



Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an dan al-Hadits

P-ISSN: 1978-0893, E-ISSN: 2714-7916

<http://ejournal.radenintan.ac.id/index.php/al-dzikra>

Volume 18, Number 1, June 2024, Page 21 - 38

DOI: [10.24042/al-dzikra.002024182087500](https://doi.org/10.24042/al-dzikra.002024182087500)

Islamic And Buddhist Perspectives on The Phenomenon of Blasphemy (Comparative Study of the Qur'an and Tripitaka)

Tri Faizah Anggraini*

Islamic State University of Sunan Kalijaga, Indonesia

*Corresponding Address: fatchulbirry@gmail.com

Received: 15-01-2024

Revised: 02-04-2024

Accepted: 17-04-2024

Abstract

This study aims to determine how the Holy Qur'an and Tripitaka respond to the phenomena of blasphemy. This study employs a qualitative research method with a library approach to achieve this purpose. The data originated from two sources: primary sources and secondary sources. This study used a descriptive-comparative analysis model to analyze the data. The study's findings reveal an agreement prohibiting the reviling, insulting, and degrading of the noble values held by each religion. In terms of how the two holy scriptures respond to blasphemers, they have distinct and often opposing narratives. The Qur'an promotes a rigid approach, but the Tripitaka suggests correcting erroneous interpretations for perpetrators of religious distortion.

Keywords: *Al-qur'an; Blasphemy; Comparative; Tripitaka.*

Abstrak

Penelitian ini bertujuan untuk menemukan perspektif kitab suci al-Qur'an dan Tripitaka dalam merespon fenomena penistaan agama.

Untuk mencapai tujuan tersebut, penelitian ini menggunakan metode penelitian kualitatif dengan teknik pustaka. Data-data yang menjadi otoritas penelitian ditemukan melalui dua sumber, yakni sumber primer dan sumber sekunder. Sebagai pisau analisa data, penelitian ini menggunakan model analisis deskriptif-komparatif. Dari pengkajian yang telah dilakukan, ditemukan hasil berupa kesepakatan larangan mencaci, menghina dan merendahkan konsep luhur yang diyakini oleh setiap agama. Terhadap respon bagi pelaku penistaan agama, kedua kitab suci memiliki narasi khas yang cenderung berbeda. Al-qur'an lebih menekankan kepada sikap tegas, sementara Tripitaka menganjurkan untuk memberikan koreksi terhadap interpretasi yang keliru bagi pelaku pendistorsian agama.

Kata Kunci: Al-qur'an; Komparatif; Penistaan Agama; Tripitaka.

A. Introduction

Pluralistic religiosity frequently sparks unresolved disputes. The complexity is primarily dependent on the several components that surround it. Religious diversity is unavoidable, yet religion is frequently the victim of its adherents' hidden objectives. Furthermore, in recent years, chronic disease has been the absolutization of understanding and the idolization of religious opinions.¹ Absolutism is a harmful disease because it causes its believers to be intolerant and to reject diversity of understanding beyond themselves and their communities. The same thing applies to the phenomena of blasphemy. This problem, which remains a critical theme, is frequently prompted by parties that intentionally use religion as an interest.² The Ahok (Jakarta's ex-Governor) case, for example, shook humanity and elicited comments from all over the world. It became one of the most widely supported cases in recorded history.³ Thus, the phenomenon of blasphemy cases

¹Ach Dhofir Zuhry, *Nabi Muhammad Bukan Orang Arab?*, 2020th ed. (Jakarta: PT Elex Komputindo, n.d.), 179.

² This interest manifests in a variety of forms, such as political, economic, cultural, and even ideological/theological motives. However, several other studies have shown that perpetrators of blasphemy are actually purely due to their lack of religious knowledge and shallow literacy.

³ The blasphemy case pinned on the former Governor of DKI Jakarta occurred during his visit to Seribu Island. In his speech, he narrated the interpretation of Q.S Al-Maidah, which he claimed contained elements of lies so that people did not choose leaders who were affiliated with non-Muslims. This case was horrendous enough to cause the 414 movement, which was followed by

persists as a conflict that continues to haunt the religion in the modern period.

According to the research, reading the blasphemy narrative in an incomplete and generic version is common. At least three study models intersected with the concept of blasphemy. First, blasphemy is defined in Islamic law as words, deeds, and evil intentions that offend Allah, the Messenger, and His teachings.⁴ If a Muslim commits blasphemy, Islamic law often judges the perpetrator as an infidel⁵ and punishable with death.⁶ Second, the portrait of blasphemy in the context of specific cases, such as those of Djawi Hiswar, Arswendo, Kece,⁷ Ahok,⁸ Meliana,⁹ dan Syekh Panji Gumilang.¹⁰ Third, according to Article 156a of the Criminal Code, blasphemy falls within the category of insulting, harassing, and criticizing a religion.¹¹ Thus, the different research cited leaves holy Scripture as another source of urgency in depicting the occurrence of blasphemy.

the 212 movement as an effort to ensure and provide a deterrent effect for the perpetrators of blasphemy.

⁴ Adnani, "Penodaan Agama: Studi Komparasi Hukum Islam dan Hukum Pidana di Indonesia," *AL-QADHA Jurnal Hukum Islam dan Perundang-undangan* 4, no. 1 (2017):16.

⁵ Nazar Nurdin, "Delik Penodaan Agama Islam Di Indonesia," *International Journal Ihya' 'Ulum Al-Din* 19, no. 1 (2017): 154, <https://doi.org/10.21580/ihya.18.1.1745>.

⁶Abdul Aziz, "Pandangan Islam Terhadap Pasal Penistaan Agama," *Istidlal: Jurnal Ekonomi Dan Hukum Islam* 2, no. 2 (2018): 147, <https://doi.org/10.35316/istidlal.v2i2.113>.

⁷Yaya Mulya Mantri, "Kasus Penistaan Agama Pada Berbagai Era Dan Media Di Indonesia," *Definisi: Jurnal Agama Dan Sosial-Humaniora* 1, no. 3 (2022): 123.

⁸M. Taufiq Hidayatullah, "Penistaan Agama Dalam Perspektif Pemuka Agama Islam," *Harmoni Mei-Agustu* (2014): 105.

⁹Muhammad Rustamaji and Gendis Nisa Aulia, "Telaah Konsepsi Penistaan Agama Terhadap Penegakan Hukum Kasus Meliana (Studi Putusan Pengadilan Negeri Medan Nomor:1612/Pid.B/2018/PN.Mdn)," *Verstek* 8, no. 2 (2020): 37, <https://doi.org/10.20961/jv.v8i2.44085>.

¹⁰ Ali Aminullah, dkk, "Penistaan Agama atas Perbedaan Pandangan: Kajian Pemikiran Kontroversi Syekh AsPanji Gumilang," *Salam: Jurnal Sosial dan Budaya Syar'i* 1, no. 4 (2023): 1094.

¹¹Randy A. Adare, "Elik Penodaan Agama Di Tinjau Dari Sudut Pandang Hukum Pidana Di Indonesia," *Lex et Societatis* 1, no. 1 (2013): 100.

This study aims to supplement past research that has left holy Scriptures as a reference in viewing the phenomenon of religious life. This is necessary since every religion with a scriptural foundation contains teachings that guide its followers toward peace.¹² Although there is sometimes the impression that religion is a disaster,¹³ Religion nevertheless strives for harmony, which is a beautiful element to maintain. Thus, religion's existence transforms into a source of universal peace for humanity rather than a tragedy and disaster.¹⁴

This study employed qualitative research with a library research model to support this claim. The research indicators comprised two sorts of data sources. The Qur'an and Tripitaka served as primary sources of data. Secondary data was obtained by searching for writings in books, articles, documents, and other study findings relevant to the material object. The data-collecting techniques consisted of three stages: data collection, reduction, and conclusion drawing. This study's data analysis was based on a descriptive-comparative analysis format.¹⁵

B. The Dynamics of Blasphemy: Tracing the Root of the Problem

Heresy and blasphemy are two identical concepts with the same meaning. Blasphemy is derived from the word 'blasphemer,' which refers to a person who tarnishes one object to another or, in other words, a detractor. It refers to the supplier of a poor name or the detractor of ancestral holiness.¹⁶ Blasphemy is described as the

¹²M Quraissy Shihab, *Islam Yang Saya Pahami* (Jakarta: Lentera Hati, 2020), 260.

¹³ The term 'religion becomes a disaster' was introduced by Kimball, an expert in Comparative Religion, with the title "When Religion Becomes Evil". In his book, Kimball recognizes that religion is intrinsically a source of peace for humans. But often, historically-sociologically, holy religious doctrines are hijacked by the interests of some parties so that religion, which has a cool face, is transformed into hatred.

¹⁴Zaprul Khan, *Merenda Wajah Islam Humanis* (Yogyakarta: Idea Press, 2014), 126.

¹⁵ Comparative descriptive analysis is a data analysis model that provides an overview of the research phenomenon by comparing the facts of two objects.

¹⁶Leden Marpaung, *Tindak Pidana Terhadap Kehormatan* (Jakarta: PT Raja Grafindo Persada, 1997), 11.

expression of scorn, disrespect, or heresy against sacred figures, religious symbols, and religious beliefs based on personal opinion.¹⁷ Blasphemy is a word or action used by a person or organization as a kind of provocation or hate speech to divide and disturb society.¹⁸ Thus, blasphemy can be defined as an act of harassment against a noble concept that has become an authentic belief for religious people, with the potential to cause friction and discontent in the community.

If we go back further, the blasphemy case should have occurred in 1965. That year is thought to be the precursor to the legal resolution of the blasphemy issue. The presence of this clause was driven by the emergence of the cult of falsity and beliefs, which were becoming increasingly threatening to Indonesia's major religions at the time. Attacks on one group led to attacks on another. Setara Institute stated that the case occurred in two wings of the PKI (Indonesian Communist Party), namely the Pemuda Rakyat and Barisan Tani Indonesia. This case involved the seizing and humiliation of the Qur'an. The embodiment of this humiliation was the tearing and trampling of the Qur'an, which led to President Soekarno issuing a decree on January 27, 1965. The decree is known as Law No.1/PNPS/1965.¹⁹

As time passes, the phenomenon of blasphemy has been observed as becoming more prevalent. Wikipedia lists around 97 examples of blasphemy that occurred between 1965 and 2017. Of these cases, 76 were judged according to the law, while numerous others were not.²⁰ Furthermore, the things that ignite this polemic include political interests that utilize religion because religion has an absolute value that must be cultivated.²¹

¹⁷Wikipedia, "Penistaan Agama," n.d.https://id.wikipedia.org/wiki/Penistaan_agama accessed November 23, 2023, at 11:13.

¹⁸ Nuhri M. Nuh, *Penistaan Agama*, 23.

¹⁹Setara Institute, "Terjadi 97 Kasus Penistaan Agama," n.d. <https://www.voaindonesia.com/a/setarainstitute-terjadi-97-kasus-penistaan-agama-/3848448.html> accessed on November 24, 2023, at 15:18.

²⁰Wikipedia, "Penistaan Agama."

²¹Irwan ahmad Akbar and Pascasarjana, "Dinamika Kasus Penistaan Agama Di Indonesia (Polemik Pemaknaan Ayat-Ayat Penistaan Dan Uu

Blasphemy is becoming less of an issue as a result of several cases in Indonesia. Amnesty International documented approximately 17 incidents of blasphemy that the court legitimately convicted. One of them is a situation involving a social media account. Some people abuse social media as a means of identity and self-expression. Without controls, screening, and religious literacy, social media usage becomes a boomerang for the users themselves. Consider the case of Donald Ignatius Soeyanto Baria in Bali. He was found to have committed blasphemy and violated the IT Law by denouncing Ulama and Kyai on social media. This action is fatal because Muslims regard it as insulting figures who are an important part of their faith.²² Thus, the dynamics of blasphemy evolve as cases are depicted physically and through accessible media.

C. Indicators of Blasphemy

Blasphemy takes many forms. As a general portrait, it can be divided into two categories: verbal blasphemy and nonverbal blasphemy. Verbal blasphemy takes the form of making fun of, implying, criticizing, insulting, and saying negative things about a noble concept that religious people hold sacrosanct. M. Kace committed this form of blasphemy when he dubbed the prophet Muhammad a jinn follower and perverted the salaam phrase.²³ The use of foul language is one of the indicators of blasphemy.

The second sort of blasphemy, nonverbal blasphemy, is characterized by clearly visible patterns of action and conduct. For example, burning holy books, stepping on the Qur'an, and damaging religiously significant symbols. The lawsuit involving Charlie Hebdo magazine depicts this type of blasphemy. Charlie Hebdo Magazine sparked this case by publishing a cartoon of the

Penodaan Agama),” *Qof* 3, no. 1 (2019): 97, <https://www.youtube.com/watch?v=fhViFael5LY>.

²² Kresna Adi Prasetyo and Ridwan Arifin, “Analisis Hukum Pidana Mengenai Tindak Pidana Penistaan Agama Di Indonesia,” *Gorontalo Law Review* 2, no. 1 (2019): 3, <https://doi.org/10.32662/golrev.v2i1.461>.

²³ Detiknews, “Jejak Kasus M.Kace Yang Dituntut 10 Tahun Bui, Sempat Dianiyaya Napoleon,” n.d., <https://news.detik.com/berita/d-5958316/jejak-kasus-m-kace-yang-dituntut-10-tahuin-bui-sempt-dianiyaya-napoleon> diakses pada tanggal 27 November 2023 pukul 17:06.

prophet Muhammad depicted as a character going to be beheaded by ISIS. As a result of this tragedy, several parties launched operations and attacks, killing 12 people.

There is no clear legal definition of what constitutes blasphemy. In truth, no particular standards govern the illegal act of blasphemy. However, in practice, blasphemy criminals face logical consequences under Article 156a of the Criminal Code, which establishes the penalties for blasphemers. Meanwhile, blasphemy on social media is often associated with the provision regulating IT Law.²⁴

In Indonesia, the court typically handles cases involving blasphemy to determine whether or not someone has done so. However, before striking the gavel and delivering the ruling, the court typically requests that the MUI (Indonesian Ulema Council) provide additional consideration and information. This statement determines whether the case meets the elements of blasphemy outlined in Article 156a of the Criminal Code.²⁵ The evidentiary power of MUI's fatwa is founded on the correlation between the fatwa and the case, which results in a common point.²⁶ However, incidents like this should prompt the Supreme Court to establish explicit guidelines for the elements of hostility and blasphemy in Indonesia. This criterion must be given as a juridical basis that formally becomes part of the legal consequences in Indonesia.

D. Between Freedom of Expression and Blasphemy

Freedom of expression is a human right that all citizens related to the populist system must have. This becomes more problematic when the expressed thoughts connect with the culture

²⁴ Prasetyo and Arifin, "Analisis Hukum Pidana Mengenai Tindak Pidana Penistaan Agama Di Indonesia," 357.

²⁵ Edward Febriyatri Kusuma, "Ahli MUI Jelaskan Penistaan Agama Yang Dilakukan Ahmad Musadeq," *Detik.News*, n.d., <https://news.detik.com/berita/d-3399569/ahli-mui-jelaskan-penistaan-agama-yang-dilakukan-ahmad-musadeq> diakses pada tanggal 23 Maret 2024 pukul 8:30.

²⁶ Muflihatun Ni'mah, Hidayatullah Hidayatullah, and Iskandar Wibawa, "Kedudukan Fatwa Majelis Ulama Indonesia (MUI) Terhadap Pertimbangan Putusan Perkara Penodaan Agama (Studi Kasus Putusan Pengadilan Negeri Medan Nomor:1612/Pid.B/2018/PN.Mdn)," *Jurnal Suara Keadilan* 20, no. 2 (2019): 120, <https://doi.org/10.24176/sk.v20i2.5574>.

and beliefs of others. People who wish to legitimize any behavior frequently misuse the idea of free expression. These behaviors and ideas can potentially incite conflict and contribute to hate speech. Freedom of expression frequently collides with religious symbols, leading to tragic accusations of blasphemy.

Islam and Buddhism, as religions that value freedom of expression, have established boundaries on expression to ensure that no one is injured. This prohibition extends to religion and fundamental rules. In Indonesia, freedom of expression is not total. According to the legislation, freedom of expression does not include the right to insult, blaspheme, or label others. Disseminating hate speech, disseminating child pornography, narcissistic expression, and agitating certain groups are all illegal forms of expression. All of these constraints are believed to contribute to the goal of sustaining societal order and peace.²⁷

E. Blasphemy from the Qur'anic Perspective: A Firm Guideline

Explicitly, no word in the Qur'an speaks to the definition of blasphemy. However, when juxtaposed with a word having overtones of blasphemy, some terms, especially *huzuw*,²⁸ *la'ib*²⁹ and *sakhira*³⁰ appear close together. The words are spread throughout the Qur'an, implying it in various contexts. In these various contexts, the word *huzuw* implies a purpose to insult Allah's religion, His verses, and His prophets. At the same time, the word *la'ib* refers to the conduct of dismissing religious teachings and making religion a game. At the same time, the word *sakhira* is used to criticize or insult the behavior of believers. Thus, the variety of

²⁷ Tristam Pacal Moeliono, "Pembatasan Kebebasan Berpendapat Melalui Hak Untuk Tersinggung Menyinggung," *Hukumonline.Com*, n.d. <https://www.hukumonline.com/berita/a/pembatasan-kebebasan-berpendapat-lt622acfce63d33/?page=2>, accessed on March 25, 2024, at 3:49.

²⁸ The term *Huzuw* is mentioned 11 times in the Quran: Q.S *al-Anbiya'* [21]: 36, *al-Jatsiyah* [45]: 9, 35, *Luqman* [31]: 6, *al-Kahfi* [18]: 56, *al-Maidah* [5]: 57, 58, *al-Baqarah* [2]: 67, 231.

²⁹The term *La'ib* is found in the Quran: *at-Taubah* 65-66.

³⁰ The term *Sakhira* is mentioned 11 times in the Quran: *al-Shaffat* [37]: 38, *al-Baqarah* [2]: 212, *al-Hujurat* [49]: 11, *al-Anbiya'* [21]: 41, *Hud* [11]: 38, *al-Taubah* [9]: 79, *al-An'am* [6]: 10.

terms that connect with the concept of blasphemy affects the context's complexity.

To gain a more significant meaning from the context, it will be referenced to broad principles that address the Qur'anic stance on the problem of blasphemy. In this circumstance, the Qur'an specifically bans disparaging and denigrating the teachings, symbols, and ancestral figures revered by people of other religions. Surah al-An'am³¹ fully clarifies this. This verse, when interpreted in many ways, reveals relevance in the prohibition of offending the beliefs of others. According to Tafsir al-mishbah, cursing other people's beliefs prevents them from receiving benefits. Zuhaili agrees with Quraysh Shihab. Harassment of other worshippers will only harm.³² The prohibition of cursing is Allah's guidance for interreligious cooperation.³³ Thus, Allah's prohibition aims to prevent Muslims from engaging in the same behaviors as polytheists, namely insulting Allah.³⁴ Most Ulama also believes that the prohibition of disparaging religious symbols will apply in any setting.³⁵ Based on these many interpretations, a unifying thread emerges: the general understanding demonstrates that Surah al-An'am verse 108 is a guide not to disparage the noble ideas of others.

In addition to the prohibition, the Qur'an provides a precise description of how the phenomenon of blasphemy occurs. This is

³¹ The meaning of Q.S Al-An'am (6): 108:

"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did."

³²Wahbah az-Zuhaili, *Al-Tafsir Al-Munir Li Az-Zuhaili* (Damaskus: Daar al-Fikr al-Muasr, 1418), 324.

³³M Quraisy Shihab, *Tafsir Al-Mishbah; Pesan, Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, n.d.), 43.

³⁴Departemen Agama RI, *AL-QUR'AN DAN TAFSIRNYA (Edisi Yang Disempurnakan)* (Jakarta: Widya Cahya, 2011), 203.

³⁵Rohmatul Izad, "Fenomena Penistaan Agama Dalam Perspektif Islam Dan Filsafat Pancasila (Studi Kasus Terhadap Demo Jilid II Pada 04 November 2016)," *PANGANGKARAN, Jurnal Penelitian Agama Dan Masyarakat* 1, no. 1 (2017): 177.

illustrated in Q.S al-Maidah: 57-58.³⁶ The content of the verse states that the mockery is manifested in the use of religion as a mockery, such as the call to prayer and the playful prayer forms. If the succession of verses is tracked through tafsir, it is discovered that the goal of this verse is to explain some of the infidels who ridiculed Muslims. Ibn Jarir's narrative from as-Suddi contextualizes this verse by mentioning the existence of a Christian man in Medina who insulted and cursed the *Mu'adzin* (prayer summoner in the mosque) when he heard the call to pray.³⁷ According to the narrative, some depictions are part of a concrete manifestation of blasphemy.

In response to the occurrence of blasphemy, the Qur'an instructs every Muslim to combat non-Muslims who have wounded and broken pledges. In this example, verse 12 of Q.S at-Taubah narrates the claim.³⁸ In addition to the prohibition, the Qur'an precisely describes how blasphemy occurs. This is illustrated by the account contained in Q.S al-Maidah: 57-58. The content of the verse states that the mockery is manifested in the use of religion as a mockery, such as the call to prayer and the playful prayer forms. If the succession of verses is tracked through tafsir, it is discovered that the goal of this verse is to explain some of the infidels who ridiculed Muslims. Ibn Jarir's narrative from as-Suddi contextualizes this verse by mentioning the existence of a Christian man in Medina who insulted and cursed the *Mu'adzin* (prayer summoner in the mosque) when he heard the call to pray. According to the editorial, some depictions are part of a concrete manifestation of the issue of blasphemy.

In response to the occurrence of blasphemy, the Qur'an instructs every Muslim to combat non-Muslims who have wounded and broken pledges. In this example, verse 12 of Q.S at-Taubah

³⁶ The meaning is *O believers! Do not seek the guardianship of those given the Scripture before you and the disbelievers who have made your faith a mockery and amusement. And be mindful of Allah if you are truly a believer. When you call to prayer, they mock it in amusement. This is because they are a people without understanding.*

³⁷ Indonesian Department of Religious Affairs, 426.

³⁸ The meaning is: *"But if they break their oaths after making a pledge and attack your faith, then fight the champions of disbelief—who never honour their oaths—so perhaps they will desist."*

narrates the claim. This verse refers to Mushrikin leaders who have betrayed their pledges. The failed pledge and the attempt to denigrate Islam implied that Muslims might kill them. In addition to the explicitly suggested punishment, blasphemers face hidden punishments, specifically Allah's punishment. This is stated in the Quran's Surah At-Taubah verses 61-63, al-Ahzab verse 61, al-Mujahadah verses 5 and 58, and an-Nisa verse 52. Thus, offending the Islamic religion is a serious offense that carries severe repercussions. In this scenario, Muslims are barred from disparaging other religions because doing so will allow those who have been insulted to abuse Muslims' devotion again.

Blasphemy, which begins with truth claims made by people or groups, has the potential to cause religious and state discord. The truth claim assumes that the adopted religion is correct and that all other religions are incorrect. As a solution to social problems, the Qur'an encourages its followers to acknowledge the importance of the world's various religions and cultures. One is Allah's word in Surah al-Kafirun: 1-6, which signifies the recognition of each religious identity and the freedom to practice what is true. Recognizing the differences in each religion will lead to respect for other religious beliefs.

F. Buddhist Perspective on Blasphemy: A Critique of Extreme Responses

Buddhism, in principle, has three teachings stated in Dhammapada 183: *Sabbapapassa akaranam* (do not commit any form of crime), *Kusalassa Upasampada* (always develop virtue), and *Sacittapariyodapanam* (cleanse the mind and heart).³⁹ Based on these three principles, Buddhism encourages its followers to be tolerant and spread global love for all living beings. It also prevents its followers from criticizing and disrespecting other religions.⁴⁰ These teachings become noble values in the lives of Buddhists.

³⁹Budha Pedia, "Dhammapada XIV, 183," n.d., <https://vihara.blogspot.com/2015/02/dhammapada-xiv183.html> accessed on January 15, 2024, at 10:17.

⁴⁰Tim Budha Wacana, "Kerukunan Umat Beragama Dalam Agama Budha," n.d., <https://kemenag.go.id/buddha/kerukunan-umat-beragama-dalam-agama-budha-dG539>. Accessed on November 28, 2023, at 14:24.

The distortion of religion is one of the fruitless actions that detracts from the benefits. This is at least gathered into one root, which connects the notions of hatred, ignorance, and greed (Dosa, Lobha, and Moha). According to Romo Susanto, hatred exists due to soul contamination.⁴¹ This is why he becomes a personal motivator to engage in negative behavior outside oneself.

As far as researchers have looked into the topic of blasphemy, they have only found allusions to Buddhist attitudes and responses. Buddhists tend to respond wisely to religious distortions that make religion confusing. Because Buddhism teaches us not to be extremists, claiming authority over truth and dismissing others as wrong. Buddhists are known for their love and compassion. This is seen in Buddhist teachings that highlight this mindset. Buddhism urges its adherents to give corrections whenever they find the teachings of Buddhism misrepresented or criticized. This concept can be found in Digha Nikaya 1: Brahmajala Sutta 1.5-1.6:

“Bhikshus, if anyone were to speak against me, or against the Dharma, or against the sangha, on account of that you should not feel resentful, nor dejected, nor discontented, in your heart. For if you, bhikshus, if you were to become angry or offended, when anyone were to speak against me, or against the Dharma, or against the sangha, it would only be an obstacle for you. Or, bhikshus, if you were to become angry or offended, when anyone were to speak against me, or against the Dharma, or against the sangha, would you be able to know whether what they said is well spoken or ill spoken?” “Certainly not, bhante.” “Bhikshus, if anyone were to speak against me, or against the Dharma, or against the sangha, you should penetrate [unravel] what is false as being false, saying: ‘It is false for this reason; it is untrue for this reason. This is not so with us; this is not found in us.’ Bhikshus, if anyone were to speak well of me, or of the Dharma, or of the sangha, on account of that you should not feel joyful, nor happy, nor elated, in your heart. For if you, bhikshus, were to feel joyful, or happy, or elated, when anyone

⁴¹Murtiningsih and Septi Yana Muhammaddin, “Ujaran Kebencian Dalam Perspektif Agama Islam Dan Agama Buddha,” *JIA* 1, no. 1 (2019): 15, <http://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/129%0Ahttps://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/download/129/112>.

*were to speak well of me, or of the Dharma, or of the sangha, it would only be an obstacle for you. Bhikshus, if anyone were to speak well of me, or of the Dharma, or of the sangha, you should declare what is true as being true, saying: 'For this reason, this is true; for this reason, this is a fact. This is so with us; this is found in us.'*⁴²

The text implies a Buddhist perspective that emphasizes non-responsiveness in responding to individuals who criticize and despise Buddhism. Buddhism recognizes that people who insult are suffering and harbor animosity and envy for Buddhism. Differences and intersections outside of Buddhism are addressed through correction and review. Buddhism invites haters to embrace compassion rather than respond to hate. This is demonstrated by an appraisal of Buddhism in which persons who attack Buddhism are viewed as misinterpreting Buddhism rather than defaming the religion. This is what defines Buddhism as a harmonious teaching.

The Vinaya Pitaka further states that when one recognizes another's offense, it is the other's responsibility to repair it. Buddhism places a strong emphasis on such an attitude. In contrast, indifference and quiet are part of the wrongdoing.

Dhammapada (77)

*"Let him exhort, let him instruct, and check one from abasement. Dear indeed is he to the true, not dear is he to the false."*⁴³

Dhammapada (164)

*"Whatever man unwise relies on evil view and so condemns the Teaching of the Arahants, or Noble Ones who Dhamma live, he, as a bamboo fruiting, fruits to self-destruction."*⁴⁴

Despite all efforts to recall and invite individuals who have twisted religion to the truth, if they remain stubborn, Buddha believes in the law of Kamma, which has consequences for each individual's actions.

⁴²Terj. Team Giri Mangala Publication Maurice Walshe, *Digha Nikaya, Khotbah-Khotbah Panjang Sang Buddha, Journal of Chemical Information and Modeling*, vol. 15 (Jakarta: Dhamma Citta Press, 2009), 3.

⁴³Sariputta.com, "Dhammapada Indonesia," n.d., <https://www.sariputta.com/dhammapada/indonesia> accessed in January 15, 2024, at 9:54.

⁴⁴Sariputta.com.

Looking at the centrality of Buddhism's loving approach toward blasphemy offenders, it is one of the noble teachings for its people. This means that the instruction is embedded in each adherent's ideals, influencing their conduct and actions. This ideality is conveyed in the form of a 'commitment' not to commit religious blasphemy and not to be 'reactive' to those who do it.⁴⁵ Self-introspection and self-control attempts reflect the orientation of this commitment. In the real world of the Indonesian country and state, Buddhism, under its auspices, fully submits to the resolution of issues through the appropriate legal processes.

G. Comparative Analysis of the Qur'an and Tripitaka in Responding to the Phenomenon of Blasphemy

After examining the Qur'an and Tripitaka perspectives on the subject of blasphemy, general connections were discovered between the two. The Quran and Tripitaka agree on the prohibition of reviling, hating, and degrading noble notions held dear by followers of different religions because the core of the teachings contained in the holy scriptures has a final benefit, namely religious harmonization. All attempts to disharmonize religion have no place in the teachings of these religions. Based on this recommendation, both support tolerance for religious diversity. With this accord, both teachings have eternal roots in their respective holy scriptures.

Both have opposing viewpoints against those who want to misrepresent religion, teachings, and holy symbols. Islamic teachings in the Quran emphasize the importance of avoiding blasphemers and instead choosing to be tough against them. Meanwhile, Buddhism in the Tripitaka encourages correcting offensive behavior because they believe the person who insults is not a blasphemer but rather represents an incorrect understanding of the teachings. As a result, Buddhists tend to accept and be compassionate toward them. As a result, the distinction is not particularly noteworthy.

While related to various forms of blasphemy, the Qur'an only depicts one narrative, specifically in Q.S al-Maidah: 57-58.

⁴⁵ Puja Subekti, "Ajaran Budha Sebagai Pedoman Hidup Bermasyarakat Dalam Kemajemukan Menuju Keharmonisan" 4, no. 1 (2016): 14.

The verses imply a sin by insulting other religions' teachings. Meanwhile, no narrative in Buddhism aligns with the requirements of blasphemy. Aside from that, all efforts that become indicators and criteria in blasphemy cases, both religions under the protection of the Indonesian state fully comply with the applicable laws and regulations. By exhibiting the meeting point of the two religions, we can see that their core teachings are harmoniously related. Each religion does not wish to be a source of disagreement and strife among people. The Qur'an and the Tripitaka both teach great virtues that benefit humanity. Thus, the occurrence of facts reported in the two holy books correspondingly proves the hypothesis in this study.

H. Conclusion

Based on the discussion, the results can be narrowed down more concisely by answering questions on the problem formulation. First, Islam and Buddhism share a common perspective on blasphemy in the form of the importance of prohibiting the hatred, insulting, and mocking of other religions' teachings. This approach is consistent with the noble teachings of their respective holy scriptures. The other two specification components for each holy book are the responses to the blasphemer's actions. Their replies are very different. Islam advises being tough against blasphemers, whereas Buddhism emphasizes not being reactive and providing corrections to incorrect interpretations. Nonetheless, both religions, with the support of the state, are subject to the legal system.

References

- Ach Dhofir Zuhry. *Nabi Muhammad Bukan Orang Arab?* 2020th ed. Jakarta: PT Elex Komputindo, n.d.
- Adare, Randy A. "Elik Penodaan Agama Di Tinjau Dari Sudut Pandang Hukum Pidana Di Indonesia." *Lex et Societatis* 1, no. 1 (2013): 91–101.
- Agama, Pers Kementerian. "Menag Apresiasi Aparat Proaktif

- Proses Tindakan Penistaan Agama,” n.d.
https://sulteng.kemenag.go.id/berita_v2/detail/menag-apresiasi-aparat-proaktif-proses-tindakan-penistaan-agama.
- Akbar, Irwan ahmad, and Pascasarjana. “Dinamika Kasus Penistaan Agama Di Indonesia (Polemik Pemaknaan Ayat-Ayat Penistaan Dan Uu Penodaan Agama).” *Qof* 3, no. 1 (2019): 89–105.
<https://www.youtube.com/watch?v=fhViFael5LY>.
- Aulia, Muhammad Rustamaji and Gendis Nisa. “Telaah Konsepsi Penistaan Agama Terhadap Penegakan Hukum Kasus Meliana (Studi Putusan Pengadilan Negeri Medan Nomor:1612/Pid.B/2018/PN.Mdn).” *Verstek* 8, no. 2 (2020): 30–38. <https://doi.org/10.20961/jv.v8i2.44085>.
- Aziz, Abdul. “Pandangan Islam Terhadap Pasal Penistaan Agama.” *Istidlal: Jurnal Ekonomi Dan Hukum Islam* 2, no. 2 (2018): 136–48. <https://doi.org/10.35316/istidlal.v2i2.113>.
- Departemen Agama RI. *Al-Qur’an Dan Tafsirnya (Edisi Yang Disempurnakan)*. Jakarta: Widya Cahya, 2011.
- Detiknews. “Jejak Kasus M.Kace Yang Dituntut 10 Tahun Bui, Sempat Dianiyaya Napoleon,” n.d.
<https://news.detik.com/berita/d-5958316/jejak-kasus-m-kace-yang-dituntut-10-tahuin-bui-semapat-dianiyaya-napoleon>.
- Hidayatullah, M. Taufiq. “Penistaan Agama Dalam Perspektif Pemuka Agama Islam.” *Harmoni* Mei-Agustu (2014): 105–16.
- Institute, Setara. “Terjadi 97 Kasus Penistaan Agama,” n.d.
- Izad, Rohmatul. “Fenomena Penistaan Agama Dalam Perspektif Islam Dan Filsafat Pancasila (Studi Kasus Terhadap Demo Jilid II Pada 04 November 2016).” *Pangankaran, Jurnal Penelitian Agama Dan Masyarakat* 1, no. 1 (2017): 171–89.
- Kusuma, Edward Febriyatri. “Ahli MUI Jelaskan Penistaan Agama Yang Dilakukan Ahmad Musadeq.” *Detik.News*, n.d.
<https://news.detik.com/berita/d-3399569/ahli-mui-jelaskan-penistaan-agama-yang-dilakukan-ahmad-musadeq>.

- M Quraisy Shihab. *Islam Yang Saya Pahami*. Jakarta: Lentera Hati, 2020.
- . *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, n.d.
- Marpaung, Leden. *Tindak Pidana Terhadap Kehormatan*. Jakarta: PT Raja GrafindoPersada, 1997.
- Maurice Walshe, Terj. Team Giri Mangala Publication. *Digha Nikaya, Khotbah-Khotbah Panjang Sang Buddha. Journal of Chemical Information and Modeling*. Vol. 15. Jakarta: Dhamma Citta Press, 2009.
- Mohammad Mahfud MD. “Fatwa MUI Dan Living Law Kita.” *Media Indonesia*, n.d.
- Muhammaddin, Murtiningsih and Septi Yana. “Ujaran Kebencian Dalam Perspektif Agama Islam Dan Agama Buddha.” *JIA* 1, no. 1 (2019): 1–19. <http://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/129%0Ahttps://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/download/129/112>.
- Mulya Mantri, Yaya. “Kasus Penistaan Agama Pada Berbagai Era Dan Media Di Indonesia.” *Definisi: Jurnal Agama Dan Sosial-Humaniora* 1, no. 3 (2022): 123–38.
- Ni'mah, Muflihatun, Hidayatullah Hidayatullah, and Iskandar Wibawa. “Kedudukan Fatwa Majelis Ulama Indonesia (Mui) Terhadap Pertimbangan Putusan Perkara Penodaan Agama (Studi Kasus Putusan Pengadilan Negeri Medan Nomor:1612/Pid.B/2018/PN.Mdn).” *Jurnal Suara Keadilan* 20, no. 2 (2019): 117–31. <https://doi.org/10.24176/sk.v20i2.5574>.
- Nurdin, Nazar. “Delik Penodaan Agama Islam Di Indonesia.” *International Journal Ihya' 'Ulum Al-Din* 19, no. 1 (2017): 129–60. <https://doi.org/10.21580/ihya.18.1.1745>.
- Pedia, Budha. “Dhammapada XIV, 183,” n.d. <https://vihara.blogspot.com/2015/02/dhammapada-xiv183.html>.
- Prasetyo, Kresna Adi, and Ridwan Arifin. “Analisis Hukum Pidana Mengenai Tindak Pidana Penistaan Agama Di Indonesia.” *Gorontalo Law Review* 2, no. 1 (2019): 1–12.

<https://doi.org/10.32662/golrev.v2i1.461>.

- Puja Subekti. “Ajaran Budha Sebagai Pedoman Hidup Bermasyarakat Dalam Kemajemukan Menuju Keharmonisan” 4, no. 1 (2016): 1–22.
- Rakhmat, Jalaluddin. *Islam Aktual: Refleksi Sosial Seorang Cendekiawan Muslim*. Bandung: Mizan, 1999.
- Sarriputta.com. “Dhammapada Indonesia,” n.d. <https://www.sarriputta.com/dhammapada/indonesia>.
- Tristam Pacal Moeliono. “Pembatasan Kebebasan Berpendapat Melalui Hak Untuk Tersinggung Menyinggung.” *Hukumonline.Com*, n.d.
- Wacana, Tim Budha. “Kerukunan Umat Beragama Dalam Agama Budha,” n.d. <https://kemenag.go.id/buddha/kerukunan-umat-beragama-dalam-agama-budha-dG539>.
- Wahbah az-Zuhaili. *Al-Tafsir Al-Munir Li Az-Zuhaili*. Damaskus: Daar al-Fikr al-Muusr, 1418.
- Wikipedia. “Penistaan Agama,” n.d.
- Zaprul Khan. *Merenda Wajah Islam Humanis*. Yogyakarta: Idea Press, 2014.

Copyright holder:

© Tri Faizah Anggraini

This article is licensed under:

