salient mutual knowledge between the conversant, and relevant broader common knowledge (Bach 2005:21).' In communication, Martin (1992:495) suggests that text has two kinds of contexts, called as context of culture (genre) and context of situation (register). Both context of culture and situation mix the gap between a text and discourse. The exploration of them more detail is presented in the following:

2.1.1. Context of Culture (Genre)

According to Bakhtin, all human activities with language in use reflect a system of social process. Similarly Stephen Bax (2011:47) indicates that all

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[78] Jorg Meibauer. (2012). *What is context? Theoretical and Empirical Evidence*. Quoted in Rita Finbeiner, JorgMebauer, and Petra B. Schumacher, *What is Context Linguistic Approaches and Challenges*, page: (11)

[79] Jorg Meibauer , *Ibid*, page.: 10

human activities are inseparable form of language as means of social practice. Through the social process, the characteristic of human utterance is then indentified as genre. Bakhtin said that clearly below: '

> All the diverse area of human activity involves the use of language. Quite understandably, the nature of forms of this use is just as diverse as are the area of human activity. Language is realised in the form of individual concrete utterances by the participants in the various areas of human activity. The utterances reflect the specific conditions and goals of each and such area not only through their content and linguistic styles that is the selection of the lexical, logical phrases and grammatical resources of the language, but above all through their compositional structure. All three of these aspects- thematic content, style and compositional structure are inseparably linked and determined by the specific nature of the particular spheres of communication. Each separate utterance is individual. However each sphere in which language is used to develop its own relatively stable types of these utterances. We call these materials as speech utterance. (Martin, 1992: 494-495).

The above definition of genre still raises tensions between text and discourse. When genre is classified as text (tangible utterance) and when it is called genre as discourse (entangle utterance). To see the issue, further Partridge (2006: 84)[80] presents definition of genre very restrictedly. In Partridge's point of view genre is categorised as a type of text as mentioned that 'A genre is a kind of text. Academic lectures and casual conversations are examples of spoken genres. Newspaper reports and academic essays are examples of written genres.' Genre as a text can be identified through some stages; activity, generic structure, and social relation, communication technologies, dialogue and public sphere, argument assumption and ideologies as well as through narratives. Another characteristic of genre is also manifested in some form of mode and modality of the languages such as speech function, strategic and communicative action, promotional culture and grammatical mood and nuances. Partridge's approach on defining genre as text is definitely influenced by the linguistic approach.

On the contrary, genre as a discourse tends to emphasise on the social practice of language or the social dimension of language activity as described in Martin's definition that 'Genre is a staged, goal oriented, purposeful activities in which the

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[80] Stephen Bax. *Ibid*, page.:47

speakers engage as members of our culture. Example of genres are staged activities such as making a dental appointment, buying vegetables, telling a story, writing an essay, applying for a job, writing a letter to the editor, inviting someone to dinner and so on (Martin 2001: 155).' Martin's explanation of genre does involve some parts of language use, he emphasises on language activities rather than linguistic dimension. Through focussing on language activity and social view, it becomes very solid in description. Additionally Fairclough stresses on the language activity aspect, putting language within the broader world of significance and meaning. 'Genre is a diverse way of acting or producing social life, in the semiotic mode. Examples are every day conversations, meetings in various types of organisations, political and other forms of interview, and book reviews (Fairclough 2003: 206).' In Bax's observation, Martin and Fairclough prioritise interaction over the linguistic point of view. Finally Bax (2011:48) come to an inference, believing that genre includes both the linguistic and the social. From such definition, genre shares meanings and world views. Genre also represents cognitive contexts whether it is past experience or knowledge. To sum up, Sumarlam (2003: 46) defines genre as a basis to understand the meaning of discourse locally based on the speech or communicative events.

1.1 Context of Situation (Register)

Halliday, and Ruqaiya Hasan (1989:77-166) have developed an analysis of context into three expressions called as field, tenor, and mode. First, field refers to subject matter and it may be similar to certain use of the terms of domain in computational linguistic: what is happening to whom, where, when and why. Second, tenor passes on the social relation existing between the interactants in a speech to the situation. It comprises of relations of formality, power and affection. Tenor influences interpersonal choices in the linguistic system and thereby if affects the role of the structures and the strategies chosen to activate the linguistic argument which is based on the two basic reasoning skills called as practical and theoretical reasoning. Practical reasoning is the rational thinking for practical purposes. It comes to the mind as a response to the practical problems which are spoken to the addressees as agents acting in the specific circumstances and aiming to attain numerous goals.

In contrast, theoretical reasoning is epistemic rational thinking as reason for what is true or is what is false. It comes to addresses in response to problems given to them as knower with imperfect cognitive capacities, trying grasp is the case. Theoretical reasons are intention for believing, while practical reasons are intention for action. Furthermore, theoretical reasons are constructed by a search or need for knowledge, whereas practical reasons are constructed by a desire or need for appropriate action (Fairclough 2012: 35). After classifying reasons, then Fairclough developed both reason as basis for argumentation, social and rational activity of attempting to justify or refute certain claims and aiming to persuade the interlocutor. Regarding the argumentation, there are three types of argument modalities; inductive, deductive and conductive. He explains that deductive argument is a way of reasoning, which major and minor statement are always associated together; each is compulsory and composed orderly they are adequate to supports the assertion. For instance, there are two statements:

'Statement A: Poirot is Belgian'

'Statement B: Belgians are foreigners'

'Deductive Inference: Poirot is a foreigner'

So the repetition twice that Belgian orderly (A and B) is a support for concluding the statement deductively. By contrast, inductive argument is a way of reasoning, which is called as empirical generalisation. This means to exhibit a coordinate pattern where several statements of similar category are connected together. For instance, the following statements indicate the inductive way of inference:

'Statement A: Tom like Harry Potter novels'

'Statement B: Alex likes Harry Potter novels'

'Statement C: Kate likes Harry Potter Novels

'Statement D: Other children I know like Harry Potter novels.'

'Inductive Inference: Therefore, children like Harry Potter Novels.'

Last category of argumentation is conductive, convergent or multiple reasoning and statements are put forward as separately or independently relevant to the assertion. If they are taken all together, the argument will be stronger. However, each statement is also able to provide sufficient justification even in the absent of the others. Conductive argument is usually used as a practical reasoning method because it is weighs of pros and cons, which implies that various considerations

are thought to have a weightage on the assertion. Additionally, the conclusion is drawn through the balance premise. For Bickenbach and Davies (1997:10)[81] argue that conductive reasoning can be associated to Habermas' ideal thought called the communicative rationality. It goes beyond the instrumental rationality of finding the best means to pursue one's goal and is also the most cost-effective solution and involves a process of weighing possible goals and values against each other in a process that is extensive as possible and aims to decide whether and what the value or the aim is worth aiming for. This method or argumentation is more commonly utilised by preachers for their religious discourse or by politicians for their political interest. Both religious leaders and politicians contend their discourses by using deductive reasoning, inductive reasoning and conductive reasoning interchangeably to persuade their people during religious and political deliberation for the imagination of social good for the community. The following are the compasses as to how to understand the society. This pattern of argumentation is developed by Fairclough (2012: 107).

Figure 4.5

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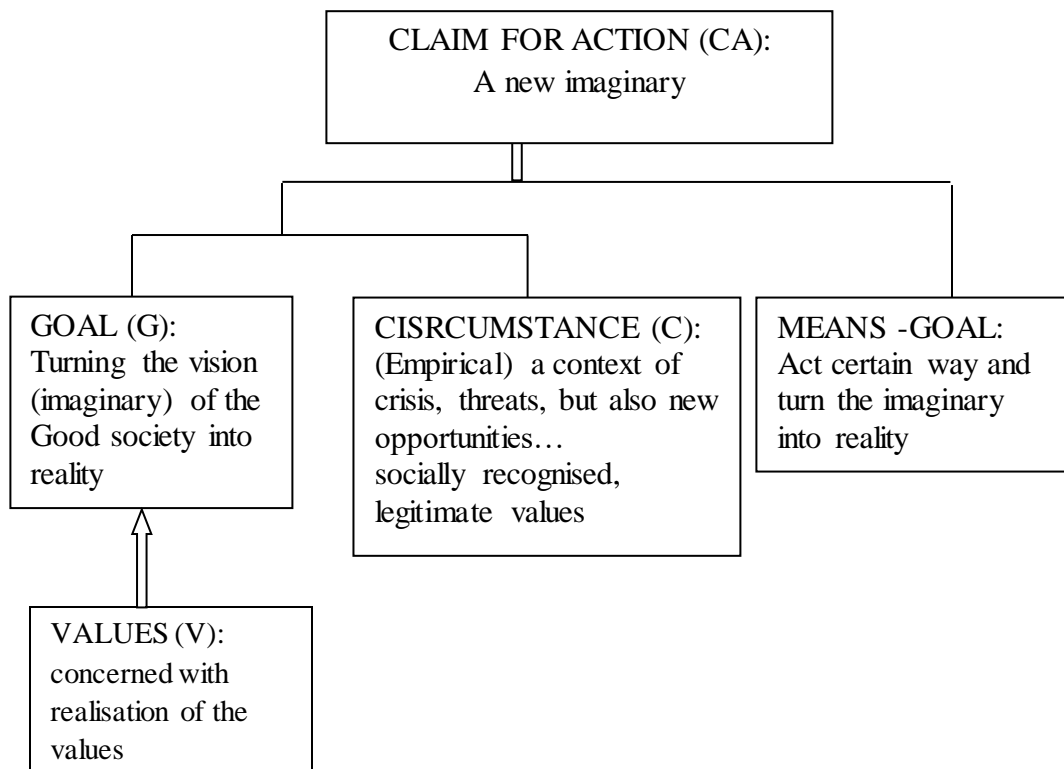
[81] Quoted in Isabella Fairclough, Norman Fairclough, *Ibid*, page.:37-38

Elements of the above figure can be systematized as follows:

Figure 4.6.

Claim (solution)	analyse the challenge of change and meet it, equip and adopt the policy of the third way
Circumstantial promises/ problems	This is a world of dramatic change, or change that sweep the world, there a challenge [change] that 'the modern world poses
Goal premises	national renewal
Value premises	on basis that serves the need of the whole nation-one nation
Means-goal premises	analysing the challenge of change and meeting it
Alternative of option	to let change of resist the change
Addressing alternative challenge	Alternative can be rejected on account of negative consequences or unreasonable or irrational.

This figure is developed by Norman and Isabella Fairclough (2012:88)

Third, mode describes the language is being used in the speech interaction, including the medium as well as the rhetorical mode. Susan Strauss and Pastou Feiz (2014:640 suggest certain characteristics mode which distinction between oral, written discourse, electronic discourse. They summarise the features of oral discourse, which is associated with face to face and telephonic interactions as follows:

a. Oral discourse lends itself to immediate responsiveness on the parts of other co-present participants.

b. While private speech are typically self-directed, oral discourse is primarily other directed

c. Oral discourse is evanescent. Once something is said, unless it is recorded on tape, through digital recording device, or by a human transcriber or reporter,

the utterance becomes merely a memory. Words and phrases and utterances cannot be revised-only repeated and re-done, once said, retracted.

d. The organisation and syntactic features of oral discourse can be quite distinct from the syntax and content organisation in written discourse and e-discourse.

e. Oral discourse exhibit personal displays of affect, empathy, and stance through vocal characteristics such as volume, rate of speech, verbal and nonverbal response tokens, in addition to facial expressions, handshakes and head nods, eye gaze, and gesture.

f. Oral discourse can be entirely spontaneous and planned, evolving and changing on a second by second basis, as speakers interact, re-think, and reformulate, while engaged in conversation, interviews, and oral personal narrative.

g. It can be planned, (not scripted), organized by a pre-determined set of topics or informational bits intended to be addressed, as in the genres of lectures, sermons, police interrogations and legal proceedings.

h. It can be scripted and delivered through oral modalities, intended to sound as if it is non scripted oral interaction, e.g. theatre, campaign speeches, awards speeches, lectures and sermons.

i. It can be scripted and delivered through and contain many organisational and syntactic features of written discourse, e.g. news broadcast, documentary film narration-both live and audio-video-re.

Meanwhile, written discourse is typically associated with paper, pencil, words processor, and print media. Susan Strauss and Pastou Feiz (2014:65-66) present further the characteristics of written discourse.

a. Written discourse does not lend itself to immediate responsiveness by others-responses, if produced at all, are inherently delayed. Written discourse is permanent and will last as long as the life of the medium on which it is produced.

b. Written discourse can be spontaneous or unplanned, or painstakingly composed, edited revised, withheld, and even destroyed in advance of communication.

c. It can be used for private self-reflection and rehearsal with no reader intended.

d. The organizational and syntactic features of written discourse can be quite distinct from the syntax and content organisation in oral discourse and e-discourse.

In order to complete of modality of the discourse, they construct called electronic discourse. Even though it is almost similar with the previous discourse; oral and written, it is basically associated with screen-based media, like texting, email, and other online practices, such as social media (Facebook, LinkedIn, Twitter, E-Harmony), specialized information, (trip, advisor, all recipes), general information (e.g. corporate websites, university websites, online news), retail sales (e.g. Amazon.com), and gaming. Other characteristic of electronic discourse is stated as follows:

a. Electronic discourse is often referred to as a hybrid type of discourse-exhibiting features of oral discourse on the one hand written on the other.

b. Like oral discourse, e-discourse lends itself to immediate responsiveness by other participants currently online, though not inherently.

c. Like in written discourse, responsiveness may also be delayed, if no online participants are present, or if none chooses to respond.

d. Like written discourse, e-discourse may be permanent, lasting as long as the screen or site maintains the discourse.

e. It is also able to be edited and revised; unlike both oral and written discourse it is almost exclusively other-directed.

f. It can exhibit personal displays of affect, empathy, and stance through graphic and symbolic conventions, e.g. emoticons, reduplicated exclamation points and other specialized uses of punctuation, specialized uses of type writer key symbols, specialized uses digits.

Sumarlam (2003) adds how to infer the meaning of a discourse through the context of the situation. He suggests that there are three parts which helps in understanding the ideas. The physical context, epistemic context and the social context are instrumental in understanding the ideas. The physical context shows the place, the topic as well as the communication. The epistemic context deals with the background knowledge as well as the schemata. The social context is the social relation and the setting among the speakers and the listeners. Related to the explanation of context, Stephen Bax (2011) gives an example:

Skywalk Sydney Tower for an exhilarating 60 minutes outdoor experience! Feel the perfectly safe, yet perfectly exhilarated, taking in views 260 meters above the harbour city. Dare to step out over the edge and face Sydney like never before, feel the high altitude breeze and touch the clouds. Skywalk will literally send you over the edge. Suspended from Sydney tower's limits you will get the sensation 360 degrees view of Sydney from 260 meters above street level.

Based on the above text, it can be deduced that the writer's intention is to construct it as thrilling as possible. It is appealing to the readers and they will get attracted to whatever is written in the advertisement. If this text of discourse is interpreted it can be understood that the text is written in a certain physical context such as for the tourist website. Secondly the information is given to attract the people to the website and to the tourism. And thirdly in the social context, it is believe that the writer has higher power than the listener or the reader. Similarly, the above text can also be approached with the concept of context developed by Schriffin (1988:4). She classifies that the context is divided into three types, cognitive, cultural and social. Cognitive context stores the past experiences and draws upon knowledge. Cultural context contracts meaning and world view and the last social context conveys the institutional and interactional orders in order to assemble the notion of situation and action. In totality, context is very helpful to negotiate the meaning of any discourse whether it is internal or external in nature.

2.2. Language is always communicative

At least there are two analysts who claim that communication happens merely under certain conditions of the speaker and his intentions. Ekman and Freisen (1960) in Schriffin (1988:5) differentiate messages which are informative from those which are communicative. The former elicits similar interpretations in observers but may be inaccurate in terms of information about the sender. The latter needs not be informative but those which a sender consciously intends to send. Still other messages are interactive; they modify another's behaviour, even though the need be neither consistently interpreted nor consciously intended towards a particular modification. Meanwhile, MacKay (1972)[82] presents another categorisation of communication. It is necessarily goal-directed and interpreted as

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[82] Deborah Schiffrin. *Ibid*, page.: 5

goal-directed; whatever is either not goal-directed or not interpreted as such falls into the category of the conducts.

3. Interpretation of Discourse and Text

Both discourse and texts which symbolize the social system do not only create a new discourse and text but also they are created by the social system as well. They are as social semiotic system that needs to be interpreted in order to get the meaning. Thus, to interpret the discourse and text some elements are needed that are implanted within them.

3.1. Properties of Discourse

Schriffin (1988:6) classifies discourse elements into three parts such as: structure, meaning and action. These terms will be discussed in detail below.

3.1.1. Structure

There are two issues or problems that should be paid attention to when people are discussing discourse; whether the discourse is a linguistic structure or discourse structure as a method inherited from linguistics. Harris (1952)[83] attempts to extend the method of structural linguistics into discourse analysis; the structure of a text was generated by recurrent patterns of morphemes independent of either their meaning, or relationship with non-textual factors. Meanwhile Van Dijk (1972)[84] claims that text can be treated as extension of sentences and that a text grammar can be written in the same form as generative sentence grammar. Within such grammar, the acceptability of discourse would be determined by a set of rules acting as formal criteria for the interpretability of sentences within the text.

Further, Linde and Labov (1975) as well as Linde and Goguen (1978)[85] show that the structure of specific discourse units is modelled after their informational structure and content. Grosz (1981)[86] illustrates that the process of focussing on the specific entities throughout a discourse is modelled after the structure of a specific task in which the reference to the entities are used. They all considered

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[83] Deborah Schiffrin. *Ibid*, page.: 7
[84] Deborah Schiffrin. *Ibid*, page.: 7
[85] Deborah Schiffrin. *Ibid*, page.: 7
[86] Deborah Schiffrin. *Ibid*, page.: 7

discourse as a structured composition of linguistics constituents such as morphemes, clauses, and sentences. Further Polanyi and Scha (1983)[87] contented that discourse contains a syntactic structure in which clauses belong to discourse units ranging in size from local turn taking exchanges to more extended semantics units such as narratives and even to the speech events. In short discourse structure is purely linguistics and that the stricture parallels with the other types of language structure.

3.1.2. Meaning

Halliday and Hasan (1976) claim that more complex that a structure of discourse is semantic relationship that underlies the text. Thus, particular items such as pronouns, adverbs and conjunction help create discourse not because of the rule governed distribution, but because they indicate an interpretative link between two parts within the text called cohesive elements. In the study of cohesion that indicates the meaning expressed by the text the meaning is interpreted by the speakers and the listeners based on their inference about the propositional connections underlying what is read and said. Instead of cohesion to understand the meaning it could also be used for pragmatic perspectives including the analysis of the speakers' intention. The communicative strategies and the cooperative maxim are those, which helps to endow with a principled account of these additional inferences.

3.1.3. Action

Another property of discourse is action. It is a property which appears not so much from arrangements of underlying units, as from the organisation of speaker's goals and intentions which are taken up and acted upon by the hearers and form the ways in which language is used in service to understand such goals. To understand the action, the linguist classifies into four functions of language such as function of language, speech act, conversational analysis, ethnography of communication and so on. First, the function of language is differentiated into six functions of language; arguing that each is based upon a different component of the overall speech situation, conative, phatic, metalinguistic, poetic and referential

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[87] Deborah Schiffrin. *Ibid*, page.: 7

norms. Second, speech act means that there has been a great deal of effort to incorporate into formal linguistic theory, the insight that language is used to perform actions, to account for meaning and sayings and to discover the procedures by which the listener can interpret the actions. Third, conversational analysis affords the critical imminent that although actions are situated in a fairly in the broad sense of being performed by a particular bearer in a certain social situation. In conversational analysis, the situation of analysis is divided into two parts. First, they emerge in a locally negotiate setting in which interactional identities may play a crucial role as the institutional identities are often focussed upon the more macro level socio-linguistic analysis. Second, what occurred in the immediate prior exchange of words may play a critical role in allowing the recognition of an action and in influencing the form of performance as the set of static mutually known as preconditions that typically focus on the speech. Fourth, ethnography of communications means how cultures differ dramatically in terms of what the speaker's goals are culturally encoded in patterns of speaking as units of speech and in situation for speech.

Regarding the branches of action in a discourse, if it is taken together it shows that language is utilized by its speakers for fabulous amount of social work. Language is sued to establish, maintain and adjust relationships with others as well. Besides, language is exploited to perform the less well understood actions of threatening, confiding, boasting, complaining, complimenting and insulting. Finally, actions are also accomplished in culturally defined interactional contexts in which what one person does is treated as a form of what another does.

Therefore, Sumarlam (2003:47) bridges three important elements of a discourse as a unity in situational context mentioned above through four models of inference. These models are personal, locational, temporal and analogy. First, personal inference refers to whom and is involved in the discourse. Second, locational inference means where the discourse takes place. Third, temporal informs when the discourse occurs and goes on. Last, analogy is the basic information used by the speaker and the listener to grasp the overall meaning of a discourse.

Finally, to analyse a discourse means to assess the statements. This does not mean that discourse is similar as text analysis that focuses on grammatical

structure and neglects the context of the texts. In terms of abstraction, Fairclough (2011:124) describes that discourse also signifies the image of a world view, which consists of three aspects such as the process relation and the structure of the material world, the 'mental world' of thoughts, feelings, beliefs and other factors. He adds that discourse does not only indicate reflecting the world view but also how to project the world view in the future. The projection includes imaginaries and represents possible world which are different from the actual world, and are tied to projects that change the world in particular directions.

3.2. Property of Text (Texture)

Halliday and Hasan (1976:2) identify some criteria to distinguish what is called as the text and what is called as non text. They offer a concept of texture which entirely appropriates itself to express the property of the text. This concept is called cohesive, which represents an expression of language partly through the grammar and partly through the lexical expression.

3.2.1. Grammatical Cohesive

Grammatical cohesive signifies unity of the elements in a text internally. This indicates wording system of any language which leads the language to be accessible in social life. If there is no cohesion between them, the wording system can't be understood very well. In the case language seems as a collection of words or as a list of words there is no connectivity. First, reference is one of the grammatical cohesions that are characterized by a reference. This reference indicates information to be retrieved from elsewhere. It also denotes the specific nature of information that is signalled for retrieval. Ealing with the referred information, there are two types of reference, situational reference preceding text and reference within the text. The situational reference is like a logical way of thinking which gives the context of a text. This is also called exophoric. Opposed to it, the textual reference denotes a thing which is identified in the surrounding text whether it is the text that precedes or follows it. The preceding text is called as anaphoric but if it follows the text it is called cataphoric and a diagram will illustrate it as follow:

Figure 4.5.

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                        Reference
                            |
          _____
         |                                        |
    [situational]                            [textual]
    exophoric                                endhopric
                                                 |
                                    _____
                                   |                             |
                          [to preceding text]          [to following text]
                          anaphora                     cataphora
```
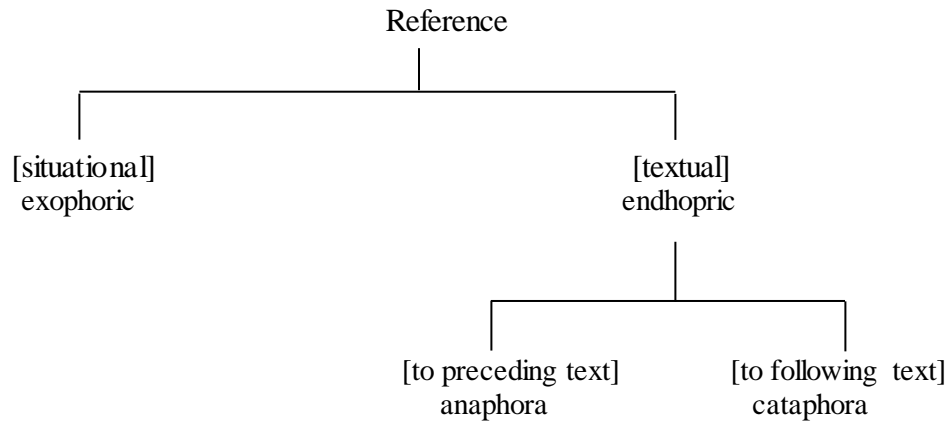
From the above diagram, Bernstein adds that exophoric condition is one of the
characteristics of speech that is regulated by the restricted code. He illustrates it in
terms of dependence on the context of the situation, which is exophoric in nature
and is one of the forms of context dependence as without the context, speech
cannot be interpreted. Exophoric condition is also able to contribute to the
analysis of the discourse but the contribution to the text is done by the anaphoric
condition. Halliday and Hasan describe the types of anaphoric reference into three
features: personal, demonstrative and comparative. Third, conjunction is as one of
the grammatical cohesive forms which link grammatical elements. The
grammatical elements could manifest in the form of word, phrase, sentence, and
clause or even in the larger form which is paragraph which connects from one
paragraph to another to make a coherence of the text. Conjunction has many types
such as cause and effect, contradictive, excessive, exceptive, concessive,
objective, additive, alternative, optative, sequential, contradictive, time, manner
and other forms (Sumarlam 2003).

3.2.2. Lexical Cohesion

Lexical cohesion is also used to construe the meaning of text instead of
grammatical cohesion. This is the cohesive effect gained through the range of
vocabulary (Halliday and Hasan 1976: 74). First repetition is world reduplication,
which is assumed to be very important by the speaker and writer while giving

stress to the related context. A figuration of text is sometimes not captured easily, and repetition is the way to get its meaning clear (Sumarlam 2003: 34). Second, synonym refers to human or non human which has similar and inherent meaning even though there are differences in terms of expression. From lexical point of view, a general noun which becomes a borderline in open set of lexical item within a sentence, are super ordinate member among the major lexical sets. They generate cohesive use in anaphoric manifestation (Halliday and Hasan 1976: 274). The general nouns connect interpersonal meaning of verbs within a sentence.

Third, antonym means another way of naming or expressing. Antonym is also defined as the language unit with an opposite meaning with another unit of a language. Opposite meaning includes concept and form which oppose each other. Based on the feature, opposite meaning is classified into five types such as absolute opposition, pole opposition, conjunctive opposition, hierarchy opposition, and compound opposition. Fourth, hyponym represents language unit such as word, phrase or a sentence whose meaning is assumed to be a part of another language unit. The part of a language unit includes some other form of language unit called hyponym or superordinate.

CHAPTER V:
ANALYSIS OF RELIGIOUS DISCOURSES IN INDONESIA

This chapter shall attempt to analyse the data of the research in the form of religious discourses as socio religions practices of the Indonesian people who follow Islam, Christianity and other religions. These religions are recognized as *agama resmi* which are constitutionally valid religions. These religions are practiced in Indonesia and are constitutionally protected. The data are taken from these religions and their rituals such as preaching, sermon and other formal or informal gatherings. The collected data are then classified into two forms; oral and written discourses. First, oral discourses are taken from the speech of religious leaders in television programmes called as *Mimbar Agama* (religious forum). This programme is then broadcasted by the government television channel, TVRI and also by one private TV channel. The religious discourses are then uploaded into the internet in order to be easily accessible by people. Second written discourses are mainly taken from religious books and other written discourses that are complied in the form of books and other written materials. The objective of this analysis is to explore the construction of nonviolent discourses in the religions context of Indonesia, the context of culture and situation embedded within the discourses and its interpretation. By identifying the construction it will characterise the nonviolent discourses in the religions context of Indonesia. In the meantime the context of culture analysis leads to shared knowledge as a cultural background of the nonviolent discourse. The last analysis will be the context of situation that will investigate the topic the argument of the power relation and the modality of the argument that will be utilized in the discourse construction and the interpretation of the discourse.

The nonviolent discourses of Islam are collected in this research randomly and focus on the discourses that are constructed by various Islamic preachers, which belong to the older and the Reformation era. The selected discourses represent both the era, which strongly signifies the political as well as the religious violence that is prevalent in Indonesia. Meanwhile, non Islamic religious discourses are taken from other religions as well for the sake of comparison. The religious discourses available on television and social media are also accessed. The data

collected is considered that Islam is the most populous religion in Indonesia and therefore three discourses are taken in order to express its diversity within the country.

There are some steps that are to be taken in order to analyse the data such as transcription data, coding and categorising it. Oral discourses are transcribed and classified regarding the structure of the discourse. After the transcription and classification of the date they are analysed by using the descriptive discourse analysis called as the context of situation and culture which is expanded by Halliday. The context of situation and the context of culture are then applied in order to construe the content, relation and the channel of the discourse. In addition to that, to see power relation between the speaker and the listener and the trajectory of the nonviolent discourse for the future of Indonesia, this research operates the Critical Discourse Analysis developed by Van Dijk in order to observe the in depth power relation and contention the trajectory of the nonviolent discourses in the religious context of Indonesia.

In other words, the research combines between descriptive linguistics and critical linguistics, which focus on selected nonviolent discourses in the form of texts. The unit of analysis is coded by the textbox with the numbers. There are some terms used in the analysis such as textbox and the numbers. Textbox shows oral religious discourse which has been transcribed and coded followed by the number. Therefore the analysis is as follows:

1. Cultural Context
1.1. Muslims

Nonviolent discourses in the context of Islam are divided into four discourses: two discourses are composed by Zaenuddin MZ, one by Din Syamsuddin, and Said Agil Siradj. Their religious discourses are selected randomly as data due to their religious authority, their followers, and the impact of their discourses to their audiences. First discourse composed by Zaenuddin is a response to modernism. In the 1990s Indonesia came under the modernist waves, due to the development of science and technology. At that moment, Indonesian government which under the Suharto regime began to create a better political system under democratic reformation as well as offered more rights to the citizens. Multiparty system was

installed, which also came with other reforms such as freedom of speech and expression as well as the right to criticise the government.

Thus, Zaenuddin is one of those religious leaders who were concerned with the sake of establishing good relations in the society through a proper civil society movement. He was very active to criticise the concept of modernisation in Indonesia, which he claimed was misguided as well as misunderstood. According to him, private television channels were responsible for the promotion of modern lifestyle in Indonesia. Regarding his observation, he inferred that the young Muslim generation needed to internalise the values of modernism and this is as follows:

Textbox, 5.1: 27, 30-34.

27. *Ditanamkan kepada remaja kita untuk jauh dari tuntunan nilai agama, hai pemuda-pemuda Islam jika kau ingin modern jangan dekat-dekat ke masjid.*

   It is implanted to the young generation in order to avoid religious guidance, you must become modern and it is not necessary to visit mosques or attend religious lectures.

30. *Baca qur'an kolot, seiring dengan itu lalu modernisasi disalahartikan dengan westernisasi.*

   Reading the Koran is not supposed to be modernity; similarly modernity interpreted strictly according to the western interpretation is also wrong.

31. *Kau tidak menjadi modern sebelum apa yang datang dari barat kau telan mentah-mentah.*

   You will be modern, but you should avoid blindly copying the western lines.

32. *Kau harus bisa begaul seperti orag barat, berumah tangga seperti orang barat, makan minum seperti orang barat,*

   You should have the right to live as western people, and follow their lifestyle including drinking like they do.

33. *Kalau nyanyi lagu barat yang orang lain nggak ngerti kamu juga nggak tahu…hahaha*

   You can sing western songs even though people do not understand English.

34. *Anutlah itu free love yang pada gilirannya akan mengarah kepada free sex, alias samen liven*

   You should follow free love, have free sex and hold no inhibitions and also live together.

The concerns that came up were that the young Muslim generation of Indonesia after being exposed to the western concept of modernity fell prey to it. It was considered that it would be dangerous for the students and the common people to fall prey to such temptations. It would therefore be difficult for the country to stop the tide of western imposition and if these people did not know about their own culture and their religion then it would be dangerous for the country. As a result of which, the reformation movement came after which Suharto stepped down. The movement occurred in the year 1998, in which the negative aspect of political and social violence ruled the roost. According to Zaenuddin, the Prophet himself had reformed the society of his time and therefore the Prophet was bestowed with all the might to guide the Muslim society and to bring about reformation:

Textbox, 5.2: 6-8.

6. *Hadirin, reformasi terbesar adalah reformasi yang dilakukan oleh baginda Nabi Besar Muhammad SAW (Shallu'alaih).*

   Dear audience, the Prophet Muhammad brought the biggest reformation ever.

7. *Dua puluh tiga tahun merombak satu bangsa biadab menjadi bangsa beradab. Merombak umat yang terpecah belah menjadi umat yang bersatu.*

   In twenty three years reformation brought about a turn towards civilization and united a divided people.

8. *Merombak masyarakat yang tenggelam dalam kemusyrikan menjadi umat yang bertauhid*

   Reformation is needed in a society where people who worship idols turn to worship the true God.

Recently, both the Muhammadiyah and the NU offer new jargon called as *Islam Berkemajuan* (Progressive Islam) and Islam Nusantara. These terminologies have become prominent in the media in Indonesia as well as in the common circles.

When both the groups organised their respective congresses in order to bring about a new face of Islamic reformation the results are depicted below:

Textbox, 5.3:2

2. *Akan tetapi juga sebaliknya bahwa permasalahn umat Islam di Indonesia 90% menjadi tanggung jawab NU dan Muhammadiyah*,

However, the problem of Muslims which is 90% of Indonesia has become the responsibility of NU and Muhammadiyah.

Secondly, the local tradition has to be protected in the face of onslaught by the forces of globalisation.

Textbox, 5.3:3

3. *jadi tidak ringan, yang mencemaskan sekarang adalah banyaknya gerakan-gerakan radikal yang mengatas namakan agama dan khususnya Islam, dan ini menimbulkan keresahan tersendiri bagi kedua ormas ini*,

It is not easy also because many Islamic groups are organising some sort of violence in the name of Islam and therefore this is a challenge for all the social organisations.

The purpose of this dialogue is to understand the concept of Nahdlatul Ulama and the Muhammadiyah in the country. They are a part of Indonesia so it is important to understand if their contribution can help the country.

Textbox, 5.3:4-5, 25

4. *dan ini nanti mudah-mudahan bisa dipertemukan pemikiran seperti apa yang akan diimplementasikan NU dan Muhammadiyah ke depan untuk menanggulangi hal-hal semacam ini*

Hopefully, this programme meets similar thought, which has been implemented by NU and Muhammadiyah for the future in order to prevent such sorts of tensions.

5. *juga nanti konsep seperti apa yang akan ditanwirkan Muhammadiyah dengan gerakan pencerahannya untuk Indonesia berkemajuan, yang jelas kalau NU yang sudah sering diungkap selama ini NU gerakannya adalah tasammuh, kemudian toleran....oh ya...tasammuh itu toleran, tawassud...lupaaa...aa..mau diralat..anti kekerasan, begitu juga dengan Muhammadiyah.*

Later on the discussion of Tanwir Muhammadiyah will be discussed which considers itself to be progressive but NU is clearly well known as *tasamuh,* tolerant and nonviolent.

25. *inilah yang kita maksud Islam Nusantara yang harus kita pertahankan, kita lestarikan, dalam memasuki era globalisasi ini, kita harus bangga dengan budaya kita, kita harus bangga dengan peninggalan leluhur, yang sangat kita hormati ini, harus kita pertahankan, inilah salah satu cara kita mempertahankan watak jati diri kita, kepribadian kita, menghadapi era globalisasi ini, kalau tidak kita akan tergerus dengan gelombang globalisasi yang sangat menantang ini*

    This is what we called as Islam Nusantara, which should be preserved. This has to be preserved in the face of the era of globalisation and also the people have to be proud of their culture as well as the heritage that they have and therefore the challenge will be to counter the era of globalisation.

This observation has also taken the attention of the Muhammadiyah seriously. Muhammadiyah is the reflection of Islam in Indonesia which is supportive to the prosperity of the people as well as the partner to the nation in order to counter the global culture as well.

Textbox, 5.3:81-85

81. *maka kalau umat Islam ingin berperan di Indonesia tidak sekedar ingin menjadi penonton pelengkap penderita, pelengkap penyerta tapi harus jadi subyek, oleh karena itu jangan di bilang almuslimin tapi harus almuslimun, almuslimun itu fa'il, kalau muslimin maf'ulum bihi*,

    If Muslims intend to be a partner to other Muslims and to have a significant role in the society, the Muslims should also be subjects as well as the doers in the society as well as the followers.

82. *kita menjadi subyek penentu yaitu sebagai faktor-faktornya...faktor pencerminan Indonesia, masa depan Indonesia harus ikut ditentukan oleh masa depan umat Islam dan begitu lah sebagai faktor efektif, faktor efektif dan determinan umat Islam ini tidak hanya kita hanya mengawal kalau ada rongrongan kita kawal, kita bela apalagi kita belanya secara salah gitu..pembelaan Indonesia atau pembelaan Islam gitu,*

Muslims must get along well with each other as well as with the dominant factors in the society, as well as must determine the future of the society and also should protect the nation and Islam.

83. *tapi harus ada sebuah tanggung jawab untuk mengisinya dan ketika mengisi Indonesia ini sudah ada kelompok lain, ya saya kira negara itu adalah perpaduan subjektif pribadi dan objektif pribadi, interes interes pribadi ada yang masing-masing, ini kalau dibiarkan liar akan berkeping keping Indonesia ini,*

There are other responsibilities as well in order to fulfil the responsibilities and therefore in order to develop the nation there should be a connection between the subjective and the objective interests and if the subjective interests take more control then this shall not be done easily.

84. *tetapi bagi umat Islam ada saran Muhammadiyah negara Pancasila ini tidak sekedar final* gate kita *darul 'ahdi ada kesepakatan, tapi harus berlanjut sebagai darusy syahadah, ini akan di bahas di muktamar juga, apa arti darusy syahadah,*

But for the Muslims, there is a suggestion from the Muhammadiyah that the concept of Pancasila is not the end of the goals and that a nation of agreement is not what they desire, however we shall continue as the nation of witnesses and this will be discussed in the congress as well.

85. *syahadah itu syahadat pembuktian, bahwa kita siap bertanding mengisinya berkompetisi gitu, terutama pada kelompok-kelompok yang sekarang lebih maju dalam pengisian Indonesia ini maka paling lama berpolemik tentang itu ya Muhammadiyah sudah lama sekali tentang negara Pancasila*

Muhammadiyah states that *syahadah* means the witness or the proof, and therefore all the citizens and the Muslims should have the right to develop Indonesia and bring about development.

Considering the above explanation it can be understood that Muhammadiyah and the NU face similar objectives as to how to promote Islam and the role of Muslims in Indonesia. Muhamadiyan and the NU still need to work hard to prove their good intentions and commitment to the future of the nation. The content of

the oral discourse is to introduce Islam Nusantara which is defined as a typology of Islam as developed by Muslim scholars living in Indonesia which has specific and distinguishing characteristics to other typologies of Islam and which is discussed as follows:

Textbox, 5.3.10-13

10. *Hadirin baik sebelah kiri mau sebelah kanan semuanya sama, Islam nusantara bukan terminologi baru, bukan pula mazhab baru, atau aliran,*

    Dear audience Islam Nusantara is not a new term; it is not a new school of thought and is also not a new sect within Islam.

11. *Akan tetapi yang kita tonjolkan khosois, mumayyizat, ciri-ciri, tipologi, Islam yang ada di Nusantara, maksudnya begitu maksdnya, yang akhir-akhir ini, menarik bagi publik karna yang kita tekankan adalah Islam yang ramah, Islam yang santun,*

    But we stress on the specific characteristic of Islam, its characteristic, typology, which has existed in Nusantara and it means that the term has become popular in the public discourse recently. Islam Nusantara focuses on peaceful Islam.

12. *jauh berbeda dengan Islam yang di Arab di Timur Tangah sana, yang selalu menggunakan kekerasan ketika ada konflik perbedaan pendapat, langsung yang berbicara adalah aslihah, senjata, sehingga korbannya kita semua taulah...*

    It is strongly different from Islam that exists in Arabic countries, which easily uses arms to solve problems and creates conflicts among all the people.

13. *Nah..Islam Nusantara ini adalah Islam yang melebur dengan budaya, karna sebelum kedatangan Islam di nusantara ini sudah berbagai macam budaya sudah beberapa peradaban kemajuan ada yang kita miliki ada tradisi juga sudah sangat beragam,*

    So, Islam Nusantara is something that blends with the local cultures and therefore is more vibrant and exists in harmony with the others.

While Muhammadiyah opts Progressive Islam as a jargon as well as the tag line so that it can be easily understood.

Textbox, 5.3:58-59

58. *Nah Muhammadiyah memilih Islam yang berkemajuan, berangkat dari pemikiran Islam seperti itu dan ini juga bukan dari sejak kelahiran Ahmad Dahlan menggagas, istilahnya Islam berkemajuan gitu*,
Muhammadiyah was established by Kyai Ahmad Dahlan and therefore it chose the progressive Islamic thought.

59. *Bung Karno pun mengikutinya Di Bawah Bendera Revolusi beliau memilih Islam yang akan kita usung pada Indonesia merdeka nanti, ini adalah Islam yang berkemajuan gitu...sekarang kita ingin beri tafsir baru dari itu tapi yang paling jelas istilah-istilah yang boleh jadi kita usulkan ini mohon juga di pahami tidaklah dipandang sesuatu secara reduksionis*
The term Islam Berkemajuan was used by the first President of Indonesia, Sukarno and it was mentioned in his book titled, Under the Flag of Revolution (*Di Bawah Bendera Revolusi*). He commented that Islam has to be newly interpreted in the new Republic and therefore this has to be interpreted in the reductionist sense.

Islam Nusantara and Islam Berkemajuan are a result of *ijtihad* which was propagated by Nahdlatul Ulama and the Muhammadiyah scholars in order to strengthen the relation between Islam and the nation. Ijtihad is carried out by Islamic scholars which is categorised as nonviolent jihad, which bears the connotation of efforts, sacrifice, pain and diligence in order to promote the good values as enshrined in the religion. Likewise, Gandhi who founded the nonviolent concept stressed on the fact that it was important to have a power of reasoning and argumentation in order to improve the intellectual capacity of the country. Therefore, in Islam this version of nonviolent jihad has specifically focussed on capacity building and bringing peace in the society. Even though there are some differences, both the Muhammadiyah and the NU have similar perspectives in reaching out to the Muslims and uniting them under one banner of Islam. For this

purpose, Din continues to offer an argument that the Muhammadiyah and the NU are from the same roots.

Textbox, 5.3:66

66. *ini karna Muhammadiyah sekarang menerima saja dari Ahmad Dahlan itu, menarik ada video dari media sosial ternyata K.H Hasyim Asy'ari dan K.H Ahmad Dahlan itu satu kakek ya, maka sesungguhnya NU dan Muhammadiyah itu saudara, yang seharusnya demikian gitu*

    It is due to the Muhammadiyah that there is unity within the family. As it shows that whatever comes, it comes from Ahmad Dahlan and there is also a video that shows that K.H.Hasyim Asy'ari and K.H. Ahmad Dahlan come from the same family and therefore both the Muhammadiyah and the NU are similar in approaches.

To sum up regarding the above religious discourses on Islamic teaching, there are four main issues encountered by Muslims in Indonesia which are population, reformation, modernity, globalisation and radicalisation. Through the context of culture, leaders will be led to the idea of a discourse. If there is no shared knowledge in the cultural context, it will be very difficult to find the right religious discourses.

1.2. Christians/Protestants

Language as a means of reflection is used by the priests to reveal his emotions during the speech or the sermons that he delivers in a congregation. It seems that many parents have accompanied their children during exams. Though this is a metaphor and cannot be taken in the real sense, it bears a strong resemblance to the exam of life which Jesus was supposed to have undertaken.

Textbox, 5.4:2

2. *Sebagai orang tua kita senang anak-anak kita baru selesai ujian dan pada hari ini kita akan belajar dari buku Kitab Mathius pasal 14 ayat 22 sampai 33*

    As parents we are happy that our children have accomplished their examinations and that today were are learning important lessons from the book of Mathew, chapter14, verse 22-33.

1.3. Catholics

Catholic priests urge their followers to observe Easter, and also believe that their followers are not capable enough to understand the meaning of Easter.

Textbox, 5.5:12-13

12. *Selama ini yang kami tahu kalau Paskah itu yang penting seneng-seneng perayaannya, megah dan ramainya. Selama ini lagu-lagunya dipersiapkan dengan baik pokoknya yang penting meriahnya saja.*

    As far we know it is important to celebrate *Paskah* very boisterously and therefore we must celebrate it as boisterously as possible with lots of music and happiness.

13. *petugas koornya baru-baru, bagus kalau itu sudah tercapai berarti perayaan itu sukses.*

    participants of this function are new; moreover, if the function turns out well that means that the celebrations have been a success.

1.4. Buddhists

Buddhist priests come to understand the idea that there are three sects of Buddhism which exist in Indonesia and they are *Terawadha*, *Mahayana* and *Tantrayana*.

Textbox, 5.6:8

8. *Baik, Sinshe seperti kita ketahui, umat ketahui bahwa umat agama Budha, berasal dari ajaran Budha Sakyamuni atau Sang Budha Gautama hingga pada perkembanganya muncul beberapa mazhab atau sekte seperti Terawadha, Mahayana dan Tantrayana*

    Well Since as we know knows that the Buddhist adherents originate from *Sakyani* Buddhist or Sang Gautama Buddha until some sects came up.

1.5. Hindus

According to the Hindu leaders, devotional love *(bhakti)* is an essential teaching for human beings and without love and compassion for human beings and other creatures there can be no harmony. Love and compassion are basic

characteristics given by the Gods and human beings are the representatives of them. Therefore love and peace are essential terms for discourse in Hinduism.

Textbox, 5.7:5

5. *Nah pemirsa dalam salah satu dasar dari pada agama Hindu yaitu cinta kasih bukan cinta kasih kepada sesama ummat tetapi cinta kasih kepada semua umat manusia, kepada semua tumbuh-tumbuhan kepada semua isi alam semesta.*

Dear Audiences, one of the basic teachings of Hinduism is devotional love, and love not only for Hindus but for all the people and the creatures in the world.

This teaching is relevant to the current crisis of humanity where there is a dearth of love and compassion in the world and therefore the people since an early age should be taught about love and peace.

1.6. Confucians

While the leader of the Confucian thought prefers to discuss the character or the quality of leadership in his discourses, it is assumed that good leadership will be able to bring the survival of humanity. The existence of human beings can only bring about mutual respect if there is good regulation which managed by good leadership and therefore the role of a good leader is very important in the society.

Textbox, 5.8:7

7. *Pasal pertama, hanya seorang nabi yang sempurna di dunia ini, dapat tenang pendengaranya, jelas penglihatanya, cerdas pikiranya dan bijaksana maka cukuplah ia menjadi pemimpin*

The first chapter shows that only a perfect Prophet will have the capability to listen to have a vision, brilliant ideas and that only through such characteristics he can become a prophet.

2. Situational Context

2.1. Field

Field of discourse represents the main issues as topics of religious discourses which are discussed within certain time and condition, with whim the issues is addressed to and the reason as to why it was chosen by the religious preachers.

For the detail, it has been explained at the previous chapter (Chapter IV). Here the analysis will be started by classifying the field of religious discourses preached by the leaders of Islam, and other religions.

2.1.1. Muslims

A selected religious discourse which is obtainable from the preaching of Zaenuddin MZ titled as *Arak dan Judi* (Drugs and Gambling). He was the most prominent Islamic religious scholar in two decades in Indonesia. He was very keen in engaging the Muslims from staying away from these two social evils and therefore he was able to tell them to move away from such things which are harmful for human lives.

Textbox. 5.1:14

14. *Banyak racun-racun yang terpancang dalam sejarah perjalanan kita ini dan dua diantara racun kehidupan itu akan kita bicarakan pada hari ini yakni arak dan judi, minuman keras dan judi.*

    There are many parts which are displayed within the history of humanity, and two that we will discuss are alcohol and gambling.

For him, in a society there are many problems but he stressed on these two things and therefore he argued that these two things are the main causes of crimes in a society. Thus people in Indonesia especially Muslims should avoid these bad habit at all costs. Another religious discourse titled *Reformasi Baginda Rasul* (the Reformation of the Prophet Muhammad), shows the same thing. He presented his speech in front of millions in Semarang in Central Java in the month of *Ramzan*. Regarding the topic location and the time of the speech it has been mentioned as follows:

Textbox, 5.2:6

6. *Hadirin, reformasi terbesar adalah reformasi yang dilakukan oleh baginda Nabi Besar Muhammad SAW (Shallu'alaih)*

    Dear participants, the biggest reformation is done by the Prophet Muhammad (PBUH).

According to Zaenuddin, reformation is the internal process to bring about positive change in lives of all the Muslims to motivate them to do better in life. He provides some ways as to how to do reformation in accordance with the

Prophet of Islam. There are three steps of reformation which are done by the prophet. First, the Prophet insists that his compatriots follow the reformation properly and apply theology in their daily lives.

Textbox, 5.2:10

10. *Pertama, beliau melaksanakn reformasi akidah, membebaskan manusia dari kemusyrikan. Menyelamatkan manusia dari ketergantungan kepada benda.*

    First he carried out reformation on theology, to make humans free from *kemusyrikan* and to save them from being dependent on material things.

In other words, reformation on theology means a process of transformation from unbelievers to believers. In Indonesian this is called *iman* or faith which is Arabic in origin. For him, the fundamental aspect for Muslims in their lives was to choose the right path and to also instil a sense of morality and which later got interpreted to the idea of nationalism as Indonesia was a colonized country.

Textbox, 5.2:56-57.

56. *Imanlah yang mengajarkan orang-orang tua kita hubbul wathan minal iman*

    Iman teaches our parents *hubbul wathon minal iman*.

57. *Cinta tanah air bagian dari pada iman.*

    Love the motherland is a part of faith.

As mentioned in the previous chapter, in the case of Indonesian nationalism, religion instils a pride of nationalism in all the people and therefore social reform is also important in order to remove all traces of discrimination from the minds of human beings.

Textbox, 5.2:116-118

116. *Yang kedua, baginda Nabi melaksanakan reformasi sosial, berupa apa?*

    The Prophet also ventured into social reformation but how did he do that?

117. *Membebaskan manusia dari ras diskriminasi, mengikat manusia dengan tali akidah.*

    He made human beings free from discrimination and united them under one faith.

117

118. *Diciptakan kita dari laki-laki dan perempuan, dijadikan kita bersuku-suku dan berbangsa-bangsa bahkan Qur'an dengan memulai dengan syu'ub, waja'alnakum syu'uban wakobaila*

Humans were created by Allah and they fell into different tribes, nations and even the Koran says that.

Through social reforms there was bound to be emotional bond among the human beings under one nation called Indonesia. Therefore it is insisted that even though there may be factual differences, there should be unity as human beings and as Indonesians. It is also important to bring justice in the society just as much as the Prophet had tried to do in his times and therefore the next discussion will be on justice in the society.

Textbox, 5.2:222-223

222. *Yang ketiga reformasi, menegakkan keadilan, menyelamatkan manuasia dari kezoliman. Sebelum Islam datang, sebelum Rasul datang, Manusia dibedakan oleh hartanya, manusia dibedakan oleh warna kulitnya, manusia dibedakan oleh keturunannya*

The third objective is to establish justice, to save the human beings from being unjust to one another and before Islam came, humans were classified into hereditary.

223. *Beliau dengan tegas menyatakan innallaha laa yandzurru illa suarikum wa laa ila amwalikum walakin yandzur ila qulubikum wa a'malikum. Allah tidak melihat potonganmu, Allah tidak melihat hartamu, yang Allah lihat itu hatimu dan amal perbuatanmu perjuangan menegakkan keadilan*

The Prophet strictly prohibited excessiveness on the part of human beings. He is believed to have said that Allah won't see the physical beauty of wealth of the people, rather the good deeds and purity of mind will be evaluated.

The relation between the majority and the minority are extremely sensitive issues in any multicultural society such as in Indonesia. It is important to see that there is an urgent need to develop good relations between such diverse groups as well as to bring about justice in the system.

Another religions discourse that is constructed in Islam by the Muhammadiyah and the Nu are about the issues related to nationalism. Nationalism has always been used as an ideology in order to fight foreign rule. They always find solutions to any problems that are encountered by Muslims as well as in a nation. The relation between the civil society as represented by the NU and the Muhammadiyah are inseparable with the government. The NU for example believes that it is important to have good relations with all the people and that local traditions and beliefs should not be harmed but should rather be preserved at all costs. The following will illustrate this fact:

Textbox, 5.3: 37-38

37. *kita membangun mesjid pesantren berjuang di atas tanah, maka dari itu tanah air dulu kita perkuat baru bicara Islam, Islam itu belakangan, tanah air dulu yang kita perkuat, itu kalau kita fair seperti itu, kalau hanya bicara Islam mau berjuang Islam itu di atas angin apa..!! bukan di atas tanah air..?*

    We establish mosques, *pesantren* and struggle down to meet our daily demands from the religion. The motherland is the first priority and then religion, and because of this Islam comes under the gambit of the nation. It is also unfair to talk about only Islam as we live in reality and cannot detach ourselves from the reality.

38. *nah itulah mengapa ukhwah Islamiyah oleh Hasyim 'Asy'ari, selalu dipesankan kepada Kyai Hasyim antara Islam dan nasionalisme jangan dipertentangkan, justru saling memperkuat*

    so that is why the Muslim Brotherhood developed by Hasyim Asy'ari suggests that Islam and Nationalism should not be contradictory to each other but it should complement each other.

Meanwhile the Muhammadiyah modernist group is constructed as radical, intolerant and which focuses on purification. This group is closely described to that of the Wahabis which is totally in favour of a rather puritanical form of Islam and does not support the idea of indigenous autonomy. Therefore, the Muhammadiyah promotes its ideology as a modernist group. It focuses on the principles of purification and dynamisation. They believe that it is jihad if one speaks for independence and Din Syamsuddin conveys his personal point of view

about the nuance of independence as a part of jihad in one paper titled ' *NKRI: Negara Perjanjian dan Kesaksian* (NKRI: State of Agreement and Witness) as expressed below:

Textbox, 5.3:54-55

54. *maka kalau dikaitkan dengan dimensi ada tri dimensi dua dimensi ruang dan dimensi waktu, kita tidak boleh terfokus kedua atau salah satu dua dimensi itu atau dimensi ruang akan melahirkan kita pada lokalitas pada partikularitas atau dimensi waktu juga kita berada pada penggalan-penggalan sejarah seperti hanya pada masa lampau lamtati ayyamul lati madhat, tapi ke depan*

So, if it is connected with the dimensions there are three dimensions which are time and space. We may not focus on both the dimensions but space dimensions bears locality or particularly while the time dimension will be trapped by history of the past and not of the future.

55. *karena wal tanzhur nafsu qaddamat, karena oleh karena itu dia menekankan pada dimensi ke tiga yang namanya dimensi gerak, jadi bukan dimensi ruang terbatas, jadi dimensi gerak*

It is due to wal tanzhur nafsu qaddamat, which stresses on the third dimension called as the movement dimension so it is not restricted to the limited space. So it is called the movement dimension.

2.1.2. Christians/the Protestants

Religious discourse preached by Michael Palar, a protestant leader constitutes a speech titled '*Mengahadapi Gelombang Kehidupan* (Encounter the wave of life). This discourse is presented in *Gereja Masehi* Advent *Ke-Tujuh* and is released publicly through the government television channel. This programme is possible to be accessed and watched by all the adherents in Indonesia. The issues are presented below:

Textbox, 5.4: 16

16. *Para pemirsa budiman, kita ini sering menghadapi gelombang kehidupan dan coba kita perhatikan ayat yang ke dua puluh enam, ketika murid-muridnya melihat dia berjalan diatas air mereka terkejut dan berseru itu hantu lalu berteriak-teriak karena takut, ini adalah*

suatu hal yang luar biasa suatu keanehan saudaraku, bilamana Yesus datang untuk menolong mereka tapi mereka tidak bisa melihat akan rupa Yesus malah mereka menyebut penolong tersebut adalah hantu…

Dear audiences, today we often encounter the storm of life and try to pay attention to the verse number 6, when suddenly the students see that he is walking on water they are surprised and they shouted that it was a ghost due to fear. However it was Jesus who came to help them and they are not able to fathom this.

According to the preacher, there will be five kinds of waves that are embedded in the human lives. The waves indicate how to overcome them through the guidance of the Bible and the role model played by Jesus and each wave is discussed below:

Textbox, 5.4:18, 22,30,42,52

18. *Para pemirsa yang budiman didalam hidup ini paling sedikit ada lima gelombang kehidupan yang kita hadapi yang pertama adalah gelombang sosial*

    Dear respected audiences in our lives there will be at least five waves of life that we encounter and the first is the social wave.

22. *Gelombang kedua adalah yaitu gelombang emosi. Kita baru saja dikagetkan oleh peristiwa jatuhnya pesawat Shukoi.*

    The second wave is the emotional wave. We have just got surprised by the accident of the Sukhoi aeroplane.

30. *Para pemirsa, ada gelombang yang ketiga yaitu gelombang ekonomi. Bukankah setiap orang sekarang ini sedang menghadapi gelombang ekonomi tetapi firman Tuhan mengatakan jangan takut didalam buku matius pasal 6 ayat 33 mengatakan tetapi carilah dahulu Kerajaan Allah dan kebenarannya, maka semua itu akan ditambahkan kepadamu*

    Dear audiences, the third wave are economic waves. At present every person is facing economic waves. God has said in the book of Matthew chapter 6 verse 33 that do not be afraid but seek the kingdom of God and everything will be well for you.

42. *Para pemirsa, gelombang yang keempat adalah gelombang fisik. Setiap kita mengalami tekanan dalam hidup ini, stres dan lain sebagainya*

Dear audiences, the fourth wave are the physical wave. Every human being has an experience of pressure, stress and other problems in their own lives.

52. *Nah gelombang yang kelima adalah gelombang kerohanian*

The fifth wave is the spiritual wave.

2.1.3. Catholics

Romo (father) Yohanes delivered a speech entitled *Pra Paskah* (Pre-Easter). He presented this through the interactive dialogues. The programme is chaired by the moderator and the two participants as well a lot of people who were watching the programme on television. This topic is chosen because there are Christians who celebrate Easter without knowing the meaning of it. Even though this ritual is celebrated every year, there was no morality gained out of this ritual and it is mentioned below:

Textbox, 5.5:2

2. *Sore hari ini kita akan berbincang bersama mengenai Masa Pra-Paskah. Dan sistem pembicaraan kita adalah saling berdialog, saling berkomunikasi dengan nanti akan ada beberapa pertanyaan yang akan kita sampaikan*

This afternoon, we all will talk about the period of Pre-Easter. In addition, the method used in this programme is dialogue and interaction by giving an opportunity to some questions.

This dialogue is started by questions as to what is the meaning of Pre-Easter. The ritual of *Pra Paskah* is a part of faith towards God. The ritual is begun by fasting which has two meanings which can be condensed into humanitarian and spiritual. First the spiritual is called as *matiraga;* an effort to control emotions, desires, lust and even empathy towards God. For instance, if Catholics spend money on their daily activities, they can reduce it due to fasting. The rest of the money can be collected which was saved and therefore it can be distributed to the poor. Secondly when money is given to the poor it represents humanitarian sentiments and the fact that all human beings suffer just as Christ did for the sins of mankind and therefore helping the poor is one of the greatest deeds that one can do.

In Catholicism, fasting is quite flexible and can change daily and it is seen in the practical sense as a service towards the poor and towards God. Fasting is also seen as a method of personal empowerment and energizes the spiritual power of human beings. *Pra Paskah* is symbolised as an instrument of improving the spirituality of human beings:

Textbox, 5.5:78-85

78. *Jadi kita-kira Pra-Paskah itu bertaubat kaya HP ya Romo.*

   So I think that Pre Easter is like a hand phone.

79. *Kan HP itu butuh di*charge.

   Well, HP needs to be recharged.

80. *Nah, jadi waktu itu kita sedang di*charge *ya Romo*

   Well, so during that time we are charged yes Romo.

81. *Sedang lobat.*

   It has a low battery status.

82. *Jadi sedang lobat, jadi iman kita dicas biar kuat lagi.*

   So since it has low battery, similarly it needs charging as much as faith needs recharging in order to be strong again.

83. *Ya kira-kira begitulah.*

   Yes, I think so

84. *Tapi itu perumpamaan yang sangat-sangat dangkal sebetulnya*

   But I think that the metaphor is very artificial.

85. *Karena iman itu jauh lebih luhur, jauh lebih suci dan jauh lebih luar biasa. Tapi ya bolehlah sebagai orang muda yang agak sedikit. . . ya lumayan lah.*

   It is due to faith which is nobler and far more holy and far more extraordinary but for younger men it is good and it is not that bad.

Even though Pre Easter is symbolized as a process of recharging, the priests do not fully agree with this metaphor. It is due to faith which is deeper and more personal so the religious expressions are very different. To sum up, Easter is a means of showing love towards God.

Textbox, 5.5:139-141

139. *Inti dari Paskah sendiri Romo?*

   What is the essence of Easter?

140. *Artinya kita belajar dari Paskah bagaimana ada Kamis Putih itu wujudnya kaki kemudian Jumat agung yaitu dari Pasio semua sampai Paskah sendiri, keseluruhannya apa Romo.*

It means that we learn about Easter as white Thursday which is grand and then to Good Friday and then to Passover and till the Easter itself so what is the overall message?

141. *Allah yang peduli Allah yang penuh belas kasih Allah yang ingin bersama manusia sehingga manusia menemukan Allah dan manusia menemukan kebahagiaan abadi.*

Allah cares, Allah has compassion for all and always created humans for the betterment of the world as an image of him and therefore humans should also have eternal happiness.

2.1.4. Buddhists

The discourse of Buddhism is composed by Vajra Acharya Lian Yuan who presented a title of dialogue named '*Dharma Tantrayana Zen Fo Yong*'. The dialogue is released by government television and uploaded in social media. Regarding the topic, it has been mentioned in his speech as follows:

Textbox, 5.6: 4, 29-32

4. *Pemirsa TVRI Jawa Tengah dimanapun anda berada, berjumpa kembali dengan saya dalam acara mimbar Agama Budha, yang pada kesempatan ini akan mengambil tema 'Zen Fo Yong Kasugatan' atau Dharma Tantrayana Zen Fo Yong dalam kehidupan sehari-hari*

Dear audiences, of the television of Indonesia wherever you are, we meet again with me in this programme regarding Buddhism, at this moment we will discuss the topic regarding our religion in daily life.

29. *Dari kita pertama, ada air, air sabun, bunga, garu trus ada buah-buahan trus minyak wangi, dupa dan keong.*

From our side, first there was water then water soap then flower and then fruits, perfume and *dupa* and *keong*.

32. *"Kalau air itu melambangkan seperti kita membersihkan diri.*

For the water represents how humans wash themselves in order to purify.

33. *Membersihkan diri dengan air*

   Clean ourselves with water.

34. *Air itu sumber dari kehidupan.*

   Water is a source of life.

35. *Air itu berguna bagi seluruh makhluk begitu?*

   Water is useful for every creature.

36. *Iya, kemudian air sabun itu melambangkan rohani kita*

   Yes, then water and soap represent our spiritual desires and cleanliness.

37. *Jasmani dan rohani, jadi kita membersihkan pikiran rohani dan jasmani.*

   Physical and spiritual aspect.

38. *Terus bunga, bunga melambangkan keberkahan dan melambangkan juga, yaitu kehidupan orang bahwa orang itu hidup bagaimana berguna dan untuk orang banyak, bunga.*

   Then flower, flower represents mercy and the life of human beings should have beneficial for others like flowers.

39. *Terus ada dupa, kita memasang dupa itu bermakna selalu ingat pada Tuhan.*

   Then *dupa*, we light *dupa* or incense sticks we have to remember God.

2.1.5. Hindus

The Hindu preacher called *Pinandita* presents his religious discourse titled *Cinta Kasih* (Devotional Love). There are two preachers *(Pinanditas)*; S. Anna Dore and Iwayan Sura will discuss the topic. This programme is released by the government television station of Jambi. This programme is chaired by Selwa Raja. The assertion about the title of the discourse is stated below:

 Textbox, 5.7:4-8

4. *Nah pemirsa sore hari ini, kita mencoba membicarakan tentang cinta kita yaitu cinta kasih.*

   Well dear audiences, and this afternoon we will talk about love and compassion.

5. *Nah pemirsa dalam salah satu dasar dari pada agama Hindu yaitu cinta kasih bukan cinta kasih kepada sesama ummat tetapi cinta kasih kepada*

semua umat manusia, kepada semua tumbuh-tumbuhan kepada semua isi alam semesta.

Well, dear audiences one of the basic teachings of Hinduism is called as love and compassion not love only among Hindus but compassion and love for all the people and all the creatures of this earth.

6. *Nah cinta kasih dalam hal ini nanti akan dikembangkan dari seluruh alam semesta.* Well, in this context of love and compassion we will talk about the entire universe.

7. *Nah pemirsa dalam pemahaman cinta kasih menurut agama Hindu, nanti akan diterangkan oleh Pinandita-Pinandita kita sebenarnya apa yang dimaksud dengan cinta kasih itu.*

Well dear audiences in the understanding of love and compassion in accordance with Hinduism there will be an explanation of these matters by Pindandita as to what is really love and compassion.

8. *Baik pemirsa saya perkenalkan di sebelah saya yaitu bapak, pinandita*

Okay, dear audiences I would like to introduce the preachers next to me,

9. *S.Anna Dore om swasti astu... dan pinandita Iwayan Sura om swati astu.*

S. Anna Dore *Om swasti astu* and Iwayan Sura *Om swasti astu*.

2.1.6. Confucians

The topic chosen by Suryanto, a Confucian preacher for his speech as religious discourse, is in Memanusiakan Manusia (How to humanize human beings). It is a topic which is strongly recommended to be read. The topic is useful for any human beings because this universal thought is taught by the Kongze Prophet and this is mentioned as below:

Textbox, 5.8:3-5

3. *Tema kita dalam mimbar Agama Kong Hu Cu adalah kata- kata Nabi Kong Hu Cu dalam memanusiakan manusia yaitu kata- kata bijak nabi Kongzi manusiakan manusia jilid yang ke II.*

The theme we discuss in our programme is called the Mimbar Agama
Kong Hu Cu is the words of the prophet of Kong Hu Cu in humanising
human beings in part II.

4. *Nabi Kongzi atau nabi Khong Hu Cu adalah nabi bagi semua.*

The prophet of Kong Hu Cu is the prophet of all.

5. *Judul atau tema ini termaktub dalam kitab suci agama Khonghucu yaitu
Sezhu di bagian cheng yun atau tengah sempurna di bagian tiga puluh
yang terdiri dari empat pasal yang isinya melukiskan siapa Nabi Agung
Khonghucu itu?*

The tile is mentioned in the holy book of Confucianism, *Sezhu* chapter
Cheng Yun in the very of thirty comprising four verses describing of who
is the grand prophet.

The discourse conveys characteristics of leaders who are able to humanise
human beings. A good leader will assure the life of human beings in good
condition. So preachers propose these four qualities for the leaders:

Textbox, 5.8:7

7. *Pasal pertama, hanya seorang nabi yang sempurna di dunia ini, dapat
tenang pendengaranya, jelas penglihatanya, cerdas pikiranya dan
bijaksana maka cukuplah ia menjadi pemimpin* First chapter only one
perfect prophet in the world is able to have a peaceful listening capacity,
clear vision, smart brain and wisdom in order to be a leader.

2.2. Tenor

2.2.1. Muslims

The tenor of a religious discourse in Islam is divided into four parts. Arrack and
Gambling, Reformation, *Islam Nusantara* and Islam Berkemajuan. The analysis
of each argument pertaining to each discourse will be titled in order. The purpose
of this analysis is to identify how each preacher arranges their argument within
those discourses. This is in order to get the analysis properly; the analysis is
presented as follows:

2.2.1.1. Zaenuddin MZ.

In this analysis, the discourses have been constructed entitled Arrack and Gambling and reformation according to the Prophet of Islam. These discourses are composed into a monologue format. There is no interactive communication among the speaker and the listener. During the presentation of this discourse, the main idea is supported by the historical arguments as to how Muslims have existed and how they have developed relations with others.

2.2.1.1.1. Claim for action

In this part the two claims are taken from the religious discourses, and the first is titled Arrack and Gambling which says that in everyday life Muslims face two options which are contradictory in nature and even then, there is a need to select one of them. The situation always leads the Muslims to realise and remain with the right people and choose the right choice in life.

Textbox, 5.1:5-6

5. *Dalam kehidupan sehari-hari, kita selalu berhadapan dengan dua hal yang selalu berlawanan.*

   In our life, we always encounter two things which are opposite to each other.

6. *Dengan dua hal yang kontroversil kata orang sekarang yang kita diharuskan memilih satu diantara kedua hal itu.*

   With those two controversies, it is pertinent that we chose one of them.

These are problematic options that happen daily in the lives of human beings and also with Muslims. In the religious discourse titled Reformation in accordance with the Prophet Muhammad he asserts that the biggest reformation is the reformation done by the prophet Muhammad (PBUH). His statement is put as the beginning as well as the opening of the sermon.

Textbox, 5.2:6

7. *Hadirin, reformasi terbesar adalah reformasi yang dilakukan oleh baginda Nabi Besar Muhammad SAW (Shallu'alaih).*

Dear audiences, the biggest reformation was done by the Prophet Muhammad (SAW).

2.2.1.1.2. Circumstantial premises/ problems

The problems raised by the first claim are that at present Muslims do not realise such a condition. They think that life is as usual or normal life and therefore they choose to live on. There is nothing special in daily life. At the same time, Zaenuddin MZ proposes a problem statement that if life is a freedom to choose or select, his assertion is as follows:

Textbox, 5.1:8-10

8. *Yang benar dan yag salah, yang hak dan yang batil, yang pantas dan yang tercela, yang ma'ruf dan yang munkar persis seperti sebait lagu yang lagi ngepop dan banyak dinyanyikan anak sekarang madu ditangan kananmu katanya, racun ditangan kirimu.*

   We have to select two controversies such as right or wrong, good or bad, polite or impolite proper or improper. This is exactly the similar to the title of well-known song called *madhu dan racun* (honey and portion).

9. *Tapi saya pikir-pikir bagaimanapun kalau sekedar madu di tangan kanan racun ditangan kiri adressnya jelas.*

   But I think if we know honey on the right hand and potion on the left hand then the position is clear.

10. *Yang repot kalau kita sudah tidak tahu lagi mana yang madu dan mana yang racun.*

    The problem is that if we don't know which honey is and which is potion.

The problem is that many Muslims do not know that the prophet Muhammad was also engaged in reformation.

Textbox, 5.2:7-8

7. *Dua puluh tiga tahun merombak satu bangsa biadab menjadi bangsa beradab, merombak umat yang terpecah belah menjadi umat yang bersatu.*

He had to reform an uncivilized nation to make it a civilized one and reform a divided society into one unified one.

8. *Merombak masyarakat yang tenggelam dalam kemusyrikan menjadi umat yang bertauhid.*

    Reform society which worships idols and unbelievers starts worshiping in one God.

These two problems are still relevant with the lives of Muslims and in today's era life is a choice and a reformation.

2.2.1.1.3. Goal Premises

Regarding the two circumstantial problems above, there are two premises as well. First the Muslims should know what honey is and potion and that he states it as below:

Textbox, 5.1:15

15. *Banyak racun-racun yang terpancang dalam sejarah perjalanan kita ini dan dua diantara racun kehidupan itu akan kita bicarakan pada hari ini yakni arak dan judi, minuman keras dan judi*

    There are many potions which are displayed in our historical lives and two of them will be discussed today which are arrack and gambling and alcohol.

Second, Zaenuddin MZ discusses the possibilities of reformation that have been done by the prophet and these will be useful for the Muslims who are trying to carry out reformation since the year 1998.

Textbox, 5.2:7

7. *Reformasi besar apa yang dilaksanakan oleh Rasul dan apa hubungannya dengan kita sekarang. Ini yang ingin saya sampaikan malam ini.*

    What has been done by the Prophet Muhammad is related to the biggest reformation and dealing with our lives now. This is what I want to discuss this evening.

2.2.1.1.4. Means- goals and premises

In order to avoid arrack and gambling young Muslims should be strong in their faith by attending the sermons delivered at mosques. By having sufficient knowledge of their religion they will realise the true meaning of Islam.

Textbox, 5.1:15

15. *Sebagai yang kita maklum bahwa Islam bertujuan memelihara kemuliaan manusia yang diciptakan fi ahsani taqwiim, dalam bentuk yang paling sempurna.*

    As far as we are concerned, Islam aims to protect the dignity of human lives which are created by God and therefore mankind is the best creation of God which needs to be protected.

Textbox, 5.2:160-162

160. *Hadirin yang saya hormati, Islam agama toleran baik dari prinsip ajarannya maupun dari sikap umatnya. Islam agama yang rahmatan lil 'alamin.*

     Dear respected audiences, Islam is a tolerant religion based on its basic teaching or based on the value of its adherence. Islam is a religion that is meant for all the people in this world.

161. *Kita punya kewajiban untuk membuktikan bahwa Islam bukan merupakan ancaman. Islam adalah alternatif, Islam adalah solusi, Islam bukan ancaman*

     We have an obligation to prove that Islam is not a threat to anyone and therefore we must show the world that Islam is not a threat but a solution.

162. *Yang hadir disini, ini umat bukan perusuh, bukan umat biang kerok, ini umat yang cinta damai*

     Those who are here, we are the ummat which is not a threat to anyone, we do not engage in riots and we are not those who engage in trouble. The ummat which is made up of us are interested in peace.

2.2.1.1.5. Value Premises

There are some values which are offered by Zaenuddin MZ, within his sermons. These value premises are not mentioned explicitly but it can be inferred in various positive ways. He says that the target of arrack and gambling propaganda are

young Muslims boys and therefore this is an attempt to draw them out from a virtuous life. Therefore, young Muslims should be strong in faith, love and work hard for a better future. He says that the mentality of the youth should be strong and therefore religion will have a positive impact on their minds. Another value as a response for the second circumstantial premises is that there are three things that had been done by the Prophet Muhammad when he was in Mecca and Medina. Those values are theology, social reform and justice. Both by gaining knowledge and by having a tolerant attitude one can have an effective means to reach the premises and the goals. In other words, by gaining knowledge and by being tolerant of others it can give an impetus to a nonviolent discourse in the religious context.

2.2.1.6. Alternative option

Another option offered by Zaenuddin MZ is to avoid all social ills and evils such as arrack and gambling in order to have a happy life. He describes it as follows:

Textbox, 5.1:87-88,239

87. *Makanya Rasulullah dalam hadis memberikan tamsil kalau ade-ade remaja Muslim ini...masalul mukmin...kama salin nahli perumpamaan orang yang beriman itu persis seperti tawon. Mentalitas seorang mukmin persis seperti tawon. Apa mentalitas tawon?*

    So the prophet Muhammad in his teaching gave a metaphor of young Muslims he said that that believers are represented as a bee in following their ways of life and the mentality of the believers are symbolised as a bee and what is the attitude of the bee?

88. *Kalau kita ngaji bab tawon kita renungi apa keistimeawaan tawon…saya lihat-lihat ada empat keistimewaan tawon*

    If we observe the bee, we can analyse that it is an extraordinary creature obsessed about its duty and since I have observed bee there are four extraordinary characteristics of a bee.

239. *Seluruh manusia berasal dari Adam, Adam diciptakan dari tanah dan tidak ada kelebihan dari Arab dan yang bukan Arab kecuali takwanya.*

All human beings are descendants of Adam and at the beginning Adam was created from the land and there was no difference between people such as the Arabs and the non-Arabs in terms of faith.

2.2.2. Said Agil/ Nahdlatul Ulama

Said Agil Siradj, as a leader of the Nahdlatul Ulama, utilized a practical reasoning sense in his dialogue in the television programmes. He employs Islam Nusantara as nonviolent discourse in the religious context of Indonesia. The practical argument is presented below:

2.2.2.1. Claim for action

Said Aqil as leader of NU has made two claims during his dialogue with Din Syamsuddin. First, he claims that in understanding Islam referring the Qur'an is not enough.

Textbox, 5.3:10

10. *Hadirin baik sebelah kiri mau sebelah kanan semuanya sama, Islam nusantara bukan terminologi baru, bukan pula mazhab baru, atau aliran,*

    Dear audiences, both the right side and the left side are equal; Islam Nusantara is not a new term and not a new school of thought neither it is a new sect.

Second he claims that for Indonesian Muslim, preaching Islam cannot be separated from the context of Indonesia.

2.2.2.2. Circumstantial premises/problem

The problem raised by the first claim is that at present, many Muslims think Islam in Indonesia is equal to Islam in Middle East in all aspect including how to resolve local problem. He explains that Islam in Indonesia and Islam in Middle East is different form Islam Indonesia. Muslims in Indonesia prefer to solve their problem through deliberation while Muslims in Middle East through violence. He states as follows:

Textbox, 5.3:12

12. *jauh berbeda dengan Islam yang di Arab di Timur Tangah sana, yang selalu menggunakan kekerasan ketika ada konflik perbedaan pendapat,*

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langsung yang berbicara adalah aslihah, senjata, sehingga korbannya
kita semua taulah

It is quite far from Islam in Middle East, which always uses violence when there is different perspective; arm speaks so that there are many victims. We have known that

2.2.2.3. Goal premises

The assertion made by Said Agil Siradj is then to persuade Muslim people in Indonesia that being Muslim who appreciates local culture and tradition is strongly correct. In other words, there no doubt being Muslima as well as Indonesian. He argues:

Textbox, 5.3:13

13. *Nah…Islam Nusantara ini adalah Islam yang melebur dengan budaya, karna sebelum kedatangan Islam di nusantara ini sudah berbagai macam budaya sudah beberapa peradaban kemajuan ada yang kita miliki ada tradisi juga sudah sangat beragam,*

    So Islam Nusantra is Islam which blends and appreciates culture, it is due to before Islam coming to the archipelago, there are many various local culture and we also have our own civilisation

2.2.2.4. Means-goal premises

To implement the values premises above is needed means to reach the goal. Said Agil Siradj proposes the idea of Kyai Hasyim As'ari as the founder of Nahdlatul Ulama. The idea is integration between Islam and spirit of nationalism. He says the idea as follows:

Textbox, 5.3:35

35. *itu yang aqidah, kyai Hasyim 'Asy'ari jasanya menggabungkan, antara ukhuwah Islamiyah dan ukhwah wathaniyah, Islam disinergikan dengan semangat nasionalisme, semangat nasionalisme diisi dengan nilai-nilai Islam, jadinya seperti yang kita rasakan ini, di Timur Tengah tidak ada ini, mengapa Afghanistan perang terus padahal 100 % muslim, tidak ada komitmen ukhwah wathaniyah, mengapa Suriah, Iraq sampe sekarang masik konflik terus, dan seluruh negara konflik semua,*

bertahun-tahun di Iraq sudah 800 ribu lebih, di Suriah sudah 300 ribu lebih, di Yaman sudah 300 ribu, di Libya entah berapa itu, karena semangat ukhwah wathaniyahnya kurang kuat, atau bahkan tidak ada, ada cuma Islam..Islam..Islam,

That is for theology, Kyai Hasyim 'Asy'ari had succeded to integrate the concept of Muslim brotherhood and nationhood. Islam is integrated with nationalism spirit; nationalism spirit which is synergised with Islamic values. In the Middle East there no such kind of synergy that is why we can feel what is happening in Middle East, Afghanistan often occurs war as we that there is 100% of Muslim there, conflict in Iraq, Syrian more than 800 thousands people in Iraq has passed away, 300 thousands has been death in Yamen and more due to there is no strong brotherhood spirit of Islam and nation…even worse there is no relation at all only Islam…Islam…Islam,

2.2.2.5. Value premises

The value promoted in this reasoning is that preaching Islam through cultural approach rather than violence or political approach. This approach has been proved by the ninth saints of Islam living Javanese island. They did not make any confrontation with local leaders and social political situation but they adjust with such condition. Said describes this argument as follows:

Textbox, 5.3:15

15. *Islam yang dibawa oleh Wali Songo hanya 50 tahun dari 1450 sampai 1500, sudah berhasil menyebar dakwah Islam dari seluruh Nusantara, bahkan menjadikan menyebabkan, bubarnya imperium Majapahit, Padjadjaran, Sriwijaya, hanya dengan pendekatan budaya, mu'amalah bil ma'ruf, mu'asyarah bil husna, kebalik, mu'asyarah bil ma'ruf, muamalah bil husna, bil akhlakil karimah,*

Islam is preached by Wali Songo (nine saints) needs fifty years from 1450 to 1500, has succeeded to spread entire of archipelago, even this

has been a reason for collapsing some imperium such as Majapahit, Padjajaran, and Sriwijaya through cultural approach, doing business or human relation in good manner.

2.2.3. Din Syamsuddin / Muhammadiyah

Din Syamsuddin, as a former leader of Muhammadiyah, has specific way how to use practical reasoning in nonviolent discourse in the religious context. The pattern of argument is presented as follows:

2.2.3.1. Claim for action

Din Syamsuddin claims that since in the beginning Muhammadiyah uses term called as Islam *Berkemajuan* (progressive Islam). It is not reciprocal response toward current situation both at local or global context. Even, the term of Islam Berkemajuan is used since Muhammadiyah has been established. Din says:

Textbox, 5.3:58-59

58. *nah Muhammadiyah memilih Islam yang berkemajuan, berangkat dari pemikiran Islam seperti itu dan ini juga dari sejak kelahiran Ahmad Dahlan menggagas, istilahnya Islam berkemajuan gitu,*

    so Muhammadiyah chooses Islam *yang berkemajuan* (progressive), which started from that Islamic thought and this term is used since in the beginning Ahmad Dahlan the founder of Muhammadiyah used the term, *Islam berkemajuan.*

59. *Bung Karno pun mengikutinya Di Bawah Bendera Revolusi beliau memilih Islam yang akan kita usung pada Indonesia merdeka nanti, ini adalah Islam yang berkemajuan gitu.. sekarang kita ingin beri tafsir baru dari itu tapi yang paling jelas istilah-istilah yang boleh jadi kita usulkan ini mohon juga di pahami tidaklah dipandang sesuatu secara reduksionis,*

    Even Soekarno, the first president of the Republic of Indonesia, he opts Islam that we will develop for Indonesia after independence is Islam Berkemajuan. Now we would like to have a new interpretation of it, this new term is permissible in Islam it does not reduce the meaning of Islam.

2.2.3.2. Circumstantial premises/problem

The problem raised by the first claim is that at present, many Muslims think that by putting the word after Islam it will reduce the meaning of Islam itself. Some Muslim considers there is no need any more adjective after the word Islam. The problem of this assertion could be seen below:

Textbox, 5.3:60

60. *saya denger kritik pada ke dua-dua kita ini, Islam itu ya Islam saja gitu, ga usah di beri predikat di belakang apa-apanya, karena begitu diberi predikat menjadi penyempitan, menjadi reduksionis, jadi Islam saja,*

I heard there are many critiques to us, Islam is Islam, no more predicate after the word Islam. If there is a new word after Islam then it reduces the meaning of Islam. So please use Islam only.

2.2.3.3. Goal premises

Din Syamsuddin intends to share his idea as goal premises that the word after Islam does not to reduce Islam but it is like vision. Additionally there are words in the Qur'an talking about vision. Even though Muhammadiyah advertises Islam Berkemajuan and NU has tagline Islam Nusantara, they support each other for better of the nation. This goal premises are presented below:

Textbox, 5.3:63-64

63. *saya kira pada tingkat tertentu Al-Qur'an mensyaratkan wijhah, walikulli wijhah, masing masing punya wijhah, yang masing-masing pokok mengacu padanya wijhah NU Islam nusantara, wijhah Muhammadiyah Islam Berkemajuan masing-masing mengacu,*

I think on certain level, Qur'an shows many reference, and each of us has reference to Islam Nusanata for Nahdlatul Ulama and Muhammadiyah is Islam Berkemajuan.

64. *saya ingin letakkan baik itu bukan dan tidak selalu berarti sesuatu yang berbeda walaupun tidak harus sama tapi tidak berarti kita tidak ada perbedaan tetapi bersifat komplementer saja,*

I want to appreciate both Islam *Bekemajuan* and Islam Nusantara do not mean two things which are different from each other but it is complementing one and another.

2.2.3.4. Means-goal premises

These values are essentially very important for assembling nonviolent discourses in the religious context. Practical reasoning also needs to find way how these values workable in daily life. For that purpose, Din has suggested some idea on implanting this as follows:

Textbox, 5.3:77

77. *ini terpaksa kutipannya juga bahasa Inggris ini, bukan bahasa Arab ya... muslim di Indonesia adalah created with minority within majority, hanya minoritas kreatif yang di dalam kemayoritasan, ini harus diubah.. harus diubah, gimana klaim kita khairul ummah ya'lu wala yu'la ala.. dan sebagainya itu tidak tanpa sebuah visi keislaman, yang juga bisa menggerakkan kemajuan*

    I would say sorry that I quote many Englishs rather than Arabic…Muslim in Indonesia is created with minority within majority; only creative minority have existed in majority. This condition should be changed, how we claim as *khaira ummah*, we are great and there is no greater than us, which is vision of Islam that moves to progress.

2.2.3.5. Value premises

The value promoted in this context by offering Islam *Berkemjuan* (progressive Islam) is very significant moral value. This value assertion is suggested for all Muslims in Indonesia not merely for Muhammadiyah group and NU group.

Textbox, 5.3:65

65. *sehingga itu adalah asimeter of choice pilihan, dan biasanya sejarah lah nanti yang akan membuktikan, bukan mana yang benar tapi mana yang laku, cuma persoalan laku tidaknya sekarang kalau globalisasi itu tidak soal kuantitas bukan soal jumlah era globalisasi adagium no longer number counts, tidak lagi angka yang berbilang tidak lagi angka yang berhitung, tapi kwaliti counts, nanti Al Qur'an kam min fiatin kalilatin ghalabat fiatan katsiratan bi iznillah, kelompok minoritaspun bisa memenangkan perlombaan jadi ini persoalan kwalitas oleh karena itu pada Islam Berkemajuan,*

So I think it is a matter of choice, and it is usually history decides, it is not right or wrong matter but it is option matter. In globalisation era quantity is no longer counting but the most important think is quality. We can see from the Qur'an that many small group or creative minority has stronger influence in today's world.

2.2.2. Christians/Protestants

Nonviolent discourse in the context of Christianity is presented with theoretical and practical reasoning. Theoretical reasoning discusses the religious by discussing the divined text, Matheus chapter 14, 22 till 33. Theoretical reasoning is also name with Aristotelian reasoning. Besides, this also utilises practical reasoning. Another term for theoretical argument is called as neoplatonic reasoning. The pattern of theoretical argument is ordered as follows:

Textbox, 5.4: 3-6

3. *Kita coba pelajari latar belakang daripada ayat ini. Bilamana kita membaca ayat 22 dikatakan dari buku Mathius pasal 14 dikatakan sesudah itu Yesus segera memerintahkan murid-muridnya naik ke perahu dan mendahuluinya ke seberang, sementara itu ia menyuruh orang banyak pulang.*

   We try to study the background of this verse. When we read verse 22, Matheus chapter 14 is said that Jesus ordered his students get on the Ship and left Him, while He asked them going home.

4. *Dan setelah orang banyak itu disuruhnya pulang, Yesus naik ke atas bukit untuk berdoa seorang diri.*

   In addition, after many people going home, Jesus went on the hill to pray alone (by himself).

5. *Ketika hari sudah malam, ia sendirian di situ.*

   When evening time comes, he himself stays over there.

6. *Para pemirsa yang budiman, bila mana kita melihat ayat ini mengapa Yesus meminta mereka pulang ternyata didalam Buku Mathius pasal 14 ayat 21 dikatakan Yesus memberi makan lima ribu orang laki-laki tidak termasuk perempuan dan anak-anak.*

Dear our beloved audiences, when we analyse this verse why Jesus asked them, in fact it is mentioned five thousand men not including women and child.

The point of this the divine teaching encourages Christians to believe in Jesus deed and invite them to believe on him as King as well as son of God. His power is dedicated to save humanity by praying like a mother, who love her children and gives man food. To sum up, the preaching is started by narrating the Jesus life in the past time as stated in the Bible. In contrary, the practical reasoning is an answer of real problem as well as guidance for Christians how to life which has so many waves or challenges (problems). The preacher constructs his idea as follows:

2.2.2.1. Claim for action

Preacher claims that Christians should remain close to God in order to their life happy, strong, and peace. This claims is as a mojor premis as opening of the preaching.

Textbox, 5.4: 17

17. *bukankah saudara dan saya juga yang memiliki iman dalam Yesus dan percaya bahwa Tuhan senantiasa beserta kita,*
Dear friends and I also believe in Jesus, don't we? Additionally, we believe that God always get along with us

2.2.2.2. Circumstantial premises/problem

In fact, many Christians have forgotten Him. Consequently, they have been in trouble life such as despair, powerless, etc. They have so many problems because they have been far away from their God. This situation has been mentioned in the Bible that when there is huge wave in life, people should reactivate friendship and brotherhood. He states as follows:

Textbox, 5.4: 20

20. *Lalu apa yang dikatakan alkitab saudaraku, bilamana kita sedang mengalami gelombang sosial seperti ini, maka Ibrani pasal 13 ayat 1 mengatakan peliharalah kasih persaudaraan hanya dengan memelihara*

kasih persaudaraan saudaraku kita dapat mengatasi gelombang sosial
oleh kasih yesus kita bisa mengatasi gelombang sosial.

Dear brother and sister what the Bible says, when we experience social wave. Ibranis chapter 13 verse 1 says keep brotherhood. Only through staying in brotherhood, we could overcome the social wave and with the love of Jesus we could solve it.

2.2.2.3. Goal premises

The main goal of this assertion is to request every Christian in order to be ready for self evaluation. Self recognition is believed as the best method to existence as well as to strengthen the faith.

Textbox, 5.4:55-58

55. *Tapi ingat, ada satu pesan Paulus yang terdalam dalam dua Korintus pasal 13 ayat 5 dikatakan,ujilah dirimu sendiri, apakah kamu tetap tegak di dalam iman.*
    But consider, there one depth message of Paulus as mentined in
    Korintus chapter 13, verse 13 that examine yourself, whether you strong within belief.

56. *Selidikilah dirimu!*
    Search yourself!

57. *Apakah kamu tidak yakin akan dirimu, bahwa Kristus Yesus adalah di dalam diri kamu?*
    Do you believe whether in Jesus within yourself?

58. *Sebab jika tidak demikian, kamu tidak tahan uji.*
    If you do not feel Him within you self, you will not strong

2.2.2.4. Means-goal premises

The priest also suggests the way how getting mercy from God in a life. There are at least two ways; ask help and express gratitude in our life. He then presents it as follows:

Textbox, 5.4:88, 98

88. *Bilamana saudarapun bisa menghadapi suatu masalah dalam kehidupan ini minta tolonglah kepada yesus dan niscaya Yesus akan mengulurkan tangannya dan menarik kita dari kehidupan yang kita alami saat ini yang susah.*

When you have problems in your life, please ask help form Jesus and you must believe that Jesus will give His hand and bring us from our painful life to the better life.

98. *Para pemirsa yang budiman, kita bersyukur kepada Tuhan.*

Dear respected audiences, we should thank to God

2.2.2.5. Value premises

The value premises are to do self-introspection to every Christian in order not to be arrogant by being far away and to disbelieve in God. If they are doing so, they will be easily getting in troubles. Preacher explains the value below:

Textbox, 5.4:88

88. *Para pemirsa yang budiman, di dalam kehidupan kita bilamana kita menyombongkan diri dan tidak memuliakan tuhan, maka dengan sedikit tiupan angin sedikit saja tantangan dalam hidup ini kita sering kadangkala ternggelam dalam musibah, dalam malapetaka dalam gelombang kehidupan ini.*

Dear respected audiences, in our life if we are arrogant and we do not respect to God, we will be weak. We will be easily felt down if there small wave in our life and we will come the disaster seriously.

2.2.3. Catholics

Religious discourse as political discourse employed by Catholicism stresses on Pre-Easter as described at the field of situational context as presented at the previous section of this chapter. The argument and power relation for building the discourse are constructed as follows:

2.2.3.1. Claim for action

The priest has claimed that his followers have no correct idea of celebrating Easter. His claim is based on his personal assumption and observation how Catholic to celebrate Easter. He believes that ritual is very important as institution of religion.

Textbox, 5.5:23

23. *Owalah. umatku kaya gitu tho kualitasnya.*

    Oh my god, my adherents how poor his quality

2.2.3.2. Circumstantial premises/problem

The reality of circumstance of the society is that they have not understood of Easter and misinterpretation of Easter. Many Catholics are very enthustiatic to celebrate Easter festival but this celebaration is still far away from the essence of Easter meaning. He concerns to the ssence of Easter.

Textbox, 5.5:17-22

17. *Nah, temen-temen mau bertanya mengenai masa Pra-Paskah, renungan apa dengan segala macem berkaitan tema dengan segala macem.*

    Well, friends want to ask about time Pre-Easter, contemplation related to the short of thins related to the theme.

18. *Mungkin Romo bisa menjelaskan runtutan daripada masa Pra-Paskah ini sampai Proses Paskah.*

    Perhaps, the priest is able to explain the order steps of Pre-Easter till Easter celebrating procession

19. *R: Loh, kalian ini Katolik sejak lahir atau baru saja menjadi Katolik.*

    R: Oh my goodness, you are as Catholicism since you were born or have just been a Catholics.

20. *K dan A: Sebenarnya sejak lahir.*

    K and A: we were Catholic since we are child

21. *R: Lah kog gak tahu.*

    How come you don't know, do you?

22. *K: Nah, itu masalahnya Romo*

    K: Well, that is the problem Romo

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2.2.3.3. Goal premises

The priest wants to reconstruct the meaningful essence of Easter to his counterparts especially in the program at the television and all his audiences at home in general. He also indirectly to ask his people come back to the essential meaning of Easter festival.

Textbox, 5.5:25-31

25. *R: Ya boleh, yang pertama yang perlu kita sadari, iman itu apa?*

R: Yes you may ask, first think that should be realized what faith is?

26. *Iman itukan relasi antara manusia dan Allah.*

Faith is relation between man and God

27. *Nah, setiap agama mempunyai perwahyuan tersendiri.*

2.2.3.4. Means-goal premises

There are many ways as means of reaching the goal premises but preacher has only focused on ritual-based activity. Instead of institutional aspect of religion, ritual is also able to promote spiritual power. The ritual offered by the preist is to love other people, fasting and understanding of aschetologic teaching of religion. He shows how to do fasting and remember day after life.

Textbox, 5.5: 31, 44, 45

31. *Kata kuncinya belas kasih, peduli kepada umat manusia.*

The key words is mercy, care to all human being

44. *Jadi puasa dimulai dari Rabu Abu, tandanya adalah umat Katholik pergi ke gereja dia diolesi oleh abu.*

So fasting is stared on Ash Wednesday, which is signed by Catholic going to Church

45. *Pasturnya akan mengatakan hai manusia ingatlah kamu berasal dari abu kamu akan kembali jadi debu lagi maka bertaubatlah dan percayalah kepada Injil.*

Clergyman will say hi man remind within yourself comes from ash and it will return become ash again so purify yourself and believe in Bible.

Preacher realizes that his followers have not understood Easter yet. By asserting yes you may, he then explain what is the basic teaching of Easter is faith (believe

in God). He adds that every religion has its own revelation system. We have to believe with our own religious system including how to call our God as father.

2.2.3.5. Value premises

The value promoted in this context is by taking account of self-control.

Textbox, 5.5:32-33

32. *Namun, manusia itukan begitu lemah karena manusia terjun dalam dunia penuh godaan dan penuh kejahatan sehingga imannya itu tidak lurus maka diadakanlah masa Misa.*

    However, human being is so weak because they plunge to the world, which full of temptation and crime so that faith sometimes does not reain straight

33. *Nah, seperti agama lain mengenal masa puasa, orang Katolik juga mengenal masa puasa.*

    Well, like other religion know fasting time, Catholic also know fasting period.

2.2.4. Buddhists

The next nonviolent discourse in the religious context is Buddhim. The discourse is constructed by practical reasoning. The argument aims to answer the real problem of religious life of Buddist. There are three schools of Buddhist in Indonesia such as *Terawadha*, *Mahayana* dan *Tantrayana* which have very significant influence in Indoneisa. The argument of his conversationa exchange is presented as follows:

2.2.4.1. Claim

Buddhist preacher claims that basic principle of Buddhist teaching is balance way life. It means that there is no different sect or teaching among Buddhist. As moderator says that there is *Vajra Ganta* indicating there is another sect within Buddhism. This assertion is presented as follows:

Textbox, 5.5:76-88

76. *Kemudian kalau kita lihat lagi ada yang beda mencolok dari Agama Budha aliran yang lain, yaitu Vajra Ganta, dalam altar Zen Fo Yong ada Vajra Ganta, mohon dijelaskan Sinshe."*

    Then if we see more, there is strongly difference in Buddhism called Vajra Ganta. In *Zen Fo Yong*, there is *Vajra Ganta,* please explain *Sinche*

2.2.4.2. Circumstantial premises/problem

The problem raised by the first claim is that at present many Buddhists as represented by moderator assume that Vajra Ganta is another sect within the Buddhism. This assertion is supported by the moderator that he finds in Buddhist altar Zen Fo Young is mention there is Vajra Ganta.

2.2.4.3. Goal premises

The goal premise of this argument is that Buddhist priest should explain the function Vajra Ganta for Buddhist follower as requested by the moderator. While the function of Vajra Ganta is to emain the environment clean, tidy and orderly as stated below:

Textbox, 5.5:87-88

87. *Itu salah satu fungsinya. Selain itu ada juga dalam upacara ritual agama Budha khususnya sekte atau mazhab Tantrayana itu setiap kali ada yang disebut harus membunyikan Vajra Ganta.*

    That is one of its functions. Besides, there is specific ritual ceremony of Buddhist sect called Tantrayana. When there is a certain thing which is mentioned in the ceremony, Vajra Ganta should be ringed.

88. *Itu tujuanya untuk pembersihan yaitu untuk mensucikan lingkungan. Selain itu juga ada fungsi seperti dikatakan oleh Acharya yaitu untuk menseimbangkan apabila dipasang atau di taruh di altar Mandala.*

    The objective of Vajra Ganta is to purify environment. Besides, another function is to equalize as mentioned by Acharya especially when it is put in Mandala altar.

2.2.4.4. Means-goal premise

The mean goal of utilised within the argument is that there must be cognitive method for gaining the goal premise. Therefore, Buddhist priest tries to give more explanation of the Vajra Ganta. The explanation is stated as follows:

Textbox, 5.5:83-86

83. *P: "Aaaa, mungkin Bhiksu Lama bisa menambahkan tentang Vajra Ganta. Ini tadi di jelaskan Sinshe tentang Vajra Ganta.*

Aaaaa…perhaps *Bhiksu Lama* is able to add explanation of Vajra Ganta. This topic has been discussed by Sinshe.

84. *Nah mungkin bisa dijelaskan makna Vajra Ganta. Sekarang mungkin bisa di jelaskan manfaat tentang Vajra Ganta bagi umat Fashe, kira-kira apa?"*

Well, perhaps Vajra Ganta can be explained one again. Now, it can be conveyed the benefit of Vjara Ganta for Fashe Ummat what Vajra Ganta is.

85. *Lhama: "Seperti tadi Vajra Ganta sangat bermanfaat untuk melatih diri.*

Lhama: Vajra Ganta is very useful for training our self.

86. *Kalau Vajra mengeluarkan bunyi ting ting ting, itu ibaratnya kita sedang membabarkan Dharma dimana orang yang mendengarkan bunyi tersebut akan terkejut seperti orang bingung loh, kok ada bunyi begini.*

If Vajra Ganta produces sound *ting ting ting*...it symbolizes that we are spreading dharma where people who are listening to the sound will get surprised why there is such sound.

2.2.4.5. Value premises

The value promoted in this discourse is interconnected life. Balance way of life is very important but the most important life is indispensable. People could not life by themselves, they need other people to support each other. He adds his explanation as follows:

Textbox, 5.5:77-88

77. *"Vajra Ganta itu, dia ada satu Vajra dan satu Ganta di altar. Ini adalah melambangkan keseimbangan.*

    Vajra Ganta is only one, Vajra is one and Ganta is also one in altar. This symbolizes balance

78. *Melambangkan keseimbangan.*

    It symbolizes balance

79. *Jadi kalau ada Vajra itu kalau kita goyangkan dia akan bunyi.*

    If there is Vajra moved, it will ring

80. *Bunyi melambangkan suara.*

    Voice represents sound

81. *Yang satu tidak bisa bunyi.*

    Which one there is no sound

82. *Jadi kalau tidak bisa bunyi dan bisa bunyi sebenarnya bunyi itu melambangkan sesuatu yang bisa didengar dan tidak bunyi melambangkan sesuatu bahwa ada dan tidak ada."*

There is sound and there is sound representing something which is listened, ppose to it that unsound symbolizes being and non being (living thing or non-living thing).

2.2.5. Hindus

The argument of religious discourse in the context of Hinudism is also employed with practical reasoning method. This construction is inlfuenced by the social and condition happening in daily life. The prachers of Hinduism as religious discourse composer suggests that religion should be able to solve real problem, which is faced by his followers. The pattern of practical argument is presented as follows:

2.2.5.1. Claim for action

Hinduism preachers observe love and compassion is basic teaching of Hinduism as tated in holy book Bahgavat Gita. They claim that love and compassion are very important element for human being for worshiping God as well as human interaction. They argue that love and compassion is called *bhakti* (devotion).

When Hindus have practiced bhakti, there is no personal interest except for God only. Their claims are as follows:

Textbox, 5.7:14-16

14. *Para pemirsa TVRI yang kami mulyakan, cinta kasih dapat diartikan sebagai perasaan suka atau sayang kepada seseorang yang disertai dengan perasaan belas kasihan…*

    Dear our respected audiences of TVRI, love and compassion can be interpreted as feeling of love to someone along with mercy

15. *Di dalam kitab suci Baghawat Gita…cinta kasih dikatakan dengan nama bhakti…yang artinya cinta kasih yang tulus yang kita persembahakan kepada Tuhan…yang dipersembahkan dengan tulus tanpa pamrih…yang dipersembahkan dengan penuh disiplin.*

    In holy book Baghawat Gita…love and compassion is called as *bhakti*, which means sincerely love bestowed to God without any interest with discipline manner

16. *Dari kata-kata ini jelas sekali bahwasanya cinta kasih atau bhakti itu merupakan alat yang paling penting pada saat kita bersujud bhakti kepada Tuhan.*

    Regarding the words, it is clear that love and compassion or *bhakti* is an inportant instrument when we pray to God

2.2.5.2. Circumstantial premises/problem

In reality there are still many Hindus who have understood very well the meaning of love and compassion. They think that love and compassion is similar to activities to avoid all lustful motives. Sometimes all lustful motives also indicate love and compassion but they depend upon situation and condition. The challenge of love and compassion teaching is how Hindus are able to implement them in their daily life. The Hindus preachers say:

Textbox, 5.7:53-54

53. *Baik-baik ya pemirsa…demikian tadi telah dijelaskan oleh bapak-bapak Pdt Anna Dore dan Wayan Sura, bahwa cinta kasih itu tidak selamanya harus menghindari hawa nafsu kemudian cinta kasih harus benar-benar dari dalam diri kita menyayangi…*

Okay okay dear audiences…it has been explained by the priests Anna Dore and Wayan Sura that love and compassion does not always avoid desire but then it must be internalised within ourself

54. *Kemudian karena ini harus langgeng maka kita buktikan. Sekarang ini dunia kita telah tergonjang ganjing oleh segala macam peperangan dan segala macam kejadian-kejadian alam. Salah satu contoh mungkin di peperangan tidak adanya rasa cinta kasih yang mendalam antar sesama umat manusia.*

This character should be eternal, so we have to prove. Now the world is unstable because of war and other dissaters. For instance, this is caused by no love and compassion any more among human being in the life

2.2.5.3. Goal premises

After stating the real problem of Hindus, the preachers then propose how to solve the problem. To answer the problem, Hindus preachers ask the Hindus follower to apply of love and teaching in the real life. In practical reasoning, the problem actually can be answred directky by giving explaination. Hewever, the preachers answer the problem with a request in order to practice. This means that knowing of religious teaching is not enough. It needs more institutional aspect to legitimize of teaching such as ritual, tradition which exists in a social, cultural, and political life. The Hindus preachers assert:

Textbox, 5.7:57

57. *P1: Ya jadi kalau kita lihat lebih luas lagi, maksudnya masih banyak bagian-bagian cinta kasih atau bhakti ini yang dianjurkan oleh janji cinta kasih dapat diwujud nyatakan dalam interaksi sosial hidup religious.*

Yes, in wider perspective love and compassion should be realized in social interaction and religious life.

2.2.5.4. Means-goal premises

To realize the goal, Hindus preachers proposes some step for reaching it. They offer three ways in order to practice of love and compassion in daily life. The ways are such as to remain person to person relation, person and environment relation, and person to god relation. They argue:

Textbox, 5.7:58, 70

58. *Yaitu yang pertama hubungan antara manusia dengan manusia, inilah yang paling penting.*

   First, relation between man and man, this is the most important part

70. *Jadi yang kedua adalah cinta kasih antara manusia dengan alam lingkungannya seperti tadi yang disampaikan oleh bapak Wayan Sura tadi kita sebetulnya hidup di dunia ini butuh tiga hal; yang pertama hubungan antar manusia dengan manusia, yang kedua hubungan manusia dengan alam, yang ketiga antara mansuia dengan Tuhan*

   Second, love between man and its environment as it has been convyed by Priest Waya Sura. We really need three things in for living in the world; relation between mana and man, mand and its environment, man and God.

2.2.5.5. Value premises

Even though in practical reasoning is known that explanantion is sufficient enough to reply any curiousity. By giving the right answer is the most effective ways in practical reasoning. However in the religious context, value is more important element than knowing. Religion is not series of knowledge ut its series of values that lead human being into happiness. Religion also has rules, rituals, and traditions which have institutiolized in a society. The values offered will preserve the universe as well as save human life. There are five significant elements of life. These elements are insparable from life which is called as *panca maha buta,* five blinds. The argument is stated as follows:

Textbox, 5.7:71-73

71. *Pada saat kita berbicara dengan alam dari pelajaran-pelajaran yang kita lihat di sekeliling kita maupun diluar diri kita..serta kejadian-kejadian yang terjadi di alam semesta pada saat ini apa yang kita lihat selalu berulang-ulang di dalam kitab suci dikatakan panca maha buta...yaitu lima unsur terbesar yang ada dalam alam semesta ini yang dimulai daripada bumi, air, api, angin dan angkasa...*

When we are speaking with nature surrounding us and series of events which happen in theuniverse, we saw them many times. In the holy book it is mentioned *lima panca buta*, five elements have life live such as earth, air, fire, wind, and out of space

72. *ini yang merupakan unsur yang terbesar yang memberikan kehidupan terbesar kepada manusia..*

These big five elements give much contribution for human life

73. *jika Tuhan saja yang dengan penuh cinta kasihNya...memberikan ini secara gratis kepada kita...apa yang dapat kita berikan selain menjaganya dengan sebaik mungkin jika kita pada hari ini tidak dapat menjaganya dengan baik artinya apa kita hidup pada hari ini mewariskan hal-hal yang tidak baik untuk generasi yang akan datang.*

If God bestow human being the universe with his mercy...what we should do unless we take care of it as good as possible. If we could not take of it very well nowdays, we could not leave a good legacy for next generation

2.2.6. Confucians

The last religious discourse of Confucianism is employed by Suryoto, a Confucianist preacher. He focuses on characteristic of leadership quality in particular and human behaviour in general. To identify the characteristic of human being is fundemnatl teaching of Confucianism. In this religion, personal quality will lead to successful life, which means having strong influence in a society. The idea is presented with practical argument as follows:

2.2.6.1. Claim for action

Suryoto claims that characteristic of Kongze prophet and human being in general should be discussed by Confucianists. The characteriscs of Konze prophet will bring them to be wise and succesful people during their life. He constructs his discourse with practical way of reasonin as follows:

Textbox, 5.8:17

17. *Kemana saja perahu dan kereta dapat mencapai, tenaga manusia dapat menempuhnya yang dinaungi langit yang didukung bumi dan disinari*

matahari dan bulan dan ditimpa salju dan embun, semua makhluk yang berdarah dan bernafas, tiada yang tidak menjunjung tinggi dan mencintainya maka dikatakan telah manunggal Zen yang Maha Esa, telah manunggal Tuhan yang Maha Esa

Wherever the sheep and train arrive the power of human being is able to be attained, it is protected by sky, supported by the earth, enlightened by sun and moon, and covered by snow and……., all creatures that have blood and breath, there is no one irrespected him and does not love him, so Zen is united eternally between God and himself.

2.2.6.2. Circumstantial premises/problem

There are many confuciniasts, who understand characteristic of Kongze prophet and his teaching. Rearding the situation, preacher continues to take account the teaching of Kongze prohet of Confucianism. He states the real condition of Confucianist by having intention to explain the propethic teaching.

Textbox, 5.8:29

29. *Nah, berikut akan saya paparkan kata- kata bijak dari nabi Kongze, nah tadi adalah gambaran-gambaran tentang Nabi Kongze.*

    Well here, here I will present the wise words of Kongze prophet; well we have just discussed the characteristics of Kongze prophet.

2.2.6.3. Goal premises

Confucianist preacher shows his followers not to take the characteristic of human being number four. Among them, number four is the worst behaviour of human being. He realizes that to have character of Kongze prophet is very difficult but human in general has specific charcteristics that has been taught by Kongze prophet. The preacher says as follows:

Textbox, 5.8:29

49. *Dari keempat poin itu yang paling jelek adalah poin yang keempat, karena dia tidak tahu yang tidak diketahuinya.*

    Instead of the fourth point, the worst point is the fourth one because he does not know that he did not know.

2.2.6.4. Means-goal premises

In other words, Confucianists believe that learning is the key of success in the world. Oppose to it, lazy is bad character of human being and must avoid. There is n place for lazy people in Confucianism. The only way to be success is learning. The preachers stress his observation as follows:

Textbox, 5.8:50

50. *Kita harus menjahui poin yang keempat, jangan malas belajar karena belajar adalah kunci kesuksesan.*

    We have to keep away from the point number four; don't be lazy because learning is the key of success.

2.2.6.5. Value premises

Here, the value promoted is that every Confunianist should have a skill for his or her life. Pracher does not only inform the characteristic of Kongze rophet and his teaching, but also there is a value called skill. He says,' if you have a good position in workplace but you do not have any skill how to manage the work. This condition will e problem for you in the future. In conufcianist, skill is much more and more important rather than position its self. He asserts as follows:

Textbox, 5.8:52, 55

52. *Nabi bersabda, janganlah khawatir tiada kedudukan, khawatirlah kalau tidak memiliki kecakapan untuk suatu kedudukan*

    Prophet said, no worry if there is no position, but you have to worry there is position but there is no kill and capability toward that position

55. *Maksud dari ayat tersebut ialah keterampilan atau skill atau kecakapan adalah keutamaan. Bukan nama atau kedudukan*

    The interpretation of the verse is that skill or competence is virtue

2.3. Mode

There are two kinds of mode in contsructing of nonviolent discourse in the religious context of Indonesia; conversational exchange discourse and monologic discourse. The conversational exchange discourse is manifested in the form of questions answer pairs, story rounds, argument, direction and so on. After doing classification, there are three religious discourses composed in conversational

such as Islam, Catholicism, Buddhist, and Hinduism. While monologic pairs are compose in the form of narrative, explanation, description, request, challenge, etc. In the monologic pairs, there are three nonviolent discourses such as Islam, Christianity, and Confunianism. To know more detail of the mode of the discourse, here it will be discussed as follows:

2.3.1. Conversational Exchange
2.3.1.1. Muslims

The speakers are appealing to conversational exchange as a means of contending nonviolent discourses in the context of Islamic religion of Indonesia. It means that the discourse formation is dialogue. The speakers of the dialogue comprise one moderator, one panelist and two prominent scholars of Islam as well as Islamic social oraginsation leaders Said Agil Siradj, as leader of Nahdlatul Ulama and Din Syamsuddin, leader of Muhammadiyah. Regarding the transcription of the discourse, then it is identified the characteristic of conversational exchange. It has specific flow how the dialogue on on *Islam Nusantara* and *Islam Berkemajuan* to be constructed. After identifying it, here it is presented the types of discourse makers for conversational exchange:

2.3.1.1.1. Maker of Colloquial filler

There are some unit of talks called as colloquaial filler such as *baik...eeeh* (Textbox, 5.3: 1) is used to initiate any utterances. Sack, Schegloff, Jefferson (19970) and Svartik (1980) argue that well usually is put at the beginning of any discourse, called as initiator. In the case of conversation exchange on Islam Berkemajuan and Islam Nusantara, moderator initiates the dialogue by asserting *baik* (Indonesian means okay, well) followed by pause *eeeh* that means to engage audiences starting discussion. This illustration is clearly presented below:

Textbox, 5.3: 1

1. *Baik...eeeh, sebenarnya kalau kedua Ormas Islam ini sudah kelihatan seperti ini rukunnya mestinya permasalahan umat Islam di Indonesia 90% selesai.*

Well...eeeh, in fact if both Islamic social organisation has got along like today's meeting, it is ideally all problems of Muslim at least 90% solved.

Moderator realises that Islamic social organisationed mentioned here is Muhammadiyah and Nahdlatul Ulama, which have huge responsibility to up grade quality of Muslim in Indonesia. They have established in humanitarian issues even before Indonesia exists. They have shared role how to empower Indonesian through education. He then expects in this dialogue each speaker will share his vision how to live together in pluralistic society. At the same time they are able to offer some solution related to Muslim problem in Indonesia nd global level such violence, terrorism, poverty, lack of education,etc. According to the moderator, currently NU is well known as moderate and tolerant. He then mixes in Arabic language *tasamuh* is tolerant, *oh ya* (Indonesian oh yes) *tawassud...*sorry I forget, I clarify it (Textbox, 5.3:5). The unit talks *oh ya* in the middle of discourse indicate expression for proposing change of information which has been mentioned early. For instance, he says *tasamuh* but the correction word is *tawasut*. The word *tasamuh* is shifted by *tawasut* within the conversation. Deborah Schiffrin (1987:75) calls this expression as self-initiated repair, speaker is conscious of his or her of making mistake on opting inappropriate word then he or she revices it by himself or herself spontaneously with another word to replace the previous one i.e. *tasamuh* replaced by *tawassut*. Schiffrin (1987:75) adds that in oral discourse the term repair means a condition when a speaker locates and replaces a prior information unit with the new one. The speaker focuses on prior information, repairs achieve information transition anaphorically-forcing the speaker to adjust his or her orientation to what has been said before they respond to it in upcoming talk. Similarly unit of talk *oh ya* (Indonesian means oh yes, textbox 5.3:31) indicates that speaker (Said Agil Siradj) refers to the previous information. It can be look at the following:

Textbox, 5.3:29, 31

29. *Imam Syafi'i dengan metode ilmu fiqihnya yaitu menggabungkan adhillah naqliyah quran hadist harus bergabung dengan hujjah naqliyah ijma' naqliyah.*

Imam Syafi'I combine Islmic jurisprudence or Islamic law (Idonesian means fiqih) called *adillah naqillah* (rational reasoning) and *hujjah naqliyah ijma naqliyah* (text reasoning with deliberation of Islamic scholar).

31. *Oh iya Imam Syafi'i itu bukan pak Syafi'i yang jualan bakso di alun alun bukan... Imam Syafi'i itu nama lengkapnya Abu Abdillah bin Muhammad Bin Idris Bin Abbas Bin Ustman Bin Syafi' Bin Musayyap Bin Ubay Bin Abdiyazid Bin Abdul Muthallib*

    *Oh yes...*Imam Syafi'I is not Mr. Syafi'I who is a meat ball seller at twon square. His compet name is Abu Abdillah bin Muhammad bin Idris bin Abbas bin Usman bin Syafi'I bin Musayyap bin Ubay bin Abdiyazi bin Abdul Muthallib.

The unit talk of oh iya (Indonesian means oh yes) mentioned in textbox 5.3:31 is a means of clarification and stresses to previous name Imam Syafi'I in textbox 5.3:29 that Imam Syafi'I is not Mr. Syafi'i who sales meat ball at town square. The speaker revices himself who is Imam Syafi'i. Other unit talks (textbox, 5.3:39,101,115,124) have similar function to refer anaphorically with previous words or stements as stressing and clarification that this words (information) is definitely important so that the audiences hopefully do not have misinterpretation.

2.3.1.1.2. Maker of Formalism

The unit talk *monggo!* (Javanese language means please, texbox 5.3:6, 39) is categorised as formalism. The expression is only narrated twice within dialogue especially when he moves turn the talk to speakers, Said Agil Siradj and Din Syamsuddin. He shows that both speakers are much respected person in Indonesia, where Muhammadiyah and NU have almost 90% total number of Mulsim in Indonesia. Besides, unit talk m*onggo* is Javanese language, an expression to respect people who have higher social political status. When a speaker switches a word from Indonesian word to Javanese word during the conversation, it means that speaker uses politeness unit talk. The moderator is able to use *silakan* (Indonesian language means please) instead of *monggo* (Javanese

language means please) intentionally. However, he on purpose utilises unit talk *monggo* to move on the dialogue with the speakers.

2.3.1.1.3. Maker of response

The next unit of talk is called as maker of rsponse *nah* (Indonesia means well). In functional perspective *nah* (well) is very important unit of talk in a discourse. Schiffrin (1987:191) suggests that there are many functions of *nah* (well) such as to begin turn, to figure particular conversational moves. While Lakoff (1973b) proposes that *nah* (well) prefaces responses that in sufficient answers to question. Oppose to him, Pomerantz (1984) adds that *nah* (well) means to provide disagreements, alternating in this environment with the word yes, but and silence. Similarly, Owen (1983) more precisely argues that *nah* (well) can precede answer that the previous information given as response to question is cancelled, as well as non-copliance with arequest, or rejection of an offer. The unit of talk *nah* (well) stresses on new information given by a speaker as rspeonse of perevious statement made by a spekaers. This condition shows that there is intractive and partcipative framework of discourses as opposition. In this case, the expression of *nah* (well) is often employed by the speakers both Said Agil Siradj and Din Syamsuddin to highlight his ideas that are different from common ideas that they elaborate within the dialogue between Muhammadiyah, Islam *Berkemajuan* and Nahdlatul Ulama, Islam *Nusantara*. For instance, Said Aqil Siradj uses unit of talk *nah* (well) to counter the previous information that Islam is related to violence, and extremist, presented as follows:

Textbox, 5.3: 13, 18, 28, 28, 38

13. *nah…Islam Nusantara ini adalah Islam yang melebur dengan budaya, karna sebelum kedatangan Islam di nusantara ini sudah berbagai macam budaya sudah beberapa peradaban kemajuan ada yang kita miliki ada tradisi juga sudah sangat beragam*

    well…Islam Nusantara is Islam, which merges with local culture, thus before Islam coming to Nusantara there have some culture as indicator of cultue has been advancaed

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18. *nah...pendekatan budaya ini, jauh lebih berhasil dari pada para pejuang Islam sebelumnya, yang pernah di lakukan oleh Ahmad Subakir dan Syeh Jumadil Kubro, dengan menggunakan kekerasan*

    *well...*cultural approach is more successful rather than violent approach done by our previous Islamic fighter such as Ahmad Subakir and Syeh Jumadil Kubro.

28. *nah...jadi ekstrim kiri gampang ekstrem kanan gampang, yang tengah ini lah yang mementingkan basis ilmiah..maka yang berjasa dalam syariat mengambil metode, tawassut adalah Imam Syafi'i.*

    *well...*so both left and right etrimists are vry easy. The most difficult is to be moderate Islam, which give priority to methodology or scientific method called tawassut invented by Imam Syafi'i, moderate way of thingking.

38. *nah...itulah mengapa ukhwah Islamiyah oleh Hasyim 'Asy'ari, selalu dipesankan kepada Kyai Hasyim antara Islam dan nasionalisme jangan dipertentangkan, justru saling memperkuat..sekian dulu nanti ada lagi terima kasih.. wassalamu alaikum wa rahmatullah...*

    *well...*that is what Hasyim Asy'ari calls as ukhuwah Islamiyah (Islamic brotherhood), relation between Islam and nationalism. This is always reminded by him for all Muslims. Thus, this should not be contradicted with them, even to strengthen each other, thank you...

Regarding to the data above, unit of talk *nah* or well (textbox, 5.3:13) informs that Islam Nusantara is different from Islam other parts of the world, nah or well (textbox, 5.3:18) argues that to preach Islam should utilze cultural approach. This approach was proved as an effective method preaching Islam in Nusantara and still relevant in current situation. Textbox (5.3:28) signifies that Islam does not teach extremist both left and right extremist. In contrary, Islam teaches moderate way of thinking by taking account of things in the universe with sciencetific approach. Last, textbox (5.3:38) concludes Said Agil Siradj's speech that Islam did have any contradiction between nation and Islamic teaching; even they could strengthen each other, being Muslim as well as being Indonesian. Additionally

Din Syamsuddin employs unit of talk nah (well) as counter disocurses of Islam Nusantara. He argues that

Textbox, 5.3: 44, 55, 91, 96, 102, 105, 120, 126

44. *Nah kebetulan di Muhammadiyah tidak disyaratkan demikian, bahkan saya terus terang siapa kakeknya Ahmad Dahlan sudah gak tau itu,*

    *Well…*in Muhammadiyah fortunately there is no such requirement, even I don't know who is the grand father of Ahmad Dahlan.

53. *nah Muhammadiyah memilih Islam yang berkemajuan, berangkat dari pemikiran Islam seperti itu dan ini juga sudah digagas sejak kelahiran Muhammadiyah oleh Ahmad Dahlan, istilahnya Islam berkemajuan gitu*

    Well Muhamamdiyah chooses Islam Berkemajuan, starting form such kind of Islamic thought and this thought has been initiated since the establishment of Muhammadiyah by Ahmad Dahlan, its term is Islam Berkemajuan.

91. *nah saya ingin segera melompat, jadi Islam Berkemajuan yang kita himpitkan dengan Indonesia Berkemajuan sebagai sebuah pertanggungjawaban riil, dan itu akan ada di lapangan itu program Muktamar Muhammadiyah sejak tahun 2000 sudah dirumuskan dengan pendekatan dengan strategic planning ada visi 2025, dan sekarang ini visi 2015, yang besok ini akan mengemban visi 2020 sampai 2025 sampai tenaga berfikir menerjamahkan tujuan organisasi mewujudkan Islam yang sebenar benarnya.*

    Well I want to move on, so Islam *Berkemajuan* is connected to Indonesia *Berkemajuan* as real responsibility. Therefore Muhammadiyah has settled programs which are designed for long term such as 2000, 2015, 2020, and 2025. This blue print should be implemented to realize truly Islamic society.

96. *nah saudara-saudara semua, oleh karena itu dari Islam berkemajuan yang ingin kita kembangkan ini memasuki abad ke dua Muhammadiyah ini,*

    Well dear brother and sisters, thus Islam Berkemajuan, which we want to develop, enters to the second century fo Muhammadiyah.

102. *nah terakhir ya, oleh karena itu bangsa ini, umat ini, memerlukan paradigma etik, dan etos untuk kemajuan jadi kalau kriteria pada Islam rahmatan lil'alamin itu kita tolak kita kembangkan, Islam damai rukun dan santun tetapi kita ingin maju lebih dari itu, jadi spritualitas yang dinamis dan produktif yaitu kalau dulu Eropa maju dengan etika protestanisme kerja keras disiplin, gak makan waktu, penghematan,*

Well for the last, consequently nation and people need ethic paradigm and thos for progressive so if there is criteria of Islam called rahmatan lil 'alamiin (mercy for the universe), we reject the idea, peaceful and harmonius Islam but we need more than that, so more dynamic and productive spirit. For instance, we know European progress was influenced by Protestant ethic, work hard, discipline, save time, and save money.

105. *nah ini Muktamar yang akan datang ini, ingin merumuskan satu sistem nilai, dari al akhlakul karimah dari Ke-Islaman munurut Muhammadiyah bisa fungsional, maka beda mungkin dengan NU ya*

Well the upcoming Congress intends to design value system from al akhlaqul karimah (nobel attitude) in accordance with Muhammadiyah perspective that is functional, so it will be different from NU.

Based on the presend data above, Din Syamsuddin opposes to Said Agil Siradj about Islam Nusantra. Since in the beginning, he explores discoursemaker *nah* (well) as a means of standing with Said's idea. He disagree impliciltely the criteria of being a leader in Islamic social organisation like Muhammadiyah by saying *nah* or well (texbox, 5.3:44) that fortunately there is no such requirement. Furthermore, in the textbox (5.3:56) he offers a new term called as Islam Berkemajuan as an idea, it is not new but as counter discourse of Islam Nusantara it seems new idea. He then stresses that this idea has been initiated since Muhamamdiyah established by Ahmad Dahlan. For supporting his idea, Din adds that Muhammadiyah has settled blue print or work plan from 2000 to 2025 (texbox, 5.3:91). Therefore, he asserts that Muhammadiyah is preparing for the second century (textbox, 5.3:96). As conclusion of his speech, Din Syamsuddin infers that Muhammadiyah is very concern on progressive Islam rather than

peaceful and harmonious Islam only. He hopes Islam becomes value of life or ethic rather jargon or political jargon. Thus, in that sense Muhammadiyah has differet perspective from NU (textbox, 5.3:102,105).

2.3.1.1.4. Maker of grammatical reduction or ellipses

The next is grammatical reduction maker udah (shorten from sudah, Indonesian means to indicate activity in the past time). The discourse maker of udah ca beseen at textbox, (5.3:14) *kalau dari NU hafal udah..hahaha…baru-baru ini ada wali 10 Gus Dur..hahahaha*, if NU had memorised (laugh), recently there is a new saint, the tenth saint named Gus Dur (laugh). Another grammatical reduction maker is *jadi tu*...(Indonesian means so that). It is shortened from *jadi itu,* textbox (3.5:34) *'jadi tu, Imam Asya'ari sampe itu dari yang kesini'* (so that Imam As'ari tills that part, which comes to recent Nusantara. Similarly, *gimana* is shortening from *bagaimana,* see textbox, (5.3:49) *gimana…karena di Amerika ga diharuskan demikian* (how…due to in America, it not necessary to that).Last is karna, shortened from karena (Indonesian because). This expression can be seen at textbox (5.3:87) *karna kita membangun* self confidence *kepercayaan diri dan kemandirian* (because we build self confidence and self reliance).

2.3.1.1.5. Maker of cause, consequently and result

In this conversational exchange, there are three discourse makers designating as cause, consequently and result maker such as *sehingga* (so that, that, so as, till, until, with the result that), *maka* (then, accordingly, that) and *karena* (because, as, for, since), jadi (so, thus, therefore, ergo). The discourse of Islam *Berkemajuan* and Islam *Nusantara* seems as compelementery Islamic discourse to encounter of global and national problem. Each group tries to explore its uniqueness including personal character of its leader. For instance, Din Syamsuddin has educational background of western uneducation system (alumni Chicago University); he exposes that in western education focuses on rational empowerment and critical thinking. He tells that to kwo Islamic scholar like Al Ghazali, we no need to memorize his bioghraphy and his works. It is enough to understand his idea whether it is still relevant or not. He tells it by expressing the discourse maker *sehingga* as stated in texbox (5.3:51) *sehingga kita bisa menatap dunia Al Ghazali*

secara luas ya (so that we scrutinize the world of al Ghazali widely). The discourse maker *sehingga* has function as subordinate material which has a secondary role in relation to more encompassing focus of joint attention and activity. The subordinate material, *sehingga kita bisa menatap dunia Al Ghazali secara luas ya* (so that we scrutinize the world of al Ghazali widely), 75, sehingga kita dilecehkan oleh pengamat   dari Belanda 129) sehingga sehingga kemudian sebagian orang dan teman-teman mencoba untuk menyingkir dan mengatakan jangan-jangan fragmentasi di dalam proses kontestasi pemilu itu is as result of other main material or ordinate in a discourse located in the previous talk. Another discourse maker is *maka* (then, accordingly, that). He employs discourse maker *maka* as consequencies proposition for his idea or the purpose of his presence on the program as stated in textbox (5.3: 52, 53, 54, 67, 68, 81, 88, 98, 101, 108) below:

Textbox, 5.3: 52, 53, 54, 67, 68, 81, 88, 98, 101,108

52. *maka dalam konteks ini mana tadi saya diminta menjelaskan tentang Muhammadiyah Islam Berkemajuan*

    then in this context, I am asked to explain Muhammadiyah Islam Berkemajuan.

53. *maka dia mengatasi factor-faktor lokal dan partikular dia transenden ke arah yang bersifat universal*

    then it overcomes local factors and particular, it is transcendental and universal

54. *maka kalau dikaitkan dengan dimensi ada tri dimensi dua dimensi ruang dan dimensi waktu, and dimensi gerak.*

    then if it is connected with three dimensions, two dimensions of time and space, one dimension is movement.

67. *maka berlakulah sesama Islam itu tidak boleh mendahului*

    then among Islamic social organisations may not precede each other

68. *maka kalau tema ini dibaca, dan atau versus sama itu, Islam Nusantara versus Islam Berkemajuan,*

    then if it read, and or versus are similar, Islam Nusantara versus Islam Berkemajuan

81. *maka kalau umat Islam ingin berperan di Indonesia tidak sekedar ingin menjadi penonton pelengkap penderita*

then if Muslim umah wants to have significant role, not only as painful complementary and supporter

88. *maka alhamdulillah syukur-syukur Muktamar Muhammadiyah bisa Mukmatar mandiri*

then thanks God, congress of Muhammadiyah is self reliance

97. *maka* Muhammadiyah disengaged *mufaroqoh* dengan partai politik

then Muhammadiyah is disengaged with political party

101. *maka Muhammadiyah gak berwah.. nanti dapat apa, dapat kabinet apa, dapat berapa dapat kursi apa gitu*

then Muhammadiyah is not worry…what Muhammadiyah gets, cabinet, or others

108. *maka* kira-kira mengapa Muhammadiyah mengrkitik ee.. apa namanya sesajen, kenduri

then why Muhammadiyah criticize ee…wat we call as offerings, festivity

The next discourse maker is *karena* (because) designating cause of proposition in discourse as stated at (textbox, 5.3:55) *karena wal tanzhur nafsu qaddamat* (because every individual will see the future). In accordance with Din Syamsuddin, the reason why Muhammadiyah jargon is Islam Berkemajuan because every individual will see the future. The future means progressive (berkemajuan). The last is discourse maker *jadi* (thus, therefore, so, ergo) as result or conclusion of any proposition in discourse. There are many example of discourse maker jadi as stated as follows:

Textbox, 5.3: 73, 89, 112, 131.

73. *jadi agama kemajuan itu alasan teologisnya*

thus, progressive religion is the theological reason

89. *jadi alhamdulillah yang 90 nya ditanggung sendiri biayanya*

thus, thank be to God 90 % is incharged by Muhammadiyah

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112. *jadi pada siklus dan alam pikiran seperti itu gitu, yang dibangun dan ingin dibangun oleh Muhammadiyah*

thus on this siclus and that kind of thought,which will be developed by Muhammadiyah.

131. *jadi bukannya mengatasi itu, oleh karena itu kedepan saya kira semua kita yang ada di sini dan yang ada di luar pun ingin melihat NU dan Muhammadiyah ini dalam konteks ke-Indonesiaan menjadi bagian dari solusi Indonesia bukan dari problem ke-Indonesiaan, saya kira itu dulu..terima kasih.*

thus to solve that problem, doesn't that, therefore in the future I think we all here expect and want to see Muhammadiyah and NU still in the context of Indonesia, they are not part of her problems, I think that is all, thank you.

2.3.1.1.5. Maker of additive or connective and contrastive

The additive or connective discourse maker in this conversational exchange comprises *dan* (and) and *tapi* (but). The discourse makers designating are as additional information, building text, continuing idea, and contrasting ideas. Ech function of the discourse maker is presnetd as follows:

Textbox, 5.3: 47,50, 70, 79

46.   *dan oleh karena itu saya kira tidak boleh seorangpun yang boleh menafikan itu*

and therefore, I think that even there is no one who neglect that

50. *dan kalau kita punya katalog bisa masuk kata ke semua buku itu*

and if we have cataloq, we could enter all the books

70. *dan kita cari tempat tengah jadi bukan Jombang bukan Makassar yaitu di pulau Bawean*

and we search a place in the midle either in Jombang nor in Bawen island

79. *dan pada hemat saya karna waktu, ini lah yang bisa memajukan Indonesia karena Indonesia sejatinya menurut cita-cita nasional itu juga mengusung negara berkemajuan*

and I think that the prolem is time, this makes Indonesia progress due to it is suitable with the national aspiration, progressive nation.

While for contrasting idea can be looked as follows:

Textbox, 5.3: 12,46, 83, 84, 86, 100, 104

12. *tapi yang selain itu kita terima, kemudian kita beri semangat Islam, kita beri nilai-nilai Islam*

    but that part we accept, afterward we give Islamic spirit, we give Islamic value

47. *tapi itu saya kira penting ya sebagai sebuah apresiasi kepada masa lampau*

    but I think that it is very important as an appreciation of history

83. *tapi harus ada sebuah tanggung jawab untuk mengisinya dan ketika mengisi Indonesia ini sudah ada kelompok lain*

    but there must a responsibility for fulufilling Pancasila nation and when we fulfil there is another froup already there

84. *tetapi* bagi umat Islam pada saran Muhammadiyah negara Pancasila ini tidak sekedar final kita gate *darul 'ahdi* ada kesepakatan

    But for Islamic ummah, Pancasila is not final of agreement or darul 'ahdi

86. *tapi sekarang kita ingin lebih maju lagi sebagai darusy syahadah*

    but now we want to bemore progressive as nation of witness

100. *tapi Muhammadiyah silahkan anda bebas, tapi jangan bawa-bawa organisasi, sama ya...*

    but Muhammadiyah welcome and free but don't bring the organisation

104. *tapi kalau itu tawarannya, kita tidak bisa bersaing di pentas... maka al akhlakul karimah, akhlak Islam ini harus kita terjemah kan lebih maju lagi,*

    but if that is its offer, we will not compete, then Islamic values will be translated more progressively.

2.3.1.1.5. Maker of exception

The next discourse maker is exception kecuali (except, but, besides). In this conversational exchange is found only one as stated in the textbox, (5.3:19) *kecuali budaya sudah jelas-jelas bertentangan dengan Islam seperti ada minum-minum khamar, ada hubungan seks bebas, itu sudah jelas kita tolak*, except the culture which is clearly contrary to Islamic teaching such alcohol, arack, free sex those are rejected.

2.3.1.1.5. Maker of technical lexicon:

Besides, there are also technical lexicon makers in the nonviolent discourse in the context of Islam such as, Nahdltul Ulama, Islam Nusanatara, Muhammadiyah, Islam berkemajuan, *rahmatan lil'alamin, mufaroqoh, al akhlakul karimah, kammin fi'atin kalilatin falaqad bi iznillah*, *tasamuh, tawasut* which will not be found in other religions.

2.3.1.2. Catholics

Religious discourse as political discourse inn term of for the shake of good society employed by Catholicism stresses on Pre-Easter as described at field at the previous section of this chapter. The argument and power relation for building the discourse are constructed as follows: The priest has two claims that his follower has idea correct idea of celebrating Easter.

2.3.1.2.1. Colloquial filler

There are some units of talk called as colloquaial filler. The types of colloquial filler comprises baik (okay, good), *loh, lah*, (surprised expression), *owalah* (hhmm, ooo), and ya (yes). They are very often employed in conversational exchange discourse. The examples of colloquial filler can be seen as follows:

Textbox, 5.5:8, 19, 21, 23, 24, 25, 77, 88, 98,

8. *baik, selamat sore teman-teman*

   Okay, good afternoon freinds

19. *Loh, kalian ini Katolik sejak lahir atau baru saja menjadi Katolik.*

   Oh, you are as Catholic since you were born or you have just Catholic

21. *Lah kok gak tahu.*

Lah, why you don't know

23. *Owalah. umatku kaya gitu tho kualitasnya.*

    Oh…my people is very unqualified

24. *Ya kan makanya kami disini ingin berbincang-bincang dengan Romo.*

    Yes…that's why we wanto discuss this with Romo (father)

25. *Ya boleh, yang pertama yang perlu kita sadari, iman itu apa?*

    Yes, you may. First thing that you need to understand what faith is.

77. *Lah, itu namanya gak mengenai sasaran.*

    Lah, it does not reach to the target

88. *Okay. loh, belum tahu temanya to.*

    Okay. Loh, belum tahu temanya

89. *Loh ada temanya ya Romo?*

    Loh, is there any theme?

98. *Baik sebelum kita berlanjut ke materi selanjutnya kita break sebentar.*

    Baik pemirsa kita akan break terlebih dahulu.

    OKAY, Before we continue to the next material we will take a break,
    okay dear audience we will take a break.

2.3.1.2.1. Maker of response

The next unit of conversation is called as the maker of response (nah) in Indonesian it means well. In the functional perspective it is very important unit of discussion. Schriffin (1987:191) suggests that there are many functions of the word nah (well) such as to begin to turn, to figure and to understand the particular conversational motives.

Textbox, 5.5:8

17. *nah*, temen-temen mau bertanya mengenai masa pra-paskah, renungan apa dengan segala macem berkaitan tema dengan segala macem.

    well, friends who want to ask about pre-easter, contempelation related to many things

22. *nah, itu masalahnya Romo.*

    well, that is the problem, Romo?

27. *nah setiap agama mempunyai perwahyuan tersendiri.*

    well every religion has its own revelation system

28. *nah bagi orang Katolik, Allah adalah Bapa.*

well, for catholic, Allah is called as father.

33. *nah, seperti agama lain mengenal masa puasa, orang Katolik juga mengenal masa puasa.*

Well, as other religion teaches fasting, Catholic is taught for fastng.

53. *nah itu dikumpulkan setelah satu tahun kan kering.*

well, that is collected afer one year then it dries

54. *nah itu dibakar, diberkati secara khusus, dioleskan ke dahi umat yang hadir untuk mengingatkan bahwa umat itu atau orang itu berasal dari debu*

well, it is burn, blessed in the specific way then it is rubbed to forehead of peple who attend and warn that people are from ash

66. *nah hasil dari matiraga itulah dikumpulkan nanti setelah 4 hari raya paskah, Uang pengumpulan itu dipersembahkan kepada Tuhan.*

well, result of mortification is collected later after four days of Easter. The money is collected and devoted to God

80. *nah, jadi waktu itu kita sedang dicharge ya Romo*

well, thus at that moment we are recharged, aren't we?

87. nah mungkin kita berbicara mengenai tema, mungkin perlu dijelaskan

well, perap we talk about the themen, perhaps it needs to be expalined

110. *nah yang benar apa Romo?*

well, what is the correct one Romo?

125. *nah* itu puncaknya

well, that is its culmination

2.3.1.2.2. **Maker of cause, consequently, result**

In this conversational exchange, there are three discourse makers designating it as a cause, consequently and the result maker such as sehingga (so that, that, so as, till, until, with the result that), *maka*(then, accordingly), *karena* (because, as, for, since) and *jadi* (so, that , therefore).

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Textbox, 5.5:44, 78, 82

44. *Jadi puasa dimulai dari Rabu abu, tandanya adalah umat Katholik pergi ke gereja dia diolesi oleh abu.*

    thus fasting is tsrated on Gray Wednesday, it is indicated by Catholic people go to Church, they are rubbed by ash.

78. *Jadi kita-kira Pra Paskah itu bertaubat kaya hp ya Romo.*

    thus, Pre Easter is repent like mobile phone, father

82. *jadi sedang lobat, jadi iman kita dicas biar kuat lagi.*

    thus, it is be low battery, thus our faith should be empowered again

2.3.1.2.3. Maker of additive, connective and contrastive maker

There are some discourse makers employed in conversational exchange such as *dan* (and) as additive or connective, while tapi, *namun* (but, however) is used to express contrastive. The speaker used those discourse makers to add some information or contrasting the information what has been mentioned at the previous one. For detail the function of discourse makers can be looked at the following:

Textbox, 5.5:9, 32, 54, 67, 81,

9. *dan di sebelah kanan Mas Kelik adalah bapak Andreas.*

   and in the right side of Mas Kelik is Mr. Andreas.

32. *namun, manusia itukan begitu lemah karena manusia terjun dalam dunia penuh godaan dan penuh kejahatan sehingga imannya itu tidak lurus maka diadakanlah masa Misa.*

    but, human being is very weak because human live in trapped of evil so that his or her faith should purified, thus there is easter.

54. *tapi yang ingin ditekankan adalah matiraganya.*

    but it I stressed in matiraga

67. *dan pasti Tuhan tidak membutuhkan uang, nah yang membutuhkan uang pasti manusia maka pengumpulan itu diberikan disetorkan kepada Keuskupan dan ke Jakarta sebagai seluruh gereja Indonesia.*

    and definitely God does not   need money, well human being needs money thus the money is collected and given to Bishopric in Jakarta for all Church in Indonesia

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81. *tapi itu perumpamaan yang sangat-sangat dangkal sebetulnya.*

   but this imagery is really very superficial

2.3.1.2.3. Technical lexicon

Many technical lexicons are also used in the conversational exchange of nonviolent discourses in the Buddhist contexts. The lexicons are very specific and unique, with deep meanings and then they depend on the context of situation and culture. The types of lexicons are presented in all Buddhist sub-cultures.

2.3.1.3. Buddhism

The speakers are appealing to the conversational exchange as a means of contending the nonviolent discourse in the context of Buddhism of Indonesia. it means that the discourse formation is a dialogue between the Buddhist preachers and their audience. This dialogue is guided by a moderator. The participants are located in various places. After identifying it, here some of them are presented:

2.3.1.3.1. Maker of colloquial filler/initiator

Like other dialogues in general, there is always started by unit of talk called as colloquaial filler (Svartvik 1980) (discourse maker) such as *baik* (okay), *iya* (yes), or *ya* (yes). By using such discourse maker, the conversation strongly looks very natural and more coherent. The discourse makers connect both prior idea and upcoming thought t oget meaning. Those makers are illustrated as follows:

   Textbox, 5.6:5, 10, 13, 18, 36, 60, 63, 74, 96

   5. *"Baik, disini telah hadir sebagai nara sumber beliau, Vajra Acarya Lian Yuan.*

   Okay, here there are two speakers with us lready, Vajra Acarya Lian Yuan

   10. Baik, Sinshe seperti kita ketahui, umat ketahui bahwa umat agama Budha, berasal dari ajaran Budha Sakyamuni atau Sang Budha Gautama
   Okay Sinshe, as we know, people understand that Buddhist people belong to Skyamuni Buddhist, Sang Budha Gautama

   13. *"Iya. Karena dari Guru lah pengalaman Beliau selama ini. Dia sebagai pembimbing kita dan pengalaman dia tumpahkan kepada kita.*

Yes, it is due to teacher is his experience so far. He is as guide and his experience is shedded to us

18. *Ya, Guru Silsilah itu sebenarnya berasal dari Sang Budha Gautama dan para sesepuh sebenarnya*

Yes, Teacher genealogy originally dome from Sang Buddha Gautama and really elders

36. *Iya, kemudian air sabun itu melambangkan rohani kita.*

Yes, then the water soap symbolizes our spiritual

60. *Ya, mantra untuk Dewa Bumi itu sebenarnya dimanapun sama sebenarnya*

Yes, mantra for the earth god wherever is really similar

63. *"Iya. Sama di semua tempat."*

Yes, similar in any place

74. *"Iya, Sinshe. Tadi rupang sudah di jelaskan dan persembahan juga sudah dijelaskan.*

Yes, Sinshe, it has just been explained the rupang or offring

96. *Iya, betul. "*

Yes it's true

2.3.1.3.2. Maker of information management

The discourse makers *oh (oh)* posed by the Sinshe within his conversational exchange has two functions which are grammatical and semantic. In grammatical function, it has a meaning as interjection or exclamation *(kata seru)* while in the semantic function, it means surprise *(keheranan, kekagetan)* or fear *(ketakutan)* and pain *(rasa sakit)*. To get the appropriate meaning of the discourse term oh it can be seen as follows:

Textbox, 5.6:12, 47, 66,

12. *Oh begitu ya? Jadi Sinshe dengan kata lain lebih mengutamakan kepada Guru tu Sinshe?"*

Oh I see, so in other word we have to prioritize to our teacher

47. *Oh itu biasanya Dewa Bumi*

Oh it is usually the earth god

66. *"O persembahan tadikan sudah saya jelaskan ya, yaitu air, air sabun, bunga, dupa, terus ada lagi pelita*

    O...offering has been explained, water soap, flower, incence

2.3.1.3.3. Maker of additive, connective and contrast

Other discourse makers employed in the conversational exchange is *dan* (and), *namun* (however), and *tapi* (but). They have fuction to connect idea whether through confirmation or contradiction with the previous idea. They are also used to move the action in a discourse. How the discourse producers

Textbox, 5.6:7, 9, 27, 57, 93,

7. *Dan beliau didampingi oleh Bhikhu Lhama Lian Pu, sering dipanggil Lian Hu Fase.*

   And he is accompanied by Bhikkhu Lama Lian Pu, often called Lian Fase

11. *Dan pada perkembanganya sekarang yang relevan dengan perkembangan jaman ada aliran dharma Tantrayana Zen Fo Yong,*

    And in the development right now, the most relevant is Tnatrayana Zen Fo Yong.

27. *Tetapi sebenarnya jarang sekali orang mengerti.*

    But many people rarely understand it

57. *Tapi misalnya kita di Pekalongan ya Dewa Bumi Pekalongan yang harus kita hormati.*

    But for instance, we are in Pekalongan, so we have to respect the erath god in Pekalongan

93. *Tetapi cara penggunaanya ada beda.*

    But how to use it is different

2.3.1.3.3. Maker of response

The discourse maker of response *nah* (well) is also employed by the Buddhist preachers during their conversational exchange. In this part, the maker nah (well) indicates request and response. Nah (well) can preface to express request under several circumstance and just in certain condition as presented in the textbox 5.6:42. The moderator uses maker nah (well) as a request to explain the meaning

of rupang (offering). The rest of nah (well), stated in the textbox 5.6:53, 59, 67, 84,103,105 and 107, are used to express as respone of the request.

Textbox, 5.6:42, 53, 59, 67, 84, 103, 105, 107,

42. *"Nah kalau kami sebagai umat Budha menyimak, dalam mandalami atau altar itu sering banyak sekali rupang, kira-kira bisa dijelaskan secara singkat?"*

     Well, if we as Buddhist listen, in altar there are so many offering, could you please to explain it

53. *Nah Dewa Bumi yang paling penting di rumah yang kita lakukan yaitu satu, menjaga rumah, menjaga sawah, menjaga sesuatu yang ada di bumi*

     Well, there is only one the most imposrtant the earth god who care home, field and naything in the earth

59. *"Nah kemudian Sinshe, kalau kita mau menghormati pada Dewa Bumi tentunya ada mantra.*

     Well then if we want to respect the earth god, definitely there is mantra, isn't it?

68. *Nah pelita itu untuk kehidupan kita yaitu sebagai penerangan*

     Well light is for lighting our life

84. *Nah mungkin bisa dijelaskan makna Vajra Ganta.*

     Well, perhaps you could explain the meaning of Vajra Ganta.
     Now

103. *Nah kita visualisasi kalau kita pukul begini satu kali bunyi itu suara dan putih.*

      Well, we evaluate. If we beat like this once, it relesases sound and white

104. *Nah gitu, setelah empat penjuru sampai ke ujung dan di tengah ini melambangkan usia panjang umur.*

      Well I think so, after four corners to the pole and in the middle symbolize long life.

107. *Nah ini (atas) melambangkan payung pelindung*

      Well, this is represents umbrella, protector

2.3.1.3.4. Maker of cause, consequently, result

The discourse makers *jadi* (Indonesian menas so, thus, therefore, ergo) and *maka* (then, accordingly) used in this discourse are to express a complementary maker of main idea units. For instance, the maker *jadi*, (so) as stated in texbox (5.6:14,) and make shows consequent of activities as mentioned by the prior idea (main idea). The next maker in textbox (5.6:17) represents a consequent activity and it is followed by a word mohon (request) while the other makers (textbox 5.6:23, 24, 69, 79, 82, 101, 106, and 108) describe result action. For maker *maka* (thus), textbox 5.6:28, is also employed for conveying of result proposition.

Textbox, 5.6: 14, 17, 23, 24, 28, 68, 79, 82, 101, 106, 108,

14. *Jadi kita lebih mengetahui lebih dalam lagi mengenai Tantrayana, karena kita mendapat bimbingan dari beliau tersebut.*

    Thus we know Tantrayana more because we get guidance from him.

17. *Jadi mohon Sinshe jelaskan apa yang dimaksud dengan guru silsilah?"*

    Therefore, we ask Sinshe to explain what is the meaning of genealogy?

23. *Jadi guru kita mempunyai guru mempunyai lagi guru diatas.*

    Thus, we have teacher and the teacher has also teacher.

24. *Jadi itulah silsilah disebutnya.*

    Thus that is called by genealogy

28. *Maka oleh Maha Guru dijelaskan bahwa untuk persembahan ini apa adanya?*

    Then great teacher explains about offering as it is.

69. *Jadi kita tahu bahwa ada pelita di tempat itu maka akan terang.*

    Thus, we know that there light in bright place

79. *Jadi kalau ada Vajra itu kalau kita goyangkan dia akan bunyi.*

    Thus if there is Vajra, then we shake it will produce sound

82. *Jadi kalau tidak bisa bunyi dan bisa bunyi sebenarnya bunyi itu melambangkan sesuatu yang bisa didengar dan tidak bunyi melambangkan sesuatu bahwa ada dan tidak ada."*

    Thus, if there is no sound and is able to produce sound. The sound symbolizes anything which can be listened as well as being or non being.

101. *Jadi ada empat arah sebenarnya*

Thus there four direction really

106. *Jadi kalau kita menggoyangkan demikian kita mendoakan usia panjang umur semua orang yang mendengarnya.*

Therefore, if we shake like this, it means that we pray for long life for those who listen it

108. *Jadi kalau kita goyangkan begini seperti ada payung besar di angkasa menutupi kita melindungi kita dari bencana.*

Thus, if we shake of this part, which has umbrella that cover us from space and protect us fro disaster.

2.3.1.3.5. Technical lexicon

Many technical lexicons are also used in the conversation to focus on nonviolence and to create a discourse in the Buddhist context. These lexicons are very specific and unique which have different meanings that depend on the location and the culture. These types of lexicons are presented which are Pre Easter, Eucharist, The celebration of the Holy Mass, and the Father.

2.3.1.4. Hindus

The speakers are appealing to the conversational exchange as a means of contending nonviolent discourses in the context of Hinduism in Indonesia. it means that the discourse formation is a dialogue. The speakers of the dialogue comprise one moderator, one panellist and two prominent scholars of Hinduism. After identifying it, the types of discourses are presented here:

2.3.1.4.1. Maker of Colloquial filler

The first discourse maker is colloquial filler or the initiator of the discourse. It is used to open or begin the conversation. There are some makers such as *baik* (okay, fine) and others which are used and they are explained as follows:

Textbox, 5.7: 8, 12, 33, 81, 82, 101,

8. *Baik pemirsa saya perkenalkan di sebelah saya yaitu bapak*

Okay dear audiences, I would like to introduce my right side

12. *Baik untuk yang pertama sebaiknya kita perdengarkan penjelasan dari bapak Pinandita kita sebenarnya apa yang dimaksud dengan cinta kasih itu*

Okay for the first time, it is better we present explanation our Pinandita what is meant by love and compassion

33. *Ya baik, mungkin Pinandita Wayan Sura bisa menambahkan,*

Yes fine, perhaps Pinandita Wayan Sura is able to add

81. *Ya baik…aaa pemirsa kami menunggu telp anda di 4522589…4522589 baik Pak Pinandita Wayan Sura…menurut bapak bagaimana caranya kita bisa mewujudkan cinta kasih itu menurut pandangan ini sendiri pak.*

Yes fine…aaa dear audiences we are waiting for your call on 4522589…452289…okay according Pinandita Waya how to realize practice ou love?

83. *Baik bagus bagus sekali pertanyaannya ini.*

Okay good…it is very good question

101. *Ya betul jadi kalua kita lihat aja kalau dulu kita pergi ke sungai-sungai in sangat jernih sekali airnya,*

Yes…it is all right, if we see, we could go to river and the water is very clean

2.3.1.4.2. Maker of response

The next characteristic of conversational exchange of nonciolent discourse in the Hinduism context is maker of response, *nah* (well, now, see, there). Here some maker of response often used within the dialogue as follows:

Textbox, 5.7: 5, 11, 35, 36, 41, 50, 55, 56, 86, 88, 89, 90, 91, 100

5. *Nah pemirsa kami juga nantinya mengajak ikutan interaktif dengan kami*

well dear audiences, we will invite for interaction with us

11. *Nah pemirsa sore hari ini, kita mencoba membicarakan tentang cinta kita, cinta kasih.*

well dear audiences, this afternoon, we try to talk about our love, love and compassion

12. *Nah pemirsa dalam salah satu dasar dari pada agama Hindu yaitu cinta kasih bukan cinta kasih kepada sesama ummat tetapi cinta kasih*

kepada semua umat manusia, kepada semua tumbuh-tumbuhan kepada semua isi alam semesta.

well dear audiences, one of Hinduism basic teachings is love not only among Hindus people, but for all people, vegetation and all creatures in the universe

13. *Nah cinta kasih dalam hal ini nanti akan dikembangkan dari seluruh alam semesta.*

well, love in this context we will develop from all creaturs in the universe

14. *Nah pemirsa aaa…dalam pemahaman cinta kasih menurut agama Hindu, nanti akan diterangkan oleh Pinandita-Pinandita kita sebenarnya apa yang dimaksud dengan cinta kasih itu.*

well dear audiences aaa…love in Hinduism perspective will be discussed by our Pinandita

35. *Nah dalam cinta kasih sesungguhnya dalam agama Hindu, itu sangat apa seperti yang disampaikan oleh bapak Pinandita Anna Dore tadi sangat bagus sekali.*

Well, love in Hinduism, I think that is well explained by the Pinandita

36. *Nah jadi sesungguhnya cinta, karena kehidupan kita sesungguhnya penuh dengan cinta dan juga kasih.*

Well, love really is full faith in daily life

41. *Nah jadi ketiga unsur ini tidak bisa kita lepaskan*

well, then the third elements cannot be separated

50. *Nah disini tentunya bagaimana kita merasakan penuh keikhlasan kita, bagaimana dalam kehidupan kita, semua kita pelihara*

well here definitely how we feel of our sincerity, how our life is, all we take care

55. *Nah kemudian dikaitkan lagi dengan cinta kasih dengan alam dengan air dengan hutan…nah baiknya kita menjaga dengan alam ini agar sumber air tetap dapat didigunakan sampai kapanpun*

Well, thus it is related with our universe such as forest, well okay we protect it as water resource in order to be used at any time.

56. *Nah baik disini mungkin pak Dore bisa menjelaskan cinta kasih disini mungkin ada bagian-bagian lain daripada itu pak, silahkan.*

Well, here Mr. Dore is able to explain love and its parts, please

86. *Nah ini bagaimana cinta kasih disini bagaimana bisa diterapkan kepada anak kecil orang dewasa termasuk anak-anak karena dalam peperangan tidak melihat itu*

Well, this is how love here is implemented for everyone. Child, adult, especially in war people did not see the age of the enemy

88. *Nah oleh karena itu bagaimana kita mewujudkan disini itu penuh kembali pada diri kita harus kembali pada diri kita sendiri, jika sendiri dilakukan atau diperlakukan seperti itu bagaimana*

Well, thus how we start from ourselves, if we practice to love ourselves and the environment.

89. *Nah ini yang harus kita koreksi diri jadi sebelum kadang-kadang kita menyuruh orang lain untuk melakukan suatu kehancuran nah sesungguhnya untuk melakukan ini bagaiana sebelumnya kita fikirkan sebelumnya melakukan ini kita fikirkan*

well, this is what we reflect ourselves before we ask other people we should practice it with ourselves.

90. *Nah ada pelajaran hidup agama ada tiga trikaya pani sudha sebelum berbuat bagaimana kita memikirkan hal-hal yang akan kita lakukan, hal-hal yang akan kita ucapkan hal-hal yang akan kita perbuat untuk diri kita sendiri atau orang lain, apa keuntungannya apa kerugiannya bagi masyarakat bagi alam bagi diri kita sendiri*

 Well, there is a lesson called *trikaya pani sudha*, which means that we should become what we say to others in the society and what is the benefit should also be examined.

91. *Nah tentunya disini tentunya kita harus pikirkan jangan kita menuruti hawa nafsu kita dan nafsu itu untuk kebutuhan duniawi setelah terpenuhi dan begitu kita akan kembali kepada Tuhan akan hilang semuanya.*

Well certainly, we should not follow our carnality and if we could fulfil, it would come back to God.

100. *Nah apakah ini merupakan salah satu dampak atau salah satu tanda-tanda bahwa kita telah mengalami krisis air, karena kita tidak cinta kepada alam semesta ini pak, bagaimana ini pak?*

Well, whether it is one of the impacts that we have a crisis of water because we do not love the universe, what do you think sir?

2.3.1.4.3. Maker of consequently, cause, result

The discourse makers *jadi* (Indonesian means so, thus, therefore, ergo), *karena* (because), *oleh karena itu* (therefore) and *maka* (then, accordingly) are used in this discourse simultiniously to express a complementary maker of main idea units (cause proposistion). In case the maker *jadi* (so), as stated in texbox (5.7:27, 28), shows consequent of activities as mentioned by the prior idea (main idea). The next maker is *karena* (because), *oleh sebab itu* (therefore), in textbox (5.7:29, 31, 44, 45, 46, 47, 48 & 52) which represent a consequent activity. The last maker is *maka* (then) as stated in textbox (5.7:39), which describes result action. They are explained in the following way:

Textbox, 5.7:27, 28, 29, 31, 39, 44, 45, 46, 47, 48, 52

27. *Jadi dari dua hal ini merupakan contoh dan begitu banyak contoh-contoh yang lain seperti perhatian misalnya merupakan suatu perbuatan yang bertujuan untuk mengembangkan pribadi orang lain, agar mau membuka dirinya seperti seorang guru kepada muridnya.*

    Thus those things are example and there are a lot of other examples. For instance, give attention to other people as a teacher guides her students.

28. *Jadi dari beberapa contoh ini cinta kasih merupakan dasar yang sangat hakiki sekali yang dimiliki oleh manusia.*

    Thus those examples are as a basis for true love and compassion

29. *Karena jika kita lihat dari tiga wujud manusia yang diciptakan Tuhan berdasarkan kemampuannya, yang pertama adalah EKAPRAMANA, yaitu makhluk hidup yang hanya mempunyai satu aspek kemampuan saja yaitu kehidupan, yang dapat kita lihat seperti tumbuh-tumbuhan, sedangkan DWI PRAMANA adalah makhluk hidup yang memiliki dua aspek kemampuan, yang pertama adalah kehidupan dan yang kedua adalah daya gerak seperti hewan.*

Because, if we see humans as a creation of God based on his or her capability, the creature is a creation in different ways. Frist is ekapramana, the creature that has the capability to have life. Second is the one that has life as well as can move.

31. *Oleh sebab itu kita sebagai makhluk yang disebut sebagai manusia yang memiliki tiga kemampuan yang lebih dari pada makhluk lain*

Therefore, we as human beings are called as creatures that have more capacities than others.

39. *Maka di dalam ajaran TRI PRARARTA disebutkan di sana ada asih punya dan bakti*

Then in the Tir Prarata teaching it is mentioned that there is affection, possession and devotional love.

44. *Karena dikatakan disana hidup bersama, karena didalam diri orang lain kita rasakan juga kita rasakan dan orang lain juga merasakannya dan kita sama-sama ciptaan Tuhan dalam satu bapak yang sama yaitu bapak atau anak dari Tuhan itu sendiri.*

Because, it is mentioned when we are living together, we feel what the others have felt. We are similar and are created by God. We have similar father and mother who are created by God himself.

45. *Oleh karena itu kita merasakan merasa sama dalam kehidupan ini sekalipun kita merasa dalam kelompok yang berbeda, atau dalam etnis yang berbeda akan tetapi kita merasakan hal yang sama karena apa sesungguhnya dalam kehidupan ini dari yang kecil sampai yang dewasa itu dan begitu habis di dunia ini kita selesai menikmati dunia ini akan kembali kepada Tuhan.*

Therefore, we feel similar things in our lives even when we are living in different communities, different ethnicities and in different lifestyles. This is in tandem with the cycle of birth and death and therefore after death we achieve liberation.

46. *Oleh karena sebagaimana dikatakan arti bhakti bahwa bagaimana kita cinta kasih kepada Tuhan, dalam ujud sehari-hari seperti misalnya dalam melaksanakan sembahyang... dalam melaksanakan a trita yakra*

atau memberikan suatu sedekah kepada orang – orang suci kita nah artinya di sini bagaimana kita mencintai Tuhan itu sendiri.

Therefore, as mentioned that the meaning of Bhakti is how we love God in our daily lives. For instance, we pray to God we practice trita yakra, giving alms to holy men and this practice means that we can love God himself.

47. *Oleh karena itu cinta kasih dalam kehidupan ini dikatakan itu suatu hal yang mulia, cinta kasih kepada sesama manusia cinta kasih kepada semua makhluk hidup bahkan yang matipun seperti benda-benda mati yang ada di alam seperti batu tanah air api semua kita cintai.*

Therefore, love and compassion are called as precious things, love and compassion to all human beings and to all creatures and even to inanimate things are important.

48. *Karena apa, karena semua itu adalah menolong kehidupan kita.*

Because of this it is useful to help all people.

52. *Oleh karena itu dalam kehidupan ini sesungguhnya bagaimana kita menyayangi semua makhluk ciptaan Tuhan, demikianlah cinta kasih sesungguhnya dalam arti yang sesungguhnya.*

Therefore, in real life how we love all creatures of God, such love is really love

2.3.1.4.3. Technical lexicon

Some technical lexicons are also employed by people such as Tri Prarata, Tantwami, Dwi Pramana, Eka Pramana and Dwi Pramana.

2.3.2. Monolog Discourse

There are three nonviolent discourses in the religious context of Indonesia, which are presented in the monologic ways such as in different religions. According to Susan Strauss and Paratou Feiz (2014:60), the narrative mode has some functions within a discourse such as to elicit emotion, to portray a view point, to convey a moral lesson and to judge and seek like mindedness and to persuade other identities. It has some characteristics which are utilized in order to analyse the date in the matters of religious discourse in Indonesia, and they are depicted as follows:

2.3.2.1. Muslims

2.3.2.1.1. Setting and orientation

Zaenuddin MZ, a preacher delivered his nonviolent discourse and started his speech by the usual greeting. He starts his discussion with thanks to Allah for his mercy so that he can his audiences could gather this evening. He mentioned that Ramzan is very important and that these things will lead to devotion towards God and also discusses the reformation done by the Prophet of Islam during his times.

2.3.2.1.2. Personal narratives

They are most often stories of past experiences which are constructed with subjectiveness and ordered memories to understand the past, present and the future which compel thoughts on the internal state of mind and the idea of thinking and feeling. Zaenuddin MZ indirectly intends to persuade the audiences that the reformation done by the Prophet Muhammad in Mecca is still relevant in the present world order.

2.3.2.1.3. Built around and driven by a complicating action

The narrative complication happens when Zaenuddin MZ recounts justice as one of the agendas of reformation following the line of the Islamic Prophet. Justice is the most difficult part to be applied in social life. However, it is the first priority in Islamic reformation done by Prophet Muhammad. He protected the minority groups who lived in Madina and also gave them the right to live in peace.

2.3.2.1.4. Resolution of the problem or calming down

Zaenuddin MZ resolves his story in three steps in the context of reformation such as the reformation of theology, the reformation of social life and the reformation related to justice in the society. All the preacher wants to say is that nonviolent solutions are the best to the problems in the world.

2.3.2.1.5. Narratives always express view point

Zaenuddin MZ expresses his personal perspective that the most important part of a reformation agenda is to realise the eschatologic formation. He believes that

in the future people should be responsible for their deeds at the present stage in the world.

2.3.2.2. Christians

2.3.2.2.1. Setting and orientation

The monologic discourse of nonviolence in the Christian context is started by addressing the audiences. The preacher gives an orientation and a brief overview and then continues to link up his speech with the practical difficulties that the people face in their daily lives. His speech specially discusses the role of the chapter on Matthew in the Bible from verse 22 to 33 of the Chapter fourteenth.

2.3.2.2.2. Personal narratives

The Preacher raises a story of Jesus in the past time as mentioned in the Bible. In the story it was mentioned that Jesus helped many early followers by giving them food and help during their times of need. Even though it is mentioned many times in the Bible that Jesus was always with the Christians and still the present day followers forget God and Jesus in the pursuit of their lives.

2.3.2.2.3. Built around and driven by a complicating action

The narrative complication happens when Petrus is helped by Jesus to walk on water. Petrus is able to listen to God's words to walk on the water. He then is able to walk on it. When he walks on it he is termed as being arrogant and therefore later on he drowns.

2.3.2.2.4. Resolution of the problem or calming down

In his orientation, the preacher raises five problems that are usually encountered by humans in their lives. These problems are social, emotional, economic, physical, and spiritual. He finally offers solution of each problem. The social problems can be solved by intensifying the idea of brotherhood, emotional problems and with a personal connection with God. Economic crises can be solved by working and earning and spiritual crises can be solved by following God.

2.3.2.2.4. Narratives always express view point

The preacher also offers suggestions to keep praying and with full devotion in order to be saved.

2.3.2.2. Confucians

2.3.2.2.1. Setting and orientation

To begin, nonviolent discourses in the context of Confucianism, the preacher discusses the idea of the qualities of the Kongze Prophet and understanding the four types of human beings. The four characteristics on which he focuses are high spirit, wisdom, seriousness and to love other people. Additionally, the preacher delivers the four characteristics of human beings.

2.3.2.2.2. Personal narratives

There are only few personal narratives. The preacher insists that we usually take interest in the matters of other people. In Confucian teaching, we should ideally not take part in the lives of others. This behaviour is supposed to lead to inter personal conflicts in the society and will cause more damage.

2.3.2.2.3. Built around and driven by a complicating action

The narrative complication happens when the preacher is recounting the position or the social status or the skills. Generally, people worry about their social statues, he states not to worry regarding the same. However, people should be bothered about the skills they have in life.

2.3.2.2.4. Resolution of the problem or calming down

Therefore, the preacher offers solutions that every individual should consider their own skill for their lives. They should learn from their personal experiences if there is someone better than him or not and should take the pain to learn from their superiors. On the other hand, if there is something wrong with the other people they should reflect if they have the same behavioural qualities or not.

2.3.2.2.4. Narratives always express view point

The preacher stresses not to interfere in the personal matters of others whether that is of friends or neighbour. The suggestion is to mind one's own business.

3. Interpretation

In commencing an interpretation, this research will employ three approaches, textual, interpersonal and ideational. Interpretation will emphasis on the selected texts, and not all the texts will come under the concept of interpretation. For instance, textual interpretation will elaborate texts, which are employed as data in the part of the field (the context of the situation). The interpretation focuses on word order (diction) which comprises two parts called as theme (main information) and additional information. Interpersonal meaning motivates readers (listeners) to construe texts, which are utilized as tenor data analysis. This construction investigates the intimacy, social status, power relation and sharing of roles. Last, ideational meaning focuses on imagery language employed in the nonviolent discourse in the religious context.

3.1. Textual

After finishing the collection of data, textual interpretation is merely carried out for monologic nonviolent discourses comprising of nonviolent discourses composed by various religious preachers. The discourse of nonviolence in the context of Islam consists of two parts. *Arak dan Judi* (Arrack and Gambling) and *Reformasi* (Reform). Those discourses are composed by Zaenuddin MZ. Other discourses are composed by Christian preachers called Gelombang Kehidupan (wave of life) and Confucian preachers entitled *Memanusiakan Manusia* (Humanize human beings). The textual analysis focuses on texts (discourses) employed in the context of situation called. This is due to that field has very significant part regarding the textual interpretation.

3.1.1. Muslims

In the textual analysis Zaenuddin MZ, as oral discourse composed is called as participant and the other participant is called audiences. The first one is P1 and the second one is P2. P1 has produced two oral discourses that have been transcribed into written forms such as Arak dan Judi (Indonesian Language meaning Arrack

and Gambling) and Reformation *(Reformasi)*. While the text or discourse is coded as textbox followed by number 5 which means chapter and number 1-8 indicating code of religious texts (discourse). After the number 1-8 this is followed by the line of texts. For instance, in the discourse entitled *Arrak dan Judi* (Arrack and Gambling), P1 says that there are many potions which are very dangerous for human life. His statement is put on the first line as theme, textbox (5.1:14). This text box means data, number 5 and shows that the data are located in chapter five; number 1 shows Muslim discourse and after semi colon (:) there is number 14, which means text line number 14. In the textbox, P1 says that two potions that are going to be discussed are alcoholic drinks and gambling. The theme is that many potions and the rheme is the rest of the sentence that states displayed within the history of human life. Another theme is two potions and that the rheme is also doing to be discussed. In this discourse, P1 argues that there is as structural violence that is hidden violence that capitalism in cooperation with the media encourages the Muslims to drink and engage in gambling. This reconstructs nonviolent discourse as a counter discourse related to the topic. P1 chooses many potions in the society consciously in order to engage Muslims and to discourage them from engaging in such activities. Therefore P1 discusses these issues with P2 which are the audiences.

Another theme is reformation as stated by the participant in his speech (Textbox, 5.2:9). He asserts that the biggest reformation in the world is done by the Prophet Muhammad. Another theme is that the first reformation in the world is theological reformation. The participants discuss the reformations done by the Prophet leading them away from evil and bad things, he taught them to avoid evil. The texts also teach that to love the country is important and that the prophet also engaged in social reforms and to avoid discrimination. The stress was laid on unity among the people in spite of having differences. The Textbox (5.2:222) establishes the idea of justice and to destroy the concept of hereditary. The theme is to establish justice and the rheme is to save humans from being tyrannical, the Prophet also said that Allah will see the justice and the attempts to bring peace and justice in the world and will not see anything else.

3.1.2. Christian/Protestant

Religious discourse as preached by Michael Palar, a protestant leader constitutes a speech entitled (The wave of Life). The discourse is presented in Gereja Masehi Advent Ke-Tujuh, and was released publicly through government television channel. This programme was able to be accessed and watched by all the people in Indonesia. Textbox 5.4:16 is a quotation, "dear audiences, today we often encounter the storm of life and try to pay attention to the verse number 6 when the students see that Jesus is walking on water they are surprised and shout, and they also called him a ghost as they could not believe him". It is believed that there will be five types of waves in life the first is the social wave, then the emotional wave, then the economical wave and the physical wave and the fifth is the spiritual wave.

3.1.3. Confucianism

The topic chosen by Suryato, a Confucian preacher for his speech as religious discourses as (How to Humanize Human Beings), this was a topic where the Prophet Kongze strongly recommended the teaching of peace. The topic is very useful for any human being because of the universal teaching which is taught by the prophet Kong Ze. Textbox 5.7:9 discusses that humanising human beings is very important. The next textbox 5.7:10 mentions that the prophet Kong Ze is the prophet of all, it also adds that the Prophet Kong Ze is the prophet of the world as he had a patient ear, a clear vision, smart brain and wisdom and therefore he should be called as the leader of the world.

3.2. Interpersonal

After doing data classification, interpersonal analysis is applied in the conversational exchange discourses which comprise of nonviolent discourse which is composed by different religious leaders. The discourse of nonviolence in Islam is called as the (Dialogue on Progressive Islam and Islam Nusantara) which invited two speakers who are Din Syamsuddin and Sai Agil Siradj. Another discourse is composed by a Catholic preacher which is titled (Pre Easter). While the Hindu preachers discuss a discourse which is titled (Love and Compassion)

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and the last discourse is composed by a Buddhist preacher that is titled Dharma Tantrayana Fen Fu Yong.

3.2.1. Muslims

3.2.1.1. Said Agil / Nahdlatul Ulama

In the interpersonal interpretation, a particular participant or a speaker Said Agil Siradj the leader of the NU is classified as P1. As a leader of the biggest Islamic social Organisation in Indonesia P1 has significant authority in the religious domain. However, he is very humble and communicative with the other people. He begins his speech by addressing the audiences in casual language and for him Islam Nusantara is a counter discourse to what is going on in the Middle East in the name of Islam. P1 repeats that it is quite different form Middle East where Islam is very different. He states that Islam in Indonesia has to be different from the dominant discourse where Islam is categorised as violent and with vengeance. P1 adds that the fundamental characteristics of Islam Nusantara are that which blends and appreciates local cultures and that Islam has the power of tolerance of other cultures. In the theological aspect, Islam Nusantara combines brotherhood and nationhood as developed by Kyai Hasyim. He says that Islam is integrated with nationalism and nationalism is synergized with Islamic values. In the Middle East there is no concept of synergy as a result of which violence in the name of Islam. He also states that in Indonesia, Islam can be seen in peaceful coexistence with other religions and also gives them space to rightfully exist. His assertion is that Islam that is preached by Wali Songo (nine saints) which has succeeded to spread to the entire archipelago.

3.2.1.2. Din Syamsuddin / Muhammadiyah

Participant number two (P2) is Din Syamsuddin who is requested to explain the concept of Progressive Islam. As a response both Islam Nusantara and the transnational Islamic movement in the middle east, P2 explains that Muhammadiyah chose the path of progressive Islam which started from the Islamic thought of Ahmad Dahlan the founder of the term Muhammadiyah and used the term Progressive Islam (Textbox, 5.3:58). P2 also adds that even Soekarno, the first President of Indonesia opted for it and believed that it would

lead to peace and peaceful coexistence. In other words (P2) indirectly wants to say that Progressive Islam is not as a reaction of both Islamic political situations in the national or in the international level. It is a conscious idea that is designed for the future of Islam and Indonesia. Talking about Islam is not enough according to the historical aspect. P2 also comments that P1 also mixes his words with Arabic and says that Muslims in Indonesia feel like a creative minority.

P2 has also been criticised for using a predicate after Islam as Islam does not need any suffix whatsoever. This reduces the meaning of Islam denoting it less importance. Even though it seems that Progressive Islam is opposed to Islam Nusantara, P2 tries to clarify that both complement each other. Therefore, P2 concludes that whatever is Islam in Indonesia, it is a matter of choice and that history decides and it is not a right or a wrong matter. In the era of Globalisation, quantity is no longer important by the quality is.

3.2.2. Catholics

Romo is the participant and is denoted as P1, and tries to explain the ordered steps of Pre Easter till the process of celebration. He also comments on the process of baptism where someone becomes catholic or someone is a born catholic. He also stresses on the concept that everything is temporary and that one returns to the ash, which is taken from the concept derived from the Bible that ash to ash and dust to dust. He also talks about that the relation between God and Man is personal and for Catholics, God is called Father (Textbox, 5.5:28). The key words stressed here are mercy, care for all human beings and the destruction of crime and social disorder and evils.

3.2.3. Buddhists

Participants of conversational exchange of nonviolent discourses in the context of religions consist of four participants the moderator (P1), first speaker (P2), second speaker (P3) and the audience (P4). P1 confirms that there are sects in Buddhism, and requests P2 and P3 to explain the issue to P4. Then if we see more, there is a strong difference in Buddhism called Vajra Ganta. In Zen Fo Yong, there is Vajra Ganta and this is explained by the Sinshe (Textbox, 5.5:76). Besides, there is a specific ritual ceremony of Buddhist sect called the Tantrayana.

When there is a certain thing which is mentioned in the ceremony, Vajra Ganta should be ringed. The objective is to purify the environment. Besides, another function is to equalise as mentioned by the Acharya especially when it is put in the Mandala altar (Textbox, 5.5:88). Therefore, this is a symbol of balance which is the chief focus of Buddhism.

3.2.4. Hindus

In Hinduism, nonviolent discourses are judged by four participants the first speaker (P1), the second speaker (P2), the moderator (P3) and the audience (P4). They share the idea through the conversational exchange entitled Cinta Kasih (Love). P3 as the moderator leads the conversation by addressing all the participants and by clarifying the meaning of love. P3 asserts that he welcomes P4, and then conveys that love means the feeling of affection to someone along with mercy (Textbox, 5.7:15). P2 states that love is literally Bhakti or devotion which means the sincere love bestowed upon God without any interest in return. Regarding the words, it is clear that love and compassion or Bhakti is an important instrument when we pray to God. Therefore it has been explained by all the priests that love and compassion does not always avoid desire but then it must be controlled within us. The speakers also contend that due to wars and other disasters which are more than often man made there is no feeling of love and compassion in the world. They also agree that the relation between people as well as the relation between people and the environment is of outmost importance, because there are five elements such as earth, air, fire, wind and space which are important for humanity. These big five elements give much contribution for human life. If God bestows human beings with the universe at his mercy what should the people do other than to take care of it? Therefore it is very important to leave behind a good legacy.

3.3. Ideational

Ideational meaning interprets the idea that is embedded in the nonviolent discourse constructed by the religious leaders of Indonesia. The idea is manifested into imagery and language so that the ideational meaning construes this language. Ideational interpretation is done in certain nonviolent discourses. The first

participant (P1) uses imagery in the language to send his messages to the audience. The first participant describes how angels are like humans. Another example is that if there is a glass of water and if it is mixed with petrol, then the water inside the glass will not be fit for drinking neither can it be used as fuel. It also illustrates that the truth can be mixed with falsity. It will create chaos in the society and therefore people will get confused.

Another nonviolent discourse is where Zaenuddin MZ (P1) shares his idea about reformation. The speakers persuade each other to bring forth unity and reformation. Therefore the statements made by the preachers of various religions show the amount of religious knowledge they have as well as the amount of interest they have in creating a discourse in order to combat intolerance in the country. The religious preachers have tremendous knowledge regarding their religions and therefore they can play a key role in establishing peace in the society. It has to be understood that in order to combat religious extremism, these preachers have to play a more proactive role in the society. They must bridge the gap between people of various faiths and draw a common ground for all the people to live in peace.

CHAPTER VI
CONTENDING NONVIOLENT DISCOURSES
IN THE REFORM ERA

This chapter presents reflection of prospects and challenges in terms of struggling of creating nonviolent discourses in the context of religion in the public sphere especially in the post political reform era of Indonesia in 1998. The political reform has changed the discourse of language, power and religion as a social practice. The portrait of language construction associated with religion and politics in Indonesia on preserving harmonious and peaceful coexistence will be elaborated more extensively. The projection is made as a reflection in terms of data analysis and discussion in the context of the research as mentioned at the previous chapter (Chapter V).

Thus, this chapter discusses some topics as implications of the previous explorations such as religious violence in the post political reform era which includes interfaith dialogue, constitutional affirmation and localisation of language and culture. *Firstly*, religious violent discourse during the political reform of Indonesia evaluates the violent cases in the name of religion during the reformation era of Indonesia. As a nation Indonesia, has long experience on solving social tensions and conflicts both in local and global level, which are interpreted as the religionisation of violence, using religions symbol for violent acts. It seems that the increased religionisation still becomes the main discourse in this age.

Secondly, this part presents the interfaith dialogue and spiritual path; construction of a language as a social practice which is used to contend for nonviolent discourse. Creating images of a new society which is used in the pursuit of love, justice and tolerance is one of the powers of a language that can start a new discourse. Opposed to peace and harmony discourses, violent discourses are usually started by the authority of religious texts and the associated interpretation. Similar scriptures are read by different scholars who have different social and cultural backgrounds and therefore their interpretations differ.

Third, constitutional affirmation is offered as the first model to start a public debate if there is any dispute in the religions context of Indonesia. Constitutional

affirmation is done among the representatives in the parliament through political deliberations. This has taken place since the beginning of the post colonial system of Indonesia ever since the period of independence.

The last part of this chapter is the localisation of language and culture as the second suggestion for establishing the nonviolent discourse in a multicultural society. Peace and harmony are very important for stabilising the world and to bring forward harmonious coexistence. In this context, language as well as religion has a significant role to construct and reconstruct the peaceful coexistence through its discourses. The discourse could be started by observing and examining some cases of violence done by people as the violent actors who are identified through their religious symbols. Then language of religion should be taken into account and in order to see its effects in coexistence in the world it should be examined.

In short, the aim of this chapter is to see how language can be redirected in order to see the creation of a nation and also to see how it can be understood in the international context. The following are some discourses being constructed by the Indonesian government in the context of post political reform of Indonesia.

1. Religious Violence in the Reform Era

The discourse of violence often entails during the political reform in any countries including Indonesia. Communal violence that took place in this period is also claimed as a culmination point of socio-religious crisis in Indonesia. There are socio-religious catastrophes in every leadership and especially during political transitions during the post colonial era of Indonesia. The communist party oversaw the first communal violence in Indonesia followed by the transition of leadership from Sukarno to Suharto. Actually it would be a misnomer to say that these events were related to religious violence, nevertheless religion was a motivation for violence. As Esposito (2010:71) asserts that religion has a significant potency as well as power to drive militants and mobilize the mob for political support while Elisabeth argues that, 'Religion or belief systems contain the seeds of violence, which often trigger off inter-religions conflicts. The peaceful principles of religions are irrelevant when it has to deal with politics, because it is closely associated with power struggle. Oversimplification of the

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definition of politics tends to permit political unfairness and anomalies Elisabeth (2007:93)[88].' These anomalies further are interchangeable between politics and religion. It seems that religion has become a form of cultural violence. This curiosity is indicated by fats that Indonesia has an experience called 'religionisation' of violence (Muhadi Sugiono and Frans Djalong, 2012:81). They claim that religion is victimised by the government as a scapegoat to cover its other crises. For instance, the issues related to minorities in Indonesia have been responded to in various ways. In the religious context, religious minority groups assume that these issues need to be exposed in order to get a foothold in the country. However, religious groups from the majority religion perceive that this is unfair as to why should the minorities dominate the country and its processes. This polemic still exists in Indonesia and till date it is difficult to arrive at a juncture where there can be peaceful coexistence.

Galtung (2015:82)[89] describes cultural violence as a construction by a set of beliefs for a long period of time that dehumanises people and is considered to be natural and justifiable. In religions dictums, there is a dichotomy of an identity which is sharply divided into 'we' and 'they'. This is a sharp distinction that is created in order to foster a sense of unity with respect to the creation of an 'otherness'. If it is narrated repeatedly by religions leaders it will create an identity crisis where people will start to perceive others as enemies of their faith. Thus the concept of religious violence is manifested from the very soft realm such as indirect violence to the direct violence or physical one. Like any violence, he defines violence as avoidable insults to basic human needs, and more generally to life, lowering the real level of needs satisfaction below what is potentially possible. He suggests that there are two manifestations of violence in a society. First, unforeseen violence is called as structural violence, violence that is created by a small group who has powerful positions in the society. In the context of post political reform Indonesia, there are serious problems because the government creates gaps within the people focussed on majority and minority. Second, straight

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[88] Adriana Elisabeth. (2007). *The Indonesian Expirience in Implementing Democracy*. Quoted in Zoya Hasan, *Democracy in Muslim Societies*: *The Asian Experience*, page:93
[89] Quoted in Marck Pilisuk and Jennifer Achord Pontree. (2015). *The Hidden Structure of Violence: Who Benefits from Globar Violence and War*, page: 82

violence can be found in any situation where people engage in violence in order to maintain their hegemony in the society.

Likewise, Sudhir Kakar (1996:152)[90] argues that when such a narration continues for a long time it will generate an exclusive group identity of tribe, nation and based on other factors. Such new identity is employed to serve significant function called superiotiy, used to impose an emotional pride among the followers of a particular religion or faith. The superiority is therefore sanctioned by the Holy Scriptures as well as perpetuated in the group. This leads to a greater sense of subjectivity which further leads to either alienation of a smaller group or a religious minority, based on ridiculing their beliefs or Gods or in fact to the extent of harming them. In the global context, this condition can be observed through religions vocabularies for labelling certain groups as Wahabis, Sunnis, and Shias without any complete comprehension of these words.

2. Interfaith Dialogue

Revitalisation of peace and harmony is very urgent in Indonesia. There are many customs, cultures, moral values as well as groups and it is important that all live in coexistence. Indonesia as a nation has a huge experience regarding solutions to social tensions and violence. These discourses become ambiguous when they come under the authority of some particular interpretation. Similar scriptures that are read and interpreted differently by different scholars have different impacts. Additionally, the altered interpretation raises various religions discourses. On another hand, for the religions followers and interpretation of religions scriptures constructed by their leaders sometimes interpret the holy texts for their political goals and personal interests. Even this kind of discourse is very sensitive to bear communal violence in the society.

In the discourse studies' perspective, language does not only mean a means of reflection but also projection. This idea has two different implications in human social-practice. Language is reflective activity; language is like a mirror that is a tool to reflect the objects that are placed before it. However, language is projective, and the function of language is to create an optional creation of the

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[90] Sudhir Kakar, (1996). *Some Unconscious Aspects of Ethnic Violence in India*. Quoted in N. Jayaram and Satish Saberwal, (ed), *Social Conflict*, page:151

imagined community in the contemporary world. Language functions more to produce a particular reality. As Huntington (1996:21) claims that to identify people in the post cold war scenario is not through ideological or political spectrums. They are known by their cultural identity and the faith which they profess. People define themselves, in terms of ancestry, religion, language, history or values. They identify themselves with cultural groups such as tribes and ethnic groups. Among many identities, religion has basic function for adhesive of peace and harmony through its holy text. Thus a nonviolence mode especially interfaith diagolue such as *Forum Komunikasi Umat Beragama* is still effective to establish peace and harmony in the society. Peace could be described as there is an equal and sustainable and reconcilable relationship among the members of a community which has various religions' background.
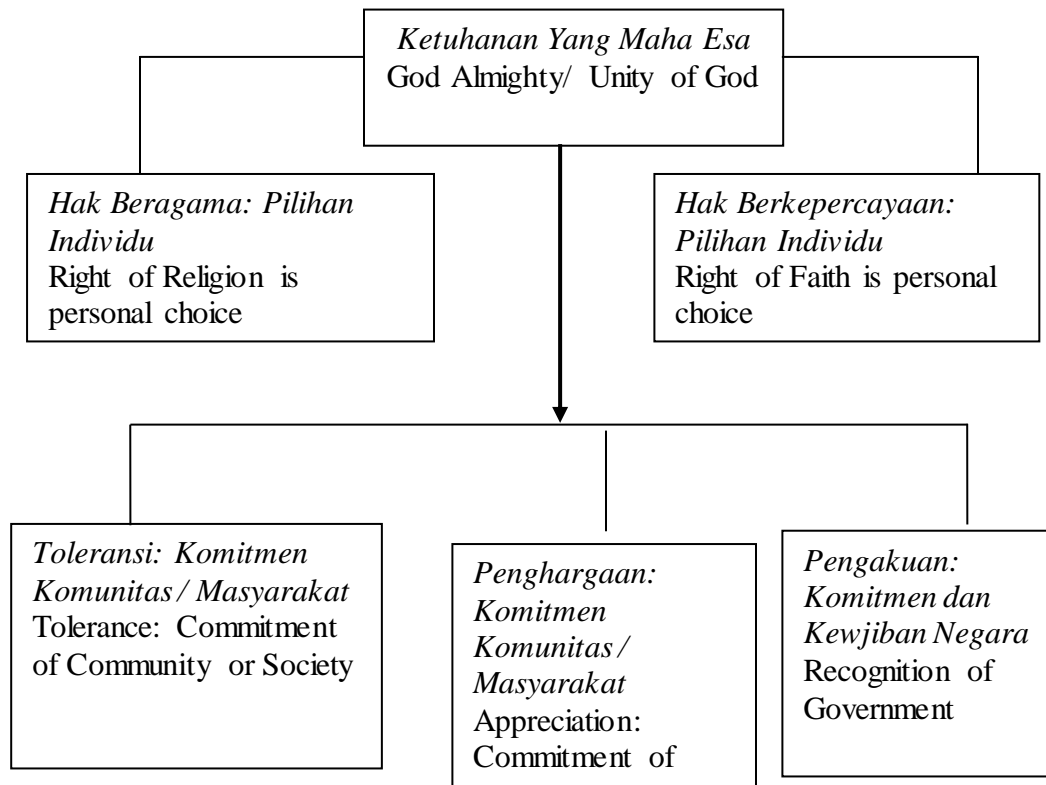
3. Constitutional Affirmation

According to the constitution, the government has stated that harmony among the religious adherents are protected by the law especially in the Constitution in 1945, chapter 29 and in the new formation that one of the efforts to reform of religions life is to preserve harmony among religions followers and establishing and empowering religions adherence in its networks. While in the practical life, interfaith and intra-religions adherence has created a deliberation among them and the government.

Gee (1999:5) states that political affirmation is called as social good, anything some people do in the society is valuable. Therefore, being considered as justice, the government of Indonesia provides regulations and policies in order to assure the rights of the people to express their belief. According to the constitution, the government has stated that harmony among the religions adherents are protected by the law and especially by the constitution. While in all practical sense, such acts do not happen. For instance Saumyajit Ray (2016:13) describes how political affirmation done by Buddhists to the authoritarian regime allows the existence of Buddhism in Indonesia. He conveys that there was a Theravada monk of ethnic Chinese origin from Bogor in West Java, his name was Tee Boan An, also known as Maha Bhikku Ashin Jinarakkita, he was the first Buddhist monk who received monotheistic imposition by the government. He realised that he found no reason

to modify Buddhist teachings to suit Indonesia's political situation before he aborted the communist coup in October 1965. Suharto's strong emphasis of the first principle, *Ketuhanan Yang Maha Esa* (Belief in one God) the first pillar of the normative framework of religions right of every citizen is explained as follows:

Figure, 1.

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                    Ketuhanan Yang Maha Esa
                    God Almighty/ Unity of God

   Hak Beragama: Pilihan                      Hak Berkepercayaan:
   Individu                                   Pilihan Individu
   Right of Religion is                       Right of Faith is personal
   personal choice                            choice


   Toleransi: Komitmen        Penghargaan:            Pengakuan:
   Komunitas / Masyarakat     Komitmen                Komitmen dan
   Tolerance: Commitment      Komunitas /             Kewjiban Negara
   of Community or Society     Masyarakat             Recognition of
                              Appreciation:           Government
                              Commitment of
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This figure is proposed by Zakiyuddin Baidhawy (2015:156)[91]

Still the first pillar of the Pancasila has been criticised by Walter Bonar Sidjabat, and perceives that *Ketuhanan Yang Maha Esa* should be replaced by *Ketuhanan Yang Maha Kuasa*.

Another affirmation is that localisation of religion and language is also very important. For instance, every religion has a specific term or word to express the values of God. In Islam, God is expressed as *Allah* or *Rab* in Arabic. In

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[91] Zakiyuddin Baidhawy. (2015). *Piagam Madinah dan Pancasila: Prinsip-Prinsip Kehidupa Bersama Dalam Berbangsa dan Bernegara.* Quoted in Wawan Gunawan Abd. Wahid, Muhammad Abdullah Daras and Ahmad Fuad Fanani, (ed). *Fiqih Kebinekaan: Pandangan Islam Indonesia Tentag Umat, Kewargaan dan Kepemimpinan Non-Muslim,* page:156.

Indonesian, the same is expressed as *Tuhan*. This affirmation is very brilliant and an effective way to unite all the people from various backgrounds. As a multicultural nation since its independence in 1945, societies always begin with a single central symbol, which may be either a language or religion. It may also depend on colour, race or any other marker (Brass 2010: 184).

In response to global violence of IS (Islamic State) taking place in Indonesia, the government of Indonesia offers soft approaches rather than hard approaches. As mentioned by Yusuf Kalla, the vice president of the Republic of Indonesia, the hard approach will be not effective to eradicate the religious ideology. The violent ideology articulated in the form of language, uniform or other narration which refers to a religion as a cognitive domain. This can be only approached thorough a counter discourse. There is some local wisdom, which are rooted within the local indigenous communities and can be used to promote peace and harmony in the world. For instance, in Poso when there were conflicts between Muslims and Christians, there have been instances of peace as well as respect towards local cultures called as Pamono. In Poso, Muslims identify themselves as Pamono to differentiate them from other Muslims. This means that there is a difference between Muslims as well, while some may be hardliner and follow a stronger version of Islam, others may prefer to follow an unbridled and mixed form. There are also some law enforcement agencies and non governmental agencies which are involved in solving issues related to religions such as the Hatred Speech Regulation.

4. Localisation of Language and Culture

Basically, Indonesia has some local wisdom, which is rooted within the indigenous culture that is used to set up as an example of peace and harmony in the entire country. The indigenous culture is called *Adat*, as both the unwritten customary laws which regulate traditional social relationships as well as the sum total of all customs. For instance, in the region of Maluku in accordance with Shekar (20011:174-175), one of key elements of the *Adat* in Malulu is called *Pela,* a system of relationships trying together two or more villages, often far apart and frequently on different islands, which are associated in the alliance with undertake four responsibilities such as (1) assist each other in times of crisis, (2)

assist in undertaking community project, (3) offer food to visitor from the partner village and (4) form a part of one blood, prohibiting marriage between the partner village. This Adat has proved to remain harmonious life among different socio-religious background in Maluku particularly. Another example is in Poso, when conflicts happened between Muslims and Christians, it is important to see that a local culture called as the *Pamono,* as means of distinguishing Muslim from Poso and Muslim form outside, has helped to bridge the divide between Muslims and Christians. Therefore a local culture can help to create a bridge to bring two communities closer. While in practical life, inter and intra religions adherents have created deliberation among them and the government (Vibhanshu Shekar, 2011:152). Similarly,Saumyajit Ray (2016:13) describes how political affirmation done by the Buddhist populace to the authoritarian regime allows the existence of Buddhism in Indonesia. Another affirmation is that the localisation of religion and language is also very important to see how it can function in a society.

The aims of localisation of language and culture are to neutralise and naturalise both language and culture in order to be a part of the local community, to avoid splitting the society. As Benedict Anderson (2006:147) illustrates in the political domain, whenever there is a revolutionary movement of leftist or rightist forces such as in Indonesia in 1965 there is an attempt to bridge the gap between them. For example in this context Sukarno used the slogan *Gotong Royong* (Mutual Help) and denounced the slogan *Sama Rata Sama Rasa* (equal status equal nature).

Regarding Anderson's observation, the slogan phrase could effectively eradicate the hierarchy of the revolution. In other words, revolution does no not exist anymore but this term still exists in Indonesia. Even, the slogan phrase has been fossilized as the words for the present mode of the government. Both the slogans have been ingrained in the social practice. Meanwhile Munir Mulkhan (2008: 115) introduced the concept of *welas asih* (compassion) as a social practice as a counter practice to Darwinism. This discourse was constructed as the universal teaching of Islam as well as other religions in the world. This taught that every human being is equal and that there should be cooperation among all. It went in contrast to Darwinism which states that only the strongest and the fittest could survive. Similarly the Hindu concepts teach that there should be mutual

love and cooperation among all the people of the world in order to bring peace and peaceful coexistence in the world. The Hindu concept of '*Udarcharitanam tu vasudhaiva kutumbakam*' means that for the noble hearted the entire world is one family. Interestingly, Subhash C Kasyap (2013:16) opposes the local concept of one family to the global idea called globalisation which is more popular and has stronger determination and states that, 'Doubtless this concept of the universe being one family is quite different from the much bandied about modern formulation of globalisation or the whole world becoming a global village. One family concept shares the joys and sorrows of each other, the global village is actually conceived basically as a common world market where everything is freely brought and sold and natural overall benefits are being accessed by the advanced countries which are attempting to dominate the smaller countries and their very small markets. This has also seen the urge to dominate by harassing smaller countries by putting up coups as well as by promoting regional wars and arms race.' (Kasyap, 2016:16).

Localisation of language and culture as mentioned above has also functioned as a method of liberation from foreign rule. In this case Bahasa Indonesia at the beginning has served as a unifying language to motivate the masses to throw out foreign rule at all costs.

CONCLUSION AND RECOMMENDATIONS

The last chapter of this thesis elaborates two important sub-topics: conclusion and suggestions. Conclusion is an inference that is obtained after the research is done, which depend on the research questions that are stated in the introduction. Recommendation contains the critique of the theoretical framework and suggestions regarding the end results of the research. The recommendation is also expected to have a significant theoretical as well as practical contribution regarding the struggle of the nonviolent discourses in the religious context of Indonesia. These two parts will be presented in the following discussion:

1. Conclusion

Based on the statement of problems and the analysis of data, the research will lead to three conclusions and recommendations.

1.1. Construction

The conclusion deals with the first research question as to how the nonviolent discourses in the religions context can be constructed. The religious discourses are composed as reflection (reflective discourses) rather than as a projection or a construction discourse. The religious discourses are constructed in the form of a reciprocal pattern; as a reaction to what is spontaneously going on in the society. This reaction results in reflective language; language that is used by religious leaders in order to organise the followers in attempts of self-reflection rather than criticising external factors such as the government, politics as well as the economic system. Another construction of the nonviolent discourse in the religions context is through the emotional management or self control in terms of construction. Context of nonviolent discourse in the religions framework lays much more stress on individual religious teachings. Most religions leaders request their adherents to attain a level of maturity, psychological well being in order to cooperate and live comfortably with others so that a harmonious society can exist.

1.2. Context

1.2.1. Context of Culture

The next conclusion relates to the context of culture that is embedded in the nonviolent discourse in terms of the religious context. The cultural context of nonviolence in the religious context employs shared knowledge which is relevant to the discourse. The shared knowledge becomes the most effective way to explain and construe the context of culture. Written discourse is more helpful in investigating previous knowledge to understand the discourse. First of all, Muslims preachers construct nonviolence discourses as a counter discourse against globalization, modernity and reformation. They worry about the future of Islam in Indonesia as well as the dominance of Islam. It is believed by them that Islam is the most important part of the country and therefore Muslims should participate actively in the country. On the other hand Christian preachers offer another response in terms of strengthening the internal factor rather than the external factors. Preachers of variety of Christian denominations prefer to discuss matters related to the Christian faith. Hindu preachers discuss about balanced living and peaceful coexistence with other. Buddhist preachers discuss the social semiotic and Confucian preachers discuss the characters of the *Kongzi* prophet and the associated teachings.

1.2.2. Context of Situation

Another context that surrounds the nonviolent discourse in the religious context is the context of situation. This conclusion is an answer to what kinds of cultural context are inserted within the religious discourse. There are three contexts of situation injected in such a discourse; field, mode and tenor. Firstly, field in terms of the nonviolence discourse in Indonesia depends on religion itself. There are two topics of nonviolent discourse that is constructed by Zaenuddin MZ; which are arrack and gambling reformation in accordance with the teachings of Prophet Muhammad. Nonviolent discourse composed by Said Agil Siradj as a leader of the Nahdlatul Ulama is *Islam Nusantara* and Din Syamsuddin, as the leader of the Muhamamdiyah, conveys *Islam Berkmajuan*. Protestants discuss the wave of life, Catholics discuss about matters related to pre-Easter which Hindu preachers discuss about love and peace. Secondly, the tenors of arguments which are

explored by the producers of discourses are three arguments which are utilized for nonviolent discourses in the religious context such as practical argument, theoretical argument and metaphoric argument. *First*, practical reasoning is a rational method to answer the real problems in the society. The rational thinking consists of many premises such as claim for action, circumstantial premises and problems, goals, and also values. Claim for actions are described by all discourses which are produced at the beginning of the speeches as well as during the presentation. It is followed by the presentation of problems as well as the goals of discourses. The producers of discourse offer some strategies as to how to reach the goal. After that, nonviolent values are also applied in order to reach the goals so as to motivate the audience.

Second, the theoretical reasoning including the arguments that are used in nonviolent discourses in terms of religious contexts are neo-platonic and neo-aristotelianic in nature. The neo-platonic nature includes allegories as the method of reasoning. In this case, the nonviolent discourse in the religious context utilizes not just the literal meaning but also the hidden moral and anagogical meanings. The religious discourse of Christianity is very strong on presenting mysticism in its discourses, which is based on the doctrine about mystery that can be explained by validation. However, according to the medieval philosophy, Aristotelian reasoning has enough space for Jews and Muslims rather than Christianity.

Third, the argument of nonviolent discourse in the religious context is made up by utilizing metaphoric reasoning or figurative language. Personification is also used, and mentality is normally used by human beings. Metaphoric argument can also provide justification for certain frameworks and through such frameworks every religion can explain as well as employ nonviolent discourses which translate into inter religious dialogues. As mentioned in the Chapter IV, Levi-Strauss (2012:7) argues that metaphor can be one of the basic arguments by personalizing nature. Nature is a symbol of formal structure that stimulates the human mind to produce some idea through language. Thus metaphor is universal in nature and for any religion it can be used to construct a religious discourse as well. To sum up, in practical argument each religion constitutes nonviolent discourses in religions context of Indonesia by imposing religious values to their followers. There are some values such as spirit of nonviolent discourses named as

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matiraga, an effort to control emotion, desire, lust, greed in order to enforce religious values in their followers. The main objective of fasting for example is to bear empathy with the poor as a symbol of following the orders of God. In such an action of reasoning each religion also offers its followers some ways in order to reinforce their religious commitments and to follow the religion properly.

Thirdly, the mode or modality of the nonviolent discourse in the context of religion in Indonesia is constricted in the spoken and in the written form. Each mode generates different implications towards the discourse consumers such as readers and observers. As suggested by Habermas, communicative action in the public sphere gives any individual the power to gain legitimacy. Legitimacy can be gained only through the public discourse which includes deliberation. Nonviolent discourse as constructed by the religious leaders through written channels has an impact on non legitimate power. There is no direct interaction among the participants of the discourse. On the contrary, nonviolent discourse as constructed by the oral channel has an impact to legitimise the use of power. In oral discourse among the participants, there are deliberations and discussions which lead to heightened communication that is essential for the purpose of having a dialogue.

Both Habermas and Foucault reinterpret the concept of power through critical approaches. Power is no longer defined in the traditional and conventional order such as family, social statues as well as heredity. They argue that through the public sphere every individual ash the opportunity to take part in public discourses. Thus the idea is relevant to construct a new discourse such as nonviolent discourse in the public sphere. In this case, Din Syamsuddin and Said Agil Siradj employ modality of conversational exchanges by expressing discourse in the context of Indonesia. They also explore discourse maker of *nah* (well) in order to respond to the violent discourses of Islam which has been constructed by some irresponsible people. By opting the discourse maker the conversational exchange seems presented in smooth, smart and polite manners goes a long way in transforming the image of Islam to the world. There are many expressions or discourse makers, which indicate negation by they are most appropriate in order to create a nonviolent discourse rather than violent discourses. Besides, all the discourse producers have a similar pattern of discourse makers:

1.2.2.1. Discourse maker of colloquial filler

There are some unit of talks which are called as colloquial filler such as *baik...eeeh* (Textbox, 5.3:1) is used to initiate utterances. Sack, Schegloff, Jefferson (1997) and Svartik (1980) argue that an initiator is put in the beginning of any discussion or a discourse. In the case of a conversation exchange on Islam *Berkemajuan and Islam Nusantara*, the moderator initiates the dialogue by asserting *baik* (Indonesian language for okay or well) followed by the pause *eeeh* after which the discussion is started with the audience.

1.2.2.2. Discourse maker of formalism

The unit named as *monggo* (which in Javanese languagemeans please, textbox 5.3:6, 39) is categorised as a part of formalism. The expression is only narrated twice within the dialogue especially when he moves to talk to the speakers. Said Agil Siradj and Din Syamsuddin. He shows that both the speakers are much respected in Indonesia where Muhamadiyan and NU have almost 90% of Islamic adherents. Besides, *Monggo* is used as a respectful term for people occupying a higher plane in the society. Whenever there is a change of language in terms of a discussion there is a change in the order of politeness. The moderator is able to use *silakan* (in Indonesian it means please) instead of *monggo*. However, the word *monggo* is used deliberately to further the discussion with the speakers.

1.2.2.3. Discurse maker of response

The word *nah* (which in Indonesian means well) is an expression that has many equivalents in many languages. In functional perspectives the word nah is very important in a discourse. Schriffin (1987:191) suggests that there are many functions of nah such as to turn, to use appropriate conversational movements. While Lakoff (1973b) proposes that nah prefaces responses that are in sufficient answers to questions. Opposed to him, Pomerantz (1984) adds that nah means to provide disagreements, alternating in this environment with the word yes as well as silence. Similarly, Owen (1983) precisely argues that *nah* can precede an answer and can even mean non compliance. Nah therefore stresses on new information given by the speaker as a response to previous statements made by speakers.

1.2.2.4. Discourse maker of grammatical reduction or ellipses

The next is the grammatical reduction indicator *udah* (which is shortened form *sudah*, which means to indicate activity in the past time). The discourse maker *udah* (textbox, 5.3:14) *kalau dari NU hafal udah..hahaha..baru-baru ini ada wali 10 Gus Dur..hahahaha*, if Nu had memorised (laughter), recently there is a new saint, the tenth saint named *Gus Dur* (laughter). Another grammatical reduction indicator is *jadi tu* (Indonesian for so that). This is shortened form *jadi itu* (textbox 3.5:34) '*jadi tu, Imam Asya'ari sampe itu dari yang kesini*' (so that Imam As'are tills that part, which comes to recent Nusantara). Similarly, *gimana* is shortening from *bagaimana*, see textbox (5.3:49) *gimana karena di Amerika ga diharuskan demikian* (how due to in America, it is not necessary for that). Last is *karna*, shortened from *karena* (Indonesian for because). This expression can be seen at textbox (5.3:87) *karna kita membangun* (self-confidence) *kepercayaan diri dan kemandirian* (because we build self-confidence and self-reliance).

a. Discourse maker of additive, contrastive and expectional

There are also some additive makers such as *dan* (and), *tapi* (but) as contrastive and the last is exceptional *kecuali* (except).

b. Discourse maker of technical lexicon.

Each nonviolent discourse composed by its religious leaders produce many technical lexicons which are very unique. More precisely the technical lexicon is called as register.

Instead of conversational exchange, mode of nonviolent discourse in the religions context such as Muslim, Christian, and Confucian are delivered with monologue modes. The monologue comprises as follows:

a. Setting and Orientation

To begin with nonviolent discourse in the context of Confucianism, a preacher addresses his audiences in West Borneo. He starts his conversation with the greeting *salam kebajikan* (goodness). People can be good people when they are able to follow the characteristics of Prophet Kongze and understand four sorts of being a human being. There are four characteristics of Prophet Kongze such as high spirit, wisdom, seriousness and love for all the people. Additionally, the preacher delivers four characteristics of a human being such as know what he

knows, know what he does not know, he does know that he knows and he does not know that he does not know.

b. Personal narratives

There are only a few personal narratives. The preacher insists that we usually take part in the business of other people. In Confucian teachings, ideally taking part in other people's activities are forbidden. This behaviour will bother and worsen the situation and condition of interpersonal relation in the society.

c. Built around and driven by a complicating action

The narrative complication happens when the preacher is recounting his position (social status) or his skills. Generally people worry about their social statuses, and it is said that one must not be worried about one's social status. However, people should be worried about their skill levels in their lives.

d. Resolution of the problem or calming down of the intensity related in the story

Therefore, the preacher offers solution that every individual should consider their own skill for their life. They should learn from their personal experiences if there is someone better than him and should make all efforts to learn. On the other hand, if there is something wrong with other people they should avoid copying such behaviour.

e. Narratives always express a view point

The preacher stresses not to participate in the lives of other people and not to interfere in the affairs of others. In short this is a clear delineation that one should take care of oneself and not get carried away into interfering in the lives of others.

2. Interpretation

There are three approaches elaborated to construe a nonviolent discourse in the religious context of Indonesia, textual, interpersonal and ideational deduction. First textual interpretation is merely carried out for monologic nonviolent discourses which comprise of nonviolent discourses of many religions. The discourse of nonviolence in the Islamic context is of two types the *Arak dan Judi* (Arrack and Gambling) and *Reformasi* (reformation). Such discourses are composed by Zaenuddin MZ. Other discourses that have Christian origins are *Gelombang Kehidupan* (wave of life) and Confucian discourses such as

Memanusiakan Manusia (Humanize Human Beings). The textual analysis focuses on texts (discourses) employed in the context of the said situation. This is due to the fact that the field has a very significant part regarding the textual interpretation. Secondly, interpersonal analysis is applied in the conversational exchange discourses comprising of nonviolent discourse composed by other religions. The discourse of nonviolence in the Islamic world is entitled as *Dialog Islam Berkemajuan dan Islam Nusantara* (dialogue on Progressive Islam and Islam Nusantara). That invites two speakers Din Syamsuddin and Sai Agil Siradj. Another discourse is composed by Catholic preacher entitled *pra paskah* (pre Easter). While Hindu preachers created a discourse entitled *Cinta Kasih* (love and compassion), that aimed at communal harmony and peaceful coexistence. The last discourse composed by Buddhist preachers is titled *Dharma Tantrayana Fen Fu Yong*. The main analysis of this part focuses on intimacy, power relation and casual participation through languages. The participants struggle in order to communicate with a variety of such different people. Ideational meaning interprets idea embedded in the nonviolent discourses which are constructed by the religious leaders in Indonesia. The idea is manifested into imagery in terms of a language so that the ideational meaning construes this language. Monologic discourses employ more imagery in terms of a language as a way to move from one action to another.

3. Recommendations

Based on research and the conclusion from above, the researcher offers three recommendations as the implications below:

3.1. Theoretical Framework
3.1.1. Construction

As debated at the previous conclusion, descriptive linguistic concepts are not sufficient to compose nonviolent discourses in the religious context. It is completed by the critical linguistics called as critical discourse analysis. It merely employs factual social relation as to what is going on in the society. Power relation among the participants of religions discourses are described naturally. However, the critical discourse analysis empowers each participant of the

discourse by the capability of reasoning or argumentation. For instance, Foucault has redefined the concept of power. It does not related to the social status, economic capital or other social capabilities but optimalizing any individual capacity to argue to be different with other people. As suggested by Habermas, critical discourse means combination between reflexive discourse and dialectical practice, which results fresh insight (discourses) into social practice to action as factors of social change.

As stated by Nunan in advance, the basic character of discourse is interdisciplinary studies. It needs more than one disciplinary approach such as descriptive and critical approach. Even this research is multidisciplinary in nature which includes fields such as religion, language and politics. Therefore combinations of both descriptive and critical apporoaches are quite effective to assess the nonviolent discourse in the religious context of Indonesia.

3.1.2. Critics of Context

There should be metacognitve context that very dynamic process of construing any discourse should have. There are some arguments and which have its own critique. First, context of culture should be considered which has a historical aspect for a certain discourse. If the context of culture is defined as a relevant shared knowledge, it may perhaps be seen as too general or sometimes too flexible. This is one of the parts which are weak and therefore the discourse analysis as a method for social research and language research will need to look into this factor for offering better research.

3.2. Practical Framework

Practically the results of this research can be applied by social and communal leaders in any sector such as in the informal and formal sectors. In particular, some leaders who consider practical purposes to establish social goodness through nonviolent discourses are recommended to use this research. In other words, this research will have a strong impact to leaders who have a profession.

3.2.1. Social and Institutional Leaders

The research is very important for social leaders especially for political and social leaders. They have significant role to construct nonviolent discourses within their environment. Besides, institutional leaders such as religious leaders and teachers have the opportunity to implant nonviolent discourse to their followers. Each leader knows very well how to use genre, register and modality in order to construct a nonviolent discourse.

3.2.2. Conflict resolution and security policy maker

Conflict resolution and security policy maker are also suggested to consider results of the research especially extending the approaches. The nonviolent discourses can be examined for conflict resolution and for security policy creation. Nonviolent discourses offer civilians a non violent alternative. Civilian means non military and non armed approach against armed conflicts. Counter terrorism implemented in Indonesia has offered mixed results. There are no dialectical approaches especially through law enforcement and deliberations in the court. Indonesian governments apply military methods in order to combat terrorism with collateral damages. Meanwhile nonviolent revolution is a new paradigm as counter discourse against any other violent acts including terrorism.

3.2.3. The next researcher

The upcoming researchers, who have similar interests and area of study should be able to focus on the supra segmental aspect of the discourse such as intonation, rhythm and sound. Since in the beginning, it is believed that not much attention has been paid to these factors. These parts are also very important and can enable to gain interpersonal meaning especially for the oral and interactive discourses. However, if it is presented as well, this research will be stronger and powerful for deducing the interpersonal meaning.

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