



## Martin Luther Political Thought About Religion And State Relations

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### ABSTRACT

One of the figures that have an important role in the field of medieval historiography in Europe was Martin Luther, a reformer of the Catholic Church is very influential. Until now, the thought of Martin Luther's influence can be felt, that is the emergence of the Protestant churches in different parts of the world. The method used in this thesis research uses descriptive qualitative research method library (library research). The data is taken from the books and other writings related to this research. The concept of state and religion according to Martin Luther the sacred power of secular rulers contributed to the emergence of the conception of the rights of God of the rulers of the State or the king. The concept of the relationship between religion and the state according to Islam, among others: Paradigm Integralistic (Unified Paradigm) Symbiotic Paradigm (Symbiotic Paradigm), Paradigm sekularistik (Secularistic Paradigm). The concept of the relationship between religion and the state according to the Catholic religion is the church in his capacity as a spiritual institution, is an organization ayng formed within a certain area. The concept of the relationship between religion and the state according to Hindu religion is "when politics has gone, vanished veda Similarly, all the rules of life gone extinct, all human duty neglected. Relations of State and Religion According Agama Budha is the relationship between religion and the state in Wijaya-Mukti Krisnananda book is divided into five patterns, among others; theocracy, the state religion, religion in religion, secular, secular and ascetic. Relations of State and Religion According to Confucian philosophy is in the field can be grouped in the doctrine of metafisi and ethics, and metaphysics departed from Tien concept or Tian. the concept of a secular state, the relation between religion and state is a relationship between religion and state are inseparable dalah. country fused with religion, because the government is run by the words of God. All the livelihood of the community, the nation and the State is done at the command of God.

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**1. INTRODUCTION**

One of the most important figures in medieval historiography in Europe was Martin Luther, a reformer of the influential Catholic Church. Until now the influence of thought from Martin Luther can be felt, namely the emergence of Protestant churches in various parts of the world (Iryana, 2014). Martin Luther was born to Hans Luder and Margerethe. He was born in Eisleben, Germany, on 10 November 1483. Then the next day he was baptized to coincide with St. Martin's day. His father was a mining worker, while his mother was a merchant. Martin Luther also had several brothers and sisters. After becoming a monk Martin Luther devoted himself entirely to drawing himself closer to God (Assamurai, 1996). He also did various good deeds, such as fasting, praying for hours, helping people, torturing himself, confessing all his sins and visiting the tombs of the saints. The more he tries to get close to his Lord, the more he feels aware of his sinful existence. Martin's excessive worry led his superiors to tell Martin to develop his career as an academic.

Martin Luther was a very influential man in medieval Europe (Kecil Luther, 2001)(Uang et al., 2005)(Gunadi, 2005). His reformation of the Roman Catholic Church caused tremendous shock to European society at the time. Martin Luther's teachings eventually led to divisions within the body of the Roman Catholic church, resulting in a new Christian sect, called Protestant Christianity (Yewangoe, 2001)(Schumann, 1999). The view that developed to this day that the birth of Western thought in the form of philosophy, science, culture to the development of Western civilization basically comes from the interaction process of large civilizations that have existed before (Adib, 2011)(Suhelmi, 2001)(Muslih, 2004).

The civilization consisted of: Greco-Roman, Judeo-Christian, and Islamic. After the collapse of the three great civilizations, fertilizer gave fertilizer for the growth of a new civilization for the nations of the West. Of course, history has proven that the nations of the West experienced a long dark ages, and then they learned from the progress and excellence of previous civilizations (Husaini, 2005)(Nata, 2004). As Arnold Toynbee pointed out, Western civilization was born from the destruction of Greco-Roman civilization. With disintegration, according to him, Comes Rebirth. In the XV century, Constantinople fell to Muslims, under the Ottoman caliphate, and Islam began to rule Eastern and Central Europe. Earlier in the VII-VIII century Islam had conquered its Byzantine provinces of Syria, the Holy Land (Jerusalem), Egypt, North Africa, Spain, and Sicily. At that time Islam began to take over the greatness of the Roman Empire that had long been successful as the power of conquering civilization, then was within the grasp of Islamic civilization that came carrying the lantern of mysticism and mythology had taken precedence through religious doctrine that with the absolute will of the Church governed all aspects of life, causing Europe to be blind in religion and paralyzed in Islam. Betrans Russel, a British philosopher wrote: "The supremacy of the east was not only military, science, philosophy, poetry, and the arts, all flourished. In the Muhammadan world at a time when Europe that it was this period The dark ages: but it was only in Europe that it was dark indeed only in Christian Europe, for Spain, which was Muhammadan, had a brilliant culture."

But along with the ups and downs or the law of historical "association", the progress of one civilization is rolling to another civilization, like the "wheel" of change and destruction that begins from the top of the historical building of the community to the dimming, destruction, even the loss of a civilizational actor except the ruins of culture. These are all facts from the existence of the law of "goliran" the history of culture and civilization of mankind (Harjono, 1995). Toynbee assumes that a civilization is like an organic being; born, developed, matured and eventually undergoes a process of decay. Then from the decay or debris that allows for the rebirth of a new civilization, this is possible

because there is a creative minority that is able to answer the challenge. This is what Toynbee calls the challenge theory of answer (challenge-response theory)".

Regarding the birth of Western civilization, Roger Graudy mentioned three pillars of Western civilization, namely Greco-Roman, Jude-Christian, and Islam. According to him the West is a coincidence. The culture is unnatural, because it does not have an original dimension. Western civilization; Western political thought is a part of it that now affects the continuity of modern civilization and political thought to this day, is a form that does not come and happen by itself. It is rather a long process of people in mainland Europe (Suhelmi, 2001)(Parmudi, 2014)(Fuad, 2014)(Aly, n.d.). Through a small group of creative minorities borrowing the term Ibn Khaldun, this has opened up, from the advances of the previous culture, to be present around it and has come before them. It can be explained what and how the intellectual heritage of the three great civilizations to the formation of scientific traditions, culture as well as Western political thought itself, by looking at it through the phases of history, philosophy and the development of interaction and influence later to other parts of the world (Adib, 2011)(Black, 2006)(WM, 2014).

The "Reformation" was a movement for reform in western Christianity that began from the 14th to the 17th centuries. In fact, reformation is a movement that seeks to restore Christianity to biblical authority, with a faith that is in accordance with the principles of God's Revelation (Mataram, n.d.) (Solomon, 2001), (Ridwan, 2013). Reformation erupted in the 16th century and its eruptions occurred in several different places. It first took place in Germany with Martin Luther as its forerunner. After that Zwingli led reforms in Switzerland, then Johannes Calvin who spearheaded the reforms in France, as well as in Geneva and Switzerland. In addition, reforms are also happening elsewhere such as in the UK. This movement is said to have been started by the lollards, waldens, and hussits in the pre-16th century. In the early 16th century it became clear that the church in Western Europe was in a state of great need for complete renewal (Wellem, 2004). The blood of church life has stopped flowing through its veins. The official church system really needs a complete demolition. The church bureaucracy became inefficient and full of corruption. The morals of the clergy often seem weak and become a source of scandal for the congregation (McGrath, 1997). While the high position of the church is obtained through unaccountable means. Generally the position is obtained on the basis of family relations, political status, or financial status, rather than on the quality of their spirituality (Puspowardhani, 2008). For many, the cry of renewal was a plea for reform of the church in administrative, moral and legal fields. Abuse and immorality must be removed, the Pope must reduce his attention to worldly problems, simplified church administration and cleansed from corruption (McGrath, 1997). In addition, there are some people who add other demands, namely the demand for reform of Christian teachings, theology, and religious understandings. For Martin Luther and Johannes Calvin, the church had lost its vision. A misappropriation of the main and distinctive understandings of the Christian faith, as well as a failure to capture the true meaning of Christianity. It was time for the church to "turn the bow", abandon medieval works and return to pure and fresh Christianity. Christianity cannot be renewed without an understanding of the true meaning of Christianity. The reformation emphasized returning to the early church.

Martin Luther denounced the ugliness of the Catholic church, especially the abuse of the letter of the abolition of the torture and the papal system. Luther attacked the doctrine of substance (an understanding of the nature of the Lord's Supper embraced by the Roman Catholic Church), the celibacy of the clergy (clergy are a term for church officials), and demanded the abolition of the Pope's power over Germany (Wellem, 2004). Martin's protestant reform movement had a profound impact on the history of social, religious, political thought in those days. The movement was originally a protest of the German nobility and rulers against the rule of the Roman Catholic empire. In subsequent developments, however, this has another connotation, which is to be synonymous with all the movements and organizations that resisted the pope's rule in Rome. In Rome, Luther saw tremendous ugliness. The clergy live just as they please. The values of Christianity are greatly diminished in this holy city. In his disappointment, Luther said: "If there were a fire, then Rome was built in hell". Luther

had the impression that Rome was once the holiest city in the world, so now it is the worst. Rome was compared to Jerusalem at the time of the prophets. Although Luther's belief in the Roman Catholic Church was not defendants, in this struggle Luther began the story of his Reformation that had produced new teachings, based on the description above, the author was interested in choosing the title of Martin Luther's Political Thought on Religious and State Relations.

## 2. RESEARCH METHOD

The authors used descriptive qualitative research (Nugrahani & Hum, 2014) (Semiawan, 2010). The method used needed in the study of figures is qualitative (Nugrahani & Hum, 2014) (Daymon & Holloway, 2007). In the study of figure thinking, the framework used in researching is qualitative (Nugrahani & Hum, 2014). According to Arief Furchan and Agus Maimun in his book "character studies of research methods on figures", through qualitative methods the author can get to know the character personally and see him develop his own definition of the world with various thoughts of his work and behavior. In addition qualitative methods can be used to investigate more deeply about concepts or ideas (Usman & Akbar, 2008) (Daymon & Holloway, 2007). Concepts and ideas that have been written in the works of the character will be able to be examined by looking at the quality of his writings that have an influence on the development of further thinking. The influence is not only in the development of theory, but also in terms of practice so it can be said whether the thinking of the figure can be said scientifically and fulfilled because of science. From the influence on the development of thought will be seen the power of the thought. The object of this research discourse is the thinking of a figure. Research studies of figures such as those said by Arief Furchan and Agus Maimun are categorized into qualitative research types, tracing thoughts through the works of events that are behind the birth of the work and the influence of the resulting work. Qualitative data consists of people's quotes and descriptions of the circumstances of events, interactions and activities. By using qualitative data types, it allows researchers to approach the data so as to be able to develop conceptual analytical components and categories of the data itself. In general descriptive research is a non-hypothetical research so that in the steps of the research there is no need to manage the hypothesis. Secondary data analysis is an analysis of survey data that has been available. This analysis includes interpretation, conclusion or additional knowledge in other forms. All of that is demonstrated through the results of the first thorough study. This form analysis is a re-analysis in a different form or point of view from the first report (Thomas 1996, 42). The results of the first study were filtered through the understanding of the second researcher, depending on the context and social situation. Secondary data is collected to obtain deep and not widening results. Once the data obtained is considered sufficient to support the analysis process, then the next stage is data analysis. Data analysis conducted in this study the thinking of figures here using historical analysis. There are two main elements produced by historical analysis, First, the usefulness of the concept of periodization or derivation of it. Second, reconstruction of the process of genesis of change and development. In this way, human beings can be traced the origin of a situation that gave birth to an idea of a character. Through historical analysis it can also be known that a figure in doing or thinking is actually forced by desires and pressures that arise from himself. We can see his actions being deeply influenced not only by the impulse of intention in the form of ideas, the beliefs of early conceptions embedded in him but also by external circumstances.

## 3. RESULTS AND DISCUSSIONS

### 3.1. Martin Luther's view of the nature of the Church and the State.

Early reformers believed that the medieval church had been corrupted and its teachings had diverged from scripture and because of human additions to scripture. The Church itself is the vessel or embodiment of Christianity. Luther's views on the nature of the Church were reflective of the emphasis on the word of God. The Word of God goes on to conquer and wherever it will conquer and gain true faithfulness to God and the church. The gospel is essential to the identity of the church, "where the word is there is faith, and where there is faith and there is a true church". Luther also said that the

church seemed to be shaped by the preaching of the word of God. This institution of the church is a divinely determined instrument of grace. In addition, Luther said that "the false church had only a visible appearance, even though it had Christian offices". In other words, the medieval church has resembled an actual church but he is really something different.

Luther accepted Augustinus' view of the church as a "mixed" body. Evil members of the church are found in the church. "just like rat droppings found among pepper seeds or tares among wheat grains". It was one of the facts of church life that Augustinus acknowledged and preceded by Luther. This means that the church must be seen as a church whose membership is mixed, both saints and sinners. Luther viewed the country as something of God.' The consequence is that the whole world and man must submit to God. Thus, the loyalty of man to the ruler becomes unconditional. Luther saw the loyalty of citizens to his leadership as spiritual in terms of man's relationship with God.

In Luther's great catechism, it is also mentioned that the power came from God. Luther continued his explanation saying that the government was included in the parental position. It means obedience to the ruler is obedience to a father, because the official is not only the father of one family but the father of the people. Rulers like parents and rulers exemplify Christ. The meaning is that a ruler must empty himself like Christ. He does not exploit power for his benefit, but for the benefit of others. The state must not seize the rights of God. It is God who rules the souls of not the State. Luther emphasized that the duty and responsibility of the government or ruler is to practice justice, allow freedom for everyone in carrying out his beliefs, defend the State from all his enemies, and glorify the Lord.

The relationship between Religion and State, Luther used the theory or teachings of "two kingdoms" or "two governments". Luther drew a distinction between god-derived "spiritual" government imposed through the word of God and the guidance of the holy spirit, and the "earthly" government of God imposed through kings, princes and judges using the sword and the laws of the State. Luther also emphasized the difference between human conception and divine conception of "truth" or "justice", a theme that is characteristic of "the theology of the cross". God's measure of justice questions all things in this world. Luther said that regularity would be imposed to create peace and to suppress sin and all this was based on the word of God and reflected the divine will to build and nurture the worldly field. Or in other words, God gives the church the power to manage the spiritual life of the people who are already in the kingdom of God, while to the State of God gives power to take care of the worldly life to keep the wicked, while helping the church seek those who are not yet Christians can enter into the shade of the kingdom of God. Because the kings and nobles were citizens of the church, it was in line with the motto "General Priesthood of believers" that they were also called to reform the church and take part in church service especially in eradicating evil and seeking Christian livelihoods. For that reason, Luther agreed that Christians would sit in government. He accepted Augustinus' view that Christian government should rule with reason, love and good will. The government or princes must continue to perform divine duties (Luther refers to Romans 13:1-7, I Peter 2:13-14). At first Luther argued that institutionally the State should not take care of church life. But when he saw that there were certain groups on behalf of priests rebelled and riots that also resulted in losses to the church, including the rebellion of peasants in 1525 that Luther judged to have led to anarchy, Luther gave the state the opportunity to participate in governing church life. In the subsequent development of the State's intervention against the church grew larger. That was inseparable from the support of certain kings in Germany against Luther when defending in the face of GKR demands. That is why in lutheran-dominated countries (e.g. German and Skandinavian States) churches generally became State churches, at least until the XIX century.

### **3.2. The Concept of State and Religion According to Martin Luther.**

The Church teaches that the existence of a state is based on the nature of man as a social being. Human beings naturally in developing themselves can not be alone. Although the purpose of the state is not only to develop themselves, but they need each other, ranging from the smallest groups, namely families to societies (Gaudium et Spes art. 74; Bdk. Go, 1989:105). Seeing the fact that between countries

one with another in a nation is in need of each other. Therefore the Church teaches that the existence of a state is in the public interest. This is what a country is aiming for. The Father of the Council even once gave the formulation of general well-being as, "The whole conditions of social life that enable social groups and their respective members to achieve their own perfection more fully, thoroughly and more easily" (GS, art. 26). When we compare it to article 74, it is written that general welfare includes a number of social life requirements that enable people, families and unions to achieve their perfection more fully.

That is why the Second Vatican Council itself is aware of the realities of the world and reflects on itself as a whole. The Council is aware of the nature of the Church, which is as a people of God present in the world and for the world. "The Church is a picture of Christ's saving work in the world so that all the earthly activities of the faithful are filled with the light of the gospel" (Bdk. Go, 1989:105; Bdk. GS art. 43). Therefore, the Church realizes fervently that between the Church and the world there is a mutually beneficial relationship (GS art. 40).

When viewed the existence of the Church in the world, then its existence can not be released from the world government. Perhaps the Church could influence the government of the world, but on the other hand the Church could also be influenced by the government of the world in question. Christ's own presence in bringing His rescue mission face to face with the world government. For example towards the end of His life, He was confronted and confronted by Governor Ponsius Pilate. The existence of the Church in the world can be treated well and can also be treated less well on the part of the world government. From the history of the Church we can see that the Roman empire persecuted the young Church for up to 300 years cruelly simply because Christians did not want to worship idols and deify the Emperor. Nevertheless, we know that every country and nation in the face of the Church is not the same attitude. Some deliberately impede the development of the Church, but some give full freedom. This, of course, will affect the relationship between church and state.

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Although Luther basically did not intend to dissociated secularization, his ideas had triggered political secularization. Luther's denial of religious-covered political authority had led to a discourse on the separation of the Church-State. Luther often emphasized the need for obedience to the power of legitimate civil government. Most likely, his core background was due to his rejection of the church's interference in civilian rule. According to him, the pope's power is not universal because the Pope must recognize the power of the princes or secular rulers of a State that has the principles of statehood based on nationalism. Luther also demanded the distinction of political authority with religious authority. The Pope is required to recognize the political authority of the rulers of the State and not to interfere with religious authorities.

Luther's thinking eventually fostered a spirit of nationalism that resulted in the Roman Catholic empire which was once a political entity experiencing political disintegration. It can be said that the Protestant Reformation under Luther had fostered Royal Absolutism (the absolute power of the nobles and princes/rulers of the State). So it was no surprise that Luther had the support of the nobility and rulers at large. That support is in addition to religious reasons as well as for economic and political reasons; they refused to pay burdensome taxes and wanted to secede from the power of the Roman Catholic empire. Luther's idea of the power of a holy secular ruler contributed to the conception of the divine rights of the rulers of the State or the king. The king with his suffrage then felt that he had obtained a religious doctrinal justification for governing arbitrarily, without any meaningful political control of the people. This condition ultimately led to the formation of the State of Power (Machtstaat).

The Pontiff's 95 evidence and statements have responded by issuing the bull "Exsurge Domine," which states there were 41 false Luther statements; and Luther was asked to withdraw the false statement/teaching within 60 days. However Luther refused to retract his teachings, and even as he burned the bull, the Vatican finally issued an excommunication bull for Martin Luther and his followers, on 3 January 1521. If Luther had wanted to draw on the wrong teaching, or would have come to Rome to explain his case, then history would have recorded a different story.

Medieval was a period of history in Europe from the reunification of the former Western Roman Empire under king Charlemagne in the 5th century until the emergence of national monarchies, the start of ocean exploration, the rise of humanism, and protestant reforms with the start of the renaissance in 1517. The Renaissance was the rebirth (Renaissance, French) of Greco-Roman culture in Europe was a cultural movement that flourished in the period approximately from the 14th to the 17th centuries, beginning in Italy in the Late Middle Ages and then spreading throughout Europe. Although the use of paper and the invention of metal goods accelerated the spread of its ideas from the 15th century onwards, renaissance change did not occur together nor could it be felt throughout Europe. After experiencing a period of traditional culture completely colored by Christian teachings, people are now looking for new orientations and inspirations as an alternative to Greco-Roman culture as the only other culture they know well. This classical culture is adored and used as a model and basis for all human civilizations.

In politics, Renaissance culture contributed to the development of diplomatic conventions, and in the science of increasing dependence on an observation. Historians often argue that this

intellectual transformation was a bridge between the Middle Ages and modern history. Although the Renaissance was filled with revolutions occurring in many intellectual activities, as well as social and political upheavals, Renaissance was perhaps best known for the artistic development and contributions of polymatics such as Leonardo da Vinci and Michelangelo, who were inspired by the term "Renaissance man". There is a consensus that the Renaissance began in Florence, Italy, in the 14th century. Various theories have been put forward to explain its origins and characteristics, focusing on a variety of factors including the social and societal peculiarities of Florence at some time; political structure; protection of the dominant family, the Medici dynasty; and migration of Greek scholars and text translations to Italian after the Fall of Constantinople at the hands of the Ottoman Turks. The word Renaissance, whose literal translation of French into English is "Rebirth", was first used and defined by the French historian Jules Michelet in 1855 in *histoire de France*. The word Renaissance has also been extended to other historical and cultural movements, such as the Carolingian Renaissance and the Renaissance of the 12th century. After experiencing a period of traditional culture completely colored by Christian teachings. However, people are now looking for new orientations and inspirations as an alternative to Greco-Roman culture as one of the other cultures they know well. This classical culture is also adored and used as a model and basis for all human civilizations.

The Protestant reformation was born as an attempt to reform the Catholic Church, initiated by Western European Catholics who opposed what they thought were false doctrines and ecclesiastical malpractice, particularly the teachings and sales of indulgences, and simony, the sale of clergy positions that reformers thought were evidence of systemic damage to the Church hierarchy, including the Pope. Medieval times were often tinged with unfriendly impressions. This may be due to the large number of people who gave stereotypes to the middle ages as an opaque period of European history given the dominance of religious power so great that it hindered the development of science, the principles of great morality made the power of religion so widespread and great in all fields. Medieval times were a century of religious awakening across Europe. At this time religion developed and influenced almost all human activities, including government. As a consequence, the science that has developed in classical times is marginalized and regarded as witchcraft that distracts man from deity. Europe was ravaged by the Dark Ages before the Age of Renewal. The meaning of "Dark Ages" is the time when European society faced the decline of intellectuals and the humidity of science. According to the American Ensiklopedia, this period was 600 years, and began between the fall of the Roman Empire and ended with the intellectual awakening in the 15th century Masihi. "Dark" also means no clear prospect for the European community. This situation is a form of religious power. A very influential Christian Church. The church and the pastors oversee community thought as well as politics. They argue only the church deserves to determine life, thought, politics and science. As a result scholars consisting of scientists felt they were pressured and tightly controlled. Their thoughts were rejected, and threats arose, who issued a theory that contrary to the views of the church would be arrested and chastened, some were killed.

State and religion are issues that cause a lot of debate (discourse) that continues to be continued among experts. This is due to differences in views in translating religion as part of the state or state of religious dogma. In essence, the State itself is generally defined as an alliance of coexistent life as the incarnation of human nature as an individual and social being, therefore, the nature of human nature is the nature of the State as a manifestation of human nature horizontally in human relationships with other human beings to achieve the same goal. Thus, the State has a direct causal consequence with man because man is the founder of the State itself. Understanding the relationship of religion and the State, will be explained some concepts of religious relations and the State according to several religious teachings in Indonesia: In Islamic teachings, religious relations and the State became a long debate among Islamic experts until now. Even according to Azyumardi Azra the debate has been going on for almost a century, and continues to this day. Azra said that the tension of the debate about the relationship of religion and the Country is inspired by the rather awkward relationship between Islam as a religion (*din*) and the state (*dawlah*), various experiments are conducted in aligning between *din* with the concept and political culture of the Muslim community,

and such experiments are in many ways very diverse. The source of the awkward relationship above, the book, relates to the fact that *din* in a sense is limited to matters pertaining to divine, sacred and sacred fields. While state politics is generally a field of *prafon* or worldly. In addition to the things mentioned above, the Holy Book of the Qur'an and hadith also seem to be an inspiration that can give rise to different understandings. Scripture itself mentions *dunya* which means world and *din* which means religion. It also gives rise to a dichotomical impression between the affairs of the world and the hereafter, or religions and countries that can be debated by experts.

Many traditional scholars argue that Islam is a belief system in which religion has close ties to politics. Islam provides a worldview and meaning of life for people including the political field. From this point of view, there is basically no separation between religion and politics in Islam. In Catholic teachings, the church and state have some form of relationship. In this section will be discussed about the relationship that occurs between the church and the state. Many people think that church and state are two very different things. So they stated that the state and the church should not have an attachment to each other. In addition there are people who have an understanding that the church and the state must be interconnected. This means that the church as a spiritual builder must have full responsibility to the state. The state must be under the supervision and control of the church. Another view states that the state must play a full role in the development that occurs within the church. It means the state has to control the church. These views will be further discussed in the following sections: The Church in its capacity as a spiritual institution, is an organization formed within a particular region. The area in question certainly has a government structure. This means that a church is formed within a state or territory of power governed by the laws applicable in that country.

In Hinduism, countries and religions complement each other. State life is synonymous with politics. But many people think that politics is dirty because politics is always identified with a power struggle that allows all means. However, Hindus view politics not only as a way of seeking, and retaining power, but rather as part of the enforcement of the Dharma. Hindus teach their people to respect the government. Play an active role in helping government programs. Citizens have a duty to defend their country, Hindus teach their people. Mahawakya in Hinduism namely *Tat Tvam Asi* (That is you) and *Vaisudeva Kutumbakam* (all beings are one family) animates Hindus to bind themselves into one large family with other citizens, even with all people and all beings. This becomes the spirit to carry out obligations to the state, given that the country is ideally intended to prosper all people.

Although religion is intended as a control system so that the purpose of the state is really to prosper its people, religion is not formalized into a positive law, but religion is made spirit and ethics that underlie positive laws. The state makes religion as ethics and morality in the implementation of the state and vice versa religion has a very adequate place to develop and continue to live. It is noted that in a country there is diversity of religious beliefs. Therefore, the religion has a role as a guideline for individual organizers of state life (state apparatus) in order to have positive morals, so that the implementation of the wheels of state life can achieve the goal well. Nor does it mean that religion stands alone apart from the state (secular state). The state helps (facilitate) each religion to be able to run its series of religious events in order to run well. The facilities provided must also be fair and equitable to all religions, without any discrimination. The concept of such a state and religious relationship is taken in our beloved country, Indonesia.

In Buddhism, Buddhism's approach to politics is the moralization and responsibility of using the power of society. The Buddha preached Nonviolence and Peace as a universal message. He disagreed with the violence or destruction of life and announced that there was not one thing that could be called a 'just' war. He taught, "The victor breeds hatred, the loser lives in sorrow. Whoever releases both victory and defeat will be happy and peaceful." The Buddha discussed the importance and necessity of a good government. He showed how a country can become corrupt, degrade its value and be unhappy when the head of government becomes corrupt and unfair. He spoke out against corruption and how a government should act on humanitarian principles. In the *Cakkavatti Sihananda Sutta*, the Buddha said that moral deterioration and crimes such as theft, forgery, violence, hatred,

cruelty, can arise from poverty. Kings and government officials may suppress crime through punishment, but removing crimes by force, will not work. In Jataka, the Buddha has given 10 (ten) rules for good governance, known as the "Dhamma King's Dasa". These ten rules can be applied even today by any government that hopes to govern its country. The rules are as follows: 1. Be free / not petty and avoid selfishness. 2. Maintaining a high moral nature. 3. Ready to sacrifice their own pleasure for the welfare of the people. 4. Be honest and maintain sincerity. 5. Be kind and gentle. 6. Live simple as an example of the people. 7. Free from all forms of hatred. 8. Train nonviolently. 9. Practice patience, and 10. Respect community opinion to promote peace and harmony.

In Khonghucu Teachings, there are teachings that must be practiced by his followers: Faith in the one true god. Believe that his life (by and )carrying the word of God. Faith that God is a sacred duty that must be accounted for and at the same time become grace and ability in his life. Believe that his life is able to follow, precise, harmonious, harmonious, and balanced with that true disposition. Believe that the religion of the gift of guidance of the One True God to establish oneself to follow the path of righteousness (holy) is. Believe that the holy path is to use life to understand, live, develop, cultivate, cultivate virtue, the seed of chastity in its true disposition. Believers that loyalty encourages virtue is obligatory in practice by loving, teposeliro fellow human beings, fellow beings and loving the environment. Believing that virtue is sacred is to practice good and practice until the high peak of good. Faith is only in virtue that God pleases, life is meaningful when it can be faithful to his khalik and true brother to his neighbor. 10. Believe that virtue is the way, salvation; At the time of experiencing the death of the spirit of a human being leaving the body and the person who during his life was able to live according to his true nature or character, his spirit became Sheng. "He who truly wholeheartedly goes down the holy path, then dies, he is straight in the word" (bingcu VIIA). Sheng ascended to heaven and was immortal, meaning he lived eternally in heaven (shian thian) with god. On the contrary, the sinful person, who denies the sacred path of his spirit becomes kwei or ghosts descend to hell in praise directed to the holy king Bun or the prophet king ciang.

### **3.3. Religious and State Relations in the Concept of Secular State and Theocracy System.**

Secularism is a concept that separates state and religion. That is, that the state is an institution that deals with the worldly state of life and has nothing to do with the smell of the hereafter, while religion is an institution that only regulates human relationships with things that are metaphysical and spiritual, such as human relationship with God. Secular state is one of the concepts of secularism, in which a country becomes neutral on religious issues, and does not support religious people or non-religious people. Secular countries also claim that they treat all their citizens equally, even though their religions vary, and also claim not to discriminate against certain religious populations. Secular countries also do not have a national religion. A secular state is defined as protecting religious freedom. Secular states are also described as countries that prevent religion from interfering in governmental matters, and prevent religion from controlling government or political power. The history of the emergence of secularism was actually a form of disillusionment (motion of no confidence) of European society to the church at that time (15th century) due to socio-economic and cultural dominance and refression against the use of knowledge outside the church. The Protestant Reformation movement led by Martin Luther in the XV-XVI century in Europe demanded the separation of religious authority, in reaction to the rise of corruption and politicization of religion by the Roman Catholic rulers of the time. This movement then succeeded in giving birth to Secularism, which was an attempt to separate religious power and political power. A secular state is a country that separates religion from politics. Why should a country be secular? A country must be secular because religion must not interfere in political affairs. As we know when religion is used as a political agenda, then it is used by the ruler to consolidate his power.

The secular state that has existed since the misappropriation of some angels began to reveal its character, traits and identity through Cain, the first human being to become a secular citizen. Abel's murder reveals many things that show how exactly the character, nature, identity of the worldly state is. Quoting Genesis 4: 6-7, Augustinus shows that before Cain killed Abel, God had warned Cain first. But it turned out that Cain did not ignore god's warning. He was jealous, envious, and his wrath

rendered him uncontrollable. He then killed his younger brother, Abel. And when God asked where his brother was, he said that he did not know. Abel's murder was the first criminal act in a secular country. And since then, the life of a secular country has been filled with criminal acts. All of Cain's attitudes and actions above show the character, nature of the worldly world. Not ignoring God's warning means rebelling and against God's will. He was jealous, envious, angry, and unable to control himself resulting in murder. After Cain had killed, he lied to God when he said that he did not know where his brother was. That is the character, the identity of the secular state: rebellion, resistance, jealousy, envy, wrath, inability to control themselves, murder, lies, and so on. The secular state continues to grow rapidly which shows that man is getting farther away from God. When Abraham was born there was a great and famous pagan kingdom whose citizens lived by the lifestyle of the worldly state, the three countries were Sicyon, Egypt, and Assyria. In that case there are countless small pagan countries scattered throughout the world.

When Deborah was a female judge of Israel, the Kingdom of Laurentum was born in Italy, the forerunner of the Roman state. When king Hezekiah ruled Israel, the kingdom of Assyria collapsed and at the same time Rome was founded. The rulers of the Roman empire sought to oppress and impede the development of Christianity through such cruel persecution of Christians, the more perfectly visible the face of the worldly state was hostile to the truth, justice and love of God. And indeed from the beginning, when Rome was built, it was founded on the basis of human love or self-love which was the most important basis of the worldly state. State and Religion is an issue that has caused much debate (discourse) that continues to be ongoing among experts. This is due to differences of views in translating Religion as part of a State or State is part of the dogma of Religion. In essence, the State itself is defined as an alliance of coexistent life as the incarnation of human nature as individual beings and social beings. Therefore, the nature of human nature is the nature of the State as well so that the State as a manifestation of human nature horizontally in human relations with other human beings to achieve the common goal. Thus, the State has a direct causal consequence with man because man is the founder of the State itself. Religion today is a reality that is around people. Each human being has his own belief in religion which he considers to be a truth. This religion that has become the basic needs of man is inseparable from human social life. Religion is also believed not only to talk about rituals but also to talk about values that must be concreted in social life. Included in the realm of state regulation there are demands for religious values to be applied in state life. Each religious believes that the teachings and values they follow must be established in the life of society and state.

The emergence of concrete demands for the concretization of religious values in state life raises an unfinished debate about the relationship between the state and religion. Many opinions are issued by experts in placing religious positions in state life. Almost every phase in the history of a nation has always arisen this issue. Experts formulated several theories to analyze the relationship between countries and religions which among others are formulated in 3 (three) paradigms, namely integralistic paradigms, symbiotic paradigms, secularistic paradigms.

Religion and state are two different institutions that are equally powerful. Religion affects the existence of the state also affects the continuity of religious people. In a certain country religion then becomes the basis of its state in the sense of religion that regulates the mechanism of a country including the laws imposed in it. But in other countries tend to separate religion from his country, religion for him is a matter of belief and it is an individual's business so that the state does not have the right to take care of its citizens to embrace a particular religion. And Allah is All-Affairs, All-Knower. So for secular countries like this they don't want to mix between a religious and a secular country.

In its development, the theocracy system tends to lead towards practical politics. Far from what Josephus originally formulated. The later theocracy led to more and more religious or administrative dictatorships, because the question was who was in charge of representing God. This is what makes modern political experts tend to "condemn" forms of theocracy because it is considered to legalize forms of power in the name of God. Modern scholars compared Josephus's theocracy model to that of primitive societies, as was applied in Ancient Egyptian, Tibetan society even in American Indian

society, where the system of society was controlled by "sons of heaven" or "sons of gods", which was then aligned with the term *elohim* (Son or Son of God) held by King David and his descendants, to Jesus himself.

Theocracy was later considered a failed system when equated with the application of Islamic sharia in the Middle East, such as the Taliban in Afghanistan, al-Shabab in Somalia or the royal system of Saudi Arabia. According to contemporary critics, such theocracy is a form of theocracy that silences civil rights and even castrates human rights. In the end, they concluded that the theocracy was very contrary to democracy and human rights. As a result, the negative stigma against theocracy continues to be ingrained until now. This conclusion is based on the view that the theocracy is a system of government that puts forward who is in power. In fact, in Josephus' formulation, the theocracy system was the grazing system of the israelites, as god's chosen nation. Josephus did not speak of who was in power as God's representative, but how to carry out God's mandate in the lives of the people. That is, the claim that theocracy is a failed system is a claim based on the theocracy's point of view that deviates from the theocracy that is actually depicted in the history of the Israelites in the Bible.

The Bible describes the development of the history of Israel, where the nation apparently adopted many diverse systems of government, ranging from the time of Moses, judges, kings to the system of king of the region in the time of Herod. The Bible describes the Open Attitude of the Lords towards the new system of government in every historical journey of His people, for example when Moses received advice in terms of the division of military power or God's rebuke to Samuel to accommodate the demands of the people in the application of the system of government. The theocracy system also caused the leader to feel as God's representative in the world so that his words could not be disproved at all. The politicization of religion also causes people who are not in religion with their leaders can be marginalized and even people who should not be religious are obliged to religion by force. The politicization of religion also causes the majority religion to feel superior and the minority religion must be subject to the rules that apply in the country. Although rejected will not be able to, because the one who determines the right wrong is the interpreters of scripture so, this interpreter is considered as the guardian of God on the earth. As an organization, the state is a gathering of citizens within the boundaries of a particular territory based on the political system established by the state constitution and the constitution of the state. So, the state is not a SARA organization. In this regard, it is not proper for a country to be dominated by one religion. Because thus it will be the main religion and the unofficial number two religion (read: discrimination). If the islamic state, for example, then automatically islam will be the main religion (the official religion of the state), while the other religion is the number two religion and its followers are known as "kafir dzimmi". Since the first man fell into sin, then since then secular countries and heavenly states began to appear in a more tangible form. Of course the manifestations of the two countries, do not appear in the territorial boundary line and in the form of human organization. But it can be said that sin is the boundary line between the secular state and the heavenly state. The character, traits and identity of both countries are clearly visible in human life which at the same time has shown what the true nationality of the person concerned is.

#### 4. CONCLUSION

After discussing this research and its problems, the author draws the following conclusions: 1. The relationship of state and religion according to Martin Luther, namely the power of the holy secular rulers contributed to the emergence of the conception of the divine rights of the rulers of the State or the king. The king with his suffrage then felt that he had obtained a religious doctrinal justification for governing arbitrarily, without any meaningful political control of the people. This condition ultimately led to the formation of the State of Power (*Machtstaat*). In fact, Luther did not mean to suggest secularism, but his ideas had fueled political secularization. Luther's denial of religious-covered political authority had led to a discourse on the separation of the Church-State. Luther often emphasized the need for obedience to the power of legitimate civil government. Most likely, his core background was due to his rejection of the church's interference in civilian rule. According to him, the pope's power is not universal because the Pope must recognize the power of the princes or secular

rulers of a State that has the principles of statehood based on nationalism. Luther also demanded the distinction of political authority with religious authority. The Pope is required to recognize the political authority of the rulers of the State and not to interfere with religious authorities. 2. The concept of secular State, religious relations and State is the relationship between religion and state can be inseparable. The state is integrated with religion, because the government is run based on the words of God. All systems of life in society, nation and State are done by the command of God. Legal norms are determined by human agreement and are not based on religion or the words of God, although they may be contrary to religious norms. Human life, the human world itself which then produces the society of the State. While religion is seen as a fantastic realization of human beings, and religion is the complaint of oppressed beings. 3. It is not easy to cooperate between religion and state. Both, in politics, create complicated tensions and debates. From the relationship the two gave birth to the theocracy system. Teo means God. So the point of this theory is that everything rests on god's will, which in this case is represented by the principles and provisions in religion, which will overcome the reality of social and state life. In a religious country, political power is not based on the rule of law as most people usually understand. Political power can only be understood and viewed based on a rule that comes and comes from god's laws. 4. Religion is derived from the revelation of God which is absolute, while the State is an alliance of living together as an incarnation of human nature as individual beings and social beings. Therefore, the nature of human nature is the nature of the state. So that the state as a manifestation of human nature horizontally in relation to other humans to achieve the common goal.

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