Desacralization in Dressing as a Political Identity for World Peace in the Millennial Era

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Abstract

When someone dress, other people easily judges about the culture or religion that others have. It invites differences of opinion in enforcing rules within an institution such as schools, campuses, and offices. On March 06, 2018 BBC News reported there was a ban on wearing the face mask (cadar) at a state Islamic university because the threat of radicalism which always gave birth to new people especially in the millennial era now. This is because for some people the face mask (cadar) is seen as a sign of the development of conservative Islam and shows one's identity. But it creates public unrest and some people feel uneasy about the sacralization in the dress. Researcher used library research methods by using descriptive-qualitative type by using primary sources, literature on the theory of desacralization and politic of identity and secondary sources is from several supporting literature. The results, desacralization in dressing is that a person does not contain sacred in clothes except when worship this is at a profane time that dressing has a good meaning with applicable state regulations. Desacralization in dress as politics of identity will be able to position his own identity without disturbing the identity of others.

Keywords: Desacralization, Identity and peace.

Introduction

In the context of religious ideology, women are often hesitant to fight injustice both perpetrated by the community and their own husbands. Because religious doctrines and thoughts are considered sacred and should not be resisted. The doubt appears because many doctrines are actually speculative but quite makes women submissive and resigned (Zainuddin 2007). Speculative doctrine is also called relative doctrine,it is even though human's reason has a strong reach and analytical power but it is still limited because it is unable to reach all the problems faced by humans completely. according to the researcher when the religious

doctrine is read with the knowledge had by every human being it is different so that it is speculative that is not permanently (Hidayatullah 2006).

In Egypt, it happened that people who participated in Ikhwa>nul Muslim had threatened to divorce their wives if in the aspect of their dressing did not use shar'i clothing (its mean with cadar). It appears that the pressure of male fundamentalists on women to follow them. It will has happened but it is very difficult to imagine that behind every shar'i of woman is there a fierce and cruel member of Ikhwa>nul Muslim (Esposito 1986b). Ikhwa>nul Muslim is a religious movement in Egypt which over the next few decades bears the title of the mainstream whereas the original founder Hasan al-Banna declared himself as a follower of the Salafiyah movement initiated by Muhammad Abduh. In short, Ikhwanul Muslim found its initial base in the Islamic city and survived until 1932 before declaring that move to the city of Cairo (Sulaiman 1998).

Ikhwa>nul Muslim as a political movement as written in the sixth of Muktamar we are police in the sense that we care about the problems of the Ummah and we believe that executive power is part of the teachings of Islam that is included in the frame and moves in the rule of law. That political freedom and pride in the nation are one of the pillars of Islam and its obligations so that we work earnestly to perfect independence and in order to improve exclusive management. Thus we work under the auspices of Islamic guidance (Sulaiman 1998).

In Indonesia, this is called genocidal crime that is every act carried out with the intention of destroying or destroying whole or part of a nation, race, ethnic group, religious group, among others. In a way that results in suffering physical and mental to the member concerned (Sahid n.d.). And this is not in accordance with Law No. 39 of 1999 about Human Rights, including the right to life that everyone has the right to live to maintain life, improve their lives, live peacefully, safely, peacefully, happily, physically or mentally, obtain well and healthy living environment (Sahid n.d.).

According to the researcher that genocidal crime is fundamentalism that have characteristics of literary approach to the sources of Islam (the Qur'an and Sunnah). Fundamentalist literalism is seen in not agreeing to make rational and intellectual interpretations so that they reject hermeneutic, contextual and historical interpretations. This formalism thinking model which forms group identity that used together and to be differentiate from other groups, such as physical appearance or how to dress (Basyir 2014).

Those matter like as Ikhwa>nul Muslim a movement that is a reference for academics in labeling Islamic fundamentalism and then referred to the radical Islamic movement in modern times (Basyir 2014) And Transmission from Ikhwa>nul Muslim is PKS which is a political Islamic movement that has a mass base on each group that spreads its ideas wrapped (manipulating themselves) in

the Islamic missionary movement amar ma'ru>f na>hi munka>r (Qodir 2014). Thus appear differences in symbols have broad implications which the occurrence of social barriers between one group and another group (Ramadhini 2017).

With clothes of human can distinguish between himself or his group with others. Clothing provides self-identity so that it can influence the behavior of people who dress and can also reflect the emotions of people who are dressed and are able to influence the emotions of others (Shihab 1996). Clothing or dress style is one of the important factors in the world of communication in order to achieve the expected goals and can help minimize the disturbances that can occur. for example teacher's clothing when teaching must be considered because any form and type of clothing they wear either clearly or vaguely will convey social signals about the wearer and this influences the attitude of students towards teachers (Gumelar, Haris, and John 2018). In the study of sociologists, clothing for Muslims is not only a means of sacred worship but has social functions including the Identity function (Dea 1985).

Therefore, this is in lies the desacralization of dress in order to understand that in religious life, people are familiar with a system of competition where each religious adherent competes to carry his religion as the truest. A healthy competition certainly puts the principle of fairness as an ethical foundation for the creation of a harmonious relationship in competition. The principle of religious diversity which is the object of competition is with making religious pluralism as a frame of reference for the spread and interaction of religions, so that fair and healthy interfaith competition will be created to conducive religious life (Jamil 2007a).

In the Al-Qur'an it is not required to wear clothes like the Middle East or Asia, because indeed the clothes are universal, while the mode is up to the tastes of each person who uses to choose or create various clothing creations. Because clothing includes cultural or customs in a nation according to the influence of climate and time of a country (Hamka 1985). That way, according to the researchers, there will be a process of desacralization in dressing to particular country in responding to a variety of societies in order to realize a peaceful life in the millennial era now. The millennial generation is very utilizing technology and information will easily search for all the latest information and they have the characteristics of easy to believe but rather find out in advance anything via the internet (Hidayatullah, Waris, and Devianti 2018).

Millennials are often referred to as trend makers, whatever they buy and use is certainly the latest product, both in terms of gadgets, lifestyle and fashion. Life in the midst of technology that provides convenience is predicted to consume a lot, but it turns out the behavior of millennials tends to be consistent. Although they are easy to buy things but they are more critical in buying things because in the

millennials view that educated values and functions are primary. As for the good impact that the anti-consumerism millennials because it is more selective in consuming the brand and as hard as possible to find the lowest price (Corina and Cahyono 2019).

According to researcher's view that there is bad impact that will arise that the millennials will easily judge others in dressing both in terms of value, brand and type of price. As an example of one of the models that are being followed by the present invention group is Dian Pelangi as young designer and Ria Miranda who took the initiative to form a hijab community that focuses on syiar or da'wah through more modern ways, in the style of young people but still adhering to rule (Corina and Cahyono 2019).

Whereas in everyday life we are dealing with political phenomena, that is we know whether what makes an event, phenomenon or event which referred to as political or not, but we can also see from simple things like how the government regulates society through taxes, traffic, attend school until parking matters. There is government authority to regulate and force it to be seen from sanctions and fines if society do not obey. Personally, we as citizens can proceed if the rules are not carried out correctly and this is a phenomenon called a political phenomenon (Ebyhara 2014).

From this background, the researcher has two problem formulations, ther are what is mean about desacralization in dress and secondly how is the description of desacralization in dressing as a political identity for world peace in the millennial era. This type of research used library research, meaning materials or data obtained through excavation and research a number of literature in the form of books, dictionaries, journals, documents, magazines and other sources that are considered to have relationships and can support the solving of researchers' themes (Moeleong 2005).

Literature study research is identical to research in philosophy with theoretical hermeneutic methods, meaning scientific research that emphasizes the strength of one's interpretation and understanding of texts, sources and views of experts on a content, object or symbol. In the context of education library research is used to solve research problems that are theoretical conceptual both about educational leaders, certain educational concepts and others (Mukhtar 2007).

The data collection technique used in this study is to use the documentation method, namely data collection (information) in the form of written data sources in the form of official documentation of books, magazines, journals and so forth (Sudarto 1997). While data analysis is work with data, compilation and solving on units that can be handled, summarizing, searching for patterns and discoveries of what is important and what needs to be learned (Emzir 2011).

Previous research is from student of UIN Sunan kalijaga, the name is Abdullah Bin Salim about dress is a media of artifactual communication to forming sosial identity of face mask-worn female students in UIN Sunan Kalijaga, those research to know that face-mask is a sosial object and then as media of communication that build sosial identity for female student. Therefore, in those research is different with this research because in these discusses about clothing as media of articual communcation while in this research discuss about desacralization in dressing as a political identity so there are different results (Salim 2017).

Theorical frame work for this research is using theory of Emile Durkheim that have theory about religious. Emile Durkheim argues that the most basic character of religious beliefs lies not in supernatural elements, but in the concept of the sacred and profane. So, someone can not judge about identity other people just from what is the dress only but far more there are understanding shallow with political identity then appear knowing pure identity of someone. Therefore, it can be known that someone is in sacred time or in profan time.

Results and Discussion

Desacralization of dress

In the process of desacralization, researcher uses the theory of Emile Durkheim who argues that the most basic character of religious beliefs lies not in supernatural elements, but in the concept of the sacred and profane. Namely sacred things are always interpreted as something superior, ruling in normal conditions not touched and always respected. On the contrary, profane things are an everyday part of life and are mediocre. In the opinion of researchers, the meaning of desacralization is the same as the profane not touching the sacred.

Durkheim gave a definition of religion as a belief system with intact behaviors and always related to the sacred, that is something separate and forbidden. The sacred has wide influence, determining the welfare and interests of all members of society. On the other hand, the profane does not have such a big influence, it only reflects the daily life of each individual, whether it concerns personal activities or habits that always carried out by each individual and society.

Although the point to be used is that the division proposed by Durkheim but forbidden to misinterpret this concept as a moral division which considered the sacred as good and the profane as bad. Good and bad are both in the sacred or profane. In the sacred there can be both good and bad, but it cannot be changed into something profane. Vice versa, in the profane there can also be good and bad

but will not turn into a sacred. The sacred arises primarily in relation to what is the concentration of a society and what is profane is what is the personal concern of an individual (Pals 2012).

According to researchers in giving examples in a sacred condition that when a student asked by a teacher to wear white clothes and black subordinates then the student wears a white shirt and black subordinates but the clothes worn are his little sister's so it look small and impolite. This means that sacred condition has a good side that is fulfilling the demand for wearing white clothes and black subordinates and has a bad side that is too small so it is impolite. Whereas in a profane condition that when a woman will pray at the mosque and not bring her own mukena while the mosque's mukena is in the process of loundry and when she finds a mukena that she does not know the owner but is used by her then when she performs the prayer with using mukena is the good side but when she uses someone else's mukena this is the bad side.

From this understanding, according to researchers that desacralization is something that is not sacred that can have good and bad content. In this case about the matter of dressing. In the study of sociologists, clothing for Muslims is not only a means of sacred worship but has social functions including:

Identity Function

In this way, the religion influences the individual's understanding of who he is and what he wants, thus humans who wear Islamic clothing (shar'i) have inherent characteristics and ultimately become the value of Islamic identity. Islamic clothing have various which is modern Islamic clothing (shar'i) that has a concept was created based on current market observations in Indonesia and has several restrictions and rules that are adapted to Islamic sharia but still keep abreast of the times. Some limitations include: closing aurat, clothing is not as jewelry, clothing must be made of thick, clothing does not form curves, clothing does not resemble men, clothing does not resemble the wicked (Dewi and Puspitasari 2018).

Self-Realization Function

Fundamental and faster changes especially leaving a certain way replaced with another way of life. An example in the function of self-realization is to imply the potential and ability of self, it is the process of self-adjustment and achievement of results is very closely related to personality development. Personality development

runs normally through childhood and adolescence which implies potential in the form of attitudes, responsibilities, appreciation of values, self-respect and the environment (Aristya and Rahayu 2018).

According to this researcher, it is the same as when someone has grown up as a child so he does not need to be reminded again about the uniform colors was used in accordance with school regulations but he has realized the attitude of responsibility that arises in a disciplined manner in accordance with the regulations.

Protective function

Clothing to cover the nakedness but also as protection from cold and hot weather.

Function of Social Control

Because the frame of reference for religion that has sacred sanctions which are forced in nature but as an individual reference in living their lives (Dea 1985).

In Aceh, clothing is one of the cultures that is especially for women, the issue of clothing is very sensitive. These clothing must be worn is clothes that cover the female as the Islamic clothing (shari')(Ismail 2010). In Aceh there is Qanun number 11 of 2002 concerning the implementation of aqidah, worship and Islamic law. The purpose of this qanun is an effort to foster, maintain, preserve and protect the muslim's aqidah while the Islamic dress code is included in the category of Islamic law. This symbol of Islam is to turn on and cheer up activities in order to create an Islamic atmosphere and environment. The Shari'a that was enforced is not specific to the people of Aceh or the Takengon region, but to anyone who visits even who is domiciled to respect the Takengon region of Aceh province as an enforcer of Islamic law (Akbar 2015).

Regarding the issue of dress, there is a separate policy in taking the law because the benefits obtained for violations of non-Islamic dress have punishment that starts with the simplest punishment. Regarding the qanun which explains simplest punishment there is no detailed description so that the policy is handed over to each region in the Aceh region. Examples in Takengon in providing simplest punishment by way of coaching. This actualization often gets a bad criticism by human rights enforcers then this is not said to violate human rights but the regional activities have their own privileges like as making an Islamic atmosphere for the

community especially women that was avoided from interference irresponsible people and avoided adultery and others (Akbar 2015).

And in the days of now, syar'i clothing is increasingly being worn among women. Most educated egyptians tend to shrug their shoulders, look annoyed and respond that they don't know what clothing functions according to them. In fact, when they are urged and they often answer that it is all because of a Saudi person. But many saudi people when they come to Cairo today, they only come to have fun and are not interested in girls who use syar'i. Meanwhile, the reality is that Saudis and Libyans have given money to writers and shaikh-syaikh who advance the version of fundamentalist Islam. This is similar to girls who announce the intention to exchange types of clothing may be able to receive donations for the cost of new clothes from various fundamentalist organizations that very mysteriously have enough financial resources (Esposito 1986a).

This is what makes the values appear that relate to the beliefs or views held by a person or group of people about what is considered not good or bad as well as what principles should be guidelines and guidelines in life. If a person or group of people has certain beliefs or views and certain beliefs or views are attacked by other parties then they feel themselves attacked. For some people it is difficult to compromise on their values because it means that they sacrifice their identity (Jamil 2007b).

The identity that is seen in dressing according to Islamic clothing (Shari') is established contributes to maintaining an area that upholds Islamic values. In carrying out the policy of sanctions for violations that are not dressed in Islamic clothing, there are respective regional policies, one of which is to cut tight pants at the scene. The majority of objects in the exploitation are women. Such application if examined to be Islamic shari>a but also violates women's human rights. People who have not implemented Islamic shari>a are impressed with the policies that are formed but when viewed from the implementation process, there is an immeasurable sense of wonder because shari>a is not in line with Islamic dress not as extreme as public discourse as violations of human rights especially women (Jamil 2007c). Because clothing has several functions including as a guide for identity and differentiator between one person and another (Shihab 1998).

In Indonesia, there has been a discourse that the Minister of Religion Fachrul Razi discusses violations in the use of face mask (cadar) in Government agencies, but this discourse is still under study. While the Minister for Administrative Reform

and Bureaucratic Reform Tjahjo Kumolo says that there has not been any issue concerning the use of veils (cadar) because according to the Ministry of Religion that whether or not wear the veil (cadar) can not judge a measure of trust in someone's religion (Putra 2019).

Politics of Identity in Peace in the Millennial Era

Interaction between humans requires symbols. symbol is the result of agreement of the people involved in the interaction so that it is safe and peaceful. But often people stop at symbols without grasping their meaning. People feel their social class is elevated when wearing expensive watches, even though he often does not use the watch to keep time. People wear batik clothes with symbol of the sun but don't understand Muhammadiyah. People already feel Islamic when they are bearded and wearing shorts pants even though their behavior is totally un-Islamic. This is satisfaction only with symbols, without substantial meaning (Mughni 2011a).

Symbols are also often used to hegemony. Van der plas in colonial times was always robed to easily enter the interests of the Dutch colonialists in the hearts of Muslims. He knew that Muslims understood the robe as a symbol of Islam. Muslims do not realize that Abu Jahal also wore robes as the traditional clothes of the Arabs. Strangely, many people are then hegemony with these symbols (Mughni 2011b).

Lately there is a phenomenon of crosshijabers, a group of men who like to wear Muslim women's clothing. Sometimes, they are complete with hijab and even veils (cadar), so no one knows that they are actually men. Even though, these crosshijabers claimed not to have sexual deviations but other women were worried and felt uncomfortable and safe because crosshijabers dared to enter women's privacy rooms (Prastiwi 2019).

These things are in the opinion of researchers, it takes a theory of identity politics because Humans are the only political actors or actors who organize organisation everyday in life (Kusumohamidijojo 2015). So it takes aspects of the relationship and context that determines the type of explanation about self-identity provided by someone. In the home environment a woman will show herself as a mother or wife and men as husband or father. Meanwhile, in the work environment, in the public sphere people will show their identity related to that

context. Therefore, someone will explain themselves based on certain professions they have.

Identity is strongly influenced by one's relationships with others, as well as by a culture that dominates. Actually, the human tendency include a person or group into a certain category has a survival goal in life in this world. Grouping individuals or groups into categories always gives rise to stereotypes. However this stereotype is not always true and is often misleading because it is formed on the basis of incomplete, unilateral and filtered information and is absorbed by individuals with different backgrounds and experiences (Jamil 2007d).

Difference is fitrah (nature) or diversity is a sunnatullah that cannot be changed, for a Muslim this is a test of what has given by Allah as in Surah al-Maidah verse 48 (Anwar 2018) And The strategy of difference which was used to implement the desacralization in dressing as an identity politics is to apply the motto unity in diversity in Indonesia because Diversity and tolerance are not new in Islam. 10 The century before appearing of the Toleration Act in Europe in 1689, Islam had earlier applied tolerance to differences. Authentic evidence of this can be seen in the Medina charter which states that all religious groups and tribes in Medina have the same rights, treatments and obligations without having to impose the will on other groups both in religious and social terms. The recognition of equality of rights can not be separated from the text that underlies the Prophet in addressing a difference. In the context of ethnicity and nationality, Islam strongly recognizes such diversity as in the surah AL-Hujurat verse 13 (Anwar 2018).

In the process of forming an identity, the framework for its formation contains elements of culture, kinship and education. From this it can be explained that in its existence, individuals can not be separated from the culture that surrounds it. Culture in this regard can be understood as a system of knowledge, a system of abstraction, a system of concepts, a system of behavior and the results of the behavior possessed by a group through a learning process. Therefore, an individual lives in a certain group then with the culture prevailing in those group, the individual is subject to the roles and functions determined by that culture. Likewise, individuals are attached to various characteristics and specific identities in the culture (Jamil 2007d).

Identity has many dimensions related to conflict situations. In particular the limits set by a person on him will change quickly according to the changing

conditions that surround his life. The emergence of threats experienced by someone, both openly and hidden will encourage people to change their identity. In this context, the change in identity can be understood because people want to avoid themselves from various threats and want to find security. The existence of human needs for security results in the emergence of vulnerability due to changing contexts that occur around.

When conflicts appear in a group or even if only fear appear at some level, people will immediately change their labeling. The aim is to secure theirself in a threatening atmosphere at the time. However, discussing identity and conflict which in a broad context cannot be done linearly, the assumption about identity causes conflict is something that is very clear. However, identity can also appear due to conflicts there are various phenomena of conflict in the world that have confirmed it(Jamil 2007e). Example in the context of DKI's pilkada there is a very strong identity political sentiment in which the natives (Pribumi) specialize and reject non-natives, this is related to when power cannot be conquered and the distribution of power is not reached as a way out to bring down another candidate pair (Habibi 2019).

We often describe identities according to certain groups that constitute our group. Ethnic groups and nationalities are groups that are often referred to for identity. Ethnic nasionality or ethnic identity refers to groups that have the same nationality, culture, religion and race. While nationality or national identity refers to groups that have similar territories or nations. Some krietria that are often used by experts to identify ethnic groups are:

Language

Language is a very strong indicator of ethnic or national identity, when a dominant language is replaced by another dialect, the ethnic identity of the groups below will change.

Religion

Historically religion is an important sign of an ethnic group. In urban industrial societies in which people interact independently in relation to religion then ethnic identity may not be fully associated with religion but if happened is very little. However, for a society in which mixed with public life, religion can be a determinant of ethnicity.

Regions

Regions are the basis of economic structure in politics which are seen as fundamental units in the life of the tribes and nations. The majority of ethnic groups in the world are identified with areas that are not only their main environment but also their real and mystical spilled land.

Social Organization

Social organization refers to the network of institutions and social relations that provide consistency for ethnic groups outside the individual's identity as a member of the community. Thus, social organizations set limits on a group.

Culture

Culture are often the factors mentioned above (language, religion, social organization) other elements are aspects of material culture and value systems, symbols, meanings, norms, rules and customs that are shared by member of a tribe.

Race

Race in particular is a significant sign of ethnic identity. That is because race generally not only refers to biological attributes (skin color, face shape, body shape) but also to the social, cultural, psychological characteristics associated with that ethnic group (Jamil 2007f).

Some experiences show that most conflicts are referred to as ethnic conflicts which show that the cause is ethnicity. However, when analyzed more deeply it will be clear that such a view is very shallow. To be sure people try to meet their needs by using groups. However, in many cases of conflict, ethnicity is often used as a method by which people are mobilized to support certain leaders or movements. If this happens, the population must first feel insecure and fearful. Then society will be approached certain groups or there is the leader will provide security (Jamil 2007g).

Identity theory explains that conflicts occur because groups of people feel their identities are threatened by other parties. Adherents of identity theory suggest conflict resolution because the threatened identity is carried out through facilitation and dialogue between representatives of groups which are experiencing conflict with the aim of identifying the threats and worries their feel and building empathy and reconciliation. The ultimate goal is the achievement of a collective agreement that recognizes the basic identities of all parties (Jamil 2007h). Someone will feel that their identity is threatened when someone joins various

ethnic groups (outgroup) then self-esteem will decrease but their cohesion will be very high in their group (ingroup). This is because the individual is a member of a group with a negative image who tends to feel threatened by community stigma so he tries to increase the cohesiveness to their group (ingroup) (Sholichah 2016).

And the conflict will appear if the parties have been identified, the parties have realized there are problems between them that need to be resolved then the problems that become disputes have been identified. However, the parties have not been able to create or find an agreed problem solving process or communication between them has not happened, so conflicts like this have the potential to escalate and cause violence (Jamil 2007i).

Differences in assesing and appreciating the values and teachings of local religions will appear various of religious expressions among Muslims. there is precisely syncretize then as to form teaching structure like as seen in various schools of mysticism. There are also people who are accommodating while still being Islamic teachings and rituals as the main citizens as developed by the residents of people's Nahz}iyyi>n. However, there are also people who strongly reject local teachings and even try to clean up Islamic teachings that are considered to have been contaminated by local teachings (Jamil 2007j).

The last group is categorized as a fundamentalist group which in implementing its mission divides this group into two types there are radical and moderate. Radical groups adopt the view of popular democracy in the form of totalitarian government. Therefore, this group views the integrity of the implementation of Islamic teachings that must be carried out simultaneously with a revolutionary and radical process with all the consequences that sometimes even sacrifice lives and damage the social order of the community, which this group is heavily involved in terrorist movements. While the second group prefers ways that are more gradual and moderate. Although the same as the first group aspires to have a Muslim society that is managed and based on the teachings of religion as a whole, the second group opens minds to dialogue and steps that are compromising with existing conditions and political systems while continuing to strengthen themselves in an effort to influence political flow. This group adopted a liberal democratic system in the form of Islamic government. The group of PKS can be categorized in this moderate fundamentalist group (Jamil 2007k).

The fundamentalism group is Islamic movements whose ambition to return to Islam, a widespread movement on the campuses of the Islamic world influences the process of Jilbalisasi which symbolically can be interpreted as an attempt to identify oneself in the midst of an identity crisis engulfing young people. This group can be known from the typical large hijab, wearing longdress or broad dresses and skirts with legs that are always covered with t-shirts. That image is often identified with symbol of keshalihan, politeness, fundamentalism, conservatives, militants, anti-modernization and others (Ahmadi and Yohana 2007).

Those group has the identity side as the following indicators: 1) regard the Indonesian's government as a thogut; 2) refuse the Indonesia raya's song and respect the flag; 3) have a stronger group emotional bond than emotional ties with family, campus and work; 4) study and regeneration are conducted in private; 5) paying the ransom for sins; 6) typical dress such as trousers and bearded while face masker (cadar) for women; 8) muslims outside the group are considered wicked and infidel before they mae a move (hijrah); 9) Reluctant to listen to the lectures of people outside the group.(Sefriyono and Mukhibat 2017) Saving words from researcher that in terms of dress they judge Muslims outside the group are not appropriate (not good) before they make a move (hijrah) either from dressing or thinking in accordance with the lectures of their group.

The misinterpretation of some of the Muslims towards the teachings of Islam which they refer to as jihad verses is with meaning of inhuman which is understood textually and reductively, so that this condition triggers the emergence of no peace. And this condition triggers the conclusion of cloud people ('awam) and western public opinion that it is as if Islam advocates hatred towards non-Muslims (Muammar, Hasan, and Dkk 2012).

Conclusion

In aspect of religion people have a belief in what they follow, according to Emiel Durkheim religion has two things there are the sacred and the profane, these two things cannot be used as a different cause. However, it does not have the meaning of differences in moral content that sacred can contain good and bad just as the profane has good and bad. Therefore, the meaning of desacralization in dressing is that a person does not contain sacred in clothes except when worship means that this is at a profane time which dressing has a good meaning if it is in

accordance with applicable state regulations, for example the Acehnese rules in dress. And this can not be the standard of evaluation in other countries because as in Egypt there are some people who choose to use muslim clothing (shari') because there is a mystery financial source that is obtained. This desacralization of dress will bring peace to the nation because there are many differences in each individual who is able to be understood and tolerated without having to read symbols that are not superficial.

Desacralization of dress as a politics of identity in peace in the Millennial Era illustrates that as a human being every person as a political actor which is having an organized life with their respective identities without having to be same with other identities. The potential meaning of identity here actually means that everyone is able to think in an organized way in a country, so that they accept the rules of differences in terms of language, religion, race, nation and ethnicity. This means in dress which everyone should not read a superficial symbol that makes someone unable to play politics to accept one's identity in a country. Thus the desacralization in dress is to presume that when the profane time and not sacred time which have a good affects to other than himself. Therefore, society can accept the differences of others without having to touch someone's beliefs moreover undermine the beliefs of others, because with desacralization in dress will be able to position his own identity without disturbing the identity of others, so that world peace emerges in the millennial era.

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