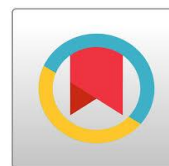Hate Studies: The Urgency and Its Developments in the Perspective of Religious Studies

Keutamaan dan Perkembangan Kajian Kebencian dari Perspektif Agama

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ARTICLE INFORMATION		
Keywords *Violence;* *Hate Studies;* *Religious Studies;*		ABSTRACT This article is a descriptive study of hate. The phenomenon of hatred has prompted many researchers to find out more about hatred, the effects of hatred, and hate management. This research revealed that hatred had become a separate field of study, called the Hate Study, initiated and organized by the Gonzaga University Institute for Hate Studies, in 1997. Hate Studies became an international interdisciplinary field that united scholars, academic researchers, practitioners, human rights activists, policy makers, NGO leaders, and others. This study collects research results from various academic fields, both in the fields of humanities, social sciences, education, politics, economics, and the like so as to produce scientific discussions and practical applications in the academic, legal and policy settings, and counter-hate practices in community organizations civil. The purpose of this study is to illustrate the urgency of multidisciplinary religious studies disciplinary participation in hate studies, to analyze the evolution of hatred, and to find ways in dealing with the spread of hatred and violence that is needed by the plural world today. Therefore, the academic approach to religious studies will provide theoretical guidance and practice that can enrich understanding of hatred as well as dealing with the effects of hatred.
Kata Kunci *Kekerasan;* *Kajian tentang Kebencian;* *Kajian Agama;*		ABSTRAK Artikel ini merupakan penelitian deskriptif mengenai kebencian. Fenomena kebencian telah membuat mendorong banyak peneliti untuk mengetahui lebih dalam tentang kebencian, dampak kebencian, dan penanganan kebencian. Penelitian ini mengungkapkan bahwa kebencian telah menjadi bidang studi tersendiri, yang disebut Studi Kebencian atau Hate Studies, yang diprakarsai dan diselenggarakan oleh Gonzaga University Institute for Hate Studies, pada tahun 1997. Studi Kebencian menjadi bidang interdisipliner internasional yang menyatukan para cendekiawan, peneliti akademis, praktisi-ahli, penggiat hak asasi manusia, pembuat kebijakan, pemimpin LSM/NGO, dan lainnya. Studi ini mengumpulkan hasil penelitian dari berbagai bidang akademik, baik bidang humaniora, ilmu sosial, pendidikan, politik, ekonomi, dan sebagainya sehingga menghasilkan diskusi ilmiah dan aplikasi praktis dalam tatanan akademik, hukum dan kebijakan, dan praktik-praktik kontra-kebencian dalam organisasi masyarakat sipil. Tujuan penelitian ini adalah menggambarkan urgensi partisipasi disiplin religious studies yang bersifat multidisipliner terhadap studi kebencian untuk menganalisa evolusi kebencian dan menemukan cara-cara menghadapi penyebaran kebencian dan kekerasan yang sangat dibutuhkan dunia majemuk saat ini. Sebab, pendekatan akademik religious studies akan memberikan bimbingan teoritis dan praktik yang bisa memperkaya pemahaman tentang kebencian serta penanganan menghadapi dampak kebencian

Introduction

In history, hatred has caused more human misery, across the time space of human life, even beyond the political, economic, and religious systems. History records (Weiss & Ephross, 1986) that acts of hatred caused serious friction and contact between social groups that lead to further conflicts. This conflict increases tension, fear, and violence in various communities and is responsible for weakening the bonds of people who have a diversity of ethnicities, religions, races, and groups that can cause damage to social cohesion.

Since the research of Weiss & Ephross (1986) and George, 2017) on hatred, as quoted by Mohr (2008), various studies have been conducted before, which confirms that internationally, acts of terrorism, genocide, and massacres are rooted in hatred (Sternberg, 2003). Throughout the twentieth century, terrorist attacks have increased (Glasser, 2005) and acts of genocide are considered a characteristic of this century (Bartrop, 2002; Verdeja, 2002). Although defining hatred is difficult, just as defining terrorism (Maskaliunaite, 2002) and genocide (Rubinstein, 2014), the study of hatred can bring different views about hatred, namely expanding our understanding not only of hatred, but also terrorism and genocide so that we can develop holistic and effective methods to combat them.

There are reports from a series of four reports National Union of Students (NUS), which explore the nature of hate incidents among students throughout the UK. This report focuses on incidents which are believed to be motivated by prejudice against certain ethnic and racial in the United Kingdom, the victims who suffered repeated incidents of hatred and suffering the negative effects of incidents of hate during the learning process at school. The results of this survey found that incidents of hatred were motivated by prejudice stemming from race / ethnicity, religion / beliefs, disability, sexual orientation or gender identity. Hate incidents have broader implications. Hate incidents are capable of influencing individuals (victims), even reaching out to partners, family, friends, and the wider community. These experiences of incidents of hatred encourage distrust, alienation, and suspicion in individuals and society thereby creating further social isolation and social exclusion.

In recent years, hatred is expressed in utterances. In fact, racial content categories and hate speech numbers are still high compared to the categories of pornography, hoaxes, gambling and radicalism and terrorism. The amount of racial-smelling content and hate speech reached the highest peak in January 2017 with a number of 5,142 concurrent with DKI Jakarta Regional Election, then slowly declined to 94 in July 2017. Another fact, the Presidential Election case on 17 April 2019, where hoaxes and hate speech ahead of the 2019 Presidential Election rampant. The total hoax identified, verified and validated by the Ministry of

Communication and Informatics became 1,731 hoaxes in the period August 2018 to April 2019. Aside from political issues, hoaxes also target health issues, governance, to contain defamation against certain individuals. In addition, hoaxes related to crime, religious issues, international issues are also found, leading to fraud and trade and education issues (Adli & Sulaiman, 2018).

These data indicate that there is always an element of deliberate effort to create a hatred that creates a feeling of offense into a controlled act of hate. Efforts to create hate incidents (Carrier & Cohen, 2010) aimed to generate feelings and acts of hatred that are exploited and controlled for a particular purpose. During this time, expressions of hatred have resulted in minor to severe human rights violations, always initially only words, both on social media, and through leaflets. But the effect is able to move the masses to trigger violent conflict and bloodshed.

One form of expression of hatred is hate speech, which has begun to be known in Indonesia, especially since the issuance of the Circular Letter of the National Police Chief SE / 06 / X / 2015 about Hate Speech. The phenomenon of hatred in the form of speech (speech) is increasingly easy to use for political purposes in line with the speed of social media today. So that hate speech easily and quickly creates various incidents of hatred, which are exploited in the form of hate spin. In fact, the development of internet technology itself has become an agent of hate, such as Yahoo, Google, YouTube and other social media service provider companies that have become agents / tools for those who want to twist hatred for their purposes.

In other words, social media is not only a means of connecting and sharing, it is even able to make major changes and become an effective political campaign media. Everyone can easily find various forms of hatred, including raising an issue that is not yet clear to the general public. Regardless of the form and media used, the spread of hatred clearly raises serious problems. Not only for victims who are targets of acts of hatred, but on a broader level also threatens social integration in the midst of pluralism in society. Especially in the context of multicultural societies such as Indonesia, the spread of hatred has helped to nourish the seeds of rejection of differences and is often a precondition for the birth of various hate incidents, which create various forms of violence as part of the effects of hatred.

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Method

This study uses a qualitative approach as a research procedure that produces descriptive data in the form of written or oral words from people and observers that can be

observed (Hansen, 2020). This approach is used because 1) it is easier to adjust to factual needs. 2) Ability to present the nature of the relationship between researchers and data respondents, and 3) more sensitive and adaptive to value patterns (Mufti & Rahman, 2019). The focus of attention is on the phenomenon of hatred and research documents about hatred (library research), so this descriptive analytical study seeks to describe specific details of the object of research. This type of research seeks to describe complex social realities through simplification and clarification by utilizing concepts that can explain a social phenomenon analytically. The data validated by data triangulation: using various data sources. This involves various periods for data collection, different locations for data collection, and different individuals who may be interested in the research analysis. The starting point is the deliberate and systematic participation of individuals and research groups, local and temporal environments, in the study (Flick, 2018)

Literatur Review

The term Hate Study was initiated and organized by the Gonzaga University Institute for Hate Studies, which was founded in 1997. Gonzaga University, a Jesuit Catholic institution located in Spokane, Washington (USA), hosted the "International Conference on Hate Studies", as the first international conference to develop hate studies in March 2004. The Gonzaga Institute for Hate Studies is the first academic unit in the world aimed at developing hate studies, through holding an international conference on hate studies (2004, 2011, 2013) and publishing the Journal of Hate Studies (JHS) which has been published since 2004-2018. In 2013, the formed International Network of Hate Studies was an international network on hate research based in the European Union. This network offers significant participation in the United Kingdom, Ireland, Commonwealth States, and other countries and regions by focusing research on hate issues, hate crime, and victimization of hatred in multicultural societies. The inaugural conference was held at the University of Sussex School of Law in 2014. In the same year, the University of Leicester launched the "Center of Hate Studies" formed from the Leicester Hate Crime Project program, and Palgrave Macmillan announced the Palgrave Hate Studies Series

The birth of hate studies, in the view of James M. Mohr (2008), has a very high urgency and requires contributions from other disciplines because when discussing hatred there is a strong feeling of something that is not liked; this is a narrow understanding of hatred. This ignores the very real impact of hateful attitudes and actions on individuals, local,

national and international communities; in fact, hatred is a common experience of people throughout the world (Bayley, 2002; Waller, 2004).

Inspirations of individual and collective actions related to murder, terror, or promoting other individuals or groups is a new phenomenon is unique in the world today. Throughout history, other groups have been based on elements of difference felt as "others"; whether it is culture, race, religion, gender, sexuality, or other characteristics (Bayley, 2002; Sternberg, 2003). Establishing the field of hate studies as a means of analyzing hatred and developing effective methods for understanding, combating, and controlling it (Mohr, 2008; Stern, 2004). If we understand the growth and consequences of hatred, we will be able to develop effective solutions and strategies to overcome them (Sternberg, 2003; Yanay, 2002). Then it becomes clearer, that hate studies focus on hatred and its influence on individuals and society.

Meanwhile according to Maggie MA in "Is the time right for a field of hate studies?", that the study of hatred (Hate Studies) has a definition as a study of the capacity of human ability to define, vilify or demean "others", and processes that provide information to be able to limit, control, or combat that capacity (Stern, 2004).

Hate Studies seeks to understand the various phenomena and factors of hatred, which occur at the individual, collective, institutional, and community level, by integrating all disciplines that have valuable approaches to hate, then uniting these various approaches in a broader academic field and focused on the study of hate. In the early years, the formulation of this study requires a long process in forming an interdisciplinary study. The initial discussion of this definition is very important as an umbrella in shaping this field of study, however the definition will continue to evolve as the symptoms of social phenomena related to hatred are accompanied by various academic efforts to address this phenomenon. In JHS itself, the study of hatred examines a lot of hate, which includes hate speech, hate crime, genocide, racism, religious extremism, conflict studies, and gender identity.

Based on Stern's research, Mohr asserted that various disciplines of history, psychology, sociology, study of religions, political science, law, journalism, and education will increase understanding and response to hatred. By linking these disciplines, this field "represents a synergistic whole that encompasses more than a sum of its academic parts", while providing a comprehensive understanding of hatred, which enables the development of practical benefits from theory, knowledge, and insight found in this discipline. This interdisciplinary relationship will produce knowledge about hate theories, ideas, and models, thus creating broader, deeper, and more holistic skills and thoughts about hatred and how

hatred impacts individuals, groups, and society. Another reason for creating a field of hate studies is to overcome the adverse effects of hatred (Mohr, 2008).

Expressions of hatred, whether expressed through hate crimes, terrorism, genocide, or propaganda designed to embarrass others, need to be investigated so that effective programs and responses can be designed to counter such expressions. Blitzer in explains that the field of hate studies facilitates "a sustained and concentrated interest in studying hatred - in collecting case studies, in abstract and theoretical thinking about hatred (cause and effect), and in strengthening the definition of hate that is useful and up to date" (Mohr, 2008). By encouraging hate studies, researchers can make theoretically based responses to hate actions that help individuals, activists, and governments in their work to limit the spread of hatred to later generations.

The study of hatred by its interdisciplinary nature opens up a vast space of multidisciplinary religious studies disciplinary involvement. Mohr states this involvement has two plausible reasons, namely: (1) Religion becomes one of the targets of hate (the hate target). Other targets are race / ethnicity, disability, sexual orientation or gender identity. (2) Religion can be used as a legitimate act of hatred, thereby creating hate incidents with real impact (Mohr, 2008).

In the perspective of religious studies, of course religion is placed as a source of peace and legitimizes peaceful actions in building peace building in a plural world. This is in line with one of the objectives of the Human Fraternity document compiled by Islam and Catholicism, through Pope Francis and Al Azhar High Priest, Sheikh Ahmed Al Tayeb who signed the document "Human Fraternity for World Peace and Living Together" at Founder's Memorial in Abu Dhabi, United Arab Emirates, February 6, 2019, that: "Moreover, we firmly declare that: religion must not provoke war, hatred, hostility and extremism, nor should it provoke violence or bloodshed. This tragic reality is a result of deviations from religious teachings."

Thus, hate research is very important to be done from the approach of religious studies in creating peace by overcoming hatred that comes from religious understanding or in the name of religion. As Chaiwat Satha-Anand emphasized, that religious emphasis as a source of peace must be re-emphasized, recalled, and displayed again as something important and interesting, because "Every time violence enters something, it (will) pollute it, and every time tenderness enters something, he (brings) grace to him. Indeed, Allah blesses the gentle attitude of something which He does not bless in a harsh manner" (Satha-Anand, 2015).

Through library research sourced from the Journal of Hate Studies (JHS) published between 2004-2018, there are some basic things that can be formulated to support the thesis that hate studies can be developed in the realm of religious studies to study knowledge about hatred, the effects of hatred, and the handling of hatred in strengthening religious-based peace building. These findings will be given the framework of Johan Galtung's theories which are part of the discipline of sociology, which are as follows:

Navarro's suggests that hatred is extreme and emotional dislike. Hate is often associated with a hostile disposition towards objects of hatred, and can lead to extreme behavior such as violence, murder, and war. Hate is the most common motive for destroying other objects. Hatred is a complex aggressive influence, which causes a person to become destructive (Navarro et al., 2013).

Hate is a strong negative feeling towards the object of hate. Haters see the object of their hatred as bad, immoral, dangerous, or all of this together. Acts of violence are also acts of hatred, when based on strong negative perceptions accompanied by a desire to hurt, destroy, and even make suffer. Hatred is based on the perception of others, but also has a strong relationship with ourselves, with our personal history, and its influence on our personality, feelings, ideas, beliefs, and especially our identity. Certain difficulties in our lives can trigger and intensify hatred: jealousy, envy, failure, guilt, and so on.

Results and Discussion

Hatred as the Root of Violence

Like violence, hatred can develop step by step. When someone hurts someone else (for example, one partner hits another), or a group member endangers another group that is slightly different (for example discriminating someone in an educational environment, or exploiting someone at work), feelings of hatred may begin to develop, and various intolerant attitudes began to be expressed. Sociologically, intolerant attitudes result in acts of violence, because of the fear (heterophobia) in oneself towards the presence of "others". Self-fear tends to see others as a threat. Confidence in the potential threat will turn into violence as a way to relieve a sense of phobia. Thus, heterophobia also called autophobia, has created fear in the self because "the other" is threatening and frightening. Even intolerant attitudes supplemented with hatred that formed since childhood and adolescence will be difficult to deal with later (Navarro et al., 2013).

In the perspective of psychoanalysis (Navarro et al., 2013) hatred is the most common motive for destroying other objects. Hate is a complex aggressive influence, which causes a

person to become destructive. While anger reactions are acute, and the cognitive aspects of anger can vary, while the cognitive aspects of hate are chronic and stable. This is a complex influence that can overshadow other aggressive effects, such as jealousy as a form of aggressive encouragement.

In this study, (Navarro et al., 2013) focused on the hatred that became a person's nature and hatred that had become so prevalent that it was considered cultural. The main purpose of an individual who has been consumed by hatred is to destroy his object, the specific object of the unconscious fantasy, and the conscious derivative of this object: towards the object of the object of hate. Thus, hatred in its most extreme form demands a) physical abolition of objects, such as in murder for example, or b) radically devalues objects with destructive actions or deletions that are other manifestations of hatred, c) sometimes the target of destruction from hatred can generalized in the form of symbolic destruction of all objects of hatred, including destroying all relationships with others deemed significant related to objects of hatred. Sometimes hatred is expressed in suicide; themselves as symbols that are identified with hated objects.

In fact it is very possible, based on a certain level of hatred, hatred can be expressed in the tendency of sadism, that is, a person has the desire to make the object of hatred suffer and accompanied by a sense of deep enjoyment of that suffering. Sadism can take the form of sexual deviations that cause physical harm to objects, even to the extent of sadomasochistic. Hatred that creates a symptom of sadism is characterized by the desire not to eliminate the object, but still maintain a relationship with the object being hated, the relationship between the offender and the victim. The desire to inflict pain and pleasure in doing so is central to the hatred expressed with sadism.

There is a form of hate that is still more lenient than sadism, which manifests the desire to dominate the object of hate, the search for power over objects to dominate the freedom and autonomy of objects. For (Navarro et al., 2013), manifestations of the level of hatred of this model include affirmation of hierarchical superiority and 'regional' dominance in social interaction; as an aggressive process and regressive in social space.

In other words, hatred that was originally personal was expressed by various acts of hatred (direct violence) which were considered to be commonly carried out so as to become part of a particular culture (cultural violence). This process necessitates widespread exposure of hatred from individuals to groups, thus creating a difference between hate groups (structural violence). This process of spreading hatred will create aggressive assertions of a properly rationalized moral system, anger over the affirmation of a justified moral system,

and commitment to an ideology that legitimizes acts of revenge and other violence. Understanding this section will be discussed further in the discussion about the heritage of hate, as hatred is passed down from one generation to another, and is related to group identity and solidarity.

The Source of Triggers of Resentment

The above research above confirms that the various forms of hatred basically manifest as an attempt to damage the potential of human relations with the need to destroy reality and communication caused by jealousy towards objects. In this study, envy is placed as one of the roots of hatred. Ulusoy described envy by referring to the study of Melanie Klein which was first identified as a significant characteristic of patients with psychopathology (Ulusoy, 2010).

In Klein's research, jealousy is the effect of anger arising from the belief that the object of the will is in the possession of others, which causes pain when he sees it and will try to take it from them. A pleasant and happy scene from the desire-object owner gives them pain, so that only the misery of others can give them pleasure. This is why all the efforts to satisfy the envious person are in vain, because their jealousy arises from within themselves. Thus, they will always find objects to envy.

Jealousy and hatred mingled together in several ways. Basic hatred arises as an effort to satisfactorily destroy the potential of human relations. If someone is unhappy just because someone else has something good, then this feeling can encourage that person to work, buy, force, or steal to get ownership of it. While jealousy arises when the person cannot do something and is powerless to get it. If the object-desires that are considered valuable cannot be obtained and are beyond one's self, then jealousy causes hatred (Navarro et al., 2013).

The most dominant characteristic of hatred is the strong desire to maintain a bond with the object of hate (the hate target). Individuals who are traumatized and have not effectively completed their trauma become obsessed with those who have hurt them. They feel intense hatred of people who traumatize them, but at the same time become obsessed with them and try to extend their attachment through their hatred which is continually maintained. Attachment to an enemy or oppressor breeds the belief that the only way not to be a victim is to be a tyrant. The ability of people who have not effectively completed their traumatic experiences, in time become the meanest person as a consequence of this attachment. In other words, those who are oppressed are at one time and at the same time they will be oppressors because their consciousness has internalized their oppressors.

Another characteristic of hatred raised by Navarro is the need to further demean the victim (Staub, 2005). According to Navarro, there are two factors that are at the root of hatred: the devaluation of victims and the ideology of haters. These two factors shape and expand hatred. They reduce empathy and remove obstacles that can limit our hatred of others, by changing our feelings into hatred. They not only change our ideas and feelings, but even social norms that guide our behavior towards the object of our hatred. The new behavior is finally accepted and normal; and institutions can even be created to promote and spread hatred (Navarro et al., 2013).

At the end of the process, the object of hate loses all moral considerations or the human side in the eyes of haters. When hatred is increasing, it is very easy for certain fanatics to feel obliged to get rid of people or groups of objects of hatred (Opotow, 2005). Getting rid of individuals or groups means causing great damage, physical destruction or extreme killing; a way that is often done in situations of great hatred. In the end, this results in a reversal of the moral code, which is killing a person or group that is hated is a right. The history of humanity is full of examples, such as the deportation of potential enemies by Stalin; ethnic cleansing in the Balkan wars; many cases of domestic violence end in the killing of their partners.

Apart from jealousy as one of the sources of hatred, other factors greatly influence the emergence of hatred, both personally and in groups. Agneta Fischer et al. in "Why We Hate", conducted research in a functional perspective to examine hatred. In Fischer's research, hatred arises as a reaction to a very negative violation by another person or group. This can be an emotional reaction to certain events (eg, incidents of direct hatred), but often occurs as sentiments (long-term emotions), generalizing from one event to the nature / character of an individual or group. Especially, if it is caused by extreme violations that can produce a large number of negative emotions, such as insults, disgust, anger, or revenge. For Fischer, the overlap between these negative emotions, especially these emotions may often be caused as a reaction to the same event, so that it can appear simultaneously or sequentially (Fischer et al., 2018).

Based on research on interpersonal and inter-group hatred, that unique hatred assessment is an attribute of stable disposition of evil intentions, combined with an assessment that the target of hate is dangerous and he feels helpless. The emotional purpose of hate is to destroy the target of hate, whether physical, social, or symbolic. This goal is also different from the initial goal of the emotion of contempt (social exclusion, withdrawal),

disgust (distancing oneself), revenge, or anger (attack). But all of these emotions can arise simultaneously with hatred and each of them can become associated with hate sentiment.

From a functional perspective, hate is a part of the self defense system by trying to eliminate the target of hate. In inter-group contexts, one's group identity is threatened by outside members, and self-defense implies the defense of the group's membership. As a result, exposure to hatred is very vulnerable to spread at this level between groups because it is able to help defend itself by strengthening ties in group and placing all the blame for insecurity and violence on other groups. Because hatred is based on stable perceptions, evil dispositions from others, haters feel little room for constructive change, and therefore there seems to be only a radical choice left to act on the basis of hate sentiment. Thus, resentment continues with the fulfillment of the emotional goals of hate in order to reduce these emotions, such as a person can take revenge to take revenge for suffering, and once action has been determined, the feeling of revenge is reduced.

The conclusion of Fischer's findings is that hatred has a unique pattern of judgment and action tendencies. Hatred is based on a stable perception and negative disposition towards people or groups. Individuals hate people and groups more because of who they are, rather than the actions they take and their background. Hate has the goal of eliminating its target. Hate is very important at the level between groups, where it turns a group that has been evaluated into a victim of hate. When hatred is spread among group members, it can spread quickly to conflict zones; namely the situation when people are exposed to hate-based violence, which will further increase the consumption of hatred in themselves.

For Fischer, the only way to regulate emotional sentiments of hatred is to look back at the attribution of evil intentions from outside groups; placing targets of hate in accordance with their background rather than placing them as the nature or identity of the group. In this way, there may still be emotions of anger, but only anger without hatred, as a more constructive emotion, so that the intensity of hatred can be reduced if the hate target apologizes or changes their behavior.

Finally, the two studies above caused individuals to fall into the trap of hatred. Milan Kundera insisted that even the trap of hatred was to become deeply attached to the object of hostility; the trap of hatred is to become strongly attached to one's enemy. "Or as the Novelist Hermann Hesse argues, "When we hate others, we actually hate the image of people we have internalized within us. Something that is not within us, cannot make us angry."

Mobilizing Hate: Inheritance of Hate and Social Identity

Personal hatred exposed to group members, can be further explored based on Willa Michener's research in "The Individual Psychology of Group Hate". Michener believes that humans have the ability to learn and imitate the hatred of others, as children imitate parents. Through this imitation, revenge becomes a kind of inheritance of hatred. Revenge from the source of the first conflict is perpetuated through hatred and fear of other groups. Michener called it revenge third parties of the members of the group (ingroup) that are not directly related to the initial conflict, but they continued hostility to the other group (outgroup) which has been designated as an enemy(enemy)through hatred inherited by its predecessors (Michener, 2012).

If feelings of hostility are innate and spontaneous, they are not so strong, so it is possible to overcome hostility, but still need a strong reason to overcome them. Conscience can give reasons; but it should be recognized that there is a moral system that requires hatred and there is a moral system that condemns hatred. Compassion(compassion)can provide compelling reasons to eliminate hatred, especially in cases of personal hatred. The hate mechanism that has been described is expected to be able to foster insight and reason for compassion towards other groups as a form of resistance to hatred in human life. This is very possible in cases of personal hatred, whereas in the case of group hatred, where hatred becomes a strong element of building identity and social solidarity, it certainly has broader challenges.

Personal hatred that is passed on to others, based on the ability to imitate human possessions, will become group hatred. Hatred of this group does not necessarily happen just like that, there is a process of identity and solidarity that is created in the process of inheritance, or in other words, the occurrence of mobilizing hate in the transformation of personal hatred towards the group. As Stephen Reicher put it in "Entrepreneurs of hate and entrepreneurs of solidarity: Social identity as a basis for mass communication", this study uses the principles of the tradition of social identity to describe the psychological model of mass communication against hatred. It centers on the way people interpret their social identity and the meaning of events related to that identity. They then went on to study the workings of social identity used to mobilize collective support for genocide and collective resistance to genocide (Reicher et al., 2005).

Reicher put forward two very important things: First, togetherness group members change the relationship between individuals in such a way as to enable the creation of coordinated and effective collective action. So, when someone sees someone else in the same

category as them, then: (a) They are more likely to trust, respect, and cooperate with them; (b) They are more likely to offer help and solidarity, and; (c) They are more likely to seek agreement with them. All of this will lead to increased organizational efficiency in mobilizing hate. Second, when people categorize themselves as members of a group, then there is a self-stereotyping process. That is, people try to ensure the norms, values, and understandings that characterize the group, then adjust themselves to the agreed criteria of group attributes. Therefore, research confirms that it is very important to understand the process of forming group identities that use hate factors as a reinforcement of group identity, while labeling others as different groups based on stereotyping (Reicher et al., 2005).

For Reicher, this is where individuals share their identities, share values and priorities as a symbol of togetherness. In other words, shared identity makes leadership possible to further enhance the ability of groups that are directed in the most effective way to achieve group goals. In short, social identity is an important basis of social power; social identity as the basis of social power. In other words, sometimes strong leadership can ignite flames of hatred as an effective way to meet the interests of groups with strong social identities (Reicher et al., 2005).

In Navarro's research, exemplifies how the leaders of the US White Supremacy group are very interested in power, but have little support from their followers, because their followers are treated with great care here, because feelings of closeness or love are seen as indicators weakness for this group. But in the process, hatred was developed to devalue objects of hatred, discriminate and violence against them, thus making followers come to identify themselves with the leaders and ideologies they spread. Once this happens, hatred is no longer under the control of the leader. In this condition, it is difficult to know the spread of hatred will end. The leadership role in inciting hatred was very effective in the case of the Rwandan genocide which lasted 100 days in 1994, when 800,000 Tutsis (10% of the Rwandan population) were killed at the hands of the majority of Hutus (Navarro et al., 2013).

Hate Actions: Hate Speech and Hate Spinning

In this study, only two types of hate action are expressed, namely hate speech (hate speech) and hate spin (hate spin). Hatred is one of the disturbances that can undermine the building of democracy. Hatred has been used in various cases in the democratic process and has the potential to be used in seeking the victory of democracy in undemocratic ways. Cherian George's study of hatred, that there are expressions of hatred in the form of hate speech (can be used in the form of hate spin) as insults and offenses that are intentionally

created, and used as a political strategy that exploits group identity in order to mobilize supporters and suppress opponents. Hate speech itself is "The act of communication carried out by an individual or group in the form of provocation, provocation, or insults to other individuals or groups in terms of various aspects such as race, color, gender, disability, sexual orientation of citizenship, religion and others" (George, 2017b).

One form of expression of hatred is hate speech, which has begun to be known in Indonesia, especially since the issuance of the Circular Letter of the National Police Chief SE / 06 / X / 2015 about Hate Speech. In the legal sense hate speech is words, behavior, writing, or performances that are prohibited because they can trigger acts of violence and prejudice whether from the perpetrators of the statement or the victims of the act. Hate Speech can be carried out through various media, among others, through speeches on campaign activities, banners or banners, social media networks, public opinion submission (demonstrations), religious lectures, print and electronic media, and pamphlets.

The phenomenon of hatred in the form of speech is increasingly easy to use for political purposes in line with the speed of social media today. So that hate speech easily and quickly creates various incidents of hatred, which are exploited in the form of hate twist. In fact, the development of internet technology itself has become an agent of hate, such as Yahoo, Google, YouTube and other social media service provider companies that have become agents / tools for parties wanting to spin hatred for their purposes.

On an international scale, hatred is of great concern to George, especially regarding the expression of religious intolerance as a common occurrence. He gave several examples, such as in Hungary and other parts of Europe, where various groups expressed openly anti-Semitism. The attitude of extreme pro-native and nationalist groups tends to be similar to some radical Muslim immigrants. These radical groups are calling for animosity towards other minority religious groups, while protesting the bigotry they themselves face. Meanwhile, the Russian authorities policed issues of blasphemy enthusiastically with the influence of religious institutions, such as the case of a Russian Orthodox priest who ordered the authorities to disperse avant-garde operas that were considered controversial (George, 2017b).

Similar tensions are also found in other regions of the earth. In one village in Egypt, five Christian students performed humorous plays that laughed at the IS or Islamic State. After their teacher's cellphone was stolen, videotapes of their plays were scattered and the homes of the Coptic Christian students were attacked. The teacher and the five students, all under 18 years of age, were subjected to insults to religion. In Nigeria, the 2015 presidential

election was colored by expressions of hatred. Bishop David Oyedepo, one of the richest pastors in Africa, publicly expressed his support for Goodluck Jonathan, a Christian from Southern Nigeria, who was challenged by a Muslim candidate from the North, Muhammadu Buhari, who finally emerged victorious. In a pre-election sermon, the bishop called on his congregation that he had been mandated against Muslim jihadists. "If you catch someone who looks like them, kill! Kill and dislodge his neck. "

In Brazil, an aggressive evangelical movement led to an increase in intolerant actions against homosexuals and religious minorities, for example local believers of Candomblé. One of the victims was an 11-year-old girl who was hit by a stone from a group of men who were waving the Bible, shouting that people like her deserve to burn in hell. In the United States, anti-Islamic activist Pamela Geller denounced Muslims by organizing the exhibition of the Prophet Muhammad's art exhibitions and cartoon contests, claiming that the activity was carried out to defend freedom of expression after the murder of Charlie Hebdo. Two people who were offended and stormed the exhibition with firearms were shot dead outside the exhibition site. Not stopping there, Geller tried to buy advertising space to display cartoons of the Prophet Muhammad in Washington DC's public transportation system, which prompted authorities to ban all issue-based (not product-based) advertisements for security reasons. A final example, an anti-Muslim campaign led by radical Buddhist monks like Ashin Wirathu is starting to tend towards genocide in Myanmar. When the UN Secretary General, Ban Ki-Moon, called for the need for better protection for the Rohingya minority, Myanmar lawmakers accused him of speaking out about ethnic groups that never existed and insulting Myanmar's sovereignty.

Various cases of hatred have similar elements, including intolerance to diversity, insults to identity, calls for intra-group mobilization, and censorship or oppression of certain groups. These hatreds are the basic ingredients of "hate speech", one of the categories of extreme speech that has been the subject of many decades of study. For George, the expression of hatred can be defined as an insult to the identity of a group in order to oppress its members and reduce their rights (George, 2017b).

From the results of research on the utterance of hatred, then George popularized the term (Hate Spin) by presenting important arguments about the danger of hatred in managing diversity in the democratic space, where often the dynamics of hate incarnation occur at the international level and in democratic democracies big with the diversity of religions, especially India, Indonesia, and the United States (George, 2017b). George put forward the following arguments: (1) Twisted hatred is a political technique of conflict which

strategically plays incitement and agitation, humiliation and offense, strategically. The twist of hatred exploits freedom in democracy by strengthening group identities as resources in collective actions whose aim is not pro-democracy. (2) The twist of hatred needs to be resisted in order to preserve the twin pillars of democracy: freedom (liberty), including freedom to share provocative ideas; and equality, including the capacity to participate in public life, without being hampered by discrimination or intimidation. (3) The lack of hate speech regulations allows impunity for actors who incite violence against vulnerable groups. International human rights norms require the state to protect people from incitement calling for discrimination and violence. (4) Regulations that are too strict allow for artificial contempt, which in turn is used as a political weapon. Intentional humiliation can be said to be an immoral act, but it is too subjective to be declared illegal (5) The best way to uphold respect for religious values is to protect the rights of religious freedom and adheres to beliefs, and make it guaranteed for every individual. Efforts to increase equality and encourage anti-discrimination - and the prohibition of hate crimes - will be more effective than rules that prohibit insults to religion. (6) Insult to religion cannot be eradicated, but can be removed from the mainstream of politics by implementing assertive pluralism that combines legal mechanisms, political leadership, civic activism, and media cooperation.

Development of Hate Studies in the Perspective of Religious Studies From some of the studies above, the phenomenon of hatred has become a major concern for the community, government, educational institutions, and NGOs, both domestically and internationally. Each party looks for ways to reduce the impact of hatred and increase the broad spectrum of humanity. When people are looking for solutions to hatred, higher education institutions have the opportunity to test theories and develop explanations and strategies related to controlling the impact of hatred on society. One of them is the popularization of Hate Studies by academics in several universities in the world. As in academic development, various new interdisciplinary study programs have been created, such as studies of peace and conflict, gender studies, environmental studies, children's studies, and so on. Therefore, an interdisciplinary study program on hatred (created Hate Studies) was which explores hatred across academic disciplines, both in terms of psychology, sociology, law, history, political science, conflict studies, philosophy, religion, culture, and so on.

Stern and Blitzer have begun the process of forming a field of hate studies through presenting their rationale, creating a framework, and asking questions for the field to be examined. Through the creation of a hate studies curriculum, this field offers opportunities more than a simple union of various disciplines. The hate study curriculum encourages the

struggle for injustice and the tendencies that oppress themselves, others, and society. As Mohr emphasized by citing previous research (Mohr, 2008), that hate studies prepare individuals to be active participants in the democratic process. The hate study curriculum is able to help individuals see problems in a broad social context, hone their critical abilities in serious inquiry and constructively consider various perspectives and perspectives in dialogue with others, and engage in socially equitable actions. Through practice, individuals are prepared as citizens who understand, respect and recognize their role as agents of social change. In other words, constructivism and critical pedagogy in hate studies must be able to provide guidance, rationale, and structure for teaching strategies and curriculum class structures, as well as provide studies on hate that are oriented to justice, social transformative, and focus that oppose oppression.

Hate study is popularized as an interdisciplinary study program. This interdisciplinary is intended as collaboration between one science and another science so that it is a unity with its own method, or integration of one science with another science, so as to form a new science, with a new method. This interdisciplinary study is in line with the fact that science develops into a synthesis of two different fields of science and develops into a separate scientific discipline. This is called interdisciplinary, which in principle interdisciplinary is also a science, new science as a result of development. Consequences as a new science, means having a new method, as a result of the existence of a new epistemology, axiology and ontology. Even interdisciplinary is defined by intensive interaction between one or more disciplines, both directly and indirectly related, through teaching and research programs, with the aim of integrating concepts, methods, and analysis.

The importance of religion as a source of peace becomes an important part of the study of the scope of religious studies that are multidisciplinary, in this case, including research on hatred from the background of religious studies. Ihsan Ali-Fauzi (Satha-Anand, 2015) shows the possibility of developing normative sources of non-violence and support for peace in the traditions of religions,

The above trends also began to be supported by the development of studies and special courses on "religion and peace "In several universities (for example, the University of Notre Dame or George Mason in America or Uppsala University in Europe) or research and advocacy institutions (such as the United States Institute of Peace, USIP, in America, or the Bergh of Foundation in Germany). On the other hand, this trend is also gaining fresh air because new studies that are considered convincing in the social sciences, for example by Kurt Schock and duo Erica Chenoweth and Maria J. Stephan, show that nonviolent actions or

peaceful resistance more successful in achieving its goals than acts of violence, let alone terrorist violence.

The understanding of multidisciplinary in religious studies means collaboration between science, each of which still stands alone and with its own methods. Multidisciplinary is the interconnection between one science and other sciences, but each works based on their respective disciplines and methods (Kaelan, 2010). Still another definition, the Multidisciplinary approach that is the approach in solving a problem using various perspectives of many relevant sciences. Also interpreted as combining several disciplines to jointly overcome certain problems. The above affirmation of the position of religious studies is very important, because, "In Southeast Asia, the academic study of religion from a multidisciplinary, pluralistic perspective encapsulating a variety of religious traditions does not seem to have formalized as an independent element in universities in the region."

Conclusion

Based on the description above, the phenomenon of hatred is very important to be studied more deeply, especially the study of hate or hate studies is a new discipline that is being developed in the international academic world. The development of hate studies makes higher education an opportunity to positively influence society. One of them, this field is related to the lack of information and insights contributed by various academic disciplines in assessing hatred, making it difficult to develop a coherent set of responses to hatred that is exhibited socially and culturally. This alienation of discipline only breeds a narrow understanding of hatred, and hence produces a limited method for challenging and overcoming it.

The development of hate studies comes from contributions from various fields of study, one of which is religious studies. The attention of religious studies on the phenomenon of hatred, especially hatred legitimized by religion, is contributing to the wisdom of a scientific discipline in the new field of study - hate studies. The academic perspective of religious studies is able to analyze the sources of hatred originating in religious beliefs, behaviors, and religious institutions by referring to their various scientific disciplines and methodologies including theology, anthropology, sociology, psychology, philosophy, and the history of religion within the scope of the religious studies approach. From the various studies above, religion remains an important part in dealing with the effects of hatred. Among them we can find that compassion can provide compelling reasons to eliminate hatred, especially in cases of personal hatred. The involvement of the approach is religious studies

expected to be able to foster and strengthen insight and reason for compassion towards other groups as a form of resistance to hatred in human life. This is very possible in cases of personal hatred, whereas in the case of group hatred, where hatred becomes a strong element of building identity and social solidarity, it certainly has broader challenges.

The only way to regulate emotional sentiments of hatred is to look back at the attribution of evil intentions from outside groups; placing targets of hate in accordance with their background rather than placing them as the nature or identity of the group. In this way, there may still be emotions of anger, but only anger without hatred, as a more constructive emotion, so that the intensity of hatred can be reduced if the hate target apologizes or changes their behavior. In this case, the problem of evil is an integral part of religions, and religious studies have an obligation to study the problem of crime and humanity to build a better society.

Acknowledgement

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