RELIGIOUS CONFLICT IN BHAGAT'S
THE GIRL IN ROOM 105

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Abstract: This study aims to discuss the issue of religious conflict in Bhagat's *The Girl in Room 105*. The objectives of this study are to analyze the religious conflicts and characteristics of the religious conflict reflected in the novel. This study uses descriptive qualitative method using sociological approach and several theories of religious conflict. The result, this study depicts the religious conflicts between by Muslim and Hindu as well as the characteristics of the religious conflict. The religious conflicts are presented in the sphere of belief: conflict between Muslim and Hindu, ideology: conflict between Kashmiri and Indian, organization: conflict between separatist groups of Kashmir against Indian government, family: conflict between Keshav and Zara's family, and individual: conflict between Zara and Keshav.

Keywords: *Religion, Religious conflict, India, Muslim, Hindu*

INTRODUCTION

Religious conflict is a conflict that occurs due to religious boundaries that is still going on till nowadays. Religion in this case plays a significant role in influencing people's way of thinking, acting and perception and interest (Kadayifci-Orellana, 2003: 26). In this case, religion brings diversity of thinking, acting and interest among societies. Therefore, conflict arises from the diversity.

Religious conflict results many forms religious violence that encompasses both physical domain (violence acts) and discursive (violent, i.e. hostile/hate-filled speech). It also raises questions about the exact relationship between these two forms such as how each should be addressed, and degree to which each is harmful to society. In addition, there are complexities for such violence. Thus, religion is not solemnly the motivation in religious conflict. However, the motivation can be political consideration, local condition, and the personal motives of the chief protagonists (Mayer, 2003: 2).

Religious conflict is not a new issue. It has a long history in occurrence. The previous term to this issue is a "holy war", a war due to differences in religion. The Crusades is one of war that is recognized as "holy war" (Wikipedia, 2021). The latter, this terms transform accordingly based on the theorists. Mayer names it "religious conflict". However, Kadayifci-Orellana in her article calls it "ethno-religious conflict" (Kadayifci-Orellana S. A., 2009: 264). After all, the main point is similar which religion that plays significant role is.

Religious conflict is enticing issue that is in ongoing debate. It raises

awareness on scholars. It is reflected from scholarly literature that is rapidly growing (Mayer, 2013: 1). It reinforces as there are some cases dealing with this issue that is still happening. For example, Israel and Palestine conflict, Sudan genocide, Hindu-Muslim conflict in India, and so forth (Shaukat, 2020).

Religious conflict issues as phenomena of life are often portrayed in literary works such as novels. It possibly happens since the author of literary work lives within the society. The works usually depict the situation and condition at that time as Wellek and Warren, (1995: 94) state that literature is imitation of life that represents natural world and individual world in social reality. One of the literary works that portrait religious conflict is a novel entitled *The Girl in Room 105* written by Chetan Bhagat. *The Girl in Room 105* presents a story of a Hindu man, Keshav that meets a problem after he finds out his Kashmiri Muslim ex-girlfriend, Zara, is dead. Keshav is suspected as the murderer since he is the first person who finds the dead body in hotel room 105. This murder case gets worse since the victim and the suspect come from different religion. Keshav who is trapped in the murder case then tries to reveal Zara's murderer. He investigates any kind of proofs that surprisingly have correlation with religion (Bhagat, 2018).

The writer chooses *The Girl in Room 105* because it portrays the religious values within certain societies. These religion values lead to conflict among the people who have different beliefs and ideology. These religious conflicts are depicted through characters, setting, dialogues and other elements in the novel. Therefore, *The Girl in Room 105* is chosen of object of the study.

The religious conflict issue is chosen as the topic of this study due to the fact that the issue is a phenomenon that still exists in countries with religious diversity such as India. The religious diversities that spread in a country with massive population can become the source of conflict since there are religious boundaries that vary one another. Therefore, this writer is interested in analyzing the religious conflict within the society with different religious aspects such as beliefs and ideologies. In addition, this research also tries to describe the cause of religious conflict itself. Research in religious conflict issue has been conducted interdisciplinary by many scholars. The research can be analyzed through field study or literary study. One of the literary studies that discuss religious conflict was conducted by Bahtiar and Rahman in their study entitled *Religious Conflicts in the Novel Maryam by Okky Madasari*. They published their article in a Jentera journal, in 2018. This study applied descriptive qualitative method with sociological approach. This study examined patterns, stages, process, and resolutions of religious conflict. They found out that the pattern of religious conflict depicted in *Maryam* occurred because one faction of religion, Ahmadi, was considered heretical by people who held other religion faction. This conflict led to the destruction of Ahmadi people's houses as well as their place of worship. In addition, they were also expulsed from their own village. The good thing from the conflict was, it increases the solidarity between Ahmadi people. However, the conflict resolution between Ahmadi people against other Muslim factions was not satisfied enough as Ahmadi people were not permitted to go back to their own houses by local government for sake of their own safety (Bahtiar & Rahman, 2018: 161-180).

Indian Society

India is country with 28 states and many different cultures (Kenoyer &

Heuston, 2005: 1). India is considered as one of the most religious and ethnical diverse nation in the world that has religious societies. Religion plays significant roles in the way of life of Indian society. India is Hindu-majority country with 79.8% of population of India is Hindu (Firstpost, 2015). The rest populations are Islam (14.2%), Christian (2.3%), Sikhims (1.7%), Buddhism (0.7%) and Janism (0.4%). Muslim as the most second population is still considered as minority even in certain region. It has major population in Jammu and Kashmir. Jammu and Kashmir are the land of multidimensional interest that leads into turmoil. The major players of this chaotic condition of Kashmir are India, Pakistan, religious militants and Kashmiri (Tavares, 2008: 277). The first dimension is the tension between Pakistani and Indian government. They are bilateral opposition that quarrels over Kashmir territory. The second dimension is the fight between India and armed insurgents operating in Jammu and Kashmir. They are militants who are discontented with Indian policy in Jammu and Kashmir and demand for self-determination. The last is the fight between foreign militants' theocracy, a religious movement from outside of India supported by Kashmiri people and Indian government.

Muslim Society

Muslim societies are the religion based society that hold Islam as their religion. Islam is originated in the Arabian Peninsula, in Mecca (Watt, 2010: 5). Since it is originated in Arabian, thus, Arabic language is the language to indicate Islam as well as its holy book, Quran is written in Arabic language. Islam is hereditary religion. It means that Muslim newborn baby is automatically becomes Muslim after their birth. However, it does not rule out the possibility for people from other religion or with no religion to become Muslim. Non-Muslim people who want to be Muslim have to recite shahada, an oath with specific statement: "*ašhadu ʾal-lā ʾilāha ʾillā-llāhu wa ʾašhadu ʾanna muḥammadan rasūlu-llāh*" (Kasim, 2004: 97).

As a religion, Islam has several doctrines. In this case, one of doctrines that will be discussed is a doctrine related to the novel. The doctrine discussed is a doctrine in marital issue. Islam has *nikah* as the marriage method (Islam, 2014: 37). *Nikah* can only be held by Muslim groom and Muslim bride. Muslim man is only allowed to marry Muslim woman. If one of them is not Muslim, he or she has to convert to be Muslim. It is the basic precondition of *nikah* (Muzammil, 2019: 9). In addition, the conversion can be done through vowing *shahada*. It is an oath uttered in order to become Muslim.

Hindu Society

Hindu societies are the religion based society that hold Hindu as their religion as well as their way of life. Hindu holds certain doctrines. In this case, the doctrines that will be discussed are the doctrines related to the novel. One of doctrines of Hindu is caste system. It is social hierarchy in Hindu societies. It divides Hindu based on their karma and dharma. People of Hindu are divided into four main castes (in order of prominence) i.e. Brahmin, Kshatriyas, Vaisyas, and Shudra. Brahmin belongs to the intellectual and spiritual leaders. Kshatriyas is the protectors and public servants of society. Vaisyas is the skillful producers. Shudras is the unskilled laborers (History Editors, 2019). The other belief of Hindu is *ahiṃsā* (non-violence). Hindus respect all beings including plants and non-human animals. Thus, Hindus embrace vegetarianism in order to respect higher form of life.

Concept of Religion

Weber (1963) in his book entitled *Sociology of Religion*, states that religion is a complex term that is hard to define. However, there have been some efforts to define religion. In Merriam-Webster dictionary (2021), Religion is defined as social-cultural system encompassed behaviors and practices, worldviews, texts, sanctified places, prophecies, ethics, or organizations, that relates humanity to supernatural, transcendental, and spiritual elements Dealing with practices, religions may include rituals, sermons, commemoration or veneration, sacrifices, festivals, feasts, trances, initiations, funerary service, matrimonial service, meditation, prayer, music, art, dance, public service or other aspects of human culture. Kadayifci-Orellana (2009: 267) argues that religion is a system of beliefs and practices relating to the sacred. Marx in Rahmani & Tayyebinia (2016: 596) states that religion is basically a product of the class society. Religion is form of protest against oppression, consolation, and submission to oppression. Further he states that religion is an ideological phenomenon and religious feeling is a social product. Durkheim in Rahmani & Tayyebinia (2016: 597) regards unified system of beliefs and practices relative to sacred thing as the definition of religion. It is a belief and practice that unites its adherents a single moral community called a religious community. The idea of community thus becomes inseparable from the idea of community. Therefore, she suggests that religion should be remarkably collective.

Another method to construct the concept of religion is that religion should be attached to its contexts of use. It is not like definition that tries to isolate essential characteristics concepts that are derived from its meaning from the wider frameworks. These frameworks may be theoretical, historical, empirical, methodological, and normative (Woodhead, 2011: 122-137). Hence, she proposes five categories as well as its subcategories of religion based on its contexts of use – religion as culture, religion as identity, religion as relationship, religion as practice, and religion as power.

The category of religion as culture consists of six subcategories related to aspect of culture. In this case religion is regarded as belief and meaning, meaning and cultural order, values, discourse, ideology and mystification, and as tradition and memory. Then, the category of religion as identity regards religion as community-creating and boundary-forming, identity-claims, and organizational belonging. The of category religion as relationship views religions as social relations, super-social relations, and experience. The category of religion as practices regards religions as ritual and embodiment, quotidian practice, and "popular" or "folk" religion. The last, the category religion as power views religions as "compensator" and "capital" resources, economic and political power, status and recognition, and power and status at micro-, meso-, and macro-level.

Concept of Religious Conflict

Avruch (2002: 1) in his article says that conflict is a competition over contrary goals, scare resources. To acquire them source of power is needed. Mayer (2013: 2) sees that conflict occurs when there is something contested. Diez et al (2006: 565) defines conflict as a struggle or contest between people with contradictory needs, ideas, beliefs, values, or goals. Mayer (2000: 30) regards conflict as a normal part of human interaction. It must not always presumably of war. However, the manifestation of conflict can be at multiple levels which are behavioral, emotional, or perspective dimensions.

Furthermore, Luthans (1985: 386) defines conflict as the condition when ones or groups deliberately interferes others due to incompatibility in values or goals. In addition, Rubin et al (1994: 5) defines conflict as perceived divergence of interest or a belief that parties' current aspiration cannot be achieved simultaneously. Moreover, De Dreu et all (1999: 369) argue that conflict involves tension an individual or group experiences due to the difference perceived between individual or groups and another individual or group. In short, conflict is a clash between people because of different aspirations, goals, or any kind of interests that do not met the realization simultaneously. In other word, conflict can be seen as disagreement, clash, contest, or fight between individuals or groups because of the diversity in value, beliefs, goals, ideas, aspiration etc. that leads into destructive violence.

Religious conflict is a conflict that occurs when individuals or groups contested in ideological or moral sphere (Mayer, 2013: 2). In addition, religious conflict refers to conflict that occur between or within religious groups. In other words, the conflict becomes a religious conflict when it involves the religion. The religious conflict is a complex phenomenon that engages a combination of contested domains including power, personality, space or place, and group identity. Moreover, Mayer (2013: 4) states that there are two aspects to clarify the definition of religious conflict mentioned before. They are the agents involved and the identifier to distinguish the religious conflict. Dealing with the agents of religious conflict, two or more groups are derived from identifiably separate religions, separate factions within the same religion, the same faction within a religion, and secular authority which may also hold religious authority. All of them are considered as the agents of the religious conflict. The second aspect is associated with how one defines religions and determines how broadly or narrowly one focus his or her investigation. These two aspects can be the identifier to distinguish whether it is religious or political/ethnics or whether it is primarily religious or primarily political/ethnic. Furthermore, to simplify the complexity, Mayer (2013: 5) proposes four points to distinguish the religious conflict. A conflict can be regarded as the religious conflict when the following conditions are satisfied:

1. Two or more collective agents are involved and the agents derive, for example, from separate religions, separate factions within the same religion, from within the same faction in the same religion, and/or secular authority.
2. A domain – e.g., ideology/morality, power, personality, space/place, group identity – is contested, singly or in combination.
3. There are enabling conditions – e.g., political, social, economic, cultural and psychological.
4. religion is involved (the degree to which it is involved is deemed irrelevant)

Another theorist that defines religious conflict is Kadayifci-Orellana (2009: 265). She states that religious conflicts refer to the conflicts involved parties that are defined along religious line. In this case, religious line is the societies who hold religion as an integral aspect of social and cultural life. It is also a society where religious institutions represent a significant portion of the community and possess morel legitimacy as well as the capacity to reach and mobilize adherents throughout the community. In religious conflict, religion plays a significant role when conflict is occurring especially when different religious systems encounter each other (Kadayifci-Orellana, 2009: 264). In

addition, in some cases, religion is used as a tool to justify violence, intolerance, and hatred by political and religious leader. For example, conflict of Israel-Palestine, India-Pakistan, Sri Lanka, Iraq, and so forth.

RESEARCH METHOD

This study is a descriptive qualitative study, a study that involves interpretative action to observe phenomena in term of meaning that people bring to them. In addition, qualitative study uses a collection of various empirical data that describes routine, problematic moments and meanings in individuals' life such as case study, personal experience, introspective, life story, and text that is observational, historical, interactional, and visual (Denzin and Lincoln, 2005: 1-32). In this case, this study is going to describe empirical data from novel *The Girl in Room 105* and the observation is going to be based on religious conflict proposed by several theorists. In this case, the theory applied is a religious conflict that has been defined by Wendy Mayer and Kadayifci-Orellana as well as the characteristic of religious conflict proposed by Kadayifci-Orellana. The religious conflict will be presented into five spheres which are sphere of belief, ideology, organization, family, and individual.

FINDING AND DISCUSSION

Religious Conflict in *The Girl in Room 105*

In general, the religious conflict in *The Girl in Room 105* is depicted through the conflict between Muslim against Hindu people due to their difference in beliefs and ideologies. Moreover, to corroborate the religious conflicts occur in the novel, they will be analyzed based on sphere of belief, ideology, organization, family, and individual. All of the religious conflict in each sphere correlates each other and they

can occur simultaneously. All of these religious conflicts are represented through the characters in the novel. Muslims are represented by Zara and her family and Hindus are represented through Keshav and his family.

Religious Conflict in the Sphere of Belief

The Girl in Room 105 presents religious conflict in belief sphere due to the differences in marital belief. This kind of belief is expressed by one of the Muslims characters, Safdar. As a Muslim, He holds sharia, Islamic canonical law. He believes that a marriage can only be held if both groom and bride are Muslim. It is a basic precondition of Muslim marriage (Muzammil, 2019: 9). Therefore, if one of the couple is not Muslim, he or she must convert to Islam first before the marriage is held.

> 'We can do a *nikaah*.' 'Whatever,' I said. 'We can give you the shahada in a ceremony before or even during the *nikaah*.' 'Shahada?' I said, hearing the word for the first time. Safdar turned to Zara. 'Your dost doesn't know? Yet he loves a Muslim girl.' . . . 'A *nikaah* can't happen unless both bride and groom are Muslims. You have to convert,' Safdar said (Bhagat, 2018: 123-124).

The quotation above describes Safdar's belief in marital issue as Muslim. He clarifies his belief to Keshav so that Keshav can marry Zara which is through a *nikaah*. However, Keshav as Hindu does not have the same belief as Safdar has. Therefore, Keshav absolutely opposes this demand because if he converts to Islam it can create conflict in his family. Keshav's opposition generates disappointment to Zara, his girlfriend, and it also makes Safdar furious. Consequently, Keshav receives a death threat from Safdar.

Safdar came straight to the point. 'Zara says you are not comfortable converting to Islam.' 'No, sir, I mean, I would, sir, but my parents won't be able to take it.' 'So forget Zara. Stop meeting her.' 'But, uncle…' 'Stop means stop. I opened my heart to you. You betrayed us.' 'Betrayed?' 'Your parents threw my daughter out when she came as a guest. I welcomed you into the family. But you don't want to respect our wishes.' 'Uncle, it's about one's religion…' 'Enough,' he said, interrupting me. 'You went to PVR with Zara yesterday?' 'Yes, sir,' I said, wondering how he knew. 'And she came to your apartment afterwards?' 'Zara told you?' I said. 'No. I have people who track you. And if need be they will hurt you.' 'Hurt?' 'You are just a *kafir*. Taking advantage of my precious daughter. Leave her alone, or it won't be good.' 'Are you threatening me, uncle?' I said, just to be clear. 'I don't threaten. I display kindness, and when betrayed, I take action. For my family's honor, if necessary, I will draw blood (Bhagat, 2018: 125-126).'

The quotation above denotes the manifestation of religious conflict in the sphere of belief. The difference in belief influenced by religion makes Safdar and Keshav have an argument that leads to a religious conflict.

Religious Conflict in the Sphere of Ideology

Religious conflict in ideological sphere is delineated through ideological difference between Kashmiri Muslim people who hold Islam law as their basis of way of life and people beyond Kashmir who hold Hindu. As Woodhead (2011: 128), states that religion can be regarded as identity claim. Muslim people in Kashmir are exclusive. They do not want to be considered as member of Indian societies and want to separate themselves from India. They regard themselves Kashmiri, not Indian even though Kashmir is part of Indian country. Kashmiri societies view Kashmir as their state, their identity, and their everything.

'Are you from India?' I looked back at the boy, surprised by the question. 'Yes. Aren't you?' I said. 'I am Kashmiri,' he said. All his friends laughed. One of them even clapped. Saurabh nudged me, to say we should leave. 'But Kashmir is a part of India,' I said. 'We hate India,' another boy said. He spoke in a normal tone, as if he had said 'I hate cabbage' or 'I hate radish'. 'Hate?' I said. 'Let's leave,' Saurabh said, fear visible on his face. 'Thank you for your suggestion. We have to go.' The boys laughed at Saurabh's words (Bhagat, 2018: 195).

The quotation above shows Kashmiri boys' statement that they are Kashmiri, not Indian. They state it to Keshav who believes that he is Indian and Keshav emphasizes it confidently. He also states that Kashmir is part of Indian country. However, the boys refuse to accept that statement. They believe that they are not Indian but Kashmiri people who hold Islam as their way of life.

Another portrayal of religious conflict in ideological sphere is expressed by Farzana, a Muslim Kashmiri when she is having conversation with Keshav and Saurabh. She states that Kashmir is her everything.

'These *kattar mullah* types who call for *azaadi*. Yes, we all hate India. But we don't go around flashing guns. Sometimes you have to accept fate.' 'Fate? Aunty, India is our country.' 'But Kashmir is our state. Our identity. Our everything.' 'Aunty, if every state talks like this, what will happen?' Saurabh said. 'Kashmir is different,' Farzana insisted. 'We are a problem nobody wants to solve. We are only useful as a political tool (Bhagat, 2018: 202).'

From two quotations mentioned above, it can be concluded that Kashmiri people regard themselves as distinct societies from other Indian societies. They believe that Kashmir is not part of the country of India, although judicially it is part of Indian country. Therefore, this ideological difference leads to religious conflict within Kashmiri people and Indian government. Because of this conflict, Indian government puts military power in Kashmir: "Despite half a dozen extra security checks for flights to Kashmir, we had landed on time at noon. The Sheikh ul-Alam International Airport in Srinagar had more CISF and Army personnel than passengers (Bhagat, 2018: 192)." In addition, Indian government also restricts the use of communication technology such as cell phone and internet to Kashmir region.

'My cell phone doesn't work,' I said. 'A new SIM card can take a week to get activated.' 'What?' I said. 'Indian government rules. What can we do? They do what they want,' Nizam said (Bhagat, 2018: 194); 'Internet is not working. Neither on Nizam bhai's SIM nor the Wi-Fi' (Bhagat, 2018: 217); 'Just wanted to say the internet is working again. Government shut it down after stone-pelting yesterday. It is back now,' Nizam said (Bhagat, 2018: 220).

Indian government shuts down the internet when the protests conducted by Kashmiri people turn out to be a chaos. Moreover, the protesters pelt Indian army with stone. Therefore, Indian government takes a preventive action such shutting down the internet to restrict communications. Thus, the flow of protest is receding.

Religious Conflict in the Sphere of Organization

In the novel, the religious conflict in the organizational sphere is conveyed through a conflict between Indian government against Tehreek-e-Jihad, and other separatist groups in Kashmir. Their motives are diverse. One separatism group wants to liberate Kashmir to be an independence country while the others want Kashmir to join Pakistan. For this reason, Indian government mobilizes army to stop any separatism attempts.

'Tehreek-e-Jihad. A separatist group in Kashmir.' 'Separatist, as in?' Saurabh said. 'Like actual terrorists?' 'Depends on who you ask,' Safdar said, rubbing his hand on his thigh. 'I don't understand,' Saurabh said. 'The Indian government thinks T-e-J is a terror group. T-e-J and its supporters think they are working to liberate Kashmir.' 'Liberate it from what?' I said. 'From India,' Safdar said. 'And do what? Make their own country?' 'Well, T-e-J wants Kashmir to join Pakistan. Some other groups in Kashmir want independence. There are so many of them, more than twenty maybe (Bhagat, 2018: 153).'

The quotation above delineates one of the separatist groups and its supporters fight against Indian government. The motive of their movement is to liberate Kashmir form India to join Pakistan because this separatist group has similar belief, ideology, and value with Pakistan which is based on Islam. This religious conflict can be concluded as the result of conflict within both ideology and belief. The religious conflict in sphere of ideology and belief generates other kind of religious conflict which is occurred in organizational sphere as experienced by separatist groups such as Tehreek-e-Jihad and Indian government. This conflict is definitely organizational conflict since Tehreek-e-Jihad is a group of people who work secretly to achieve one same goal (Wikipedia, 2021).

Religious Conflict in the Sphere of Family

The novel conveys religious conflict in family sphere through Zara and Keshav's family. These two families hold different religions. Keshav's family is Hindu and Zara's family is Muslim. Religious conflict occurs in these families because Keshav has love relationship with Zara. Keshav's parents reject Keshav's interfaith relationship. The rejection is expressed since Keshav introduces Zara to his parent for the first time.

> 'Where are Lones from?' In India, people have to know where you come from. Only then they feel comfortable enough to talk to you. 'I am from Kashmir, aunty. Srinagar. Moved to Delhi more than ten years ago.' 'Kashmiri? Oh,' maa said. She stretched out the 'oh', as if I had brought a Martian home (Bhagat, 2018: 108).

The quotation above implies the negative surprise of Keshav's mother after she finds out that Zara comes from Kashmir. Her expression is interpreted as allusion "brought a Martian home." The reference of the phrase is based on a movie "The Martian." The movie tells an astronaut named Martian who is stranded in Mars, the unknown far planet and Nasa tries to bring him home even it is almost an impossible mission (Seitz, 2015). In this context, Mars refers to Kashmir and Zara refers to Martian. Keshav brings her home as if he has done the impossible mission. Similar to "The Martian", it is impossible to Keshav to Marry Zara. It is totally impossible to hold an interfaith marriage between Muslim and Hindu.

Furthermore, the disagreement is expressed through hostility of Keshav's mother. Keshav's mother sings her religious song '*bhajan*' very loudly when doing *aarti* to emphasize her identity to Zara. She wants to make Zara understands that her family is Hindu family and there is no way for Zara to get along with her son: "My mother was doing an evening *aarti* in the puja room. I felt she was singing her *bhajans* very loudly today, perhaps to re-emphasise her identity to Zara. This passive-aggressive stealth communication mothers do with their sons' girlfriends is a refined and deadly art form (Bhagat, 2018: 109)."

Moreover, this religious conflict in family sphere gets worse when Keshav expresses his love feeling to his parents. They freak out listening to his confession.

> 'I like her, maa,' I said. 'What?' my mother said, as if I had admitted to necrophilia or something. 'I like Zara. She likes me too. We want to be together.' 'See,' my father screamed. He stood up from the dining table. 'I am your father. Not an idiot. I could sense it the moment I saw her.' 'Together? You want to marry

that Muslim girl?' my mother said, finding her voice again. 'I want to be with Zara, maa, who happens to be a Muslim. And five feet three inches tall. And fair like Snow White in the fairy tale. How do all these stupid superficial attributes matter?' 'Being Muslim doesn't matter?' my mother said, her eyes and mouth making three round Os on her face (Bhagat, 2018: 113-114).

In Keshav opinion, Zara is very qualified as a wife. However, Keshav's parents do not see it. They only see Zara as a Muslim regardless of her quality as a woman. They judge Zara only based on her religion and origin.

Moreover, his father even utters negative assumption about Kashmiri Muslim in expressing his disagreement.

'Have you lost your mind? You want to marry a Muslim girl?' she said, as if I had just requested for seed money to start an online cocaine shop. '*Kashmiri* Muslim,' my father added, to rub it in that Zara was somehow worse than just a plain vanilla Muslim. 'Papa, she's an educated girl from a good family in Delhi.' 'It's people like her who threw Hindus out of Kashmir,' my father said. 'What? Zara has a blog to promote peace and unity in Kashmir,' I said (Bhagat, 2018: 114).

The quotation above describes Keshav's father assumption that being Kashmiri Muslim is bad. Thus Zara is not good for her son. Even after Zara's death, the religious conflict is still exist.

'She's dead. Whatever information they give, that Muslim girl is not coming back. Thank God.' 'Maa,' I shouted, 'stop it. She died less than a week ago.' 'She caused enough trouble when alive. Please don't let her affect you now that she is gone.' 'Enough, maa,' I said. I took a *phulka* from the plate in her hand (Bhagat, 2018: 77).

The religious conflict also happens in Zara's family. It begins when Keshav discusses his relationship with Safdar, Zara's father. The problem arises when it comes to marital issue. Keshav wants to marry Zara although both of them hold different religion. This marital issue leads to disagreement that is depicted through a death threat given by Safdar to Keshav.

'It will have to be our way. We can do a *nikaah*.' 'Whatever,' I said. 'We can give you the shahada in a ceremony before or even during the nikaah.' 'Shahada?' I said, hearing the word for the first time. Safdar turned to Zara. 'Your dost doesn't know? Yet he loves a Muslim girl.' … 'A *nikaah* can't happen unless both bride and groom are Muslims. You have to convert,' Safdar said (Bhagat, 2018: 123-124).

'You are just a *kafir*. Taking advantage of my precious daughter. Leave her alone, or it won't be good.' 'Are you threatening me, uncle?' I said, just to be clear. 'I don't threaten. I display kindness, and when betrayed, I take action. For my family's honour, if necessary, I will draw blood (Bhagat, 2018: 126).'

The quotations mentioned previously indicate religious conflict in the sphere of family. The reason is that both Zara and Keshav's family have a strong belief based on religion in their own religion. Both Islam and Hindu forbid interfaith marriage. Islamic marriage law

necessitates both groom and bride is Muslim. Similarly, Hindu also has the same requirement. Even Indian government establishes Hindu marriage act. The act is applied to any person who is Hindu, Buddhist, Jain or Sikh but not Muslim, Christian, Parsi or Jew (Wikipedia, 2020). This act indicates that Muslim and Hindu is something impossible because it is not regulated in the act. That is why both families resist the relationship between Zara and Keshav. Consequently, the religious conflict is inevitable to happens

Religious Conflict in the Sphere of Individual

Religious conflicts in individual sphere encompass both conflict within individual and conflict between individuals. The conflict within individuals means that the conflict happens between individual and himself or herself. That is to say that this kind of conflict occurs in individual's own mind and it involves emotion and identity. Moreover, conflict between individuals is a conflict happening between one individual and another individual.

In the novel, conflict within individual is depicted through Keshav and his identity as a Hindu. His identity brings him into inner conflict. Hindu marriage law forbids interfaith marriage. Government of India also emphasizes it in its constitution (Tyagi, 2016). Therefore, Keshav faces a dilemma whether he has to marry Zara or to leave her for the sake of his family. His desire to be with Zara also makes him to have a dilemma whether he has to change faith which means that he will lose his family.

The religious conflict between individual is depicted through the relationship between Keshav and Zara. The conflict starts when both of the families oppose their interfaith relationship. Moreover, the conflict gets worse as Keshav and Zara hold tightly into their own religion. Finally, their relationship comes to end. Zara leaves Keshav. However, Keshav cannot accept the reality that his relationship is end. He keeps ghosting Zara that has been with someone else, Raghu.

> 'How does it fucking matter? Drunk or not, I miss you, Zara. What are you doing with that loser Raghu?' 'Stop calling him names, Keshav. And I have to go.' Saurabh sliced his hand in the cold Delhi air, indicating I end the call. Of course, I ignored his sane advice. 'Oh, so protective of your Raghooooo,' I said, mocking his name. 'Maggu Raghu. That's what they called him in hostel. You know that? Mag-gu Rag-hu.' 'I don't have to take this, Keshav,' Zara said, 'I am going to hang up. Don't call me back.' 'So touchy for that freaking nerd. That nerd who loves his fuck-all dotcom company more than anything else. He can never love you like I do (Bhagat, 2018: 14).'

After that, Keshav tries to offence Zara's relationship with Raghu. He mocks their relationship. He regards Zara as materialist because Zara prefer to choose Raghu with his valuable company whereas Zara regards him as coward as he does not want to convert to Islam to marry her.

> 'That fuck-all dotcom company is one of India's hottest startups—and Raghu created it. Do you know its valuation? Why am I even telling you this?' Zara said, her voice irritated. 'So that is why you went to him. For his money,' I said. 'I went to him because I wanted to belong. I wanted a family. And you

were running scared. Instead of manning up, you abused my folks (Bhagat, 2018: 14-15).'

The quotation above shows a dispute between Zara and Keshav. A conversion that Keshav does not do, makes Zara leave him and it leads to a conflict between them as individual from different religion.

CONCLUSION

Religious conflict in *The Girl in Room 105* provides a deep insight toward the religion based societies. In general, the novel depicts the religious conflict through the conflict between Muslim against Hindu people because of their difference in beliefs and ideologies. Moreover, the religious conflict is described in the sphere of belief, ideology, organization, family, and individual. In addition, the conflicts described can be confirmed that they are truly form religious conflict because in can be determined by eight characteristics of religious conflict which is proposed by Kadayifci-Orellana.

The religious conflict in the sphere of belief is depicted through conflict between Safdar and Keshav as they have different belief in marital issue. Their beliefs are constructed based on their own religion. Safdar holds strongly the marital belief based on Islam and Keshav holds Hindu as his basis of his belief. The difference between their belief makes Zara's relationship with Keshav is not approved by Safdar, Zara's father. He even gives a threat to Keshav if he dares to meet Zara again. Therefore, this difference of belief leads into religious conflict.

In the ideological sphere, the religious conflict occurs between Kashmiri people and other non-Kashmiri people in India. The conflict happened as Kashmiri people have different ideology with other

people from the outside of Kashmir. This conflict depicted by Kashmiri boys and Farzana when they meet Keshav. They state that they are Kashmiri, not Indian and Kashmir is their identity and way of their life. This ideological difference lead to religious conflict that causes Indian government puts military power in Kashmir and also restricts the use of communication technology in region of Kashmir.

The religious conflict in sphere of organization is depicted through a conflict between some Kashmiri separatist groups Tehreek-e-Jihad against Indian government. Their motive is diverse. one of the motive is to liberate Kashmir from Indian to join to Pakistan. The other is to liberate Kashmir from Indian so that Kashmir becomes an independent country. The motives of these separatist is mostly influenced by belief and ideology based on Islam. The action separatism can lead to conflict which religion has important role in constructing their ideology and belief.

In the sphere of family, the religious conflicts happen in Keshav and Zara's family as both of them hold the different faith. Keshav and his family are Hindu and Zara and family are Muslim. The religious conflict occurs in these families because Keshav has interfaith relationship with Zara. Their relationship is opposed by both families which lead to a religious conflict between them.

The religious conflicts in the individual sphere encompass two kinds of conflicts which are conflict within the individual and conflict between individuals. The conflict within is a conflict between individual and himself or herself or in other words, it is a conflict occurring in individual's mind. The conflict between individual is a conflict between one individual and another individual. The novel shows the conflict

within the individual through Keshav and his identity as a Hindu. The rejection from both his family and Zara's family in his interfaith relationship leads him into dilemma whether marrying Zara or staying with his parents' decision to stay away from her. In addition, the conflict between individual is depicted through the relationship between Keshav and Zara. It begins with the rejection from both families then gets worse when Keshav and Zara decide to hold into their own religion.

The religious conflict happened in the society is caused by difference of belief of certain religion. It brings adverse effects to societies. Hence, as the religion based societies, it is important to understand the religion differences. Tolerance may be one of solution to prevent religious conflict. Moreover, the study in religious conflict will increase awareness of societies toward religious conflict so that it can bring to harmony.

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