THE ROOTS OF SEMITIC RELIGIOUS RADICALISM: JEWS, CHRISTIANS AND ISLAM

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Abstract

Radicalism becomes a popular topic after the twin tower tragedy on 11 September 2001. Islam becomes the main target in the case of radicalism and terrorism. But not only Islam, Jews and Christian are also involved in radicalism. Recriminations and mutual distrust between the Abrahamic Religions make them involved in the ongoing conflict. As the revealed religions, Jews, Christian, and Islam have similarities. These equations should be the unifier between them. Then, why these religions involved in hostility and radicalism? This article attempts to analyze the root of radicalism that causes conflict between this Semitic Religions. At the end of this article will be explained about the concept of jihad and the sacrifice for God in Jews, Christian, and Islam view.

Keywords: Radicalism, Jews, Christian, Islam.

Abstrak

Beberapa tahun terakhir aksi-aksi radikal menjadi topik yang paling sering dibicarakan terlebih setelah runtuhnya menara kembar WTC. Islam menjadi target utama dalam kasus radikalisme dan terorisme. Namun aksi radikal tidak hanya dilakukan oleh umat Islam. Kedua agama Semitik lain pun melakukan hal yang sama. Saling tuduh dan curiga yang dilakukan agama Semitik membuat ketiganya terlibat konflik berkepanjangan. Sebagai agama wahyu, ketiga agama ini memiliki banyak persamaan. Persamaan ini seharusnya menjadi pemersatu ketiga agama yang sejatinya bersaudara. Lalu, apa yang menyebabkan ketiga agama ini saling bermusuhan dan terlibat dalam tindakan radikal? Tulisan ini mengangkat akar tindakan radikal yang menyebabkan koflik berkepanjangan antara tiga agama ini. Di bagian akhir akan jelaskan pula mengenai konsep jihad

atau berjuang demi agama dalam pandangan ketiga agama Semit ini.

Kata kunci: Radikalisme, Yahudi, Kristen, Islam.

INTRODUCTION

Every religion has a universal mission, namely the call for peace. However, conflicts between religions cannot be avoided. Conflict between religions is a discussion that will never end. Religion has even become a source of conflict of all time. Conflicts in the name of religion often occur in almost all parts of the world. Some observers see that religion is a source of conflict, or at least provides legitimacy for various social conflicts (Husaini, 2004:2). Religious concept different, truth claims, and verses that lead to violence are some of the reasons why religion is considered to be one of the causes of all-time conflicts. The three Semitic religions, Judaism, Christianity and Islam, which claim to be monotheistic religions and the chosen people are the people who are involved in the most conflicts. Azra (2004) even wrote that as "siblings" these three religions do have similarities and also differences that make the three of them always involved in conflict. This inter-religious conflict is not only limited to words, but also actions. This can be seen from the cases of burning of churches and mosques by religious adherents. These Semitic inter-religious conflicts continue even today, as happened between Judaism and Islam in Palestine and Israel.

In recent years, Islam has been increasingly stigmazed as a religion supporting terrorism and radicalism. Islam is considered the religion of violence and war. The label of Islam as a violent, suicidal, murderous, rigid, misogynistic, primitive, and suffocating religion has been accepted and taken for granted. This negative labeling was reinforced by the spread of images of bearded bombers and the collapse of the World Trade Center towers (Schneier and Shamsi, 2014: 160). This negative stigma is increasingly attached to Muslims with several acts of terrorism committed by some radical Muslims. The incident of the collapse of the WTC towers caused minority Muslims in several countries in America and Europe undergo sufferings. Islamophobia infects American and European citizens so that it drives Muslims into a corner.

Radical dogma is not only the face of Muslims. Two other Semitic religions, Judaism and Christianity, have faced similar accusations. Jews have to face the anti-Semitism raised by European Christians because of

the dark history of the past. Jews were massacred on a large scale in Germany because of Hitler's atrocities. Jews also face hatred directed by followers of Christian Identity who think that Judaism is the result of a cosmic battle between God and Satan. Enmity between Jews and Christians has started from the very beginning of Christian history. Christians who were outnumbered were massacred by Jews and Romans. Christians then took revenge by exterminating the Jews in an inhumane way, such as being burned alive and locked up in a room filled with poison gas. This act committed by Nazi Germany is the most cruel act in history.

The radical action carried out by some adherents of the Semitic religion did not just happen. There are several reasons that make people take these actions. Every religion has its own truth claim. The claim of the chosen people -The Chosen People- makes the Jews feel that they are the ones chosen by God on this earth. Even Islam, with its claim to be the best ummah, feels that Muslims are the perfection of the two previous religions, Judaism and Christianity. The claim to be a universal religion and savior for mankind is one of the causes of conflict between Christianity and Islam. Apart from that, the misinterpretation of verses in the holy scriptures which lead to violence and wars has made these three religions involved in a long conflict.

CONFLICT OF TRUTH CLAIMS

Every religion has its own truth claim. The religion of Islam, as written in the Qur'an is referred to as khairu ummah - the best people -. The Jews have a truth claim that their people are the chosen people as written in the Old Testament and the sons of God as written in the book of Exodus 4: 22-24. This truth claim makes every religious community feel that they are the best and the most righteous. This idea of electability makes a religion that should invite goodness and spread peace to spread hatred and hostility (Singgih, 1993:33). This emphasis on the claim of the best and the chosen people can lead to wars, persecution and belittling of other religions. This claim also creates a feeling of exclusivity because they feel they have something that is not owned by members of other religions and is better than people of other religions.

The concepts of the chosen people and the best people do not refer to a particular nation's people but to a group consisting of individuals who are the best role models in carrying out God's principles. The concept of the chosen people according to Schneier (2014: 105) is the people who are chosen to spread God's monotheism. Meanwhile, the concept of khairu ummah has three main criteria,

namely those who invite to good and encourage virtue, those who prevent bad deeds and reduce evil, and those who do these things because of belief in Allah (Schneier and Shamsi, 2014: 114) . Based on this criterion, not all Muslims get the title khairu ummah because this title is not only based on religion but also based on actions taken to get closer to Allah.

The claim of the chosen people and the best people is widely misinterpreted by a group of religious adherents so that it legalizes radical and discriminatory actions against people of other religions. Zionist Israel uses this claim to attack Palestine and seize the land they believe is God's promised land. In addition, this claim can also cause a sense of inferiority to infect members of other religions because they are considered second-class people. To refine the meaning of 'chosen people', Schneier (Schneier and Shamsi, 2014: 104-105) suggests interpreting the term am segulah as a beloved nation according to the Torah (Exodus 19:5, Deuteronomy 7:6, 14:2, and 26: 18). Schneier (2014: 104-105) argues that by using the term beloved nation. Jews are spared from various wrong reasons to feel superior or dominant over nations other than Jews. He also revealed that not only Jews are the beloved people, but also all people of other religions.

Islam and Christianity also claim that these two religions are religions of salvation and universal religions regardless of ethnicity, race, country, politics, and so on. In contrast to Judaism which is a religion for Israelis and people who choose to convert to Judaism. The universal claims of these two religions make them compete with each other to gather as many followers as possible. Competition for this people has also become a source of conflict and problems that have occurred for centuries, starting with the advancement of Islam in Spain to causing the outbreak of a series of Crusades (Azra, 2003: 9). The sense of superiority that every religious community has will threaten civilized culture. This sense of superiority is repeatedly shown and becomes an obstacle in relations between religious communities who are in the same area. This can be seen in the Indonesian context, competition and hostility between Islam and Christianity continues to occur.

THE CONFLICT OF RELIGIOUS CONCEPT

Despite having many similarities, these three religions also have some conceptual differences. All three of these semitic religions claim that they are monotheistic religions, even though the monotheistic concept of Christianity is slightly different from that of Judaism and Islam. Jews from the beginning have put their belief in a single God,

Yahweh. Judaism is even considered to be the oldest monotheistic religion which is followed by later religions. There are several verses in the holy book of the Jewish people which show that Judaism is a monotheistic religion, such as in the letters Isaiah 43:1 and 45:5, Psalm 82:6, and Bible Deut 6:4. However, despite believing in Yahweh as the One God, the Jews also believed in the god Ra, the sun god, who was the supreme god in Egyptian mythology. The symbol of the god Ra is also commonly displayed in Jewish synagogues (Saidi and Ridyasmara, 2006: 136).

The Christian monotheist concept is slightly different from its two brothers. Christianity adheres to the concept of the Trinity, namely God is Three, Three is One. Christians believe in three Gods, God the Father, God the Son, and the Holy Spirit. Jesus Christ is the incarnation of God on earth who was ordered to be the savior. The concept of God as the All-loving Father of Christians has its roots in the Jewish ritual, The Merciful Father. The belief in a single three is found in the creed of Catholics as follows.

> "We believe in one God, the Father Almighty, creator of things visible and invisible, and in one Lord Jesus Christ, the Word of God, the Light from the first birth of all creation, begotten of the Father, before all ages…" (Suwandi, 1992: 9-10 in Husaini, 2004: 60).

Christians believe that three persons are one entity and one substance. They prove this belief in the following propositions, (1) There is only one God, (2) the Father is God, (3) the Son is God, (4) the Holy Spirit is God, (5) the Father, the Son, and the Holy Spirit are three persons who can be distinguished in relation to one another (Arijal, 2015: 113-114). From this proposition it can be seen that God is one, but in one entity there are three different persons. The concept of the Trinity did not exist from the beginning when Jesus was sent but when the Council of Nicea (325 AD) was held. This council was held to clarify the faith and belief of Christians in Jesus and God. This concept is still being debated because there is no strong evidence regarding the deity of Jesus. This concept is even considered to be an addition to the council results which have been influenced by Greek philosophy. This concept is considered the most obscure in the Christian faith itself because if Jesus was sent by the Lord God, then there should be something different from the one sent (Arijal, 2015: 115).

Islam, as written in the Qur'an, recognizes the oneness of Allah. As the last Semitic religion, Islam revised and complemented earlier

religions. One of them is that Islam rejects the concept of the Trinity and emphasizes that Allah is the one and only God, not begotten and not begotten. Muslims must acknowledge monotheism, the oneness of God, as stated in the creed "There is no God but Allah." The affirmation of monotheism in Islam is also confirmed by QS al-Ikhlas verses 1-4; "(1) Say (Muhammad), "He is Allah, the One and Only, (2) Allah is the place to ask for everything, (3) (Allah) is neither begotten nor begotten, (4) and there is no equal to Him."

Monotheism to Allah is the essence of the teachings of all the Prophets and Messengers sent by Allah. All prophets and apostles who have received revelations will invite people to recognize Allah (Arijal, 2015: 116). Islam also rejects the worship of idols as practiced by the Quraysh in Mecca (Husaini, 2004: 59). Worship and worship of other than Allah is an act of shirk which will lead the perpetrator to disbelief. The monotheistic concept of these three religions causes followers of this religion to feel exclusive and most correct, whereas other religions are wrong and misguided. Semitic religious people feel the most righteous because they are people who only worship one God and have holy books revealed by God. People who feel exclusive, fanatical and militant think that their religion is the most popular and insult other religions. These assumptions and attitudes can lead to hostility and hatred from people whose religions are insulted which causes inter-religious conflicts to occur.

Another different religious concept also occurs between these three religions, namely the concept of a prophet sent by God. In the Jewish and Christian holy books, king David has committed the murder of Uriah and adultery with Bathsheba. Whereas in Islam, the prophet David and other prophets are ma'shum (avoided from sin and forgiven by Allah) (Husaini, 2004: 34-34). The concept of the divinity of Jesus has become a dispute between Christianity and Islam. In Christianity, Jesus Christ is God the son, while in Islam Jesus is only a messenger of God. The difference in concept between Judaism and Islam is that the Jews claim that Abraham was the father of the Jewish people who was commanded by God to move to the land of Canaan which later became the source of The Promise Land belonging to the Jews. However, Islam rejects this concept based on the word of God in the holy book that Abraham was not a Jew or a Christian but a person who firmly adhered to monotheism to God (Husaini, 2004: 25-27).

VERSES OF (CONTAINS) VIOLENCE

Admitted or not, religion is a source of conflict and acts of violence, or at least religion provides legitimacy to do so. This can be seen from several verses that contain suggestions for violence. In the Old Testament scriptures, there are many wars commanded by God. In the holy book Deut 1, there is an order for the Israelites to kill several tribes. Then in the book of Joshua there are several stories about the victory of Joshua and the Israelites in a war that was carried out at God's command. Likewise what is written in the book of Exodus and Samuel 1 (Clarke, 2014: 102). Even in the Judeo-Christian tradition, Yahweh – God of the Jews- is described as the God of War, as explained in Psalm 18:40-41;

> "(40) You have girded my loins with mightiness to fight; You have subjected to my power those who rise up against me. (41) You make my enemies flee from me, and you destroy those who hate me." (Husaini, 2004: 2).

Based on history, the Jews had a trauma against the Amalekites because of the destruction of the Jews by Haman, as written in the book of Esther. The Amalekites are a nation that hates and wants to destroy the Children of Israel after the Exodus from Egypt. In the Torah, God ordered the Children of Israel to destroy the Amalekites throughout history so that none of them survived (Schneier and Shamsi, 2014: 138). According to radical Jews, the descendants of Amalek still remain and equate them with Palestinians, Arabs and Muslims. This order in the Torah became a reference for some radical Jews to kill Muslims in Palestine. This history also caused one of the radical Jews to bomb a mosque in Palestine in 1994 and commit suicide. The killings and attacks on Arabs and Palestinians are seen as a struggle in the name of religion. This is explained by Maimonides (in Schneier and Shamsi, 2014: 170).

> The first war waged by a king for religious reasons … was the war against the seven nations of Canaan, the war against Amalek, and the war to defend Israel from enemy attacks. After these wars, there were optional wars, namely fighting various people in order to expand Israel's borders or to increase its honor.

In addition to verses containing orders to kill the Amalekites, Jews also have verses that contain violence as contained in the Torah, including Leviticus 24:19:

> If anyone cripples another, as he has done, so must it be done to him. Broken for broken, eye for eye, tooth for tooth. The wounds he made to others must be made to him.

This verse illustrates that Judaism is a religion that supports violence. However, according to Schneier (2014: 149), a Jewish Rabbi, this verse cannot be interpreted literally according to what is written in the Torah because Jews have Oral Scriptures, such as the Talmud and Rabanium which provide explanations regarding verses written in the Torah. . Despite being the explanatory book for the Torah, the Talmud also has several verses that refer to violence. It is these violent verses in the Talmud that become a reference for radical Jews to carry out attacks on non-Jews. The Talmud is even more trusted and followed than the Torah which came from the Prophet Moses.

Christianity, according to Ben Klassen (in White, 2006: 148) is a religion of suicide rejecting the world of fantasy and falsehood. Like Judaism, Christianity also has several verses that refer to violence, such as in Chronicles 20:3 which shows that David slaughtered the prisoners of war. In addition, in The White Man's Bible there is a sentence, "when I say our survival, I am talking about the white race, for I am not a bird, or a crocodile, or a black man, or an Indian" (White, 2006: 148). This sentence shows the nature of extremism and will generate hatred for other than that group. Jhon Young revealed that the Bible is a book of history not a book of revelation. That's why the Bible contains many discussions about sex and violence (Husaini, 2004: 40). Because it contains history, the Bible writes a story about the murder committed by King David against Uriah and his adultery with Bathsheba, Uriah's wife (2 Samuel 11) and several Psalm verses that contain a desire to take revenge (Psalm 137).

Not only does it contain violence or war against other people, there are several verses in the Bible that contain violence against women. Several Bible texts contain verses that refer to sexual complaints (Daniel 13), coercion (Genesis 12.10: I, Samuel.11), widespread rape (Genesis 34: II Samuel.13), and sexual murder (Judges 19). In addition, there are verses that describe the power of men over women symbolized by Zion's daughter, an unfaithful wife, a prostitute, and her naked state being shown to the public (Beuken and Karl-Josef, 2003: 93).

Not much different from Judaism and Christianity, Islam also has several verses that lead to violence. It is undeniable that Islamic history also tells a lot about wars that were carried out for various reasons. Errors in interpreting the concept of jihad and war in the Qur'an is one of the causes of many acts of radicalism. Several verses such as QS Al-Anfal: 39, An-Nisa: 74, and An-Nisa: 95 become the basis for radical Muslims to commit acts of terrorism and suicide bombings. One of the

verses that call for war is surah Al-Baqarah verse 190, "and fight in the way of Allah those who fight you, but do not exceed your limits, for indeed Allah does not like those who transgress."

They received these verses as orders to spread great wars and glorify the people who took part in those wars (Schneier and Shamsi, 2014: 166-167). Jadul Haq, a former al-Azhar sheikh, emphasized that the term jihad does not mean war. He also believes that armed jihad should use the term jihad musallah so that it can be distinguished from jihad in the everyday sense, such as jihad against ignorance, jihad against disease, jihad against poverty, and so on (Sirry, 2003: 72). It is this misinterpretation of these verses that makes Jews, Christians and Muslims commit acts of violence and radicalism. According to Madjid (Madjid, Hidayat, and Gaus, 2001: xxxviii), a verse is a sign, the sign of God, which also means a symbol so it requires knowledge to interpret the symbol. He also added that if people only stop at symbols, it will be ridiculous. For this reason, verses that appear to contain violence should be interpreted by people who have knowledge so that they do not result in misinterpretation and end in physical conflicts and acts of terrorism.

STRUGGLE FOR RELIGION IN THE VIEWS OF JUDAISM, CHRISTIANITY AND ISLAM

As mentioned before that the holy books belonging to all religions contain many explanations about violence and war. The holy books of the three Semitic religions cannot be separated from these verses. Some verses also mention about the struggle for religion. The explanation regarding the concept of struggle for religion in the views of Judaism, Christianity and Islam is as follows.

JEWS

As the 'Chosen People' and 'Son of God', the Jewish nation felt that they had a higher position in God's eyes than other people. Based on the Book of Genesis 15:18, the Jews were promised a land (The Promise Land) that stretched from the Egyptian river to the Euphrates river (Husaini, 2004: 25-26). To regain this promised land and rule the world, in 1897, a conference chaired by a Jew, Theordore Hertzel, took place in Bazel, Switzerland. The conference was attended by 300 members consisting of doctors, lawyers, financiers, and tradesmen, as well as kohanim representing 50 Jewish associations, both secret and open. This conference discussed secret ways and ways to enslave the world and suppress religions outside of Judaism. It was from this secret meeting that the Zionist Sages Protocols were composed. This protocol contains several verses in the form of a Jewish plan to enslave the world

(Suleiman, 1990: 9). This protocol is said to be not God's teachings, but Satan's verses. Many vehemently reject these verses including the Jews themselves.

In the Torah Mishnah scriptures interpreted by Maimonides, there are twenty-three commandments containing warnings to destroy the seven Canaanite nations, wipe out the descendants of the Amalekites and never forget them, and not offer peace to Ammon and Moab when besieged (Schneier and Shamsi , 2014: 170). This order in the Torah became the basis for radical Jews to carry out attacks on the Palestinians who were considered to be descendants of the Amalekites. To deal with this problem of interpretation, some Jewish Rabbis attempted to clarify the meaning of eliminating the Amalekites. According to Rabbi Shraga Simmons, true resistance to the Amalekites is a personal struggle to fight evil within oneself because Amalek is a symbol of chaos and the absence of religion and the Jews fight against it by adhering to the Torah (Schneier and Shamsi, 2014: 171). In addition, to avoid misunderstandings regarding the extermination of the Amalekites, Jewish rabbis recommended removing these calls from their oral regulations, including the Mishnah, Talmud, and Shulchan Aruch (Schneier and Shamsi, 2014: 187). In the Tanakh, the written book of the Jewish people, there are recommendations for warfare to be carried out to attack, to defend oneself, and to expand territory. This shows that even if a war occurs, it should be done for the right reasons. One reason war is allowed is when it is against a nation that transcends God or claims superiority over Him (Schneier and Shamsi, 2014: 171).

CHRISTIAN

The willingness of Jesus Christ to die to atone for the sins of mankind is a form of sacrifice for God's religion and kingdom. This sacrifice is an inspiration for Christians because it is done with the aim of ending violence and defending the oppressed. There are three terminologies of struggle in the perspective of the Christian faith, namely first, the reciprocal struggle in defending others, not the religion itself. Second, the struggle to oppose injustice and oppression as was done by Jesus. Third, struggles that occur at different levels and are carried out in different ways, such as through speech and organization (Beuken and Karl-Josef, 2003: 70).

Christians must be willing to fight all forms of injustice and defend poor groups, to fight against the methods used are good methods, and to have complete faith, Christians must be at the forefront and even be willing to die in that struggle (Beuken and Karl-Josef: 2003:

83-84). The motive for making this sacrifice is to worship Divine power by expecting help in return, such as a bountiful harvest, political stability, or longevity (Permata, 2006: 189). Another goal of this struggle for religion is to get forgiveness from sin and get the reward of eternal life. This promise of eternal life then becomes the hope and ultimate goal of Christian life and is often depicted in allusions and symbols. In the book of Revelation, this eternal life is described as a place that has "walls made of jasper, and the city is pure gold, clear as glass" (21:28) (Madjid, Hidayat, Gaus, etc.: 2001: 229) .

To reduce the misunderstanding that the struggle for religion means war, a group called Liberation Theology emerged. This group promotes non-violent struggle and weapons and argues that the special duty of Christians is to fight violence (Beuken and Karl-Josef, 2003: 82). There are two ways that liberation theology does in dealing with violence, namely active struggle against idols and injustice and passive acceptance that these idols will act and try to destroy (Beuken and Karl-Josef, 2003: 84). These people who fight for religion are called hammerheads because they are willing to sacrifice themselves for a self-centered, selfish society, bringing reconciliation to society, and bringing justice and peace to society. Apart from that, they also bring love, rescue and light as did Jesus Christ (Beuken and Karl-Josef: 2003: 86).

ISLAM

The word jihad becomes a discussion that is often brought up after the many bombing incidents that occurred in several areas. Jihad in the view of Muslims is like the sixth pillar of Islam because of the importance of jihad for Muslims. Intellectuals try to express the meaning of this jihad, but discussions about the meaning of jihad in Islam never find common ground. Some radical Muslims think that jihad is not only an attempt to defend oneself, but also an attempt to fight and control. However, jihad actually has many meanings that do not only mean war. In the holy Qur'an, jihad has several meanings such as fighting, working hard, and volunteering to carry out God's commands for something good. However, in several Arab countries, such as Jordan, Morocco, Kuwait, and Lebanon, jihad is interpreted as an obligation to Allah, a sacred duty, and worship of Allah. Meanwhile, in Turkey, Pakistan, and Iran, the word jihad is interpreted by some as sacrificing oneself for the sake of Islam/Allah/justice, or fighting against the enemies of Islam (Mukhtar, 2009: 14). Khalid Khistainy also mentioned that jihad is not only a holy war, but has other meanings, such as jihad of the heart (confession of faith and self-discipline), and jihad of the hands (defense

and war) (Beuken and Karl-Josef, 2003: 184). Shamsi (Schneier and Shamsi, 2014: 177) also states that jihad is divided into two, namely major jihad and minor jihad. The great jihad is the struggle against oneself, against desires, bad qualities, such as arrogance, envy, lies, arrogance, and so on. The minor jihad is the struggle that is carried out against other people. This type of jihad is also carried out only for self-defense.

This broad meaning of jihad makes some people tend to only look at one meaning only. However, jihad is a symbol that has brought Islam to the progress of civilization in various fields. Shamsi Ali (Schneier and Shamsi, 2014: 159) argues that jihad is not a concept that justifies and supports terrorism as most non-Muslims think. Jihad actually coincides with the vision of Islam, which is to struggle in living a moral life. Responding to the verses of war contained in the Qur'an, Sunni and Shia scholars agree that jihad, which means war, is used when defending territory, life and property. Jihad in this case is permissible to fight against invasions and threats made by the enemy and to guarantee the freedom of Islamic da'wah (A'la, 2009: 56). Shamsi (Schneier and Shamsi, 2014: 161) also emphasized that the initial and strongest basis for carrying out physical jihad is to defend oneself, not to damage and attack. In Islam, this jihad must also be carried out in a good way and with sincere intentions for Allah alone. War in Islam also has guidance, as explained in the Qur'an, that it is not permissible to fight women, children, weak people, and innocent people. In addition, fields may not be burned, prisoners of war may not be tortured, sources of livelihood may not be damaged, even corpses may not be mutilated (Schneier and Shamsi, 2014: 172).

Although there are several verses that contain war, in the Qur'an there are also verses that contain peace, patience, and the prohibition to transgress. These verses should be able to show that Islam is truly a religion that loves peace. Prophet Muhammad SAW himself showed that Islam is a religion of peace in his words when members of the tribe asked for protection from other members.

> "No, blood is blood, and blood is not to be paid. I am part of you and you are part of me. I will fight with those who fight against you and will make peace with those who make peace with you." (Schneier and Shamsi, 2014: 163).

In every religion there are verses that contain violence and there is a concept of struggle for religion, but in reality religion is a teaching towards peace. Verses that invite kindness, patience, friendship,

harmony, and so on should also be a reference in attitude. As religions that originate from God's revelation, these three religions have much in common even in the concept of sacrifice and struggle for religion. In the story of Abraham who was ordered by God to slaughter his son (Isaac according to the Jews and Christians and Ishmael according to the Muslims) shows that sacrifices were made to show faith and obedience to God and sometimes demanded drops of blood (Permata, 2006: 189).

CLOSING REMARK

Conflict between religions is unavoidable, especially in Semitic religions. These three sister religions have a lot in common which should allow the three to coexist without conflict. However, their mutual suspicion and exclusivity made the three of them get into conflict and take radical actions. This attitude does not just appear. Based on the discussion above, it can be concluded that the exclusive attitude arises because of the truth claims that each Semitic religion has. Even though they claim to be monotheistic religions, in fact the monotheistic concepts of these three religions are different. Another concept that is also different is about the prophets and the deity of Jesus.

Verses in the holy book that lead to violence are another reason for the emergence of acts of violence and radicalism. These verses are considered as legitimacy given by religion to commit violence. However, a verse is a symbol that must be interpreted with proper knowledge. Misinterpretation of these verses is one of the causes of inter-religious conflict. In these three religions there is the concept of struggle for religion. The concept of struggle for religion in these three religions has something in common. This struggle is done to prove faith in God. This struggle or sacrifice does not only mean war, but a struggle to distance oneself from bad traits and the sacred duty to worship God. These three religions do not agree that the struggle means war alone. War can only be carried out if conditions are urgent, such as self-defense, fighting injustice, and alleviating poverty.

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