

Islam And Christian: Religious Harmony

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Abstract

This research aims to understand and know the factors and patterns of daily life adopted by the people of Patok Empat village so that they can live in harmony with each other even in the circumstances with different beliefs. Furthermore, this research wants to understand and find out how the people of Patok Empat Village view the concept of inter-religious harmony. The method used in this research is descriptive qualitative. Data collection techniques used are observation, interviews, and documentation. The results of this study are the creation of harmony in Patok Empat Village because every community with different religious backgrounds is open to each other and accepts the existence of other religions. The existence of religious diversity in Patok Empat Village does not necessarily make their interaction or social relations rigid. Instead, it makes them respect each other, regardless of the existence of majority and minority religions. They always instilled a sense of brotherhood and cooperation. In addition, some factors affect harmony: family ties, mutual respect, and respect between religious communities.

Keywords: *Islam, Christian, Religious Harmony*

Abstrak

Tujuan dari penelitian ini adalah untuk memahami serta mengetahui faktor dan pola kehidupan sehari-hari yang dianut oleh masyarakat desa Patok Empat, sehingga dapat menerapkan kehidupan yang rukun satu sama lain meskipun dalam keadaan yang memiliki perbedaan keyakinan atau kepercayaan. Selanjutnya penelitian ini ingin memahami dan mengetahui bagaimana pandangan masyarakat Desa Patok Empat terhadap konsep kerukunan antar umat beragama. Metode yang digunakan dalam penelitian ini adalah deskriptif kualitatif. Teknik pengumpulan data yang digunakan yaitu, observasi, wawancara, dan dokumentasi. Hasil penelitian ini adalah, terciptanya kerukunan di Desa Patok Empat karena setiap masyarakat dengan latar belakang perbedaan agama tersebut saling terbuka dan menerima keberadaan agama lain. Adanya keberagaman keagamaan di Desa Patok Empat, tidak serta merta membuat hubungan interaksi atau sosial mereka menjadi kaku, justru hal tersebut membuat mereka saling menghargai satu sama lain, tanpa memandang adanya agama mayoritas dan minoritas. Mereka selalu menanamkan rasa persaudaraan dan gotong-royong. Selain itu terdapat faktor-faktor yang mempengaruhi kerukunan yaitu, ikatan kekeluargaan, saling menghormati dan menghargai antar umat beragama.

Kata Kunci: *Islam, Kristen, Keharmonisan Beragama*

Introduction

Indonesian people are responsible for living within the existing diversity. Where there are differences that each individual owns in society, that is the true meaning of diversity (Nur Achmad, 2001).

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This diversity exists in all fields, such as religion, ethnicity, society, culture, race, and many more, as is the case with Indonesia, which has the characteristics of a pluralistic country. Cause under the motto *Bhineka Tunggal Ika* "Unity in Diversity," which is different but still one (Khoirun Nisa, 2019).

But it is undeniable that existing differences trigger societal conflicts, especially religious and cultural diversity (Suheri Harahap, 2018). This thing indicates that harmony between religious communities in Indonesia still leaves many problems. And also indicates the need for a review of people's understanding of inter-religious harmony (Syahrin Harahap, 2011). If this is ignored, it is feared that it will cause more severe problems, such as the emergence of tensions in society, disruption of integration, disrupting of the development process, and so on (Kumpiady Widen, 2021).

Discussions about inter-religious harmony are increasingly interesting to discuss and observe because many issues have emerged regarding ethnicity, race, religion, and between groups (Casram, 2016). For example, religious conflicts generally occur as an expression or income of each religion, showing religious mistakes as the basis of the group or organizational identity. Several cases of religious conflict were also caused because each adherent of religion felt and believed that the teachings and values he believed were the most correct (Agus Triono, 2021). Religious relations are very vulnerable. The slightest touch by the ego will cause significant

problems and even exaggeration (Abdul Kholiq, 2017).

Diversity in religions and cultures is a challenge that must be faced in life. However, there are many fears that religion still has the potential to give birth to people who are fanatical and easily disturbed so that they become advocates of intolerance and violence (M. Amin Abdullah, 2018). According to Charles Taylor, in *Multiculturalism: Examining the Politics of Recognition* (1994), says:

"Each cultural and religious group demands (and deserves) recognition and appreciation. However, the danger is that those with certain identities refuse to acknowledge and respect others. This lack of tolerance has serious implications, particularly for democracy and justice. The reason is the rigidity of communal identity, which believes itself to be authentic and superior, or the rigidity of universalist identity, which seeks to influence others by force".

However, the problems based on religion and culture are inversely proportional to the phenomena that occurred in Patok Empat Village. Patok Empat Village is a village on the slopes of Mount Kerinci. Administratively, Patok Empat is located in Kayu Aro Barat District, Kerinci Regency, Jambi. The people of Patok Empat Village live with a difference. The fundamental difference is the religious difference of each community. These differences are not only found in each citizen but in one family. For example, the father and mother are Christians, and

their child is Muslim. This case was expected and did not create division or tension in the family relationship.

It should be noted that the differences in the Patok Empat community do not make them live in specific problems or conflicts, such as conflicts that often occur today, which are generally motivated by differences in religion. In contrast, community relations in Patok Empat are filled with harmony, and can live side by side with high tolerance. With this background, the author wants to research "Religious Harmony Between Islam and Christianity (Case Study: Patok Empat Village, Kec. Kayu Aro Barat-Kerinci)".

This research later aims to find out the views of the people of Patok Empat Village regarding inter-religious harmony. Second, to find out the pattern of religious harmony in Patok Empat Village so that they can live in harmony side by side with each other even though they have different religions. Third, to find out the factors that cause the people of Patok Empat Village, each of whom has different religious beliefs, to live side by side with one another.

Method

This study uses a qualitative descriptive research method. The data in this study were obtained in-depth, based on the informants' understanding by observing and interviewing (Basrowi, 2008). The data is described in words according to the informant's statement and

scientifically analyzed with words that are the background of the informant's behavior, related to ways of thinking, feeling, and acting (M. Byrne, 2001). The interviews were face-to-face with participants, including religious leaders and the government: the village head of Patok Empat. Then describe and analyze the data based on the reality on the ground, especially those directly related to the principle of living in religious harmony in Patok Empat Village as the primary foundation for dialogue relations between the community religions.

The author chose Patok Empat Village as a research location because Patok Empat is a village with a very high value of tolerance among its people. Benchmark Four is also concerned with maintaining harmony in interreligious relations by maintaining social values. Patok Empat is a strategic area, a village that is rich in religious tolerance.

Discussion

As we know, this world cannot be separated from diversity, whether it's the diversity of religions, languages, and cultures, which among the three have an inseparable connection. However, there is an assumption that religious diversity is a threat and becomes anxiety among the community (Surya, 2015). However, some think God creates religious diversity, so mutual respect and respect for one another occurs.

The majority of the residents of Patok Empat Village are Muslims. But that did not make the people there destroy or force the entire Patok Empat Village community to embrace Islamic teachings. Each community there respects and is open to the existence of other religions. The existence of religious diversity in the Patok Empat community does not make relations between the people stiff. Precisely these differences make uniqueness and harmony appear in people's lives.

Views of the Patok Empat Village Community Regarding Inter-Religious Harmony

Inter-Religious Harmony According to Islamic Leaders

According to him, the concept of religious harmony in the teachings of Islam is to live side by side with people who have differences in religion. By not imposing the teachings that are adhered to, each community has the awareness to carry out their worship according to the teachings they believe. *Lakum Dinukum Waliyadin* "Your religion is for you, and my religion is for you" means not disturbing their religion, and they are not disturbing our religion, be it a minority or a majority (Mr. Sarto's Interview, 3 December 2022).

Tolerance, in his view, is how society respects and respects the differences that exist, especially regarding religious differences. This argument is

realized by socializing or affirming the differences in each religion that the community believes. That way, people who do not adhere to Islam will know the boundaries of what is allowed and what is not permissible, and vice versa. Then society will be far from criticizing each other, insulting other religions for any reason, and not disturbing others to worship according to the believed teachings.

Inter-Religious Harmony According to Christian Leaders

He said that differences in beliefs are not a reason to limit oneself to others. Because a person's belief will be carried out correctly will foster harmony and harmony in society. Concerning religious harmony in Christian teachings, it is also taught to practice the love taught by Jesus Christ. The love in question is humility, peace, kindness, and loyalty (Mrs. Karsina's Interview, 4 December 2022).

He considers that harmony in a society with different religions or beliefs is created because of a process that takes place naturally without being forced by specific rules. This case means that society does not need restrictions that lead to intimidation and discrimination. Enough with the religious appreciation of each community, how do they practice the teachings they believe in, which will give direction and meaning to their daily lives?.

Thus religious issues will not be understood narrowly by the community. For example, a Muslim will lose his Islam because he associates with Christians or others. Likewise, Christians should not be afraid of losing their Christianity just because they associate with Muslims. His teachings say, "We believe in what we believe in, and we do not judge what they believe in."

Patterns of Religious Harmony in Patok Empat Village

Patterns of Religious Social Relationships

The socio-religious patterns in Patok Empat Village form harmonious social interactions. Each carries out the religious teachings they believe in and upholds, both individual and group ritual teachings, as well as everyday life. That way, they assume that differences in religious understanding are an individual matter with God. The differences that exist are not reasons as distance or gaps for each community to interact with other communities (Mr. Kuwat's Interview, 6 December 2022).

Like Mr. Kuwat's family, he has a family that has members of different religions. Mr. Kuwat and his wife are Christians, while their daughter marries a Muslim man. In the end, her daughter converts to Islam. Even so, this family has a harmonious relationship away from strife. And they think this is normal and natural because religion or beliefs cannot

be forced. From the case of Mr. Kuwat's family, it is clear that religious differences did not cause tension or problems. They know that these differences must be fostered and not interfere with each other in worship.

The socio-religious pattern in Patok Empat Village also appears in everyday life. When one religion celebrates a religious holiday or holds a religious event, they help or participate. For example, when Muslims celebrate Eid al-Fitr, Christians come to Muslim people's homes to wish them happy Eid al-Fitr. Vice versa, when Christians celebrate religious holidays, the Islamic community respects what they are celebrating.

Not only that, but the socio-religious pattern also appears in the death ceremony. When a person dies, be it from a Muslim or Christian community, they will come to offer their condolences. This situation shows that religious differences are not an obstacle to social interaction.

Social Relationship Patterns

The Patok Empat Village community is a community in the form of an association, where the people there have a strong sense of kinship and mutually foster unity or harmony among community members. It can be seen that in terms of the local community living and settling in this village, there has never been a case of conflict with a religious

background. They live in harmony and harmony amidst the differences.

This harmony can be seen when there is a traditional ceremony, be it a slametan event, circumcision ceremony, wedding ceremony, and so on. The whole community of Patok Empat Village, both Muslim and Christian, participates and helps the event occur. Regardless of one's social status, religion, and cultural background.

The pattern of social relations in Patok Empat Village can also be seen in excellent harmony among religious adherents. Reflected by their proximity to each other and the mix of Muslim and Christian residents. In terms of neighbors, they always reflect a good relationship and an attitude of kinship and brotherhood.

Factors Affecting Inter-Religious Harmony in Patok Empat Village

Family Bonds

The results obtained from research in the field show that the family ties between the people of Patok Empat Village are very well established. As previously explained, Patok Empat Village is a community village where the people have a family relationship that is related to one another. They maintain this relationship very well even though they have different beliefs. The people of Patok Empat Village consider family relationships or ties to be an

essential factor. This thing can be seen in their daily interactions. It is undeniable that differences in beliefs among the Patok Empat people have the potential to cause conflict. But it can be muted because of the kinship factor (Mr. Sarto's Interview, 3 December 2022). Thus it can be seen that this family bond has an essential factor that significantly influences inter-religious harmony in Patok Empat Village.

Mutual Respect and Respect Between Religions

An orderly, safe, and harmonious atmosphere is needed to create a harmonious society amidst existing differences. This atmosphere is always maintained and upheld by the people of Patok Empat Village. They always cultivate mutual respect and respect between religious communities. It was reflected in their daily lives, where one community does not discriminate against another. And they do not impose a religion on others. Because society has the view that belief or religion is a personal matter concerning the human relationship with the God they believe in (Mrs. Mung's Interview, 4 December 2022).

With the atmosphere created in the Patok Empat Village, their lives are far from conflicts motivated by religious differences. Instead, their life is very orderly, safe, and harmonious. The society also believes that selfishness is a disease of humans who are always selfish and feel the greatest, trusted,

most essential, and truest. Attitudes like this can lead to hatred and conflict, eliminating harmony in people's lives. Therefore they always instill a tolerant attitude to maintain harmony between people of different religions. In this way, harmony between religious adherents in Patok Empat Village is well established.

Cooperation

Humans are social beings who need each other from one human too. Since humans are born in the world, humans need the help of others. It can also be said that cooperation is one of the characteristics of Indonesian culture that has existed since ancient times. *Gotong Royong* implies that all people carry out work or effort voluntarily and selflessly according to their respective abilities. For example, repairing a house when one of the residents is renovating, the community will be enthusiastic about helping and participating regardless of religious and cultural differences (Mr. Rudi's Interview, 7 December 2022).

The Potential for Inter-Religious Conflict in Patok Empat Village

The Patok Empat Village, with its differences in adhering to a religion, has the potential for conflict to arise. However, in reality, there is not enough conflict between religious communities in the village.

Every individual or group in a society is stimulated by what is in their interests. Two possibilities arise, namely, each competes to fulfill their interests and works together to fulfill their interests. But the fact is, according to Pareto (in Veerger, 1986), "the tendency to meet individual or group needs gives rise to distinctive behavior." Competition is based on individual or group ego, ambition, greed, and thirst for power. These aspects are what make it possible to stimulate conflict.

The attitude of individuals and groups in the community in Patok Empat Village who adhere to different religions shows mutual respect and respect between adherents of religions. And reflected in their daily social life. However, this does not mean that there are no problems at all in inter-religious relations. Problems arising between religious communities can be immediately muted or resolved so as not to impact their relationship negatively.

Even though religious differences are prone to triggering problems or conflicts, inter-religious cooperation is maintained and maintained, and the needs of each member are met and treated fairly. People with different religions will be far from problems and conflicts.

Conclusion

Patok Empat is a village in the Kayu Aro Barat sub-district, Kerinci Regency, Jambi Province.

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The people live in a different. The most fundamental difference in the Patok Empat village community is the religious difference in each community. These differences are not only found in each citizen but also exist in one family. For example, the father and mother are Christians, and their child is Muslim. This case was standard and did not create tension in the family relationship. And these differences do not make the people there live in tension or conflict. On the other hand, they have a harmonious relationship and are far from conflict due to religious or religious beliefs. The brand highly upholds tolerance of religion.

The pattern of religious harmony developed in Patok Empat Village is very dynamic. This argument can be seen from several patterns of harmony that have developed in society, for example, religious, social relations, and patterns of social relations of society. In addition, several factors greatly influence religious harmonies in Patok Empat Village, such as family ties, mutual respect, respect between religious communities, and cooperation.

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